

# Touchstone

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

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

Inside

One year on from 'darkest day'



Tauiwi youth gather



JUC turns 50



## A SURVIVOR reflects and issues a call to action



Prime Minister Jacinda Ardern hugs a mosque leader outside the Kilburnie Mosque in Wellington, the day after the attacks. The photo was taken by Rev Dr Betsan Martin.

**Jumayah Jones was at prayer at the Deans Avenue Mosque when shooting broke out. He writes for *Touchstone* reflecting on his own experiences and observations.**

I am one of the survivors from the Deans Avenue Mosque in Christchurch. The appalling tragedy of 15 March 2019 has changed our lives in so many ways. But being believers that God Almighty is the Greatest Planner, we are able to move forward and continue on with our lives.

As Muslims we see ourselves as travellers in this world who

sometimes encounter trials, challenges and obstacles along the way. Our destination is to be with God in the hereafter. We believe that those 51 shuhada (martyrs) that were taken, were chosen and have reached their final eternal destination.

"Nothing will happen to us except what Allah has decreed for us: He is our Protector"; and on Allah let the believers put their trust. Quran: Chapter 9 verse 51.

March 15 was our darkest day but the light and love that came afterwards was so bright that the whole world stood up to take notice. The messaging of *They are us, We are one* was unprecedented

and broke the pattern of "us" and "them". At that time there was a kind of collective humanity and global connection that gave many of us healing and hope, and clarity around who we are and who we are not.

Despite the magnitude of the tragedy, many of us never felt prouder to call New Zealand home and ourselves New Zealanders. This tragedy has increased and strengthened our faith in God and in humanity, and further encourages many of us to move forward with our lives and to be better human beings.

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## The Golden Rule of 15 March

*Meng Foon, NZ Race Relations Commissioner*

**A key Christian teaching and value is the golden rule, "Do unto others as you would have them do unto you". This same principle is reflected in Islamic teachings. "None of you has faith until he loves for his brother or his neighbour what he loves for himself."**

We all know that religious principles of love and respect are only as powerful as they are seen and experienced in the lives of its believers.

As we approach the one-year anniversary of the horrific and tragic 15 March Masjid (mosque) attacks, I have reflected on this golden rule, as it relates to the extraordinary response of the Muslim community.

If we think back to our collective response to the fatal attacks, many of us had a desire to help and reach out to our Muslim brothers and sisters. Across the country we attended vigils, visited mosques and memorial sites to grieve together. We showed up by the thousands to show our solidarity with our Muslim whānau. Our response, as a country, was noticed and admired by Muslims and the international community.

But do not forget that our response of love was only possible because of the love first shown by the Muslim families of the slain, the leaders and community. They were the ones who set the tone for all of us to respond in the way we did. Some forgave the killer and many forgave us as a society for ignoring and vilifying them. Our Muslim community rolled up their sleeves and began to take on racism in order to prevent another instance like this not only happening against them, but anyone in Aotearoa New Zealand. The Muslim community truly embodied and practiced the golden rule. Not just in the immediate aftermath, but in the year that followed, they have consistently modelled peace, patience and forgiveness, amidst unprecedented trauma and pressure. Their application of the golden rule is to be admired. We must learn from them - and we must reciprocate.

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## A survivor reflects and issues a call to action

From Page 1

### Positives amidst the carnage

Many positives have appeared from the carnage. New Zealanders have reached out to the Muslim community with aroha, empathy and humanity. Undeniably, there are still the ignorant and the bigots out there but overall this tragedy has made us a more tolerant, inclusive and kinder society and community. There have been meaningful changes that motivated and encouraged us to celebrate differences, to make attempts to address the underlying issues of diversity and hate. Examples include:

- Thousands of New Zealanders and international visitors came to pay their respects or sent tributes and letters of love and condolence. Those tributes were part of an exhibition called "Tributes of Aroha" where feelings were reflected in many prayers, words, gifts, gestures and creative endeavours.
- Neighbours who never knew us before are now having coffee mornings, BBQs and discussions. The incident opened many doors to start making connections and having open conversations.
- Many non-Muslim people were keen to know about and increase awareness of Muslim practices, prayers, beliefs etc. in our daily lives.

- New Zealand became centre stage and since then this country has led the way in trying to counter violent extremism online.

### A call to action

We see the weekend of the 13 to 15 March, 2020 as a "remembrance weekend", a perfect opportunity to try to reset the balance and remind ourselves that we can come together. On Friday 13 March 2020, we would like to launch a global message of peace that will ripple throughout the world.

This is an invitation to keep alive the beautiful intentions that we had last year to be as one, to come together in our diversity and to support those in need. We want people to remember the loss but we want to remind them of the hope. We want to remind people of the great task and responsibility that we all have to play to make the world a better place. It is a call to action, to promote peace in all its forms, to reconnect relationships with each other and to serve the future.

We all have responsibilities to make this world a better place and for peace to grow. We can all make a difference. It's about stepping out of our comfort zones, making connections, making small changes, having conversations.

I urge you to help make this message go viral.

## The Golden Rule of 15 March



Meng Foon, NZ Race Relations Commissioner.

From Page 1

How can do we this? By responding at two levels. First, we must review our laws. Secondly, we must review our hearts.

Much of the discussion post-15 March has tended to focus on a review of legislation - such as the adequacies of hate speech laws, the gun-buyback programme, and a reminder of why religious freedom must be protected. As the Race Relations Commissioner, I am beginning to call on government to consider committing to developing a National Action Plan Against Racism. This was one of the main recommendations of the United Nations Committee on the Elimination of Racial Discrimination (CERD) in 2017. I am keen to work alongside government and key groups to develop and implement such a plan that will address issues of racism raised by Muslim communities and other groups, even before 15 March.

This focus on laws and the responsibility of the State to prevent another event similar to 15 March is critical. But laws don't always change hearts and minds. So, equally important to the legislative debate will be how everyday New Zealanders express the golden rule to Muslim New Zealanders. This is what I refer to as reviewing and reforming our hearts.

I am asking readers of this publication and those from other faith groups to practice the golden rule. Each of us must do our part to tear down the walls of Islamophobia, xenophobia, racism, fear and hate. I propose three simple but meaningful actions for every New Zealander to play their part to support our Muslim brothers and sisters:

1. Be a lifelong ally to the families of those martyred by the 15 March attacks. Educate yourself about the heart-breaking and long-term effects for the families and communities because of the attacks. Please read *The Guardian's* story 'Businesses that serve Muslim community in Christchurch closing in wake of massacre'. Learn these stories of the loss of breadwinners, the high number of widowed and fatherless children. Share them with others.
2. Be an up-stander for Muslims and other minority groups. Refuse to laugh at racist and Islamophobic jokes. In our church groups, at the dinner table, in workplace situations, respectfully challenge stereotyping. In the second half of this year, I will be launching a new Give Nothing to Racism campaign. This is important. The gunman's hateful actions began with hateful views that perhaps started off as casually racist jokes and slurs. Let's stop these attitudes before they escalate and get out of hand.
3. Meet new people and diversify your world view. Not as an act of charity or for the purposes of evangelism, but for the purposes of expanding your worldviews and friendship group.

These actions will help to build empathy, understanding and bridges between yourself, the Muslim community, and other communities that experience hateful and racist attacks. In this way, we will be applying our religious and spiritual teachings. With confidence we can eventually say that our initial outpouring of grief and love was not a one-off, but instead a lifelong commitment to living out the golden rule.

## Compassion and Unusual Kindness

Rev Tony Franklin-Ross

**The Charter for Compassion (charterforcompassion.org) is a cooperative effort to restore to the centre of religious, ethical systems and political life, not only compassionate thinking but, more importantly, compassionate action. The Charter seeks to make it clear that any ideology that breeds hatred or contempt (religious or secular) is unacceptable.**

It seeks to build a global community where the diversities of peoples of all races, nations and ideologies can live together in peace.

When this Charter was adopted by Methodist Conference in 2010 and added

to the weave of the life and mahi of Te Haahi, we didn't foresee the events of the mosque attacks in our own country. Such an impact on one faith community, and their places of worship, was an impact on all faith communities. Following on from the horror of March 15, 2019, Council of Conference in April 2019 reflected on the Charter of Compassion. How do the words of the Charter speak into our current context? What do they say to us now? It is easy to have words printed in a Conference decision so, do we reflect this ethos and do enough in Te Haahi to reinforce compassion and the embrace of 'otherness' in our Church's life?

We are called to be a faith community that sheds light on all the lies and distortions of evil and the enemy of love; to be a people that oppose the narratives of hate and fear. We should not remain

silent. Indeed, the weeks following the mosque attacks gave strong witness that one heart full of hate can be overcome by many hearts full of love. In line with the Charter, we choose to refrain from, and have zero-tolerance towards, harm inflicted on others incited by hatred and fear of otherness.

In fact, Kiwis created community and embraced compassion and solidarity across faiths, cultures, and across Aotearoa. It is gratifying that a study recently published indicates that although media coverage in other countries focused on the perpetrator and his motives, in New Zealand media prioritised victims and those affected by the tragedy.

The theme for the Week of Prayer for Christian Unity 2020 recounts St Paul's sea journey and shipwreck on Malta in

Acts. I am drawn to these five words from Acts 28:2: "They showed us unusual kindness." After the traumas and conflicts of the storm at sea, the practical care offered by the islanders is experienced as an unusual kindness by those washed up on the shores. The theme of the Week was prepared by the churches of Malta, informed by the contemporary experiences of the Mediterranean refugee and migration crisis.

Showing compassion and providing embrace, especially where it takes us beyond our sense of 'normal' or comfort zones, is to love Christ himself, and to love as God loves. Such kindness demonstrates our common humanity. Such which might be seen as an 'unusual kindness' should not be seen as 'unusual' for Aotearoa, for our faith communities, nor for Te Haahi.



## Opawa Parish Celebrate a Significant Milestone

Hilary Parker

**On 2 February 2020, Opawa Community Church celebrated the 25th anniversary for their long-serving pastor Andrew Doubleday and his wife Lynne who arrived in Christchurch from Whanganui in February 1995.**

After the morning service, the congregation organised a special lunch with fabulous food and a celebration cake to mark the occasion.

Speakers included the past minister Rev Russell James and Methodist Church General Secretary Rev David Bush. Several church members also shared anecdotes and memories before Andrew and Lynne took the microphone. Church members wrote an amusing and sincere acrostic poem summarising the talents, values and quirks of the pastor. There were prayers, a few tears, and hopes shared for the future.

A photo display represented past and present members, significant parish events and scenes before and after the

earthquakes. The earthquakes had a significant impact on the congregation as our buildings were severely compromised and deemed unsafe to occupy. Post-quake, the congregation met at the local bowling club for a year and then in a local school hall for a further five years. It was a challenging time for everyone.

Our current facilities, including the rebuilt church and hall, are testimony to the vision and drive of Andrew and his dedicated team of leaders.

The lunch and celebration was a fitting tribute to a special couple who have given the Opawa congregation 25 years of their lives. Theirs has been a labour of love during some very difficult circumstances. Few congregations have only two ministers in 45 years. Sadly, we will be saying goodbye later in the year when Andrew takes on the role as President of the Methodist Church of New Zealand.

However, the anniversary celebration provided an occasion to reflect on our shared history, enjoy some wonderful food and celebrate together.



Rev Andrew Doubleday and his wife Lynne recently celebrated 25 years at the Opawa Community Church.



## Johnsonville Uniting Church 50 years on

Heather Lange, Parish Council Chair

**On Celebration Sunday, 16 February, Johnsonville Uniting Church (JUC) celebrated its 50th birthday, and the anniversary of 50 years as a Union Church. The day was attended by approximately 150 ex-members, current church members, partner church representatives and local community members.**

The 10am service included a talk on the journey to Union and to the present day; a completed building refurbishment thanksgiving; commissioning of the new Minister Leanie Lemmer; and commissioning of the new Parish Council. Songs were chosen especially for the day, starting with *Past and Present* sung to Cwm Rhondda. Words were written by Bill Wallace and used for the service in 1992 celebrating 150 years of Methodist worship in Johnsonville. The service concluded with *Go as Far as You Can See*, sung to Bishopgarth. Words were written by Bev Jones, a JUC member from 1970 until 1992.

The 1960s in Johnsonville saw two flourishing parishes - Johnsonville Methodist Church and St Columba Presbyterian Church - come together to

discuss building a new church serving both congregations. Discussion led to full union with the newly formed JUC worshipping in St Columba from February 1970. During the next seven years the original buildings and land were sold and a new Worship Centre was built.

JUC still retains its Presbyterian and Methodist links, though there is now a generation of people in the parish who no longer identify as either Methodist or Presbyterian. They have grown up belonging to the Johnsonville Uniting Church. Many older parishioners, too, no longer identify with the traditions of either denomination. Members of JUC are convinced that the move to union was the right one; they view debates about church union with amusement because, for them, there is no doubt at all. We are a vigorous and harmonious community of Christian people.

The celebration service was followed by morning tea and reminiscing, with many attendees having sent in written and photographic memories. There was laughter over dated hairstyles, cross-dressing fundraisers, and trying to identify old faces. A group photo was taken which will surely be good fodder for the next celebration in 25 or 50 years. The celebration concluded with a sumptuous shared lunch and, in true loaves and fishes style, there was plenty of food to go around.



Helen Hay, who attended the first service at JUC and is one of the oldest members, joins Talia Tulikifanga, JUC's youngest member, to cut the celebration cake. There are 90 years between the two in age.



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## FROM THE PRESIDENT AND THE VICE PRESIDENT

President  
Setaita Taumoepeau K Veikune

Vice President  
Nicola Teague Grundy



**Telling stories is very much a part of being in relationship and being able to weave ourselves together as communities. In February we shared part one of a reflection by Richard Hayward, a member of St Andrews Uniting Church Motueka, who has been blind since he was five years old. This is the second part of his story that he shared publicly for the first time with his congregation at Disability Awareness Sunday last year.**

## Living Without Sight

**As a result of losing my sight, one big challenge was learning to get around the home and garden without bumping into things. I had to start mapping in my mind where things were placed and what obstacles to look out for. In a familiar place it does not take long to get to know one's way around.**

But in a new environment assistance is always gratefully accepted. So if someone offers to help me to cross a busy street for example, it's much easier and safer if I hold on to them and walk half a pace behind, rather than the person taking me by my arm and steering me in front.

There is nothing worse than being halfway across a main road and the kind helper assumes you will be fine now, lets go of your arm and heads back to the side of the street you both set off from. For getting around town I use a long white cane. When I was working I had several wonderful guide-dogs over the years and indeed they are the easiest form of a mobility aid but the long cane does not require feeding, or taking to the vet etc.

### Music and Braille

At school I learnt to read using braille, to type and started to study classical music: piano, flute and organ. I ended up playing the organ for many of the morning assembly chapel services held

daily at the college. I learned on a pipe organ with pull-out wooden stops. It was a real thrill to play hymns and provided I made no obvious mistakes or lost count of the verses sung, I enjoyed the experience very much. Playing music provides me with a great way to express my feelings; some days when I am a bit depressed because of not being able to see, I play a piece of music to lift my spirits. It is so rewarding.

While at school, I also became an amateur radio enthusiast and had a great time talking to people from every part of the world. They were unaware that I was blind, so it was as though we were all on an even playing field. That experience inspired me to study foreign languages, including French, German and Russian, as I enjoyed being able to communicate. Learning languages has given me an appreciation too of the wideness of meaning in translation and in particular how the bible can be interpreted.

