

Touchstone

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

Inside

A remarkable woman



World Music series



Green Church movements



Speaking for Justice;

Working for Unity



Takunda Muzondiwa, an 18-year-old student at Mount Albert Grammar School, represented the Auckland region as a finalist in the 2019 Race Unity Speech awards. This is her speech.

At the age of seven, my family emigrates from Zimbabwe to Aotearoa. I pass through customs but my culture is made to stay behind. In the classroom, I am afraid my tongue will beat back to its African rhythm, be concussed by fear, or have its memories obscured by amnesia.

Yesterday I was an African.
Today I am lost.

Maybe I was blinded by the neon sign of opportunity, failed to read the fine print that read assimilate or go back where you came from. I have been led astray, like Eve to a snake, like promises of wealth to the prodigal son.

Sometimes it's by choice. Most often it is not. To be a child of the diaspora is to battle two tongues and be forced to trade one for another. My articulation of the English language tastes like the un-birthing of my country. When I return to Zimbabwe to connect with my roots I feel I am a jigsaw piece in the wrong puzzle. *Zvinochikisa kuva mhunu asinga ziva nyika yangairi yake pekutanga.* It's an emptying feeling, to become foreign to a country that was yours to begin with. I am beginning to forget the taste of my own language and home has become just a memory.

Home is a concept that feels somewhat elusive to me because, while I'm a resident in Aotearoa, coming from an immigrant family I'm in a position that pushes outside of my social and cultural comfort zone. Like most immigrant families my parents migrated in search of quality education and success for their children. When I reflect on how race has affected me personally, I realise that at some point I came to believe that the only way I was going to reach those aspirations that my parents desired for me

was to assimilate to the culture and assume the values and behaviours of New Zealand, neglecting the qualities which were inherent to me as Zimbabwean.

Unfortunately, these same kinds of beliefs are common amongst ethnic minorities. I believe re-empowering those marginalised communities is in the hands of our educational institutions. I'll provide you with an example: in Aotearoa Māori students are falling behind on every measure of educational outcome including secondary school retention rate, school leavers achieving NCEA Level 2, and rates of youth in education or employment.

However, those who attend Māori immersion schools perform much better and achieve much higher in NCEA, university and employment.

It's clear that systemic bias and the enduring legacy of colonisation is behind this ongoing disadvantage of Māori people.

It is an unfortunate reoccurring issue that students of minority groups tend to feel as though they don't belong in an educational context because there are lower expectations of them. It's time our educational institutions placed a greater emphasis on language, culture and history. If educators were informed more on these topics they would come into the profession with a different

perspective - one where they are less likely to hold racist or biased views. It's no secret that the more students feel they belong in an educational context the better they perform. I believe we can shift these educational inequalities if we cultivate culturally flexible minds and empower all students with the knowledge that they have both the responsibility and right to be there.

A powerful novel, *Decolonising the Mind*, speaks of the writer's time in colonial Kenya. He describes how, at the time, violence was the means of physical subjugation whilst language was the means of spiritual subjugation.

“I am a child of the diaspora - a common thread amongst my people in the fabric of what displaces us from home.”



Speaking for Justice; Working for Unity

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Those who were caught speaking their mother tongues in the classroom would be either physically tortured or publicly humiliated and that was a critical aspect of the suppression process. The language of those being oppressed was dissociated from them. The scary thing is that these same patterns are repeating themselves today among our Māori community as they hold the fear of "what will become of their home when it loses its language completely?"

Poet Pages Matam describes language as being both a tool for communication and a vehicle for culture. I consider that to be a beautiful description; language is saturated with history, culture and memories. Language and words are powerful tools to tell stories in order to inform people of different ethnicities to better understand one another's world views and perspectives. I believe unity comes from a better understanding of one another as people.

The best way I know how to share the perspective of those I represent as a black girl and an immigrant is through my writing.

I take my poetry and I send it to the man

who sat behind me on the train last week. The man who had the audacity to touch my hair without even asking. I guess the basic human concept of respecting personal space doesn't apply to you? I didn't actually say that, which is crazy because I almost always have something to say, but in that moment, like my split ends, my mouth was too dry to speak.

But luckily my hair speaks volumes. Tangled and twisted, there are stories in these curls.

Stories of a mother, father stamped with a number, marked as objects, sold for property. Stories of my ancestors shackled in cages, displayed in zoos, the same way you stroke me like an exhibit in a petting zoo. It's twisted and tangled. There are stories in these curls. A beautiful possession of my history's oppression.

You look at me like I am Medusa's child. Cursed. Making everyone blind to my self-worth. For years I tried to strip myself of this curse with a potion of chemicals. Despite the burn of sodium hydroxide on my scalp, the smell of burning flesh that filled the room, I was hypnotised by the prospect of having

straight hair cascade around this broken body of insecurity. Hoping to put myself back together with glued-in weave tracks causing receding hairlines as I also mentally recede, back to a time of my ancestors' inferiority, a time of no authority, forever believing that I was the target minority.

You can't tell me to tame this mane because, in fact, you are the lion. And in this jungle where racism runs wild, I am your prey. You are my predator devouring my history, leaving me so raw that my own flesh builds a grave for me to lie in. I'm buried deep in my roots. I understand I may be dead but, God, can you rehumanise the systematically dehumanised?

That poem speaks of my experiences with internalised racism which is a system in which minorities are unconsciously rewarded for behaving in ways that uphold whiteness and white supremacy. In the words of Dr King: "Somebody told a lie one day ... they made everything black, ugly and evil."

These lies have people believing that lightening their skin, constantly chemically straining their hair etc. will



Takunda with her father, Rev Amos Muzondiwa, Presbyterian Mt Albert Parish, Auckland.

draw them closer to success or the ideal standard of beauty. It is time to replace the lie of racial inferiorities with the truth of a shared humanity. To change, we need our media sources to provide a diverse representation of people, portraying people of colour as the standard bearers of beauty, professionalism and success, along with their white counterparts.