On finishing school, I trained for physiotherapy in London. After I qualified, I worked for a year in London where I met my wonderful wife Marylin. We have been married 45 years. As she is from South Africa, we decided to get married in her country and ended up staying three and a half years there. Most of that time we worked in a mission hospital in Zululand where the first of our three sons was born. The other two were born in Scotland.

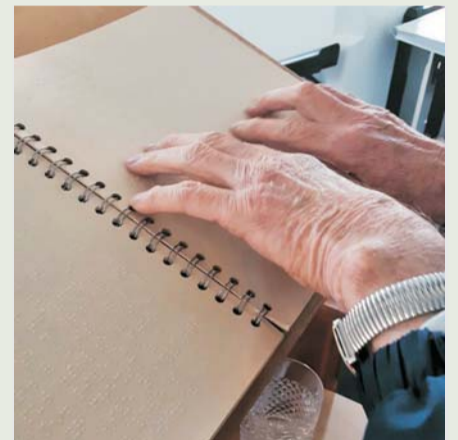
### Viewing disability positively

My job was to set up a rehabilitation unit for the Zulu people, many of whom were affected by a mysterious hip disease associated with poor diet and living conditions. Polio and TB were endemic at that time too. It was challenging but rewarding, especially as most of the local people there, being in a very rural and remote environment, believed that if you were visually impaired or disabled, it meant staying at home in the hut minding the goats, and even worse, being a burden to your family.

It was comforting to know that I was able to offer hope and encouragement to folks there with disability. During this time, late 1970s, there was much political unrest in South Africa so we decided to return to Scotland. Our first winter back there was the coldest in 25 years and so in 1987 we emigrated to New Zealand working at Taumarunui Public Hospital for a year, before moving to Motueka, to work at the local cottage hospital. Its fantastic staff were so welcoming to me and we have been, as the fairy tale says, living happily ever after.

Our sons have their own families now and we are blessed with eight grandchildren who all live in the South Island.

The faith community at St Andrew's Church, Motueka, has always encouraged me to get involved in various activities and not let visual impairment get in the way. St Andrew's has a beautiful electronic organ which



mimics a pipe organ, a Johannes model manufactured in Holland. I play the organ for the Sunday service once a month and at some funerals or special celebrations such as Tenebrae. I am also rostered to do the Bible reading, in braille, and attend the Christian Education Work Group. My wife and I feel privileged to belong to such a caring and supportive spiritual home.

Psalm 103 verses 1 to 4 was read at our wedding in a Methodist church in Johannesburg: I still marvel at those reassuring words which have sustained me throughout my life:

*Bless the Lord, O my soul, and all that is within me, bless his holy name! Bless the Lord, O my soul, and forget not all his benefits, who forgives all your iniquity, who heals all your diseases, who redeems your life from the pit, who crowns you with steadfast love and mercy.*

## Remembering Rev Percy Rushton

**Rev Percy Rushton died on 30 January 2020, peacefully at his home in Auckland. A service to give thanks for Percy's life was held on 5 February at St Paul's, Remuera. Rev Dr Mary Caygill led the service and Vice President Nicola Grundy paid tribute on behalf of the Connexion. This is an abridged version of her tribute.**

*"E kore hoki te Atua e hē, e wareware ki tā koutou mahi ki te uaua o tō koutou aroha i whakakitea mai e koutou ki tōnā ingoa, i a koutou i atawhai i te hunga tapu, a ka atawhai nei anō." (Heperu 6:10)*

*Ka mihi ki te Atua, te Kaihanga o te rangi me te whenua*

*Ko koe hoki te timatanga, ko koe anō te whakamutunga*

*Kia honoretia tōnā ingoa tapu i ngā wā katoa*

*Korōria ki te Atua*

*Ka mihi ki a koe he rangatira e Percy Rushton, he kaihautu o te waka wairua*

*E ai ki ngā korero, he tangata humarie Weteriana*

*Ma te Atua e maumahara ōu mahi pai, ōu mahi tika, me tōu arohanui mo ngā tangata katoa*

*Haere okioki atu, moe mai e Percy i tōu moenga roa*

My mihi to Percy Rushton started with a verse - God is not unjust he will not forget your work and the love you have shown him as you have helped his people (Hebrews 6:10)

A recent lectionary reading from Micah 6 Verse 8 sums up the ministry offered by Percy and his wife Joyce; "what does the Lord require of you, but to do justice, and to love kindness, and to walk humbly with your God".

Percy's ministry has been lifelong and rich and full in so many ways. He has been effective as an evangelist, as a prophetic preacher, and as a leader of Te Haahi Weteriana o Aotearoa. His leadership is defined by his deep pastoral sensitivity.

Percy was challenged by the late Rev Bernard Chrystal to think about the claims of ministry. When he offered as a candidate he was immediately put into parish work as a precollegiate probationer at Manurewa. From this very early stage in his ministry his leadership skills were recognized.

The following year Percy went to Trinity College and did part time university work as well as the full college programme. He continued to study for a further 12 years in order

to complete his BA and BD. His stationed appointments were to Manurewa/Homai, South Hokianga, Tawa, Mt Albert, Woodlands Road (Timaru) and St Paul's Orakei.

When Percy superannuated in 1991 his tribute to Conference started with some of his own words "to experience God is to experience newness, growth and movement toward a wholeness that is always a bit beyond you".

Percy never stopped growing. His loving kindness was shown not only towards his parishioners, but that same care was experienced by staff and students of Trinity College during his term as Chairperson of Trinity College Council and by the Connexion during his term of Presidency from 1982 until 1983.

In his presidential address at Napier, Percy linked his theme of "Evangelism with the prophetic task of the Church". Many people still remember that Conference in a good way. Percy had the ability to encourage people and to take people with him. It is not surprising then that out of that Conference came the beginning of the bicultural journey of the Methodist Church.

The legacy of Percy's leadership is the bicultural journey. It is a journey that continually experiences newness, growth and movement toward a wholeness that is always a bit beyond. We have benefited from Percy's deep passion and compassion.

Throughout his ministry Percy was involved with numerous community organisations and charities including The Leprosy Mission, Lifeline, Marriage Guidance, Red Cross, Rotary and many more.

To Joyce and the family I express the aroha of the Connexion and pay tribute to Percy's significant contribution to the life of Te Haahi Weteriana in many ways throughout his life time. I acknowledge with deep gratitude the huge commitment Percy made as a minister of our Church.

There were times when his dedication to Te Haahi Weteriana took Percy away from his family. We thank them for sharing him with us and for the sacrifices made for us. We all pray that family and friends will be conscious of God's peace at those times when they miss Percy the most, and that they will know the presence of the risen Christ in the days ahead.



## United Churches and Religious Education

To the editor

I would like to comment on two items in the latest *Touchstone*. They are both about matters in which I have had significant involvement over past years.

First, I support Brian Turner's letter. I have served as Chairperson of the Forum of Uniting Congregations and have been concerned that there have not been many additions to UCANZ over recent times. With the intended withdrawal of at least one of the original denominations that are part of UCANZ, the possibility now exists that some existing congregations will no longer be able to call themselves 'Union' or 'Uniting'.

Along with Brian, I believe that those who consider themselves to be ecumenical should have some way of expressing and practising that understanding. For instance, there could be a new form of amalgamation, such as a 'Local Ecumenical Church' with affiliation to UCANZ that allows a wider group of parishioners to participate in the richness that being part of an ecumenical church provides.

The second matter is the article concerning religious instruction in schools. I have found that because that term often means 'proselytising' to non-

church parents, they are naturally reluctant to put their child under the perceived pressure that they feel would come from this type of 'instruction'. However, from my experience, changing both the terminology and the curriculum can make the subject acceptable to most parents.

My experience of teaching Religious Education was at a boys' secondary school with a church connection. Well over 90 percent of the boys at the school had no church background. Fallow territory! The years that I taught this subject were some of the most rewarding and exciting of my life. To explore, to find reasons, to examine history, to find approaches to some of today's issues was a challenge. However, when boys were wanting to come to class, were not embarrassed to ask questions (some of them really curly), and expressed some understanding of what this was all about, then there was reward for the soul.

In this world and in its present state, I believe that most parents would want their children to know about religion in its widest sense and have them explore that knowledge rather than have them be told what they should think. Ignorance is not bliss.

**Ray Coats, Masterton**

## Church responsibility to Lay Preachers

To the editor

Our Church could not exist without Lay Preachers. More unpaid lay people lead services every Sunday than paid clergy. The Methodist Church has always advocated high standards for its preachers and is required to monitor and support its lay preachers. On the practical level this is the local presbyter.

It concerns me that many clergy currently active in Methodist and Uniting churches seem to be unaware of their obligations to their lay preachers. The policies and conditions are set out on the MCNZ website in Administration Leaflet 153 and also under Ministry/Lay Preachers. Few lay preachers know this. Now is a good time to remind all who lead worship of their obligations and rights. Because I care I'm offering a summary.

It is the responsibility of the parish presbyter to fill in annual returns that detail how many services each accredited lay preacher takes, indicate their AAU status, and record retirements and deaths of certificated lay preachers. These statistics are published in the *Year Book*.

AAU explained: Accredited - has an official LP certificate; Active - has taken a major role in three or more services in the past year; Upskilled - has done at least eight hours training plus eight hours of theological reading (the magazine *Word & Worship* counts as four hours).

It is the responsibility of the presbyter to see his/her lay worship leaders are adequately resourced, mentored, and used fairly within the parish. To fulfil the Upskilled requirement presbyters need to ensure ongoing training is available and that each Accredited preacher takes no less than three services and ideally, not more than 13 in a year. If an accredited lay preacher travels a distance

of more than 12 km beyond his/her home parish to take a service, a travel allowance should be paid at the same rate as the current clergy travel allowance.

The date of the original accreditation certificate is on the annual returns. Such details should be held in the parish office. The parish presbyter is responsible for applying to the NZLPA for Long Service Certificates. These used to be issued at 25, 40 and 50 years of service. Recently the time was reduced, now starting at 10 years of service. Presbyters please check. It is likely every parish now has lay preachers who have not been presented with the certificates they deserve.

All Active lay preachers are expected to pay an annual fee to the NZLPA that includes receiving the lay preachers' magazine *Word & Worship*. All worship leaders and lay preachers in training are encouraged to subscribe to *Word & Worship*. It is the responsibility of all who lead services to be accountable. This requires ongoing education in the practicalities and theology pertaining to worship. The NZLPA website provides resources and seeks contributions.

All worship leaders need to be supported, mentored, and critiqued, as well as being suitably thanked (along with organists and other church musicians) on Lay Preachers Sunday. This means presbyters need to sometimes sit in their own pews during services.

Synods are the body responsible for lay preachers. Every synod has at least one, ideally two, lay preacher representatives. As a synod representative I know I could do better in supporting my region's lay preachers. I pledge to do so this year. Who will join me?

**Rosalie Sugrue, Paraparaumu**

## HONEST TO GOD

# Humanity of God

Ian Harris

**Christianity is a theistic religion, right? It teaches that there is a God who created the world, looks down on it from his supernatural realm, has a divine purpose for humanity and intervenes from time to time to cause this event to happen or prevent that one.**

Most Christians would probably agree with that description, as would followers of Judaism and Islam. Theism (from theos, the Greek word for God) has long been assumed to be fundamental to Christian faith, both by people in the church and those outside it. But as Sporting Life sang in the musical *Porgy and Bess*, 'it ain't necessarily so'.

Today there are Christian scholars who refuse to allow that God can be locked up for ever within the old theistic assumptions. They even go so far as to claim that as the early Christians reflected on their experience of Jesus, they moved beyond theism to a strikingly new understanding of God.



Ian Harris

In support of this they point to two distinctive Christian teachings - that God became human in Jesus (the Incarnation), and that Jesus is an essential element in conceiving of God (that is, he is part of the Trinity of Father, Son and Holy Spirit).

It is worth noting that neither of these doctrines began as the ingenious theological constructs they later became. They sprang from the attempts of the first generations of Christians to make sense of the life of Jesus and the impact he had made on them.

Early interpretations differed widely - one held that Jesus was not really human but only seemed to be. But the contrary view prevailed that he was truly born of a woman, truly a man of flesh and blood (incarnate), and truly died on the cross.

Interestingly, though, the creed does not say that God became a man in Jesus. It says he "was made man". There is a difference, the implications of which are only now being teased out afresh. To the Jews of Jesus' day, a huge gulf separated God and humanity: "I am God and not man," the prophet Hosea has God say.

But the band of Jews who lived close

to Jesus became convinced, against all their natural inclinations, that they had somehow experienced God through him. This led in turn to the astonishing conclusion that he must be the one chosen by God to restore the fortunes of his people - in a word, the Messiah.

Obviously, if they believed they were coming to know God through this flesh-and-blood man, something was beginning to happen to the established notion of a remote theistic God. To be true to their experience, they would have to make room for the human Jesus in the Godhead itself. So they gathered Jesus up into their understanding of God.

It was never two Gods they were describing (nor, with the addition of the Holy Spirit, three Gods), but different aspects of the one God. But nor was it the old theistic God any more, because now it included Jesus as an integral component. Jesus' followers had broken new ground to discover God beyond the theism they had grown up with.

Instead of building on that, however, the leaders of the church found it more congenial to reassert

theism. So they squeezed Jesus back into a mould that did not threaten the traditional theistic understanding. The emphasis switched from God becoming human, to Jesus being God. And the more this was the focus, the easier it was for the church to maintain and even extend the gulf between the holy God and sinful humankind.

Today, however, as theism loses its hold on Western societies, the potential of that dramatic development in the first 400 years of the Christian era is starting to be realised in a new way. For the flipside of making God human in Jesus (the Incarnation) is to make the human an essential part of the nature of God (the Trinity). It then becomes possible to speak not only about the humanity of God, but also about divinity in humankind.

The apostle Paul points to that when he presents Christ as the prototype of a new humanity, just as the mythical Adam was the prototype of the old. Orthodox Christians today defend theism as if their faith depended on it. But in doing so, as ground-breaking theologian Sir Lloyd Geering points out, they fail to appreciate the significance of Christianity's most central, most distinctive - and, one might add, most revolutionary - doctrine.

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





# The Kore Hiakai Zero Hunger Collective

Tric Malcolm,  
Pou Ārahi Executive Officer

**Just over two years ago several of our large social service agencies started a conversation about the increasing levels of food poverty in Aotearoa New Zealand.**

We were aware that while we were becoming better and more innovative with our strategies to attend to the immediate symptoms of chronic long-term food poverty, food poverty itself wasn't decreasing. Meetings of social service agencies were held in Auckland, Wellington and Christchurch. During the round-tables, people reviewed many aspects of food poverty and were mindful that foodbanks are not able to solve the underlying problem of inadequate incomes. Food security is also a matter of income sufficiency.



Tric Malcolm

In early 2019, the organisations that originally met held a series of engagement hui, initially inviting people from the social service and community development sector, government, the health sector and more. From these hui came three threads of actions determined by people from a variety of sectors passionate to contribute to lasting change.

And, so, the Kore Haikai Zero Hunger Collective has come into being.

Our goal is to create a food secure Aotearoa New Zealand through sustainable, structural, mana-enhancing solutions which ensure all New Zealanders have access to affordable, nutritious, culturally-appropriate food. When we speak of mana-enhancing food we mean upholding the dignity of individuals, families and communities in being able to access sufficient food for good health, sharing and hospitality.

We have identified three key approaches to creating that lasting change:

1. Structural Change through:
  - Establishing a biennial measurement tool to identify the level of food insecurity in Aotearoa New Zealand;
  - Creating a state

measurement tool to measure the rate of food distribution by social service and community food providers;

- Increasing public awareness and empathy for those experiencing long term food poverty.
2. Mana-Enhancing Practice by:
  - Establishing a tested understanding of mana-enhancing practice of food distribution to those experiencing food poverty, and continuing to test and modify it;
  - Championing models of exemplars of good practice of food distribution;
  - Giving voice to lived experiences of food poverty.
3. Food Rescue and redistribution through:
  - Contributing to the

development of a national strategy on food waste, rescue and redistribution.

In late 2019, the Collective engaged in a partnership project with MSD with a focus on how we could reduce the number of people experiencing food poverty and, in particular, needing to seek hardship grants. This has resourced Kore Hiakai to begin some of the change work we have dreamed about. In mid-November 2019, I was appointed the new Pou Ārahi /Executive Office for Kore Hiakai Zero Hunger Collective, alongside Sonya Cameron, a senior analyst from MSD.

Check out what is happening in this space through our website [www.zerohunger.org.nz](http://www.zerohunger.org.nz) or email us to receive ongoing updates [korehiakai@nzccss.org.nz](mailto:korehiakai@nzccss.org.nz)

## Tauiwi Youth Conference | R E M N A N T El Rancho, Waikanae. February 6-9, 2020



Tauiwi youth gathered for their conference REMNANT at Waitangi weekend.

Michael Lemanu,  
Children's Ministries National Coordinator

**Another TYC is in the books, and with it another chapter written in the never-ending work of developing connected, resourced and inspired leaders for Te Hāhi Weteriana – specifically for both the present and future.**

Coming off the back of successful TYCs in 2017 (#321UNITE) and 2018 (#2kC To Know Christ), expectations were high for this year's rendition to take it to the next level. With a combination of countless hours of preparation, guidance and support from church leadership, and loads of discernment and prayer, it's fair to say TYC 2020 | R E M N A N T far exceeded all expectations and will go down as an unforgettable occasion.

114 leaders from seven different Tauiwi Synods gathered over Waitangi weekend for an epic time at Tauiwi Youth Conference 2020. El Rancho Christian Campsite in the beautiful beach town of

Waikanae set the scene for what was to come – deeply Connexional fellowship, laughs, good times, hard mahi and a sense of presence of the Spirit of God among all.

This year's TYC was set around the theme R E M N A N T – the idea being that, even though young people are sometimes regarded as left-overs in the Church, they still have a vital role to play and celebrate in their Christian journey. This was emphasized in the first TYC Covenant service, at the suggestion of Vice President Nicola Grundy, who kindly gave her time and wisdom to us throughout the weekend. The Covenant Service included communion served by our TYC Chaplain Rev Siosifa Pole. It set the stage for the weekend to come, in that we gathered to reaffirm our commitment to God and, in response, our commitment to carrying out God's work and ministry to young people across the Connexion.

Mixed in with the fun and good times were a series of high level workshops and training opportunities. Some, like the leadership masterclasses, Bible studies



and paku kārero, are staples of most youth leadership training events. Others, like the Human Sexuality Talanoa, Climate Justice and Youth Suicide Prevention workshops, covered more uncomfortable, but necessary, topics. We are confident transformative action in our Church will soon result from these workshops. TYC 2020 had something for all leaders and gave them the opportunity to be

upskilled and equipped in their context.

A regular highlight of TYCs are the worship evenings; young people were inspired by testimonies given by fellow leaders and the wisdom of the legendary Filo Tu. These evenings, combined with high energy worship led by the awesome TYC worship team, meant that, alongside the fellowship and development aspects, there was also a deeply rooted spiritual foundation at TYC 2020. It was inspiring to see young people give and recommit their lives to following Christ.

Overall, TYC 2020 was a truly memorable weekend. The questions that arise from it are: Now what? Where do we go from here? We are hopeful that the 114 leaders

we have 'released back into the wild' will be on fire and ready to serve in whatever ways they can and desire. We are equally hopeful that our Church leaders, on all levels, will take notice and advantage of the passion and talent our young leaders possess.

I extend a massive thank you to all those people who helped to make TYC 2020 the success it was, particularly to the organising committee: Siu Williams-Lemi, Pua Siulangapo, Mena Petaia, Maima Ngauamo, 'Amelia Takataka, Alilia Molitika, Leti Tafuna, Sitela Ahokava, Ramona Misilei, Wes Machee, Osaiasi Kupu, Make Puamau, Maumi Taukolo and Chaplain Rev Siosifa Pole.

I also thank our guests and facilitators for giving time, wisdom and energy toward training our young people and equipping them for service.

Thanks to our parents and leaders for prayers and support. And to all attendees from all walks of Te Hāhi, thank YOU for playing your part to make TYC 2020 what it was.

**We Are R E M N A N T S.**



## Walking with those at both ends of life

Rev Jan Fogg

**January and February can often be a time of 'catch-up' with members of the family, both young and old. It can often include times of sadness and times of joy. We're reminded of the verse in the Psalms: "You have changed my sadness into a joyful dance; you have taken away my sorrow and surrounded me with joy."**

During the holidays I crossed Cook Strait to spend time with an older family member who is very unwell. It is difficult to visit with your original birth family and see them slipping away. There is time for sharing family memories and thankfully it can also be a time for speaking about things that we might not have

found the ability to do previously. It is important, I think, to be able to let go of painful memories and encourage each other with comments about the positive things we see in each other.

One of the pluses about a slow dying is this opportunity to say things that a rapid death takes away from us. There are many questions about slow dying and the suffering that may go with it, so finding a positive side is very important. Family relationships are rewarding a lot of the time, but can also be very challenging. What a gift it is to have this 'waiting' time to share thoughts, blessings, forgiveness and gratitude.

But alongside that is the pain, which is part of our compassion, seeing one's own family change and struggle. Sometimes it is almost easier to carry one's own burden than that of a parent or

sibling. I came home carrying sadness and concern for the future.

So what a joy to be able also to have time with those at the other end of life - the young ones, who grow and change so quickly: their sharp little brains that work so much faster than mine these days. We enjoyed playing various card and board games, as well as swimming. It was a joy for them because they were so often able to beat me, to win. Of course I didn't mind 'losing' because it felt like winning to see their brains working things out so quickly.

And to have the kind of conversations that reveal the development of a new person and their interests. This young family is mad keen on football and it was a surprise to me to hear my granddaughter reveal that she was "going to be a professional footballer". And



also a surprise to hear the clever smaller one say he was "letting go of the idea of playing for Liverpool and professional football".

So, a looking forward to the

future, wondering where the next year or two will take them, the family tree growing new leaves this family has not experienced before - an opportunity for joy-filled dancing.

## C A R I N G F O R O U R P E O P L E

### I got my brother arrested

Trudy Downes,  
Health and Safety Coordinator

**Really I only got him put in police handcuffs so I could send a photo to Mum and Dad with a caption, "Look at your first-born."**

I put him in a silly hat first to scare everyone in the Connexional Office. It was a 'Shelter in Place' drill and I thought it was great fun but I wish it wasn't needed.

It is one year now since the Al Noor Mosque and Linwood Islamic Centre shootings and what have we learnt?

When a threat is on your premises, response is 40 percent according to the plan and 60 percent 'flying by the seat of your pants'. These percentages are not based on statistical evidence but reiterate that the best-made plans and intentions need to be flexible enough to cope with the conditions at the time.

Step number one to coping is to have a plan. Our first drill was chaotic. We had no plan and stopped the clock at 4 minutes and 30 seconds out of pity. For the second drill we had a plan. When my bro' came into the office, everyone cleared out or hid within 30 seconds. Outstanding!

Step number two is be flexible. Flexibility is key because you will not encounter the exact same emergency conditions twice. Undertaking the same actions and expecting different results is a definition of insanity.

Our office had discussed how to react

to threats outside the building, however I let my brother inside the building by giving him my access card and even a plan of the office layout. The "threat" was inside the building with no chance of keeping him out.

Half the people in the office went out the back door and left the building. The other half of the team hid under their desks. We discovered some desks are not suitable for hiding under and therefore the one plan we had did not fit all circumstances in the office. We had to be flexible and adapt to the circumstances.

To stimulate people into action we use the trigger word "Lockdown" within the office. However, when the brother was already in the building, the action we needed did not actually relate to the trigger word. The better action was to leave the building. What word we use is irrelevant. What is relevant is that within the office we have a trigger word which upon hearing means we will leap into action.

Key feedback from the drill, from the police observer and my brother is that we need to be situationally aware. Being aware of your surroundings will allow you more time to better respond. Sometimes every second counts.

Being aware of the situation you are in, or possibly going to get into, allows you to think about responses that are appropriate for that situation. It might mean not going into certain situations if you can't get out. It might mean hiding under your desk or leaving the building.

Or it might mean throwing a credit card



reader to distract a gunman from entering your house of worship. It might mean screaming at someone, and it might mean putting yourself into danger to save others.

It might also mean that a year after a tragic event there is still grief and sorrow and horror to remember, recognise and acknowledge.

They are us. Let us remember, let us learn, let us be ready.

"Hello brother."

Mankind is a single nation - Quran 2:213.

A template is available for you to start your own Escape/Hide/Tell, Shelter in Place plan.  
[http://www.methodist.org.nz/caring\\_for\\_our\\_people/emergency\\_response\\_plans](http://www.methodist.org.nz/caring_for_our_people/emergency_response_plans)

Trudy can be reached on 027 457 4196 or email [trudyd@methodist.org.nz](mailto:trudyd@methodist.org.nz) if you would like to discuss a readiness plan for your place.





## 'GO BAGS' at the ready

Chris Auchinvole, St Andrew's Hokitika

**Getting ready for the future is too easily put off until we have spare time. Being a member of a Uniting Church congregation gives opportunities to participate in a wide range of spiritual and social activities, within and beyond the parish community. We travelled to the UCANZ Forum in Alexandra from our West Coast home.**

The small, solid-as-a-rock church at Alexandra showed just how much can be achieved through strategic use of an adjoining Conference Centre built on church land: first class organisation, excellent hospitality, engaging speakers and a celebration of diversity. A group of

seasonal workers from Vanuatu accepted our invitation to join the end-of-Forum barbecue.

We need to be ready for adverse events. I phoned Rev Andrew Howley from Alexandra after the recent heavy rains to see how their parish had fared in the flood. Despite getting much of their annual rainfall in just one day, it was apparently hard to find evidence of the unexpectedly high rainfall the following day.

At home, we have a couple of 'Go Bags' ready to grab in the event of sudden disaster. The bags include a change of clothes, tablets, passports, bank card photocopies, cash and phone chargers. The need for these was brought to our attention after the second Christchurch earthquake which saw our niece shut out of her collapsed flat with only the clothes



she was wearing. During the Wakefield fires near Nelson, my brother and sister-in-law were asked to evacuate their house at two minutes before midnight. Their 'Go Bags' were packed and ready.

Regardless of the political aspects of global warming, adverse weather and environmental events are going to increase in frequency and severity - floods, droughts, hail, snow and raging fires. We might now need to add pandemics to the list. When I served on a select committee discussing Avian Flu pandemic control, it was suggested that



relatives and church groups provide the best remote contacts for self-isolated patients. Perhaps churches are after all powerhouses, mediating spiritual energy to the family of God's people, the human community. Are you ready for adverse events? Are your church's 'Go Bags' at the ready?

## Living from the Centre

Rev Andrew Doubleday

**I was at a baptism a couple of months ago. An Anglican friend had appointed Lynne and me, along with an Anglican colleague couple, as godparents to their first daughter. Now that first daughter was having her own first daughter baptised.**

So here we were, reunited, perhaps the first time in three decades, we three males in serious conversation together over coffee and muffins. The discussion drifted to the divisions in the Church over human sexuality. Shock, horror, one of their mutual friends, a Presbyterian, had changed position, had abandoned orthodoxy, and was now openly writing and speaking on the need for inclusion. He had clearly gone over to 'the dark side'. I affirmed that I am tracking in a similar vein.

As expected, I was challenged. At the heart of the challenge was the question of 'truth' - in particular, Biblical truth. I affirmed the importance of this. It is part of who I am, not just what I believe and think. Yet, I reflected, I have changed my mind about so many things over the past 45 years - so many things relating to scripture I now see much differently than I did as a zealous and certain teenager. When was I 'right'? When was I standing in perfect 'truth' and, consequently, in the perfect will of God? Have I arrived yet? Aligning with scripture is very important to me. Yet, I am aware that how I read it has changed over the years, where I put the emphasis, what lens I bring to my reading and thinking.

Many might suggest I simply need the guidance of the Holy Spirit. What they almost certainly mean is that this would lead to my agreeing with them.

I am looking for a centre that can hold. A

firm place to stand. Something I can live out of, recognising at any moment that I could be wrong - and that, hopefully, simply being wrong isn't fatal.

It has become obvious to me that, ultimately, we cannot agree on what 'truth' looks like. Of the billions on the planet, no two of us would agree perfectly on everything. 'Truth', on its own, is a centre that cannot hold. It is too contingent. This does not mean that truth isn't important. Yet, it's become clear that an absolute commitment to 'truth' alone separates and, ultimately, alienates us from one another. We each see differently. There has to be a better way.

With my two friends I posited the centrality of 'love'. As expected, this was gently rubbished as "too vague and wishy-washy". I would have said the same thing at one time. We surely couldn't agree on a definition. I persisted. Yes, we can define love: the New Testament understanding of 'agape' - type love as 'that which seeks the highest and best good for the other'. I got no argument on this. It was agreed that this is a good definition. Encouraged, I continued. We all know what this looks like. We will get very little argument about what genuine love looks like. We can all recognise it and agree that it is so. This is a centre that can hold.

While there are billions of human beings on the planet, and no two can agree absolutely on 'truth', we all at a deep level know and can recognise love. This is a centre that can hold. This is a centre that we can gather around. This is a centre that we can all live out of. This is also a centre that reflects the core of who God is. It is the very nature of the character and creativity of the God who is there. Let's hold onto truth. And let's hold it gently. With love.



Andrew Doubleday.



Josh Robertson is photographed with Hugh and Anne Williams, their son Simon, his wife Rachel and their two daughters.

## Two decades of service

Joshua Robertson

**Hugh Williams has been preaching the Word of God since he was a teenager, having grown up as the son of a Methodist preacher near Penzance, Cornwall in England. Hugh was exposed to many opportunities to participate in worship services from a young age, from reading the Bible, singing, playing music and, of course, sharing the Word.**

A blossoming career as a marine engineer facilitated his journey to New Zealand where he met Anne. They married in 1964 in Dunedin and moved to the UK for several years before returning to New Zealand in 1974 with their two sons, Mark and Simon, eventually settling in Wellington.

For many years, Hugh has been a committed member of the Johnsonville Uniting Church where he has served on both the Parish Council and Worship Committee

for significant periods of time. Hugh became the very first Registrar for the New Zealand Lay Preachers Association (NZLPA) when it was formed in 2000. He has been responsible for keeping records, and issuing accreditation and long service certificates to NZLPA members since its inception.

Late last year, at the age of 84, Hugh decided the time was right to retire from his role as Registrar for NZLPA.

I had the pleasure of attending a church service at the Johnsonville Uniting Parish on 22 December 2019. Hugh was leading the service, teaching yet again from the pulpit, this time via Christmas carols. During the service I was honoured with the opportunity to formally acknowledge, on behalf of NZLPA, Hugh's dedicated service as NZLPA Registrar, as well as the amazing support of his wife Anne.