So dear racism, I'm rewriting the history you gave me because I know the future belongs to those who prepare for it and you have been preparing me for centuries.

This speech was published in The Press on September 20, 2019.

Dairy farm conversion proving popular



The Sadler family were the first residents to move in to the new subdivision, in May this year.

Paerata Rise is a new build lifestyle township being developed between Karaka and Pukekohe, south of Auckland. It will eventually consist of approximately 4,500 homes, built to embrace a commitment to community ethics and modern innovation.

The community is being developed on land owned by Wesley College Trust Board and Grafton Downs Limited. The site previously operated as a dairy farm. Grafton Downs Ltd is a charitable company within the Methodist Church of New Zealand, founded on the same community-based spirit and values as Wesley College and charged with the development and sale of the land.

The Trust is very clear on having

Paerata Rise uphold the values of putting people and community first. Establishing a vibrant, supportive community and focusing on what people need in their home surroundings is front and centre of every decision in the planning process.

The development will work with the natural landscape of the local area, amenities will provide opportunities for education, work and fun, and community spaces will facilitate interaction. Paerata Rise will retain the rural charm of Franklin's rolling hills and magnificent views through careful town design that makes the most of the area's natural beauty.

Paerata Rise Stage 2A sections are complete and titles are expected at the end of October 2019. Stage 2A has 58 sections, all platformed and retained, with an average section size of 544sqm - the largest site is 642sqm and the smallest is 422sqm.

"Our boulevard of show homes on Jonah Lomu Drive officially opened in December last year,

and interest in the development has grown exponentially," says Paerata Rise executive director Chris Johnston.

"There's been such a buzz at Paerata Rise given that 90 per cent of our Stage 1 sections were sold within six months of their release, and preparing Stage 2 for many interested parties has been met with great excitement."

The first residents at Paerata Rise moved in in May this year and are loving their new lifestyle. They have been followed by 11 other households - including three in October.

Eventually, the Paerata Rise township development will include three schools (including a brand new Wesley College), a retail precinct, and a transport hub with a railway station.

As earthworks have been completed for 86 sections for the next phase of the development, Paerata Rise will see the beginnings of the community's first new primary school. The Ministry of Education has recently

completed the planning phase for the new Paerata Primary location, and the site was blessed on October 17 of this year. The primary school will open in 2020 and will cater to students from Paerata Rise and the wider community.

"We think about the bigger picture at Paerata Rise, and are working to create something of benefit to the community and the wider local area. For example, we have just installed our first EV charging station thanks to Counties Power, which is for anyone to use if they need to charge their vehicle. There are also opportunities for people to create new business ventures or work from home, supported by local business hubs, retail and public services," Chris says.

"Providing modern amenities and infrastructure is a priority for us, and for the modern home buyer. The beginnings are in place, but as we move through the next stages of the development our residents, current and future, will notice progress on many fronts, including infrastructure."



A celebration of church and community

Rev Keita Hotere

Relationships are important. Growing and nurturing relationships in community resides in the people. On Sunday 20 October, Taranaki Rohe, local hapū Ngāti Te Whiti, and Te Ati Awa greeted guests for the 150-year Commemoration Day of the Ngāmotu Māori Methodist Church in New Plymouth. Chairman of the Ngāti Te Whiti hapū Trenton Martin led the pōwhiri supported by Shane Cassidy and Maimau Maruera.

It was significant that representatives of families of honorary Māori Home Missionaries, Minita-i-tohia and Minita-a-iwi, had come. Rangiatea old girls enjoyed the opportunity to reconnect and revisit the church. Kapua Kore Harlow, a resident in the old Rangiatea College (Mission House) during the 1950s, enjoyed her day, saying "it was great to be back to karakia in the old chapel".

The commemoration encompassed celebration of the 150-year-old church building, the significance of Mission House and its past, and also remembrance of passed loved ones associated with the Ngāmotu Mission. Rev Albie Martin from Te Pihopatanga blessed the photos of ministers and whānau who had been associated with the Ngāmotu Mission.

Master of Ceremonies for the day, Hemi Haddon, facilitated proceedings, linking people in relationship across all ages and the diverse makeup of the Taranaki community. The presence of Māori Wardens was a reminder of the voluntary service they offer to communities.

During the service, Rev Albie Martin blessed a memorial booklet I have written which highlights the rich history of the Ngāmotu Māori Methodist Church. The subtitle, Rangiatea the dream, brings to the forefront the origins of the church with the pioneer settler Wells family, whose descendants were represented on the day. The rich story it tells documents the recorded history of early Māori missionaries Te Awaitaia and Hohaia who came from Kawhia and first brought Methodism to Taranaki.

The day brought together the Whiteley Parish, Fitzroy Samoan Parish and the Fijian congregation on the Rangiatea site in a way never achieved before. It is hoped that these cross cultural engagements will continue in the future. Our longstanding relationship with the Anglican Church in the New Plymouth area was strengthened in our being together to worship and celebrate our shared faith traditions.

Rev Tony Franklin-Ross, Superintendent of the Lower North Island Synod, joined us for the celebrations. Tony said, "I was honoured to be representing the synod and wider Connexion in this celebration. It was an opportunity to acknowledge a long history of Methodism in the Taranaki, earthed at Ngāmotu and in the tangata whenua of Taranaki; and re-commit the connections of contemporary Methodism in the region. We can affirm that in this legacy: God was here, God is here, God will be here."

In the changing face of our Church and these changing times, we are reminded that humble places like our church are some of the touchstones in our history. They are places of welcome that remind us who we are as Methodists.



Tony Franklin-Ross with Mataiva Robertson and Marama Hotere (seated).



The Ngāmotu Māori Methodist Church, New Plymouth.

Aldersgate Centre nears completion

David Peach
Property Secretary, Durham Street Methodist Church



The redevelopment on the site of the former Durham Street Methodist Church, Christchurch is nearing completion.

It has been a long process with significant challenges, but the first service is expected to be Christmas Day, 155 years since the opening of the original church and 3004 days since the closure of that church because of earthquake damage.

The vision the parish had for the complex has remained unchanged since the decision was made to rebuild six years ago. The building was to be a place of hospitality for everyone and various spaces made available for use by the community at nominal rental. The meditative garden will be available for all who want time out of their busy inner city lives.

Our two anchor tenants, Christian World Service and Christchurch Methodist Mission (Social Services), expect to move in before Christmas and the

parish looks forward to sharing the spaces with them.

The official opening celebrations planned for the last weekend in February will include a neighbourhood BBQ, Celebratory Service, and Festival of Music. Register at opening@aldersgate.org.nz to keep up to date with events.

Financially, the build has been challenging, with extra costs for ground strengthening and the additional structural requirements following the earthquakes. It appears we will come in on budget, but at the compromise of some of the fit-out - stage lighting and video facilities are some way off. The insurance funds from the old pipe organ have been used on construction and, consequently, a Johannus digital instrument is the best option at this stage. There is a strong desire to install a new European pipe organ as soon as fundraising allows.

Along with the challenges, there

have been several positive surprises. The stonework from the former church was believed to have been lost but was, in fact, preserved by a local stonemason and has been used throughout. A stained-glass feature in the large window in the chapel was made possible by an exceptionally generous offer from Graham Stewart (Stewart Stained Glass); we anticipate his creation will be in place for the official opening.

A number of trees along a street boundary had to be removed because they interfered with ground remediation and foundation work. However, one tree closest to where the three people removing the old organ died in the February 22 earthquake has been saved and has become a pilgrimage symbol for the families. Ground remediation plans, the garden design, fencing and the street entrance had to be modified to accommodate the tree's roots but, fortunately, the tree is leafing again.

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A. Theme for the Month

B. Practical Actions for individuals, families and congregations

C. Lectionary Reference & Liturgical Colour

D. Collect or Prayer

What Can We Do?

Resources

2020

2020 Climate Justice Working Group

Methodist Trust Association

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Pōwhiri to welcome General Secretary Designate

The President of the Methodist Church of New Zealand, Setaita Veikune, joined members of the Board of Administration, Te Waipounamu rohe, the General Secretary David Bush, members of staff from the Connexional Office, Methodist Alliance, Christchurch North Methodist Parish and Wesley Care in welcoming General Secretary Designate Tara Tautari to the Connexional office on Thursday 24 October in a pōwhiri.

Flanked by the President and other dignitaries, Tara entered Weteriana House to a karanga by Roslyn Wilkie from the local rohe. Following a warm and heartfelt welcome by Matua Terry Ryan and Rev Tovia Aumua, Tara thanked everyone gathered, reminding Terry of a much earlier meeting when he mentored and supported her



Marama Hotere, Rev Setaita Veikune, Tara Tautari, Nan Russell, Rev Susan Thompson, Rev Tovia Aumua and Paul Wells gather outside Weteriana House before the pōwhiri.

and a group of rangatahi during a visit to the local Rehua marae.

Tara acknowledged the warmth and positive atmosphere she has always felt in entering the Connexional Office. "I have been here on many occasions and have always felt the warmth and mauri of this place". She also made special mention of "the joy and privilege in being lifted up and taken on a new journey by the President and the General

Secretary", thanking them for the time and resource they have already and will continue to share as she transitions into the new role. "I look forward to my new journey and I especially thank Setaita and David for their support and encouragement. Not many people get that level of input when they take on a new position."

Tara identified many of the guests gathered by name, and

acknowledged the importance of existing relationships as well as how much she is looking forward to renewing and igniting new relationships. "It is good to see many old friends. I worked alongside Jill (Hawkey) in Geneva. I also welcome the chance to be surrounded by whanaunga today and in the future. That connection is vitally important to me."

Tovia Aumua endorsed the

comments made by Terry Ryan and especially thanked the tangata whenua for the welcome and Connexional staff for their "efforts, perseverance and sacrifice in making the Methodist Church run smoothly". "Tara is in good hands being initiated today. David Bush will be excellent in sharing his knowledge as Tara looks ahead to the next 20 years as General Secretary," Tovia said, laughing as he deliberately doubled the term of office anticipated.

At the conclusion of the pōwhiri, the group joined Rev Dame Phyllis Guthardt, Christchurch ordained women and other guests including the President, Rev's Lynne Frith, Mary Caygill and Susan Thompson at Wesley Care Rest Home to celebrate the 60th anniversary since Phyllis was ordained as the first female Methodist presbyter in New Zealand.

Tara participated in the Board of Administration meeting later that same day, in her first official duty shadowing David Bush.

A remarkable contribution to Methodism

Rev Dr Susan Thompson

This month, Dame Phyllis Guthardt celebrates the 60th anniversary of her ordination as a presbyter in the Methodist Church of New Zealand. As the first woman to be ordained in Te Hāhi, Phyllis has a special place in our history. Over the years, she has been a beloved friend, mentor and inspiration to many.

Phyllis' faith was nurtured in Nelson where, as a teenager, she came under the influence of far-thinking Methodist clergy such as John Grocott, Ashleigh Petch and Charlie Hailwood. She was also exposed to the ideals of the Riverside Community, founded in Motueka in 1941 by Christian pacifists. These were exhilarating influences; as a result, the gospel for Phyllis has always been one of love and liberation.