We extend thanks to Hugh, salute him and pray for God's blessings upon him and his family.

Valerie Marshall is the new NZLPA Registrar. Visit the website for details: [www.nzlpa.wordpress.com](http://www.nzlpa.wordpress.com)





## Church and Security

**A year on from the Christchurch attacks, security awareness has heightened across New Zealand and the aftermath has impacted us all. The Health and Safety at Work Act (HSWA) shifts the focus from monitoring and recording health and safety incidents to proactively identifying and managing risks so that everyone who attends church or a church-run programme is safe. Understanding the terminology and the legislation will help provide the framework for health and safety at church.**

Generally the presbyter, property committee or whoever governs your legal local entity is responsible for holding the main duty of care (responsibility) to ensure, as much as is practicable, the health and safety of all attendees, staff, volunteers and any person at church. Your legal entity (presbyter or property committee) becomes known as a PCBU (person conducting a business or undertaking).

Churches are considered under the act as an undertaking and the legal entity has what is called "a primary duty of care." Your presbyter or property committee member or for example, the person recorded as an officer on the Charitable Trust website of the Department of Internal Affairs is termed as "an Officer" and is personally responsible for ensuring your church is a safe place. Managing the risk (rather than the accident) as far as is reasonably practicable, is how they fulfil their duties as officers under the Act.

Officers cannot distance themselves from this responsibility of care by delegating care and safety to others. They are required to stay informed, connected and intentionally proactive in managing risk. Any decisions made within their role as an officer must consider the health and safety of everyone connected to the church.

Each officer is also responsible for making sure that the church has written policies that clearly outline health and safety expectations in line with the requirements of the HSWA. They must



Ruby Manukia-Schaumkel

have copies of and be familiar with written procedures for dealing with potential problems. Officers must allocate resources to monitor, maintain and strengthen those policies and procedures and deal immediately with any health and safety problems.

Volunteer officers (for example, an elder or property committee member, not employed by the church) are exempt and cannot be held liable under law if they fail in their due diligence duty. However, they are expected to stay knowledgeable and informed and to make resources available to solve problems where undue risk is obvious.

The presbyter, (as a paid officer and a worker) must shoulder the major responsibility for health and safety at their church as they are the person most closely connected to the everyday running of the church. Like all other staff and volunteer workers, they also must take all practical steps to ensure that the church and all its functions are managed in a healthy and safe way.

The HSWA defines a volunteer worker as a person who meets three criteria:

- 1) the volunteer is doing work for the church and the church knows that they are doing work for them

- 2) the volunteer does the work on an ongoing and regular basis
- 3) the work is considered an integral part of the life of the church.

A volunteer worker is "a person who is acting on a voluntary basis, whether or not the person receives payment for out-of-pocket expenses." You can only have volunteer workers in your undertaking if you are firstly defined as a PCBU under the HSWA. Volunteer workers have the same duty of care for themselves and others as other staff and must: 1) take reasonable care of their own health and safety, 2) take reasonable care that what they do or don't do, does not adversely affect the health and safety of others, 3) cooperate with any reasonable policies or procedures the church has in place on how to work in a safe and healthy way, 4) comply with any reasonable instructions given by church officers so that they can comply with HSWA and its regulations.

In summary, even the congregation is responsible in that they must behave in healthy and safe ways and must encourage others to do so, whether they are volunteer workers or not.

We must all focus on proactively identifying and managing health and safety risks, and ensure that health and safety information is shared with everyone but especially those whose health and safety could be directly affected by our actions or inaction.

## T R I B U T E

### A tribute to Shirley Erena Murray

**Shirley Murray, New Zealand's greatest hymn writer, with a global reputation, died in Wellington on Saturday 25 January 2020. Fellow hymn writer Colin Gibson, collaborated with Shirley Murray on many collections. He pays tribute to this remarkable New Zealander.**

Shirley Murray was a member of the NZ Order of Merit, an honorary Fellow of the Royal School of Church Music London, a Fellow of the Hymn Society of the United States and Canada, Erik Routley Fellow of the Presbyterian Church of America and University of Otago Honorary Doctor of Literature. Hers was a life of deliberate commitment to the perfection of her craft and complete dedication to the service of God and her Church. In her poem *Something Beautiful for God*, which she herself describes as a hymn of personal dedication, she wrote,

*Something beautiful for God,  
in my seeing,  
in my being,  
something beautiful for God  
let the Spirit make of me.  
Something meaningful and true,*

*in my living  
and believing,  
something meaningful and true,  
something beautiful and new.*

It is the measure of her achievement that she created a body of hymns and songs whose integrity, beauty, truth and originality have won for her a worldwide reputation.

Shirley discovered her life's work when she took up a ministry of hymn writing at the Wellington church of St Andrew's on the Terrace, responding to her husband's urgent need for modern hymns that would address the contemporary issues with which the pair of them were passionately concerned. She set out her manifesto in her first small publication, *In Every Corner Sing: New Hymns to Familiar Tunes in Inclusive Language*:

'Singing our faith in the present tense means having to stock some corners of the Christian household with new themes. For me, human rights and racism, women and peacemaking all need singing out, and words to sing are hard to find ... Some corners need refurbishing, since the words of the past do not always express the theological emphasis we now value ... I take it for granted that inclusive language is the mode in which Christian people must

express belief.

She went on to write words that have rung true for modern Christians throughout the world, creating new classics, and a whole new landscape of hymns for we New Zealanders to sing. *Honour the Dead* is undoubtedly our greatest war hymn and one that daringly for its time upholds the conscientious objectors we treated so shamefully. *Where mountains rise to open skies*, her great hymn for Waitangi Day, is the nearest we have to a truly contemporary national song. *For the music of creation* has become a universal anthem, while her hymn for the environment *Touch the earth lightly* is sung even in America while Trump dismantles environmental protections as fast as he can.

Her writing revealed a faith that faced the world as it really is, and she sang her song of love into its darkness: 'Shine through our winter's grey, break through depression's day, live in the little deaths we die in growing: meaning for whom we grope, home of our strongest hope, power and peace, through all creation flowing.'

Shirley wrote hundreds of hymns whose quality and passion are acknowledged throughout the Christian world, and rank her with the very best



Shirley Murray

in our heritage of religious song. She showed that the languages of science and te reo could meet in poetry that is full of beauty and truth. And she urged us never to give up on the faith, even though she was often personally ashamed of the behaviour of individuals and groups within its institutions: 'There's never a time to stop believing, there's never a time for hope to die, there's never a time to stop loving, these three things go on.'

As Shirley Murray's friend and fellow hymn writer Marnie Barrell said, 'She has left a legacy of hymns for the Church that is to be.' Let us continue to sing them.



## Families enjoy trip to Wildlife Reserve



Alex Carter, Community Family Worker, Linwood Avenue Community Corner Trust.

**On 28 January, the Kids Hub at Linwood Avenue Community Corner Trust, in partnership with the Christchurch Methodist Mission, put on a bus trip for local families to spend the day at Willowbank Wildlife Reserve.**

Fifteen families, including 36 children from Linwood and surrounding communities, took part in the special event. The day was spent exploring the park, visiting the animals and enjoying a large group picnic at lunchtime.

The trip nurtured family connections by providing a great outdoor space for families to be together to explore and

support family relationships and share an enjoyable experience. Children learnt about their local environment and enjoyed time with their families. The day was very successful and everyone was in high spirits in the bus on the way home.

The Kids Hub is a successful community project led by local whānau and parents with support from local community organisations. Kids Hub runs for three days during the school holidays with days filled with learning opportunities, shared activities, entertainment and trips away. Kids Hub is all about empowering families and children, and providing opportunities they may not normally get.

The recent trip to Willowbank Wildlife Reserve was made possible with funding from a Let the Children Live grant from the Methodist Church.



## Author writes for our times

**Garth Cant is a Methodist lay preacher. In the aftermath of the terror attacks on the Al Nur and Linwood masjids, Garth has been introducing Christchurch congregations to a series of books by Canadian author Ausma Zehanat Khan.**

The events in two Christchurch mosques on 15 March 2019 have changed our city forever. And the response of our nation has resounded around the world.

New Zealanders, Australians and Canadians sit in a similar space in terms of who and where we are. Muslims in all three nations have faced suspicion and hostility from parts of the white community. And now, in all three nations, we are beginning to hear Muslim voices in new ways.

Ausma Zehanat Khan is one of the Canadian voices: Pakistani Canadian, she was brought up in a Muslim family that travelled from Pakistan, to Britain, to Canada. She is Canadian; she attended Canadian schools; studied at Canadian universities; and is married to a Muslim Canadian, Nadar Hashmani whom she describes as a 'scholar, activist and defender of human rights'.

Her topic for a Master's thesis in Law was the work of the United Nations War Crimes Commission, investigating the atrocities in Bosnia when the Serbian armies invaded. She went on to do a doctorate in Law, studying international human rights.

For a time Ausma edited a magazine *Muslim Girl*. She has now turned to writing murder mysteries. Each crime novel is set in Canada but some follow the action into places like Bosnia, Iran and Syria, where human rights have been violated. Detectives Esa Khattak and Rachel Getty give continuity to the series.

Canadian detectives work in pairs and Ausma's pair are a fascinating combination. Esa Khattak is male, Muslim and migrant, and the officer in charge of that part of the Canadian police service that works on crime within the ethnic communities. His partner Rachel Getty is younger and has a history of conflicted previous

pairings in the police force. Rachel can't tolerate assertive male colleagues, and her former male colleagues found it difficult to relate to a strong, determined, female colleague who plays ice hockey.

Rachel is Anglo Canadian, a sometime Catholic. Esa regularly and unobtrusively goes to Friday prayers in the Toronto mosque.

The first novel in the series, *The Unquiet Dead*, begins and ends in Canada but takes us into Bosnia in 1995 and the horrors of the Srebrenica massacre. It is tough reading but the horrors of war crimes are counterpoised with the delights of Andalusia in Spain where, for most of six centuries, Jews, Muslims and Christians lived in harmony, enjoying each other's cultures and festivals, under Muslim rule.

*The Language of Secrets* is set in Canada. The action is triggered by the murder of a young Muslim in a winter training camp. The Community Policing unit is called in and complex relationships within a suburban mosque are explored. The crime is solved and a large-scale terrorist attack is defused before it happens.

*Among the Ruins* takes the reader to Iran where a Canadian Iranian filmmaker has been imprisoned, then murdered in the notorious Evin prison. The interplay between politics and religion, and between Canada and Iran, are explored at a deeply personal level.

*A Deadly Divide*, the latest book in the series, tells the story of a mosque shooting in a Quebec town, where a young Muslim man and a Christian priest are the immediate suspects. Tensions are high, fuelled by a right-wing radio host, and detectives are under pressure to make a quick arrest and shut the case down.

As each book in the series unfolds, the partnership between Esa Khattak and Rachel Getty gets stronger, and the respect for each other's culture and identity deepens. The pair are a microcosm for what race relations, and interfaith relations, in Canada can be.

On 15 March, with the mosque shootings, the faith journeys of those of us who are Christian in New Zealand took a new turn. We are in solidarity with New Zealand Muslims and Canterbury Muslims in new ways.



## Book explores life of influential Solomon Islander

Nick Thomson

**Leslie Boseto, a Solomon Islander from Choiseul, has been a humble man of great influence in the development of the Christian Church in Melanesia. His remarkable story has been captured in a way that is uniquely Melanesian in People's Man: Life Story of Reverend Sir Leslie Tanaboe Boseto, by Papua New Guinean author, Rev Dr John Kadiba.**

The first chapter, written by Leslie himself, tells of his parents' conversion to Christianity, their dedication to ensuring he was brought up

in the Church and educated through the mission work of the New Zealand Methodist Church, and his time at the Bible Training Institute in Auckland. John then takes over, with an overview of Leslie's marriage, further training at Rarongo College, PNG, ordination and work as a pastor.

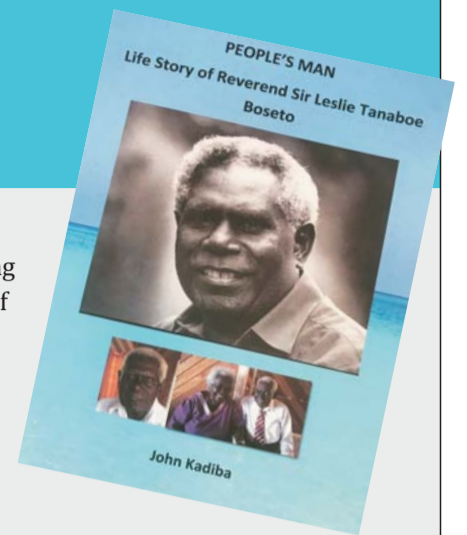
At this time the Methodist missions of Australia and New Zealand had dialogue with the Papua Ekalesia, the first indigenous church of the region, and the United Church of Port Moresby. The outcome of this was that the United Church in Papua New Guinea and the Solomon Islands was inaugurated in 1968, with a moderator and six bishops appointed for a term of four years. Leslie was appointed as Bishop of the Solomon Islands region.

When the time came for reappointments, Leslie was chosen to be the first indigenous moderator. He served the church well, steering it adroitly through what could be called its adolescence, and was re-elected for a second four-year term as Moderator. He represented the UCPNGSI overseas, not only in Australia and New Zealand, but also in USA, Britain and Europe (attending the WCC in Geneva). This church has since split into the UCPNG and UCSI.

At the end of his second term as Moderator, Leslie returned to Choiseul where he again resumed the mantle of grassroots pastoring. He did not stagnate - his prodigious list of publications is evidence that his mind was constantly forming and reforming his "grassroots theology" for the

Melanesian Church. He was given the rare honour of being invested as Paramount Chief of Luru (Choiseul) and was later persuaded to become a Member of Parliament in the newly established state of the Solomon Islands. He was awarded a KBE from Her Majesty for his contribution to governance.

The author, John Kadiba, gained his BA at the University of Papua New Guinea's inaugural graduation ceremony in 1970, then attended a youth camp at Invercargill, obtained a BD in Queensland, studied further at Boston, USA, and has taught at UPNG, Rarongo and Nungalinya Theological Colleges. He obtained a PhD (studies of the Methodist Mission to Aborigines in Arnhem land) and is the author of two other books.



This 454-page book is both enjoyable and commendable. It is a record of an outstanding man and the pivotal role he played in the Christian Church of the late 20th and into the early 21st century in the South West Pacific. It reflects the coming of age of the Melanesian Church as part of the worldwide expression of Christianity as it graphically portrays the life of, arguably, the major player in that scene, and expands to include some autobiographical insights of the Reverend Sir Leslie Boseto.

## Extensions to St Mark's Methodist Church in Somerfield complete

**A new extension to the church hall and upgrades to the site and buildings have seen St Mark's Methodist Church in Somerfield providing welcome and improved facilities for its congregation and the wider community.**

The Durham Street Methodist Circuit had the foresight to buy land in the Christchurch suburb of Somerfield in 1915 when the area was developing and growing rapidly. In July 1929, Somerfield School offered the use of a class room for the first Methodist Sunday School session. Shortly after this, Rev Len Horwood began holding services following Sunday School classes. Rev George Laurenson was the first minister appointed in 1928. Rev Len Horwood was appointed two years later and St Mark's became part of the Durham Street Circuit.

The first church was built on the site in 1932; this building subsequently became the main hall. An extension added in 1940 was later remodelled as the Sunday School room, toilet and storage facilities. In 1959, a new church was built on the site.