As a young school teacher living



Rev Dame Phyllis Guthardt.

in Christchurch, in 1953 Phyllis was struck by a "clear and irrevocable" call to ordained ministry. The Methodist Conference had declared its readiness to accept women into the ministry in 1948, however, her Circuit Superintendent refused to support her candidature. Fortunately (to his displeasure), Phyllis hadn't transferred her membership from Nelson and candidated through the Nelson Synod.

Phyllis trained for ministry at Trinity College, Auckland from

1954 to 1956. She described her years at Trinity as "intellectually stretching, companionable and fun", although "not always simple". As a female student, she wasn't permitted to live on-site and was given a separate study adjacent to the college library. It was made clear that she was expected to stay quietly in the background; advice she followed less and less as her ministry progressed.

From the beginning, Phyllis felt "huge pressure to 'do well' and justify the Church's confidence" in her. A person who delights in scholarship, she completed an MA while on probation in Christchurch and a PhD in biblical theology from the University of Cambridge. The Bible has always been important to Phyllis, with its "explosive view of God way out in front ... constantly luring us on to new understandings".

On her return to New Zealand in 1964, Phyllis began pastoral ministry at the Melville Church, Hamilton and as chaplain at Waikato Hospital. Being a young

single woman in ministry wasn't easy but she was "stubbornly determined" and appreciated the support of the community of faith. It was during this period that she experienced a sudden sense of acceptance in ministry and realised she didn't have to struggle so hard anymore.

A term as chaplain at the University of Waikato followed before Phyllis was called back to Christchurch in 1976 to take up a position as minister of the Knox Presbyterian Church. Well before the Mutuality of Ministry between our two churches, this was another pioneering appointment. In 1984, Phyllis returned to Methodism, serving for six years in the Riccarton Parish. It was a delight to her friends when she was appointed Te Hāhi's first woman president in 1985.

Retirement in 1990 was the beginning of a new chapter in Phyllis' ministry. A member of the Council of the University of Canterbury since 1981, she became Pro-Chancellor in 1992, and was Chancellor from 1999

to 2002. During a time of change, her inclusive leadership style, hard work, understanding of the University and care for people were greatly appreciated; in 2003 the University awarded her an honorary doctorate.

In 1993, Phyllis was made a DBE (Dame of the British Empire) for "pioneer services to women". This acknowledged her trailblazing contribution to Te Hāhi and her passionate advocacy of the contribution of women within Church and society. As a preacher and pastor, university leader and radio broadcaster, friend and mentor, Phyllis touched and inspired many lives drawn on by her vision of a community which is "larger, freeing and more loving".

Now living at WesleyCare in Christchurch, Phyllis retains the humour, determination and interest in life which her friends know well. On this special anniversary, we give thanks for the courage, love and spirit which led her into ministry and which continue to sustain her.



Celebrating the rights of the child

Dear Brothers and Sisters in Christ,
We have a particular reason to celebrate with children and adolescents during this year in our Pilgrimage of Justice and Peace. 2019 marks the 30th anniversary of the UN Convention on the Rights of the Child (CRC).

By adopting the CRC on 20 November 1989, world leaders made a promise to protect every child and fulfil their rights. Churches played a significant role. Christian ideas about human dignity and equality have strongly shaped the concept of human rights and the instruments of the UN. The Convention went on to become the most widely ratified human-rights treaty in history, and it has helped transform children's lives.

But the commitments made in 1989 will only be fulfilled when every government and every citizen uphold children's rights, and every child can claim their rights. I therefore encourage all of you to mark 20 November this year with special celebrations for children and advocacy initiatives.

This anniversary takes place during a moment in history when millions of children around the world are marching peacefully in the streets, demanding that adults change our economic and social systems to preserve God's creation and their future. Children and youth of today have become prophetic voices for the issue that affects them most deeply: the survival of the planet and its people.

The WCC is grateful for the collaboration with so many of you in addressing this priority. Activities include changing church operations and consumer behaviour that are not compatible with the CRC, divesting from fossil fuels in our banks and pension funds, measuring congregations' ecological footprint, and promoting eco-certifications. These measures are urgent. Only concrete changes from all of us can address the eco-anxiety that is spreading among children and adolescents as a serious form of psychological violence.

When you plan special events or celebrations to mark the 30th anniversary of the CRC, tools made available by the WCC and partners, which may be downloaded, can be of support.

Children need a reconciled world, and they have the right to hope. Let children know about the Churches' Commitments to Children, on 20 November and every day. I look forward to hearing about your actions and celebrating real improvements for all children's lives through churches' efforts.

Thank you for your commitment and hard work for children. May your efforts be blessed.

Yours in Christ,

Rev Dr Olav Fykse Tveit
General Secretary

World Council of Churches,
Geneva, Switzerland.

Greta is great

A poem by Eion Field

*Well, who's that Swedish girl so sweet, a live-wire we'd all love to greet.
Though she's only just sixteen, in more than one way Greta's green.
She's taken a colossal brief, she fears the Earth will come to grief.
And Greta's right! From what is known, exponentially the threat has grown.
The planet's in a parlous state, yet this kid's observations grate
With industry, whose major crime is poisoning our lives with grime.
There are cities where the air's so close it's dangerous to breathe - and gross!
Streams once clear in bygone days now run with shades of fifty greys,
To swim there now you'd be a fool, the water's more like soup or gruel.*

*Our general failure to give heed comes down of course to selfish greed.
The mess the human race has made would barely rate a "D" grade,
We're overheating, fit to kill, all ecosystems on the grill.
With oceans rising, rivers foul, some savvy people had to growl.
But checking "progress" you will find few changes to the daily grind.
"Business as usual" for what gain? Of sense, have we the smallest grain?*

*CO2? We're aghast agasp; (a fact the moguls fail to grasp . . .)
Yet Greta's words are clear and blunt; "the policies lack teeth and grunt".
You global leaders, read her lips. When are you gonna come to grips?
Putin, Bolsonaro, Trump; are you fascist, populist, grump?
You may look hard, you might talk tough, playing staunch and acting gruff,
But she's like "Why be scared of those?" Her schtick, her boldness daily grows.
"How dare you guys neglect to save our planet from an open grave!"
Get "Urgent, drastic" in the loop, become a smarter gutsy group.
Look what results from senseless blabs - losing options up for grabs!
Don't let these final chances pass, choose twixt dust-bowl or lush green grass.*

*Ms Thunberg, let's give you a hand; the things you've done and said are grand,
Planet Earth's got no-one better. You go, girl. Go for it, Greta!
You're special for our time and place. God's full blessing on you - and His grace.*

HONEST TO GOD

Cultural Concerns

Ian Harris

What is this column all about? Some people may think it undermines Christianity rather than presents it as worthy of serious consideration in the modern world. Indeed, I have been accused of trying to accommodate Christianity to our secular age rather than challenge it, which some feel would be more to the point.

One critic writes: "It would seem that one of the reasons that Christianity has survived all the ages is that it has not let itself be defined by the age. Instead it has challenged every age without giving in to it."

He questions whether the secular ethos is as widespread as the column implies ("it wouldn't evoke much sympathy in Māori, Polynesian and Melanesian circles"). And on truth: "Once we reject the possibility of objective truth, we get into all sorts of difficulties, especially with regard to moral truth."

Behind the comments lies a clear view of what Christianity, the secular environment and truth really comprise.

There are problems, however, in regarding Christianity as a package of fixed beliefs and practices. One is that certain beliefs and practices which one church says are indispensable, such as the baptism of adults only or what exactly happens in the Catholic mass, are rejected as ill-founded or wrong-headed by another. Appeals to the Bible, divine authority or a church's tradition will convince only those who are already persuaded.

Another problem is the gulf that yawns both within churches and between them on issues such as abortion, euthanasia, homosexuality and war. Proclaiming the finality of one's own moral convictions does not necessarily make them true and unchangeable for all time. Once, for example, it was a religious duty to stone adulterers and burn witches, but not any more.

Rather than insisting on fixity, it is more fruitful to think of Christianity as a broadly flowing religious and cultural stream. Christians are then truest to their religious and cultural heritage when they follow the age-old process of tracing the source of that stream, tapping deep into it, and finding ways of expressing it in terms of their culture and worldview - which for 21st century westerners happens to be secular.

The alternative is to keep expressing their

faith in terms of ancient Greek culture (the creeds), or Roman culture (authority), or medieval culture (the superstition and the magic of a spirit world). That looks less like keeping the faith than keeping fossils warm.

Instead, let's accept that the knowledge explosion of the past 400 years has happened, and interpret the core tradition accordingly. Then Christianity might have some hope of challenging - and enriching - the life of our secular age.

That may puzzle those who think of the secular as inherently hostile to religion. It simply is not - a better word for that stance is "secularist".

In the original, neutral sense of the word, "secular" refers to this time or age, without invoking a supernatural or spirit world beyond them. It is in this world of space and time that people experience

their religious reality and shape their religious practices. "Secular" is therefore not hostile to religion, but merely describes its current setting. The secular then becomes the context for thinking and acting with religious integrity.

Other cultures must also be free to tap deep into the

Judaeo-Christian (or any other) tradition and find their own cultural ways of expressing it. There has been talk in New Zealand of a Māori response to the gospel. If a Māori response, why not a Pākehā response? And if, as in western society generally, our Pākehā culture has become predominantly secular, why not a secular response?

In a globalising world, signs are that Māori, Pacific Islanders, Melanesians and others will increasingly be exposed to the influences that have produced the secular outlook of the West. To the extent that they accept those secular understandings, they too will become aware of a dissonance between some of their old ways and the implications of the new.

That can be painful. It has certainly been painful for countless westerners brought up in traditional ways. They find the old patterns no longer sustain them, yet often see their churches more intent on building fences to protect past formulations than leading them into faith's new age.

Some people, however, are adjusting, or at least are willing to explore the possibilities which the secular terrain opens up. If they can do some effective groundwork, people of other cultures may find useful guideposts already in place when they come to the same religious crossroads.



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





Waterways - stepping up to stop pollution

Rev Dr Betsan Martin

Our creation traditions are a good entry point for thinking about fresh water in Aotearoa. When we look closely at Genesis 1 (verses 1-2 and 20-21), we see the primordial presence of water in the creation narrative: 'The spirit of God was hovering over the waters ...' and, following that, 'God said, " ... let the water teem with living creatures"'.

The symbolism of Ranginui and Papatuanuku emphasises genealogical relationships at the genesis of creation. When their children are feeling suffocated by the close embrace of their parents, it is finally Tane who pushes his parents apart. The pain of their separation continues to be evoked through tears of rain falling from Ranginui and mists rising from Papatuanuku, or Earth. Water is the medium of their perpetual union.

More and more, we are seeing spiritual values being brought into water policies, led by the holistic knowledge and integrated governance systems of tangata whenua. Te Mana o Te Wai, the prestige of water, was introduced as a guiding concept in the Resource Management Act in 2014, but without sufficient guidelines to make it effective. The reforms currently under consultation give Te Mana o Te Wai pre-eminent value to achieve ecological health of waterways. Throughout the extensive advisory papers from Māori,

policy advisors, scientists and regional councils, there is a consistent theme of ensuring the involvement of iwi and hapū in planning and decision-making for waterways.

The need to spell out the involvement of Māori comes from a legacy of exclusion from advice and decisions about the water bodies, which are central to hapū traditions and the identity of whanau, hapū and iwi. The Waitangi Tribunal claim on fresh water was catalysed not only by this exclusion but by a pivotal protest against degraded waters.