Earthquake damage to the wooden organ pipes, liquefaction in the organ pit and



Viewed from the carpark, the renovated entry to St Marks, Somerfield is functional and inviting.

some minor structural damage necessitated strengthening and maintenance work. The tired facilities were in need of an upgrade and, in considering their vision for the future, the Synod encouraged the parish to determine a strategic plan in consultation with the congregation and community groups using the facilities.

The parish paid for the first stage of renovations and strengthening in 2015. With the support of a generous grant from

the Synod Strategic Development Fund, in 2019 renovations began to include additional earthquake strengthening, new toilet facilities, improved access and modifications to rooms at the end of the hall. Upgrade plans incorporated the specialized requirements of an after-school care provider, and local children, along with many others, are enjoying the light, bright, vastly improved interior spaces, new meeting rooms, office and storage areas and entry enhancements.

Rev Andrew Donaldson is pleased with the result of the latest phase of the renovation. "The parish's desire was to remodel the lounge and north end of the hall to take advantage of natural light and to widen the car park entrance to create a more welcoming space. One of our aims is to provide hospitality. The renovations mean we can do this to give a high-quality presence in our neighbourhood."



# Encouraging Community Connections

Carol Barron,  
Methodist Alliance National Coordinator

**Auckland parish members of the Methodist Alliance are doing some impressive work encouraging connections in their communities.**

Auckland Central Methodist Parish partners with Orange Sky - a free shower and laundry service. The Orange Sky van comes twice a week and when they are there the parish opens the foyer and two volunteers from the congregation provide a cup of tea or coffee, a biscuit, and a friendly chat to those that drop in to use the service. Monday nights are turning into something of a community event, where people come not necessarily wanting or needing a shower but wanting the neighbourly connection. It is not only the street community that attends, but also backpackers or those living in apartments without laundry facilities.

Manurewa Parish provides hospitality to the community on Tuesday mornings with a cup of tea/coffee and free food from Kiwi Harvest and bread from Countdown. The parish works with the local Council and Housing First to assist people experiencing homelessness to find safe, secure housing.

Northcote Takapuna provide a wide range of activities for the community to connect with each other including Nancy's afternoon tea with over 100 people attending for a cuppa and entertainment. There is a craft afternoon for children and their parents or caregivers. The parish is involved in *Shore to Thrive* and some of these projects include:

- A Repair Café where people share skills, save money and reduce the amount of material going to landfill.
- A clothes share at Bayswater School

which is like an op shop without money for the school community.

- The Ngataranga Rat Pack - a community group which is actively protecting biodiversity along the coastline by cleaning up, setting and restocking rat control. This has enabled NZ dotterel chicks to fledge for the first time in 12 years.
- Kaitahi Bayswater is a community dinner made from rescued food from Kiwi Harvest. Community volunteers create dinner for the community at Bayswater School Hall.



The Orange Sky van at Pitt Street Church.



These parishes are building strong connections in their communities and working in partnerships with other organisations. If this seems too overwhelming for you in your parish, you may like to consider how you could do something on a smaller scale during Neighbours Day Aotearoa.

Neighbours Day Aotearoa is a nationwide campaign encouraging you to connect with your neighbours and celebrate your own neighbourhood. When you're connected to your community lots of good things happen. Even small things make a big difference.

Neighbours Day Aotearoa has a strong Methodist heritage as it was built on work done by Takapuna Parish and Lifewise. Today, Neighbours Day Aotearoa is a charitable trust led by Lifewise, Wesley Community Action, and Christchurch Methodist Mission and supported by Inspiring Communities, The Mental Health Foundation, New Zealand Red Cross, Neighbourhood Support New Zealand, Kāinga Ora, Age Concern, and many Methodist parishes.

No matter where you live - whether it is a leafy suburb, a city apartment, or a rural property, you have neighbours, and knowing your neighbours matters. Each connection you have makes your neighbourhood friendlier, stronger, safer, healthier, happier and more resilient. We are more able to recover quickly from difficulties when we know we can ask our neighbours for support, or offer support to them. Starting from a place of neighbourly caring and generosity creates feelings of trust, safety and belonging.

Our society has increasing rates of social isolation which impact negatively on our

physical and mental health including depression, suicide, heart disease, stroke, increased stress levels, decreased memory, antisocial behaviour, poor decision-making, alcohol and substance abuse, the progression of Alzheimer's, and altered brain function.

Loneliness is such an issue in the UK that they have established a Ministry for Loneliness and launched a cross-government strategy to tackle loneliness and reverse the negative impacts on public health.

Loneliness can be overcome and one way to prevent it and improve your health is to connect with people and increase your social interactions. Neighbours Day Aotearoa is an ideal opportunity to do this. When we connect with our neighbours we are improving our spiritual, physical and emotional health and our neighbours' too.

Check out the resources for Neighbours Day Aotearoa on their website <http://neighboursday.org.nz/>. Get involved and celebrate with your neighbours between March 27 and April 5 this year.



**METHODIST ALLIANCE**  
NGA PURAPURA WETERIANA

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

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

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

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

[methodist.org.nz/methodist\\_alliance](http://methodist.org.nz/methodist_alliance)

*Love changes everything*

Heather Kelly, from Invercargill writes:

**On reading the February edition of *Touchstone*, I was delighted to learn of the partnership of the Christchurch Methodist Mission in the You Matter to Us programme running in the East Linwood area (CMM joint programme leads to cut in crime).**

The evident success of the programme illustrates my long held and often expressed tenet that all the words in the world will not necessarily change anyone or anything. The experience of being loved can, will and does change hearts, minds and lives.

I applaud the CMM on their involvement.



## Ask Auntie

A bi-monthly column exploring questions concerning faith issues.

Auntie 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.

## CONCERNING FAITH

*Warm greetings to all who have questions.*

Understanding comes from grappling with questions. As 20/20 can mean perfect vision may this year improve all our seeing. I have two questions from persons who don't want their names disclosed.

*Dear Auntie,*

**What is the Methodist position on drinking alcohol? Metho**

*Dear Metho,*

From the late 19th century and for much of the 20th it was generally accepted that NZ Methodists did not drink alcohol. The perceived position was: Catholic and Anglicans did, other Protestants didn't, with some churches stricter than others. All positions are supported by the Bible. Jesus drank alcohol as did most biblical heroes. The Bible condemns drunkenness, not drink, but Paul warns us against eating or drinking anything that may harm or cause others to offend (1 Cor 10 & Rom 14). From the time of Wesley it was obvious drunkenness

caused particular harm to those in poverty. Temperance (moderation) was preached. In later times children were encouraged to 'sign the pledge' promising to never drink alcohol and abstinence was the rule for Methodist youth. After WW 2, in response to changing social attitudes and a marked decrease in poverty the MCNZ replaced 'Membership Rules' with 'Standards and Guidelines'. These statements are listed in the *Methodist Law Book* and enshrined in our Methodist Mission Statement found on the church website. There is no 'correct Methodist position' on drinking alcohol. Individuals are encouraged to make their own best choices guided by the culture of their family and church.

*Choose well and enjoy life - Auntie*

*Dear Auntie,*

**How can we overcome the addiction of desires that are against our religion? Anon**

*Dear Anon,*

'Addiction' if used to mean obsessive, compulsive or harmful, is a serious condition and you need to get professional help. If you don't have a GP talk to a community health worker.

But, if you mean that sometimes you want to do things that you think you shouldn't, be assured so does everyone else. Having desires is an important part of being human. How we manage our desires is the issue. Respect and Moderation, along with Healthy Activities, are key words

in dealing with this conundrum. However, you have added 'religion' and that brings extra considerations. For Christians 'respect' means more than general respect of self and others, details are added - respect God (and think of your body as 'the temple of the Holy Spirit'), honour your parents and your church. 'Moderation' in your church or family may actually mean 'Abstinence' i.e. do not do it. This might be very good advice, but if you do 'do it' you may feel crushed by feelings of sin, shame and guilt. Never forget God forgives sin. God also expects you to do what you can to make amends. Religion can become more cultural than spiritual. It helps to recognise the difference. The best choices are made with prayer, care and respect.

*Know God loves you, unconditionally - Auntie*

## Kidz Korna

## Welcome to March Kidz Korna!

Although Christmas seems a long way away we still need to remember the story during the year. Last month we heard how several churches celebrated and this month we hear how the children and congregation from St Paul's in Putaruru celebrated with their Christmas gift ministry.

others and they certainly showed that they cared. They gave 145 bags of new gifts to people in their community and decorated a float which travelled around the town.

The first Sunday in March is the beginning of the Lenten season. What are you doing for the six weeks of Lent? It would be great to hear some of your stories.



## Word Search

Can you find all these words in the puzzle? Some are very easy.

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

CARING CONCERNED FEELING FOND GENEROUS GENTLE  
HELPFUL KIND LOVING PATIENT THOUGHTFUL WARM

## 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](mailto:dlennox02@gmail.com)



**For your bookshelf**

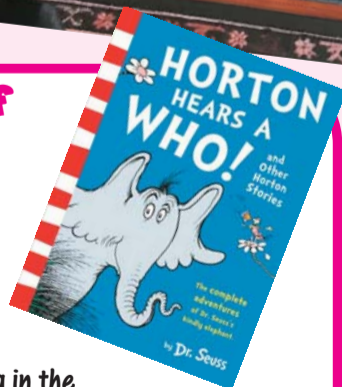
## Horton Hears a Who!

Dr Seuss (Theodor Seuss Geisel)  
Random House, 1954

Horton the elephant finds a speck of dust floating in the jungle. He can hear people who are living there and decides to protect the speck because he says, 'A person's a person, however how small'. He meets some opposition from the jungle people but perseveres.

In this story, written many years ago, we can learn about equality and caring for something we believe in.

The book has been made into a movie and there is also a version on YouTube.





## Supporting Measles Response in Samoa

**In response to a request from the Family Centre in Lower Hutt, Christian World Service launched an appeal for people affected by the measles epidemic in Samoa.**

An immediate grant of \$5,000 was made to enable the Pacific section to use staff trained in psychosocial support to assist families. This Asiasiga approach is based on pastoral visits and psychosocial assessments.

"We value the way the Family Centre works and are grateful your donations enabled us to respond to this outbreak," says Trish Murray, CWS International Programmes Coordinator.

CWS funds also contributed to the shipment of supplies, with support from Mainfreight and Air New Zealand. Staff purchased baby bottles and formula as well as basic care packs, bedding and pillowcases for those family members staying in the hospitals. Families have to supply their own bed linen and blankets to cope with the cold temperatures of the air conditioning.

"I want CWS and Caritas (who also funded the appeal) to be assured that we did our best to deliver supplies directly to those in most need. We were fortunate that Dr George Tuitama and his team at the compact mental health unit had a direct line that enabled needs to be met, usually within the same day they were identified," said Family Centre staff members, Taimalieutu Kiwi Tamasese and Tafaomalou Loudeen Parsons.

They reported there was a genuine spirit of collaboration between local Samoan staff and the visiting teams of helpers including volunteer doctors, nurses and other specialists. Some doctors even spent their shifts cleaning wards and equipment in Intensive Care in order to provide relief for the local staff.

"From the New Zealand measles and rheumatic fever experiences, we

learned that families on the lowest incomes, those where women are often left unsupported in their roles as sole parents and with inadequate housing, suffered most in the Samoan epidemic. There is still much work to do with livelihoods development and income generation projects with women, and especially projects focused on younger mothers."

The Family Centre says post-measles epidemic recovery work needs to continue for several years. They want to deepen the focus on rural women in villages, young people and children and on user pay health systems in low income communities which create negative health outcomes.

They want to find ways to strengthen livelihoods and to develop lower cost, resilient housing for sole parent households. An increased emphasis on village youth projects that grow indigenous, disease resistant, nutrient rich crops is critical - even if this is not so fashionable in development donor circles, according to Centre staff.

"For us as Samoans engaged directly in development activities, we never want to hear again that some children could not survive measles because they were malnourished and undernourished. Surely if we have resilient environments and resilient crops, we will grow resilient children and families that are healthier and able to withstand physical, psychological and spiritual challenges. They will survive better and have more ability to overcome challenges," they added.

Alongside the continuation of rural development projects, the Family Centre says it is critical to document the stories of measles transmission as there are uncertainties about how quickly the epidemic gained ground. People want to know what happened and why it unfolded in the way it did. This is gaining more urgency now as the Coronavirus is spreading and fear is taking hold all over the world.

## Goals offer hope for the future

17 PARTNERSHIPS FOR THE GOALS



**The United Nations has renewed its focus on the 2030 Agenda for Sustainable Development in a Decade of Action. Speaking earlier this year, Secretary General Antonio Guterres, asked the world to do much more to achieve the 17 Sustainable Development Goals, a global plan that offers hope for our future.**

Sustainable Development Goal 17 commits us all to strengthen the means to implement the Agenda and revitalise the global partnership for sustainable development. It is about how we can work together to achieve all the other goals and rebalance structural injustices that block their achievement.

The work of Christian World Service addresses this central goal with a combination of delivering real change so that people can achieve these goals, education work to help New Zealanders understand how the Agenda can be achieved, and advocacy work for systemic change.

SDG 17 sets the agenda for fairer global finance with improved tax collection, fairer aid or official development assistance (ODA) and sharing of resources, and debt sustainability especially for the least developed countries. It addresses global access to technology, capacity-building including data collection in all countries, a rules-based and non-discriminatory global trade regime under the World Trade Organisation, and systemic issues that improve global sustainability rather than



Children overcome all sorts of obstacles to get to school in conflict zones like Iraq.

a simple focus on Gross Domestic Product.

ODA fell 2.7 per cent in real terms between 2017 and 2018, with a declining share going to the countries in most need. Humanitarian assistance for those affected by conflict and disaster fell 8 per cent.

Trading tensions are rising between countries. By the end of 2018, more than half of the world's population (3.8 billion people) had access to the internet.

"SDG 17 could be the crunch point with its focus on addressing many of the critical power relations," says Pauline McKay, National Director of CWS.

"From years of working on global economics and security matters, we have seen how challenging it is to affect change. That is why CWS is encouraging support for this Agenda," she added.

In his speech, UN Secretary General Guterres identified four horsemen that threaten global progress: the highest global geostrategic tensions in years; the existential climate crisis; deep and growing global distrust; and the dark side of the digital world. He matched these threats with corresponding solutions: peace and security; climate action; fair globalisation; and steer technology for positive change. In the 75th year of the United Nations, he said people understood the issues and would support decisive action for change.

**Make a commitment to people who need a hand**

**Give monthly**



[www.cws.org.nz](http://www.cws.org.nz)



Photo: ACT Alliance/Paul Jeffrey



## ON PRAYER

## Eyes open praying after 15 March, 2019

Reviewing film is one way of paying attention to what we see. Here, our regular film reviewer, Steve Taylor, joins Lynne Taylor. Together they pay attention to seeing: not at the cinema, but at church, with a particular focus on tactile approaches to prayer. Research undertaken after the mosque shootings revealed a new approach to prayer for many congregations.

Let us pray.

We often associate prayer with closed eyes, bowed heads and sitting still. Sometimes, however, we are invited to pray with eyes open: to pray with actions.

As practical theologians, we wondered how local churches responded to the terror attack of 15 March 2019. How did churches pray in their gathered worship? What could we learn from their

responses? We invited pastoral leaders to complete an online questionnaire and received 150 responses, from at least seven denominations. This questionnaire repeated (and allowed comparison with) research we had conducted after the 2015 Paris terror attacks.