The pollution of rivers and lakes and draining of wetlands have been accelerated with dairy intensification policies since 1994, and the Resource Management Act has not been effective in averting the serious decline in water quality and health. From 1994-2017, the number of dairy cows increased by 70 percent, from 3.8 to 6.5 million. One economist calculates that this is equivalent to the sewage of 90 million people going onto land and either seeping through or being discharged into waterways! It is clear that current standards do not provide sufficient safeguards for ecosystems or human health.

The bold changes that are needed for ecosystem health are the most contentious: limits to nitrogen, restrictions on intensified land use and a cap on fertilizers. Reducing nitrate-nitrogen within a year and preparing farm plans by 2025 are centre pieces of the new policies. However, these have to be developed to reflect catchment conditions. Meeting new standards will require different responses in different



Waimakariri River

regions according to the state of water in the catchment. Responses will also vary according to river type. Soft-bottomed rivers require more severe cuts than stony-bedded rivers in nitrate-nitrogen, from current limits of 6.9 mg per litre of water to 1mg per litre. The regions needing remedial action include, Canterbury, Waikato, Taranaki, Manawatu and Southland. Inflammatory claims that an '80 percent' reduction in nitrates would put farmers out of business are inaccurate.

New standards for phosphorus, *ecoli* (from urine and faeces) and sediment are part of the package, along with the value of mahinga kai, edible water food and fish. Mahinga kai is a simple and profound indicator of water health and should be introduced as a value.

The effect of nitrate toxicity on human health has been the focus of a long study in Denmark, and was highlighted recently in New Zealand by freshwater ecologist, Dr Mike Joy. The Danish study links 0.89mg nitrate-nitrogen in drinking water with exposure to



Irrigation spans. One image is only a peep into the 100's of spans and underground pipes for dairy in Canterbury. Images Betsan Martin.

risk of colonic cancer; New Zealand has high rates of colonic cancer. Recent monitoring of wells in Canterbury gave nitrate-nitrogen as over 3mg in over half the sites.

The nitrate-nitrogen limit of 6.9mg per litre of water in the current National Policy Statement for Fresh Water is far above the risk level for colonic cancer. There are many threads to the complex story of stopping further pollution of our waterways. Clearly, the crisis is linked to land use policy and the intensification of dairy. But we also have to look at the financing of the massive expansion of irrigation systems, such as in Canterbury. Banks are the beneficiaries of loans to farmers and their indebtedness forces the drive to more intensified production.

Farming policy, a billion trees

and climate change are all interwoven - they all involve land use and relate to consents for water use and for discharging pollutants and sediment into water. There are hopeful signs that the new policies are grappling with all the influences on water bodies. The current Stage 1 reforms are intended to stop further degradation of water. Stage 2 will have to tackle the more challenging matters of allocation - how the use of water is distributed and Māori interests. A proposal for an independent Waterways Commission is gaining interest and could be considered for Stage 2.

It is very important that we make submissions on freshwater values so that the policies do not become watered down. Public Issues is preparing a submission.

N E W S

A World of Music

John Thornley recently hosted a series of talks covering African-American music, as part of the monthly Palmy Vinyl Club (PVC) presentations at the Palmerston North City library. The three session titles were: *From Spirituals to Hip Hop, Bob Marley and Four 60s Jazz Artists*.

Half of each 75-minute presentation was spent listening to music. PowerPoint slides provided a visual complement as John delved into some of the finest sounds in popular Black music, with origins in 19th century church worship and cotton plantation fields.

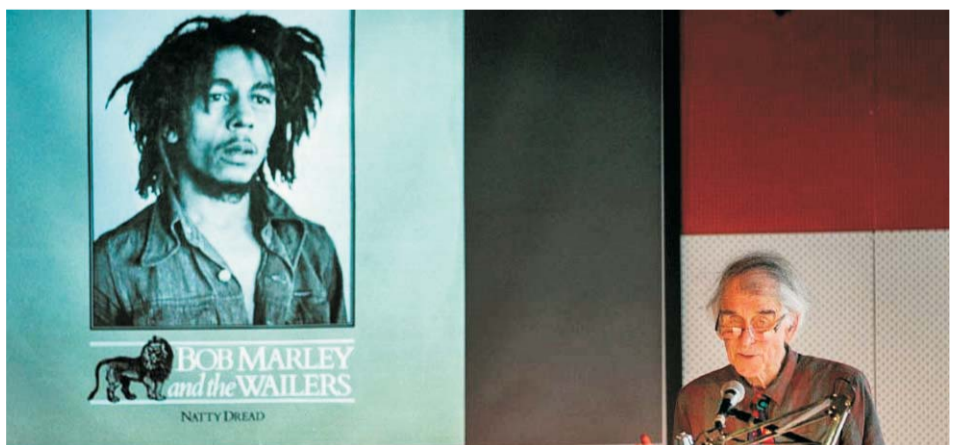
The deep spiritual heritage of Black music is succinctly expressed by David Edwards in his book *God's Cross in our World* (SCM paperback 1963): "It is estimated that at least 45 million Africans were shipped as slaves to America. There they gave to the world, as voices for their patience and courage, the Negro spiritual and jazz. Most of the popular music of the modern West is one long echo of Africa's resurrection across the Atlantic."

In the late 1960s, John worked for the

Student Christian Movement in Trinidad and the Eastern Caribbean. This gave him knowledge of the cultural context for reggae music which emerged in Jamaica at that time, following Jamaica and Trinidad's independence from England in 1962. Like many Europeans serving as 'missionaries' to Third World countries, John felt he was 'given' more than he 'gave' as he moved in church and community life - worship services, school and tertiary campuses, home hospitality, steel bands and carnivals, swimming and beach and forest walks. Since returning home in 1970, John has led many workshops and talks on Marley and reggae music.