As expected, churches responded to the Christchurch terror attacks with prayer. What was striking, however, was how often that prayer was expressed not by closing eyes, but by opening eyes to act. This was evident in rapid responses by church leaders, embodied worship activities, engagement with Muslim neighbours, and ongoing action. One church leader reported that they "abandoned the prepared service to write another ... including stations, silence, intercession and a new message ... backed by pictures of mourners from the internet." Participants from that Methodist Church valued the opportunity "to interact with the stations and the visual material." For many other churches, leaders worked quickly to engage on Sunday with the events of Friday. This preparation was frequently

outworked in eyes-open prayer in church.

"We had 50 candles on the altar and invited people to come forward and light one."

Over 41 percent of leaders reported lighting candles, and 42 percent of congregations were invited to make some sort of active response (33 percent did both). Our research in 2015 after Paris revealed much lower rates of such responses: then only 13 percent of churches lit candles and 6 percent of churches invited other active response.

For these churches, prayer involved seeing and acting: not just words. Praying with eyes open included praying in actions beyond the church. Many churches engaged with their local Muslim communities, including writing letters and cards that were then taken to local mosques. One church placed native grasses on the altar during worship: one for each person killed.

"This arrangement was then taken to the mosque ... where a vigil was held. It was accompanied by many members of the congregation and a card of support and



Lynne and Steve Taylor

love signed by members of the congregation.

Open eyes result in open hearts and open actions. The events of March 2019 became an invitation to open our eyes to our shared humanity, the faithfulness of another's beliefs and the darkness that exists in our world. This helps us discern how we might pray one year on. Will we resort to praying with eyes shut? Or will our gathered prayer contribute toward seeing and acting for life in our communities?

Lynne Taylor is Somerville Lecturer in Pastoral Theology at the University of Otago. Steve Taylor is Principal of KCML, training leaders for the Presbyterian Church of Aotearoa New Zealand.

## ON PAPER

## Welcoming the stranger

Signposts for building bridges and making peace

Author: Nick Regnault  
 Publisher: Philip Garside Publishing, 2019, 50 pages  
 Reviewer: John Meredith

Words such as 'alien,' 'foreigner,' and 'migrant' carry undertones of suspicion. While use of the term 'refugee' may sometimes be unavoidable to refer to people who have fled danger and persecution in their homeland, persistent use of the term emphasises difference of background and present circumstances. The conviction painting the signposts in this book is that, whoever we are and whatever our background, we are all people sharing a common humanity. The terms 'stranger' or 'newcomer' are preferred as denoting those not yet known to us but who are on a journey towards belonging in community.

Nick Regnault, resettlement coordinator for the South West Baptist Church in Christchurch, states clearly, "The purpose of this book is to spur us to help each other along the journey from stranger to friend and together create a sense of place and belonging." He

emphasises that valuing the place where we belong and where we build relationships with others strengthens our sense of belonging to that place and to each other. Māori call it 'tūrangawaewae.'

In 2018 three Syrian refugee families were welcomed by the South West Baptist Church as they settled in Christchurch. Motivated by a commitment to foster a sense of belonging Nick states, "The goal was to provide security and stability from which [the families] could springboard into independence and a life of their choosing in this new country." It was recognised that each person could have different needs for support.

After the tragic events of 15 March 2019, when two mosques were attacked in Christchurch, the church reflected on the society of which it was part and how to build bridges of friendship across chasms of cultural and religious misunderstanding. Four common themes were discerned. These are described as threads since they are seen as weaving through all experience in befriending strangers. When woven together they contribute to creating a sense of welcome and belonging.

The first thread is being clear about intentions and bedrock values of authenticity, humility and empowerment. Friendship must be genuine, willing to recognise - and sometimes to confront - differences and never to impose one's views or will.

The second thread is extending the hand of friendship together. Building relationships between people of different cultures is best achieved within a network of care.

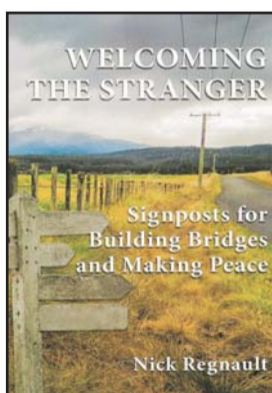
The third thread is about seeing the places where we live our daily lives as full of opportunities to build a sense of shared

belonging with others.

The fourth thread is knowledge, being aware of one's own perspective on life and being open to learning about other cultural perspectives.

Each of these threads is outlined in detail and followed by signposts that are lists of things to do or questions to ask. There are also some helpful signposts to follow should threads unravel due to unmet expectations, unexpected demands, the creation of dependency or navigating services from public agencies.

This is a small book with valuable signposts on every page for those who want to build bridges and make peace in a world fractured by ignorance, prejudice and misunderstanding.



## The Political Years

Author: Marilyn Waring  
 Publisher: Bridget Williams Books, 2019, 376 pages  
 Reviewer: Lynne Frith

When Marilyn Waring entered Parliament in 1975, she was the 15th woman elected in New Zealand. She was one of only four women in Parliament at the time.

*The Political Years* is the most recent of the many publications by this well-known public figure, who is currently a Professor of Public Policy at the Auckland University of Technology. In the New Year's Honours List 2020 she was made a Dame Companion of the New Zealand Order of Merit for services to women and economics.

*The Political Years* chronicles the "Muldoon Years" - a phrase used to describe the period in New Zealand

politics from 1975 to 1984. Waring's resources for this autobiography include the 400 cartons and file boxes of her papers collected by the Alexander Turnbull Library. A visit in 2010 to assess the archive caused her to think about writing of her experience of the decade in which she was a member of the New Zealand Parliament. She writes in the Preface, "Autobiography would be

the vehicle to tell this story- but how, precisely? I had been embedded in an all-consuming relationship with power in a complex male world with its rules, language, architecture and practices. I had another way of being and seeing in the dominant culture of the environment. This was a challenge I would accept for my writing."

Each chapter is devoted to one year of the decade, in chronological order, beginning with 1975 when the young Marilyn Waring decided to stand as a candidate in the parliamentary elections. It concludes in 1984, the year in which her support for the opposition bill proposing a nuclear-free New Zealand prompted then Prime Minister Robert Muldoon to call a snap election. This he lost.

The narrative is not confined to merely recording parliamentary debate and activity but is a lively account of behind the scenes, the backdrop to what the average member of the public might see, hear and read about.

I consider myself to be reasonably aware politically and know that what the public observes is but a fraction of the intricacies and challenges of the day-to-day of a politician's life. As a young feminist I followed closely the reportage in the mainstream and not-so mainstream media concerning Ms Waring and other female parliamentarians. In reading *The Political Years* I was both reminded of some things and made aware of how much more lies behind.

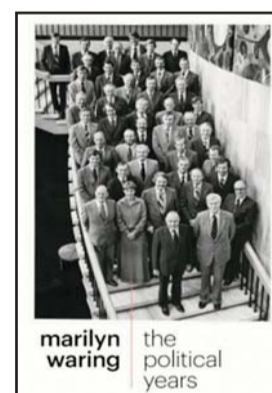
For example, I had only been dimly aware of the background to Waring's decision

to stand as a National Party candidate, a decision that was much criticized by left-leaning feminists, myself included. On 9 July 1974, *The Dominion* gave front page coverage to Labour Prime Minister Norman Kirk's reaction to National Party Opposition MP Venn Young's Private Member's bill to decriminalize homosexuality. On reading that Kirk would not vote for legislation that considered

homosexuality to be "normal behaviour" Waring promptly joined the Young Nationals.

This book is the story of a courageous, conscientious and hardworking young female politician in a turbulent period of this country's politics. There was momentum for legislative change in diverse aspects of life in New Zealand and in our involvement in the international environment - adoption legislation, abortion law reform, the visits of nuclear powered warships, sporting contacts with apartheid South Africa, to name a few.

I found it to be compelling reading, in an accessible narrative voice. As the back cover notes, "Her tale of life in a male-dominated and relentlessly demanding political world is both uniquely of its time and still of pressing relevance today."





## Presbyterian Moderators' messages convey the importance of God and community in response to tragedy, now and then

**The tragic events of 15 March 2019 when 51 people were killed in the attacks on the Al Noor Mosque and the Linwood Islamic Centre were an unprecedented event in New Zealand history. On 21 March, following an earlier initial statement, Rt Rev Fakaofu Kaio, the Moderator of the Presbyterian Church of Aotearoa New Zealand released an official Moderator's message.**

It was a message to meet a new kind of national sorrow and yet it followed the patterns laid down by responses to past national tragedies. It began with a recognition of connectedness and a sense of family, followed by a focus on resilience and on charity (through the giving of both resources and service) and ended on a note of gratitude with thanks to God.

An interesting comparison is with the Presbyterian response to an earlier national tragedy. On 3 February 1931 at 10.47am, a 7.8 magnitude earthquake struck Hawkes Bay. 256 people were killed and it remains the mostly deadly natural disaster in New Zealand's recorded history. Many buildings were damaged or destroyed, including almost

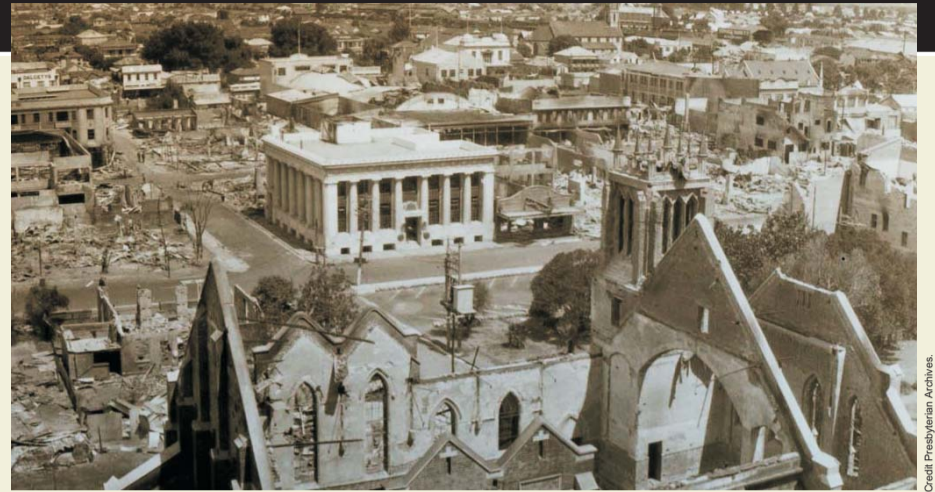
the entire Central Business District of Napier, where what had not already fallen was destroyed in the fires that followed.

"For Our Brethren in Hawkes Bay" reads the large headline on the front of *The Outlook*, the national Presbyterian magazine that came out weekly. Over 90 years later this same appeal to a sense of family is repeated in the opening of the Moderator's message, where he urges that "We pray for our Presbyterian Church family in Christchurch ..." He goes on to speak of the testing of their resilience and uses the phrase, "Kia kaha."

This theme of personal and community resilience occurs repeatedly in *The Outlook's* account of the Napier disaster. The Rt Rev George Budd, Moderator of the Presbyterian Church journeyed immediately to the affected area. He wrote in *The Outlook* of 16 February 1931,

"Nothing we can say or picture can adequately express the appalling nature of the catastrophe or state the admiration and pride one feels as one witnessed the spirit and the courage of the people and the way in which all sorts and conditions of people were hastening to help."

This resilience is also noteworthy because the earthquake occurred at the height of the Great Depression when many people were already under severe stress because of the difficult economic



This photograph shows the centre of Napier, following the earthquake in 1931. The damaged shell of St Paul's Presbyterian Church is in the foreground.

Credit: Presbyterian Archives.

conditions and the high rates of unemployment.

The efforts of those who help are also praised in the Moderator's message in 2019, where he mentions "all the good and loving work carried out by our Presbyterian family in this crisis" and praises those giving of their time, energy and resources.

In 1931 it was the need for resources that were the particular focus of the Moderator, George Budd. He appealed for funds and churches throughout the country responded. The congregation of Granity on the West Coast, who two years before had been through the Murchison earthquake, were clearly aware of the need for money. "Knowing from bitter experience the urgency of the need, I hasten on behalf of the

Granity-Seddonville parish to send ten pounds for immediate use in the Hawkes Bay district," wrote Walter Humble, home missionary at Granity. The money was sent despite their own financial difficulties and many members of the congregation having little work.

Finally, the Moderator's message in 2019 asks that "... we be ever thankful for the love and power of God ..." Much of the material from 1931 contains a deep sense of thankfulness to God, both for personal preservation and the safety of loved ones, but also for a renewed understanding of the importance of spiritual and non-material things. An older man, encountered by George Budd, sums up the feelings of many when he says to his wife, "But, old girl, we have each other." (*The Outlook*, 16 Feb 1931.)

## Unsung Methodists

Rev Donald Phillipps

### Friends of Religion and Morality

**Precisely at this time, 200 years ago in Sydney, the newspaper was reporting that the Governor, Lachlan Macquarie, had granted an allotment of land, in the street named for him, for a Chapel for divine worship. 'The Friends of Religion and Morality' were respectfully requested to lend their aid for 'so useful an undertaking.'**



Rev Samuel Leigh

Gifts for this purpose were to be put into the hands of Rev Walter Lawry and Rev Samuel Leigh, and a few named laymen. The linking of religion with morality lies at the heart of this reconsideration of the role of the Wesleyan missionary - and it is particularly relevant as we approach the time when we will celebrate the founding of the New Zealand Wesleyan Mission, with Samuel Leigh as its leader. In the end it was Lawry who oversaw the completion of this task; in March 1820 Samuel Leigh returned to England on the Admiral Cockburn for the benefit of his health.

As soon as he arrived he sent a report to the Missionary Committee in London

describing the 'present state' of the NSW Mission. He makes almost no reference to New Zealand, but the September issue of the *Methodist Magazine* comments that Mr Leigh will return to the South Pacific as soon as his health allows. 'His destination will be, probably, to open new Missions in New Zealand and the Friendly Islands.' The state of these places 'is such as deeply to affect

every true Christian.' The labours of Samuel Marsden were referred to, his influence being such 'that the highest conceptions are formed of the character and importance of the labours of Christian Missionaries.'

Leigh's time back home was not simply rest and recuperation. He was busy advocating the establishment of a mission to the aborigines - as the Maori were then so often called - of New Zealand. The Missionary Committee could hardly afford to support more work; they were already in debt to the tune of £10,000. But having expressed such high sentiments in favour of missionary endeavour, they did what they could. Their advocacy through the medium of the *Magazine* made Leigh an exceptionally busy man - travelling around Methodist societies pleading the

cause of the Mission in general, and the needs of the 'natives'. The introduction of the Mission 'will be greatly facilitated by their taking with them various useful manufactured goods, especially of hardware of different descriptions, and by this means the Missionaries must be, for a time, supported. By them the useful arts will be introduced along with the Gospel, and they will confer on the natives a double blessing.'

Strachan, Leigh's early biographer, records many of the items that were received as a result of this plea for help. A hundred dozen knives and forks from a Mr Holy; from someone in Thorncliffe (a Yorkshire village) 'grates, pots, kettles, and sundries'; from a lady, 100 wedding rings; from various people in Manchester (the centre of the cotton trade) prints, calicoes and clothes; from Birmingham, articles in copper, iron and brass, saws of all kinds, axes, pins, buttons and fish hooks. Strachan suggests (this may be something of an exaggeration) that the gifts almost entirely supported the Mission in NZ for five years. Even as this was going on there were those who felt this was hardly the best way to float a Mission, though Leigh's advocacy may have helped the general cause of Wesleyan Missions.