Modern jazz represents the classical style in African-American music. John acknowledges limited musical understanding of complex chamber-music jazz. He prefers to describe his readings as 'storytelling', linking the music to the life and times of the artist as illustrated in his final presentation.

"John Coltrane's 1964 CD *Giant Steps* has the track *Spiral*, illustrative of his Hard Bop 'sheets of sound' improvisation. The saxophonist Coltrane was known for his



John Thornley discusses the music of Bob Marley in the second of a recent series of three presentations on World Music. Photo courtesy of Warwick Smith, Stuff.

wide reading, including books on latest discoveries into the inner worlds of creations in all living matter. *Spiral* is his celebration of life, in algebraic formulae and geometric modelling; he replaces the digits of mathematics by the notes of the music scales. The outcome for the listener is a heightened uplifting of spirit, in awe and wonder, not only at the artistry of the performer, but also at revealing the spiritual depths of God's evolving universe."

Podcast series

The Manawatu People's Radio (MPR)

recorded all three talks. To access:

For beginners: Scroll down the page to the list of episodes with date and subject for each one. Click on the 'play/download episode' button for the episode you wish to hear.

For podcast users: Consult Apple Podcasts or other platforms by searching for 'Wesley Methodist' and pick the one that bills itself as 'a programme from Wesley Broadway Church'.

Further enquiries: John at email: johngill@inspire.net.nz



Decisions, decisions

Rev Jan Fogg

I've been wondering recently about whether, as I get older, I find it more difficult to make decisions. People vary in their ability to make decisions. For some, the outcome needs to happen as quickly as possible, so they will make their decision based on whatever information they have and go for it.

Others are 'information gatherers' - and there never seems to be enough for such people so a decision to be made will be put off as long as possible. Sometimes inability to make decisions includes an element of fear; if I decide too quickly it closes off other options which may have been better.

As I thought about this, I

wondered about the difference between ability to make a decision and one's tendency to procrastinate! Of course, different kinds of decisions require different actions. Trying to decide to get someone in to trim the hedge seems to be taking me longer than it should - if I had decided to begin with to make this a regular part of the garden's life it wouldn't be a hassle anymore. But now, firstly I need to find someone. Maybe this is where age comes in. The nature of some decisions requires many details to be clarified first.

Cutting the hedge is not really a big deal. But trying to decide to downsize one's home, to move into a retirement village, for example, requires a lot of thinking through for some. A member of my family has been talking around the margins of such a move for, maybe, three or four years. She has just come

to a decision. Others seem to make such a decision very quickly. I believe this is a decision to be made before we have to make it i.e. before our health is uncertain and living in a large house is simply not possible. If we wait until then, the decision is made for us, rather than it being a carefully thought through and planned process. Life is given to us to be actors in it, not simply to have life act upon us.

Making decisions in church or family groups poses a different set of problems. Because we vary in how we make decisions, when a group is trying to decide, some will decide quickly and will be frustrated by those who cannot make a decision.

And, perhaps, that's where prayer assists us. People are encouraged to speak out their thoughts and preferences, so clarifying what the issues are for them. Prayer encourages us to wait for an answer. The process is slowed down a little while a wider answer is sought, and the



Whatever the result, Pastor Bob had made sure he was prepared with an appropriate sermon.

group gains a sense of the whole group sharing the decision. I don't mean we are using God to make our decisions, but that the process of prayer is helping us

move as a group to achieve God's way of being and doing.

Decide well, and remember that Christ uses your hands to bless the world.

TECHNOLOGY TIPS

Say Cheese: Taking photos for publication

Peter Lane

A picture is worth a thousand words ... Words have their place, however, technology over time has provided us with easier, cheaper and better tools for producing images to support our messages. We now live in a society that expects our communication to include more media in our communication pieces, including photos, videos and other interactive features.

This should be a good thing. However, something that should improve how we tell our stories can easily become a major detractor to our message if we don't think about how we take and use images.

This article focuses on digital images although photographic images face similar issues because to reproduce them, they are scanned into a digital image. Most digital images are made by creating an array of dots. Each dot is created with a specific colour and placed in the overall array so that when you view all the dots at once, you see the picture. But as a consequence of the image being composed of dots, there are limitations to what can be done with it. If you get too close to the image, your eyes start seeing the individual dots instead of the overall picture. Also, the way your camera produces an image will impact on the result. Cameras process many different settings automatically to balance the final result according to some general criteria. Most automatic cameras make decisions to determine a trade-off on the following criteria.

- The more dots (higher resolution), the less granularity in the image, and the larger the image file size.

Intended Use	Requirements	Suggested image types/settings
• Print media (eg Touchstone)	Printing technology is good at reproducing fine detail at high resolution. Compared to other digital uses, the printed size of the image is very large. Print needs images with very high resolution (lots of dots) so that the image can be stretched out without the dots becoming obvious. This is even more important where the printed image is only part of the digital image, as there are fewer dots to start with. The paper type for the publication is also important - newsprint is more forgiving than glossy art paper so images need to get bigger again (in resolution and file size) if you are doing something like a calendar. Colour depth is less important than resolution, but don't make it too small.	File type: png or jpg. If you use jpg, turn off or minimise the inbuilt compression if you can. High-end publishers may require specialised image formats. Resolution should be a <i>minimum</i> of 1920 x 1200. Printers are wanting to achieve 600 dots per inch or better. For Touchstone, the rule of thumb is that the smallest acceptable file should be more than 1MB. Be aware that when you embed images in Word or PowerPoint or similar programmes, it changes the format of the pictures and usually compresses them. Send original image files as separate from Word files.
• Websites	Websites (including social media) are generally designed to get the biggest impact in the smallest file size. The larger the file, the longer it takes to transfer from the webserver to the viewer and no one likes twiddling their thumbs waiting for images to load.	File type: jpg. For jpg, you might want to leave some compression turned on (if you don't want to use the same image for print), but don't max it out. Standard web colour depth is 24-bit. Resolution for the web is usually either 72 dots per inch or 96dpi. This matches the dots per inch of the pixels on most display devices. Png files are good for graphic material, logos etc, especially if transparency is required.
• Powerpoint presentations	Powerpoint images need to be of good resolution so they can be projected or displayed at large sizes without the dots becoming noticeable to people in the audience. Where images are to be projected, good colour depth and saturation are useful to compensate for the inherent washed-out tendency of projectors.	File type: png. Png files offer better colour saturation and can tolerate being "zoomed" better than jpg. Resolution should be a <i>minimum</i> of 1920 x 1200 fullscreen, but generally the bigger, the better.