Leigh was in London when Kendall, of the Church Missionary Society, arrived with the two chiefs Hongi and Waikato. Their presence was, of course, very much more effective in drawing attention to New Zealand. They received an audience with King George IV and met many dukes,

earls and bishops. Hongi wasn't all that happy with his experiences in England but he was well-received by the Wesleyan Missionary Society which presented him with a box of carpenter's tools. It seems that he even stayed with Samuel Leigh for a time. He left in December, about the time that Leigh married Catherine Clowes at Hanley, Staffordshire. They followed a few months later, sailing on the Brixton, he having been designated 'General Superintendent of Missions in New Zealand and the Friendly Islands.' Two young men, William White and Nathanael Turner, followed not too long after. They were selected by the Society specifically for the work in New Zealand.

1820, therefore, is a significant year in the beginning of the Methodism in this country. This writer believes that by the very nature of its initial establishment the Mission was a risky enterprise. However good were the intentions, its organisation was insecure. The objective of saving souls, though noble, needed to be balanced by much more down-to-earth considerations. For example the missionaries needed homes - if they were to build these, what would happen to their missionary calling? That sort of tension took some years to resolve at Whangaroa, the site of the first Wesleyan Mission Station.

Missionaries are by their very nature idealists - thank God for that - but before they can achieve their ideals they have to be practical, everyday sorts of people. In praising them, let's not forget their ordinary humanity.

### Samuel Leigh In 1820





# Dedication of Complex Forme Health and Wellness Centre in Hastings 29 Jan 2020

*Faapaiaina o le Complex Forme Health and Wellness Centre i Heisitini, aso Lulu 29 Ianuari 2020 i le itula e 6 i le afiafi.*

**Luka 22:7-12. O le Tusi Faitau lea sa faaaogaina, ae faa'au'au manatu o le afiafi i le fuaiupu e sefulu ma le lua e faapea: "Ona faasino atu ai lea e ia ia te oulua o le afeafe aupitoaluga 'ua uma 'ona teu; lua te sauni ai le paseka." "He will take you upstairs to a large room that is already prepared."**

Sa faaaogaina le Gagana Igilisi ona o le toatele o le valaaulia e le malamalama i le Gagana Samoa. O le ootoga lea o le feau faaleagaga na ta'ialaina ai lea afiafi taua.

E tele ina popole le tagata pe faapefea ona 'ausia se dream ua mafaufau iai, tainane ona atugalua pe faapefea ona fo'ia o se faafitauli. E vaai i le tele o mafuaaga e faigata ai ona faataunuua se fa'amoemoe, peita'i afai ua ta'oto i le Atua se fuafuaga a le tagata fa'atuatua, e saunia lava e le Atua auala uma e faataunuua ai lea dream taua. E saunia e le Atua mea uma lava e moomia e le tagata e faataunuua ai lona fa'amoemoe.

Na fai atu Iesu ia Peteru ma Ioane e o i Ierusalem e saunia ai le paseka latou te taumamafa fa'atasi ai. Ona fai ane lea o i la'ua poo fea e finagalo ai Iesu e saunia ai le paseka. Ona fetalai atu lea o Iesu: "A o'o oulua i totonu o le aai, tou te fetai'a ma le tagata o ave le vai omea, lua te mulimuli atu ia te ia i le fale e ulu atu iai o ia. Lua te fai atu i le matai o le āiga 'Ua fai mai le a'oa' o ia te oe, po o ifea le afeafe e api ai malo, ina ia matou aai ai le paseka, o a'u ma o'u so'o? ona faasino atu ai lea e ia ia te oulua o le afeafe tele aupitoaluga ua uma ona teu lua te sauni ai le paseka."

E le'i faapea atu Iesu "ō i le fale o Pai ma fai iai, ua manao Iesu e taumafa le paseka i lou fale. Vave! Tapena le fale! Sauni taumafa! Seti laulau!

Leai! Fai mai Iesu: "...ua uma ona teu," lona uiga "ua uma ona saunia."

Silasila i le matagofie o mea ua saunia e le Atua mo lenei fa'amoemoe o Iesu ma ona so'o. Le fa'amoemoe ua uma ona momoli i le Atua. Le fa'amoemoe ua ta'oto i luma o le Atua. E saunia e le Atua mea uma ina ia fetai mea uma mo le faatunuua o lea faamoemoe: ituaiga tagata, taimi, fale, etc.

Fai mai Iesu ia Peteru ma Ioane:

- "a'o'o oulua i totonu o le aai
- tou te fetai'a ma le tagata o ave le vai omea (e le so'o se ituaiga tagata, a'o le tagata o 'ave le vai omea.)
- lua te mulimuli atu ia te ia i le fale e ulu atu iai o ia."

E pei lava le faataunuua o lenei fa'amoemoe, e pei o mea e sau i se ata (movie). O mea uma lava e galulue fa'atasi i le taimi ua fuafuaina e le Atua e faataunuua ai.

A na faapea e tuai atu le tamaloa i totonu o le aai, semanu e le fetai ma le ausoo, ona fiu lea o le ausoo e vaavaai. A na faapea e leai se vai omea na ave atu e le tamaloa, semanu e le iloa e le auso'o po o ai a mulimuli iai. A na faapea e sese le fale na ulu atu iai le tamaloa, semanu e le maua e Peteru ma Ioane le afeafe

aupitoaluga ua uma ona saunia mo le taumafataga.

So'o se fa'amoemoe lava ua saunia e le Atua, e fetai ma sa'o mea uma lava.

- Sa'o le taimi
- Sa'o tagata
- Sa'o le fale

So'o se dream e momoli i le Atua ma tapena e le Atua, e saunia foi e le Atua, tagata sa'o (right people) e fesoasoani ia te oe i le faataunuua o lau dream. Alex, God has some of these done for you. God has already spoken to the right people to be good to you. He's lined up divine connections, people that have gone out of their way to show you favour. The people God has ordained to help you, He's already prepared their hearts, they have the table already prepared. When God has ordained someone to help you, they don't have to like you. Quit being frustrated by who's not for you. If they are supposed to be for you, they will be good to you even though they don't like you. They can't help it. God is in control of everything. If God needs them to play a part in what He's already set up for you, they won't have a choice. "If God is for us, who can be against us." (Roman 8:31).

Alex, I believed your dream for this venture was brought before God in prayer. God has it all figured out for you. He's already lined up the right people to come across your path, and what God has in store is bigger than you can imagine. It's more rewarding, more fulfilling, and instead of going around discouraged because of what didn't work out, turn it around. Bring it before God in prayer.

O le ootoga lea o se feau faaleagaga sa ta'ialaina ai lenei fa'amoemoe taua o lenei alo o le Matagaluga Wesley Heisitini, tainane o se alo o le Sinoti Samoa, Ekalesia Metotisi Niu Sila.

## Complex Forme Health and Wellness Centre in Hastings

O le suafa lea ua faasuaifaina ai le pisinisi (business) po o le Kapuani (Company) a se tasi o alo o le Matagaluga Wesley Methodist Church Hastings. O le susuga lea ia Alex TULOU, o le alo o le afioga ia La'ulu ma Tuatagalua Saunua TULOU. O le afioga ia Tuatagalua Saunua Tulou, o le Teutupe lea a le Sinoti Samoa Ekalesia Metotisi Niu Sila. O le Teutupe foi lea a le Matagaluga po o le Itumalo Hawkes Bay Hastings. Sa avea foi ma Teutupe o le Mafutaga a Tamaitai o le Sinoti Samoa.

O le afioga ia Laulu ma Tuatagalua, o se tasi lea o mafaale tu o le Galuga i Heisitini. E toalua o la'ua alo, o Alex Tulou e matua ma Dayna Tulou le uii.

Alex Tulou ua 32 tausaga o lona soifua. Na fanau i Faga'alu Amerika Samoa. O Alex o le Professional Rugby Union player o loo ta'alo nei faapolofesa i le Top 14 a Farani mo le au a Montpellier talu mai le 2011. (Top 14 French Professional Rugby Competition). Na amata ta'alo lakapi le susuga ia Alex a'o iai i le Hastings Boys' High School Hawkes Bay Niu Sila. Sa vave ona maitauina le talenia o lenei alo i lenei taaloga i le mao'a e o lona malosi, saosaoa ma le tomai i le faaogaina o le polo (ball skills). Sa avea Alex ma faata'ita'iga lelei (good role model) mo isi tamaiti ta'a'alo



o le aoga. Sa faapea foi ona taalo mo le Taranaki National Provincial Championship ma le Hurricanes i le Super Fourteen (Super 14).

I le tausaga e 2010, na sainia ai lana contract mo le lua tausaga e taalo ai mo Bourgoin i le Top 14 i Farani, na ia maua ai sikoa e 3 i le 2010/2011 season, tainane le sikoa na maua i taaloga e 4, na taalo ai o ia i le European Challenge Cup. Na maua foi lana sikoa i lana ulua'i taaloga i le Heineken Cup. O se tagata e to'aga ma fa'amaoni e koloni ma ta'alo malosi.

O se tama fai matua ma alofa i ona matua. Sa fesoasoani malosi i le su'eina ma le faataunuua o le fale mo ona matua. Sa ia faataunuua foi le taavale mo ona matua. O Alex o loo nonofo nei ma lona faletua ia Keyla ma lana fanau e toalua (tasi le tama tasi le teine) i Farani.

O Directors o le Complex Forme Health and Wellness Centre in Hastings o le susuga ia Alex Tulou ma lona tina ia Tuatagalua Saunua Tulou. O Angie Leonard o le General Manager, o le tama'ita'i ia Kristina Harris o le Group Fitness Manager, ao le susuga ia Davis Ataera o le Health and Wellness Consultant. O loo faapea foi ona galue fulltime ai le susuga ia Dayna Tulou le uso laititi o Alex faatasi ma le toatele o nisi o le staff a le Complex Forme. O le gym sa faaigoaina o le Swimgym Fitness Centre, ae peitai ina ua le gafatia ona totogina ona o le taugata o le faatupeina, o lea na faataunuua ai lea e le susuga ia

Alex. Ua mae'a ona toe faaleleia nisi vaega o le fale atoa sa manaomia le toe faaleleia. Ua toe sui uma foi e le susuga ia Alex le kapeta, toe sui le vali ma toe arrange uma tulaga o masini koloni, ua faapea foi ona faaopoopo le tele o isi masini fou, ma ua faaosofia ai le fiafia o tagata e koloni ai faapea foi ma le pool.

O le Gym e ese le itu e iai masini koloni, ese foi le itu e iai le pool e faaaogaina for swimming and training. E iai le Sauna ma le Spa pool. O loo ta'atitia nei masina 'aia tetele e lua, i le fale taavale o le afioga ia Laulu ma Tuatagalua, o loo faatali le tagata faapitoa mai fafo e faapipiina. Fai mai Tuatagalua, e aoga tele nei masini mo tinā, e vave ona lose ai le weight. O lona uiga e le toe māmā ae vaai tamaiti i Hastings e pei o Olive na Rosa ua mimiti e pei o ni avefe'e e pei o upu o le pese a Eletise ha'ha!

Masalo o se alo muamua lea o le Sinoti Samoa ua faatinoina se poloketi tele faapea, ma e faafetaia ai le susuga ia Alex i lona magafagafa, fuafua lelei ma le saili malo mo matua ma āiga. Tatalo ina ia iai faamanuiaga a le Atua i lenei atalii ma lona āiga ma la latou pisinisi, ma ia faatonufole le Agaga o le Atua i ala uma e manuia ai lenei taumafai matagofie.

*Saunia Iakopo P Faafuata*



## NAI TEKITEKIVU NI LEDE - NA SIGA VUKELULU NI DRAVUSA THE BEGINNING OF LENT - ASH WEDNESDAY



Fiji Centenary Choir members with their Superintendent.



Moraia Choir sing Christmas carols.



A flax weaving session.

**Ash Wednesday, 26 February 2020, is the first day of Lent, as we remind ourselves of the crucifixion and resurrection of Christ in 40 nights' time. As believers we prepare our body and spirit toward the death of our Saviour as the pain and sorrow of Calvary is felt throughout the Lent Season.**

Esa mai tekivutaki tiko na Lede ni yabaki oqo 2020 ena 26th Feperuweri. Nau gauna ni lialiaki keda ka da raica lesu na noda bula Vakayalo. Meda raici keda talemada ena nodai Iloilo Vakayalo, eda sa tu evei se cava eda sa cakava tiko kina. Ena tekivutaki tiko na Siga Vukelulu ni Dravusa.

Nai 26 ni siga ni vula ko

Feperuweri, na Siga Vukelulu ni Dravusa [Ash Wednesday] sai tekivu ni 'Lent' se Lede na vosa ka vakayagataki vakalotu ena gauna ni kadre [spring se lent]; edau kila talega ni dau balavu na siga ka lekaleka na bogi ka mai vakatokai kina me (Lengthen). Sa ma vakayagataki tabakidua na 'lent' ena lotu ka ologi kina na kenai balebale ni 40 na siga ["Quadragesima" vakaLatini, 40 na siga ni lent]. Io oqo, sa vakanananu mai na tiki ni Vanua mai na Vualiku se Northern Hemisphere. Ia, vei kedatou ena ra se na Southern Hemisphere, eda na lako curuma tiko Autumn (Gauna ni siro)

Sa bibi na 40 na siga me vaka na waluvu ena talanoa kei Noa, ena nona tiko ena ulunivanua kei na Kalou ko Mosese, me veivutuni ko Ninive vei Jona, vakarautaki koya enai tavi ni veiqaravi ko Jisu. Sa salavata kei na **Yom Kappur** ni Lotu Jiu ena Day of Atonement, na gauna ni lolo,

masumasu, tusanaki ni noda valavala ca me rawa ni namaki kina na gauna vinaka.

Eda sa taurivaka na Lotu VaKarisito me gauna ni lolo, masumasu, wili Vola Tabu ka vakasamataka kina na rarawa, yaluma kei na mate nei Jisu mai na kauveilatai ena vuku ni nodai valavalaca. Ena Aisea 58, e Vakatakila na parofita oqo na vovodea ni masu keina lolo ka dau vakayagataki me vakasaqarai kina na loma ni Kalou keina nona yalododonu. E tukuna ni levu era dau lolo ka masu, ia, era kitaka nai valavala e tawa kilikili eso. E rawa ni da lolo me vica vata na siga, dramaka na keina sulu, davoci na dravusa me raica na tamata. Ia ena tawa yaga na veika oqo kevaka e sega ni salavata keina noda lomani ira na tamata. Na lolo e vinakata na Kalou e sega ni tuvatuva Vakalotu me qai vakayacori ga me rawa. Ia me yaco na lewa dodonu, ra

vagalalataki na bikai ena I colacola bibi, wasei na ka eda kania vei ira na viakana, dolavi na katuba ni vale vei ira na dravudravua, sega ni vakaisulutaki ira walega na luveiwale, me ra qaravi talega. E kacivi keda na Kalou meda semata na noda veiwekani kei ira era duidui mai vei keda.

E so na Lotu Vakarisito sa cava na Lent ena Siga Lotulevu ni bera na Siga ni Mate, eso na Lotu ena Vakarauwai (Holy Saturday) ni oti na Siga ni Mate. E sega ni okati na Siga ni Turaga [Sundays] baleta ni siga ni marau, reki ka ni tucake kina ko Jisu mai na mate. E tiko e loma na Siga ni kena kacivaki na Lako mai nei Jisu [**Annunciation of the Lord**] nai ka 25 ni Maji, oqo nai tukutuku matanidavui mai vei Agilosu Kaperieli ni sa 'tina ni Kalou' se tinai Jisu ko Meri [Luke 1:26-38]. Na veimatalotu vakarisito, sa dua na gauna ni solevu kei na vakananumi ni

lesilesi ni Kalou vei Meri kei na nona ciqoma ko Meri me lako mai vua nai Vakabula kei vuravura. Namaka na veilesioni ena gauna bibi oqo ka na tekivu ena Siga Vukelulu ni Dravusa, ena kena lotu ena boro e yadremu na dravusa ka cavuti na vosa, "**Ko sa buli mai na kuvu ni soso, ko na lesu tale ena kuvu ni soso**"

vakasamataka ko ya na nomu ka buli, yalani sa dodonu ga mo veivutuni ka veisautaka na bula ka vakabauta dina sara na Turaga ko Jisu me Tui ni nomu bula; ko ya mo vakadinataka na nomu veiqaravi kei na Kalou ka meda kua ni muri tu ga.

Keina balebale na veiwekani, mai cercere noda raica cake na Siga ni Sucu keina Tawase ni Yabaki, meda sa tekivu vakanaulu yani kina Siga ni Mate keina Tucake Tale. Noda vata tiko na loloma savu ni Kalou bula e vuku ni Gone Turaga o Jisu Karisito.

## Tuku Atu Kau Faifekau Lava Hono Teu'i Ako'anga Fakafaifekau Probationers Sent to Ministry after Theological Training

**'I he ta'u ni kuo tuku atu ai ki he ngāue [ministry] 'a e Vahefonua Tonga o Aotearoa ha kau faifekau 'ahi'ahi kuo lava honau teu'i mei he ako'anga fakafaifekau 'a e Siasii , Trinity Theological College. Ko e kau faifekau ni, kuo tuku atu kinautolu ki he ngaahi siasii ke nau kamata ngāue mo tauhi 'a e ngaahi 'a e ngaahi fai'anga lotuu. 'Oku toki fakakakato ai foki 'enau polokalama faifekau 'ahi'ahi pea toki fakahoko honau hilifakinima [ordination].**

Fakataata ki he fakamatala 'a e faifekausea, Tevita Finau na'a ne pehē ai 'oku 'i ai 'a e tu'unga ma'olunga hono teuteu'i 'o e kau faifekau 'o e Vahefonua faifekau'aki eni pea mo e ngaue fakafaifekau fakalukufua 'a e siasii [mainstream]. Na'a ne fakatātā'aki 'a e faifekau 'ahi'ahi ko Sesipa Mausia 'a ia 'oku ne tokanga'i 'a e siasi 'o Palmerston North. 'I he ngāue 'oku fakahoko 'e Sesipa 'oku ne toe tokanga'i ai mo e ki'i kaingalotu palangi 'i he Vahenga ni. Na'e toe pehē foki 'e Tevita ko e faka'ilonga lelei ia ki he ngāue 'oku fakahoko 'i he Vahefonua pea mo e Siasii foki.

Ko kinautolu kuo tuku atu 'i he ta'uni 'oku kau ai 'a Sione Nauto Taukolo 'a ia 'okúne tokanga'i 'a e siasi 'o Epsom. Ko Siosaia Havili 'oku hiki ia 'o tokanga'i 'a e siasi 'o Henderson. Ko Sesipā Mausia 'oku ne tokanga'i 'a e siasi 'o Palmerston North. Pea mo Kaumavae Minoneti 'a ia 'okúne tokanga'i 'a e kaingalotu 'o Gisborne.

Ko e konga kehe 'o e fehikitaki 'a e Vahefonua 'a ia kuo penisoni 'a Moi Kaufononga pea māvahe ia mei Christchurch kae fetongi ia 'e Finau Halaleva. Ko Finau foki na'e 'i Gisborne pea 'oku hiki ia kae fetongi atu 'e Kaumavae Minoneti. Ko e taha he kau faifekau Tonga 'oku fehikitaki 'i he ta'u ni ko Saikolone Taufua 'a ia 'oku hiki mei Waitakere [Okalani] ki Kerikeri [North].



Ko Sione Nauto Taukolo [faifekau 'ahi'ahi], Siosaia Havili [faifekau 'ahi'ahi] mo hono hoa Tangi Mausia Havili.  
L to R: Sione Nauto Taukolo [probationer] stationing to Epsom Tongan Church, Siosaia Havili [probationer] stationing to Henderson Church and wife, Mausia Havili.



Ko Sesipa Mausia [faifekau 'ahi'ahi] mo hono hoa, Maama Mausia 'a ia 'oku na hiki ki Palmerston North.  
Sesipa Mausia [probationer] and her husband Maama Mausia, stationing to Palmerston North.



Ko Kaumavae Minoneti [faifekau 'ahi'ahi] pea mo hono hoa, Felekape Minoneti 'a ia 'oku na tokanga'i 'a e siasi 'o Gisborne. Kaumavae Minoneti [probationer] and wife, Felekape Minoneti stationing to Gisborne church.



Ko Finau Halaleva pea mo hono famili 'a ia 'oku mo ia 'i he fehikitaki 'o e ta'u ni, 'a ia 'oku hiki ia 'o tokanga'i 'a e siasi 'o Christchurch. Finau Halaleva and family stationing to Christchurch church. He is replacing Moi Kaufononga [retired].

## Ko e Kemi Fakatautehina Kau Faifekau Mo e Kau Setuata

**'I he kamata'anga 'o e ta'u kotoa pē 'oku fai ai 'a e kemi [camp] 'a e kau setuataá pea mo e kau faifekau' ko e konga ia 'o e talanoangāue mo e teuteu ki he ngāue 'a e siasi. 'I he ta'u ni na'e kamata'aki 'a e kemi 'a e kau setuataa pea toki faka'osi'aki 'a e kemi 'a e kau faifekau.**

'Oku fakataumu'a foki ia ke 'i ai ha faingamalie 'o e kau setuataa ke nau talanoa'i tau'atina 'a e anga 'enau vakai ki he ngāue [ministry] 'a e siasii mei he tafa'aki 'o e kau setuata. Ko e fakakaukau tatau pē 'oku 'oange ma'ae kau faifekau' 'a ia ko 'enau talanoa'i koehā ha me'a 'e fai ke tokoni pea mo fakalalakala'aki 'a e ngāue 'a e siasii.

Fakataata ki he fakamatala na'e fakahoko mei he ako 'a e kau setuataa na'e 'i ai 'a e ngaahi fakakaukau mahu'inga 'oku totonu ke fai ki ai ha tokanga. Na'e pehē 'e Nasili Vaka'uta [fakahoko 'a e ako ma'ae kau setuata mo e kau faifekau] ko e fēako'aki fakatautehina eni 'e tokoni 'aupito ia ki he ngauē. Na'a ne fakama'opo'opo foki 'a e ngaahi fiema'u/ fakakaukau ni ko e siteitimeni [statements] ke fai hano 'analaiso pe talanoa'i koe'uhi ke ma'u ai ha ngaahi fakalalakala ki he ngāue 'a e kau setuata mo e kau faifekau pea pehē ki he siasi fakalukufua.

Ko e taha 'o e ngaahi talaloto kuo lava 'o ma'u mei he kau setuataá, ko e pehē'e he setuata ko 'Uhila Manase mei Saione, ko e ngaahi me'a na'a ne ako mei he kemi ni 'oku mahu'inga 'aupito ia. Na'e 'ikai ke ngata 'i he mahino ange ki ai 'a e fatongia fakasetuataá ka ko e toe mahino ange 'a e Tohitapu 'i he ngaahi akotohitapu na'e fakahoko 'e Nasili Vaka'uta.

Na'e poupotu foki ki ai 'a e faifekausea, Tevita Finau, 'a ia na'a ne pehē ko e tokolahi 'o e kau setuata 'i he kemi 'o e ta'u ni ko e kau setuata fo'ou. Pea na'e tokoni 'aupito 'a e ngaahi feako'akii pea mo 'enau fevahevahe'aki 'enau ngaahi a'usia 'i he ngaue. Ko e

fakakaukau tatau pe foki eni na'e hoko 'i he ako 'a e kau faifekau.

Ko e polokalama tefito 'o e ongo kemi ni ko e akotohitapu 'a ia 'oku teuteu 'e Nasili Vaka'uta [puleako Trinity]. 'Oku ne feinga ai ke faka'ai'ai 'a e kau faifekau pea mo e kau setuata ke nau lava 'o toe sio ange ki he maama 'o e Tohitapu 'o fakataata ki he tu'unga 'oku 'i ai 'a e 'aho ni. 'I he fakakaukau ko iaa 'oku tokoni ia ki hono mahino'i 'o e ngaue 'oku totonu ke fakahoko 'i he siasii, mo'ui 'a e kakaii pea fakafekau'aki foki mo e komunitii pea mo e ngaahi me'a 'oku hoko 'i hotau mamanii 'i he 'aho ni.



Ko e kau setuata lolotonga 'enau kemi fakatautehina pea mo e ako ngaue . Parish stewards during their camp and training for the work of the church.



## FAKALOTOFALÉ'IA – MONTHLY REFLECTION

# Kaveinga: 'Oku Fakaakeake 'A Christchurch Hili E Fana

*Theme: Christchurch Still Recovering After Shooting.*

Potu Folofola/Bible Reading: Matiu/Matthew 28: 19 – 20

**'I he a'u mai ki Ma'asi ni ko e kakato ia 'a e ta'u 'e taha 'o e fakatamaki na'e hoko 'i Christchurch 'a hono fana 'o e kainga lotu Moslem. 'I he taimi na'e hoko ai 'a e fakatamaki ni na'e tuku mai 'e he palesiteni, Setaita Kinahoi-Veikune 'a 'ene fakaloto lahi 'a ia na'a ne pehē ai ko e ".....'ohofi 'o e kainga lotu Mosilemi 'o mole ai 'a e ngaahi mo'ui ko 'eni, ko e 'ohofi ia 'o kitautolu kotoa.**

Pea ko e taketi'i 'o ha kulupu 'o fai'aki 'a e loto taaufehi'a 'o hangē ko ia na'e hoko'oku ne uesia kitautolu kotoa". Pea na'a ne kole mai ai ki he kau Metotisi kotoa pē ke nau kau fakataha mo e fonua ni 'i he tu'u fakataha 'o poupu ki he hotau ngaahi tokoua mo tuofafine Mosilemi kotoa pē 'i he faingata'a na'e hoko ni.

Ko u tui ko e taha 'o e ngaahi fifili 'e ala fai 'i he hili 'a e ta'u taha 'o e fana ko 'eni, ko hono 'analaiso 'a e ngāue kuo fai ke fakalalakalaka'aki 'a e tāufehi'a

'oku hoko 'i he vā 'o e ngaahi matakalii/kulupu pe ko e lanu. 'Oku kau atu foki ki ai pea mo e vā 'o e kau lotu'ūp ē ngaahi tokatelineé. Fakatātā'aki eni, Ko e vā lahi taha 'i he lotu ko e fetaufehi'aki 'a e Mosilemi mo e lotu Kalisitiane. 'I he hisitoliaá, na'e hoko ai 'a e tau lahi he Hahake Lotolotoó'a ia 'oku 'iloa ko e tau kalusetii . 'Oku kei tolonga mai 'a e nunu'a 'o e fetaufehi'a'aki ko iaá 'o a'u mai ki he ngaahi 'aho ni.

Ka kuo kehe eni kuonga he 'oku 'ikai ke kei mahu'inga 'a e taki taha mateaki'i 'ene tokateline pe tui fakalotu ke tupu ai ha maumau, tāufehi'a, fekolo'aki pea a'u ki he mole 'a e mo'uiif 'o hangē ko ia na'e hoko 'i Christchurch. Kapau te tau 'analaiso lelei 'a e fakaloto lahi mālie na'e fai 'e he palesiteni hange ko ia 'oku hā atu 'i 'olungaá, ko e **'ohofi 'o e kainga mosilemi ko hono 'ohofi ia 'o kitautolu kotoa.** 'I he mahino ki te au 'a e fakakaukau ko iaá 'oku 'ikai ke tau toe kehekehe mo e kau lotu mosilemi ke tupu ai ha fētāufehi'a'aki pe fakapō. Pea 'e tatau pē ki ha fa'ahinga kulupu pe ko ha fa'ahinga lanu.

'A ia 'oku mahu'inga 'etau fekau'aki, fe'ofa'aki pea mo fefaka'apa'apa'aki 'o taki taha fai pe 'ene lotu pea mo e me'a 'oku tui ki ai. Pea 'e mo'oni ai e lea ko ee...." Fai pe 'ena fai pē 'eni ko e koloa pē ke tau lelei".

Ko e taha e ngaahi fakakaukau 'oku tokanga ki ai 'a hono teu'i 'o e kau faifekau mei he 'apiako fakafaipekau 'o e siasii, Trinity Theological College, ko hono fakatau'atana'i [liberate] pea fakateologia'i [theologising] 'a e kau faifekau'ūke toe fā'ataa ange 'enau mahino'i 'a e lotu'ū siasii , Tohitapu'ūpea mo e 'Otuaá foki ke fenāpasi/fekau'aki mo e 'ataakai [context] 'oku 'i ai 'a e mo'ui 'a e kakaii . Pea 'ikai ko ia pē ka ke nau hū atu ki tu'a 'o kau 'i he ngaahi me'a 'a e komunitii [involve/reach out] pea mo nau mahino'i 'a e ngaahi me'a 'oku hoko 'i he komuniti, 'ataakai, mo'ui 'a e kakai, pea mo mamani/fakatupu 'a e 'Otua [creation].

'Oku ou tui ko e uho ia 'e fekau 'a Sisu 'oku hā atu 'i he potu folofola 'i 'olungaá, **Matiu: 28: 19 -20, "Ko ia ke mou o, 'o ngaahi 'a e ngāhi kakai kotoa**

**pe ko 'eku kau ako, 'i he papitaiso kinautolu ki he huafa 'o e Tamai mo e 'Alo mo e Laumalie Ma'oni'oni, mo e ako 'i kinautolu ke tauhi 'a e ngāhi me'a kotoa pe kuo u tu'utu'uni atu..."**

Ko e uho 'o e me'a na'e ako'aki 'e Sisu'ū ko e fe'ofa'aki, ko e taha/ngāue fakataha pea 'ikai ko ia pē ka ko e

fefaka'apa'apa'aki mo e fēveitokai'aki. Kapau leva 'e pehē 'e tokoni 'aupito ia ke ne 'oange ha fa'ahinga mahino fo'ou [ki he lotu, Tohitapu mo e 'Otuaá] ki he 'etau fanau mo e to'utupu'ūko'e uhi ko e fa'ahinga mo'ui [way of life] 'oku fononga ai 'a e komunitii pea mo e māhino'i 'o e lotu'ū 'i hotau mamani' pea mo hotau kuonga ni.



Ko e ni'ihini 'o e kakai Tonga na'a nau kau atu he ta'u kuo 'osii, ki he ngaahi ouau lotu fakamanatu 'i he ngaahi falelotu/mosque 'o e Moslem 'i 'Okalani.



Ko e taha eni e ongo falelotu (mosque) 'o e kau Moslem 'i Christchurch na'e hoko ai e fana 'o mate ai 'a e 50 pea lavelavea mo e ni'ihini 'oku kei 'i falemahaki. Na'e hoko foki eni he mahina tatau pe 'o e ta'u kuo hili. One of the two mosques where the shooting happened. 51 people died and some worshippers are still recovering in hospital.