Table summarising the important characteristics for different purposes and what the image should be like.

- The more colour options for each dot (colour depth), the more realistic and saturated the colour of the image, and the larger the image file size.
- The larger the image file size gets, the more likely it is that the camera will use a file format that compresses the image. This process usually removes fine details from the image leading to a slightly smudgy looking image. This is particularly an issue with jpeg files.

A person taking photos for publication needs to understand what the images they take are intended to be used for and set up their equipment to deliver what is required. Often images are required to be used for more than one purpose, so the image should meet the highest requirements of the intended purposes. There is a range of converters available that can reformat images, but it is important to remember that it is easy to make

things smaller, but you can't make things bigger and retain quality.

This article has covered the technical aspects of taking photographs. To ensure stunning images I recommend you stick to two basic principles: get close to the subject and communicate a sense of action in your pictures.

Peter Lane is Principal Consultant at System Design and Communication Services and has over 30-years' experience with technology systems.

We invite your questions, suggestions and ideas for articles. These can be submitted either through the editor or by email to dct@dct.org.nz. We also operate a website focused on building a community of people who are interested in improving the way we can use technology located at www.dct.org.nz.





Climate Change: How can we respond?

David Hall, Co-Chair UCANZ Standing Committee

"The earth is the Lord's and everything in it, the world, and all who live in it; for he founded it on the seas and established it on the waters."

Psalm 24:1-2.

There have been events in the past that all of us vividly remember. We know where we were, what was said, what we felt. For me, the first of these dates was November 22 1963, the day President John Kennedy was assassinated. Friday 15 March 2019 will also be a day that we will remember for the rest of our lives. For New Zealanders, the shootings in Christchurch will be the big event remembered but that

morning thousands of students left their schools and marched calling for immediate action on climate change.

The students were part of a worldwide protest about the lack of action by governments everywhere on climate change. They are the generation that will see the impact of climate change and must deal with it. Since March 15, there have been two further student-led climate change strikes. I joined the September march in Auckland with my daughter, grand-daughter and two great grandsons. We joined up with a group that had marched from Holy Trinity Cathedral in Parnell to Queen Street, led by the Marsden Cross, a beautiful old wooden processional cross.

We were not the only Christians

in the protest that day, nor was this the only involvement of Christians in the climate change issue. There is an inter-church group that has been working on the issue for some years. Church groups have been active in making submissions on the Climate Change Zero Carbon Bill. But more needs to be done. As Christians, we follow a creator God, and humankind is in the process of destroying God's creation.

There is much that can be done locally. One parish in Auckland has set itself a target of being carbon neutral by 2025 and to become carbon negative in the longer term. They have set up community gardens, switched to electric cars for staff and are in the process of fitting solar cells on the roof of their church.

The electricity they sell from the solar cells will pay for the other initiatives. The Auckland Anglican Diocese is encouraging parishes to appoint 'Sustainability Champions' to encourage their parish to become carbon neutral as soon as possible. So far, over 30 parishes have responded.

Climate change is not just an environmental problem; it is also a social and intergenerational justice issue. Our children, grandchildren and great grandchildren are only going to be able to live in reasonable conditions if we are prepared to act with urgency. Or they will have to clear up the mess we leave behind. Inequality is also an issue that cannot be ignored. The super-rich, who have largely benefitted from



burning fossil fuels indiscriminately, are already preparing bolt holes in case the worst happens, leaving the poor to live, or die, with the consequences.

Both Pope Francis and the Archbishop of Canterbury have given strong leadership on climate change, and the World Council of Churches has developed some useful resources. Now is the time for New Zealand church leaders to take a strong stand.

Come Thou Long Expected Jesus

Linda Hall
Correspondence Secretary
for NZ Lay Preachers

I have visitors coming. I can't wait to see them. The bach is booked. We email regularly and talk via Skype. I've known them so long. I've been trying to remember when we first met.

It was years and years ago; too long ago to recall the date. It seems as though I've always known them. They are great friends. Such good listeners; nothing is too much trouble. We supported each other through the highs and lows of life. We keep an eye out for their arrival. We recognise the sound of their old car. The hugs and greetings. The familiar recollection of them: her special perfume, his stubbly chin on my face as he pecks my cheek.

But then we get an email. They may not make it. He has health issues. They've seen the GP and he's sending him for more tests. They may have to cancel their trip. There is a yawning void. First disappointment and then the worry. Why? He looks after himself. What could be wrong? We dare not enquire at this stage. They don't know anyway.

We'd decorated the spare room and laid new carpet. The curtains are nearly finished. We can't go away to the bach by ourselves. All that food I've ordered. The waiting is tinged with sadness.

Then, one morning we receive another email. Everything is OK, they can come. It's not what they thought.

They don't have to cancel! We sigh with sheer relief. Then panic sets in. I've so much left undone but now I know.

Supposing there was no Advent, no Christmas. It is cancelled because it was a historical mistake. It had got out of hand: it really was a myth that grew like fake news. Originally it was a brilliant idea, but now is considered not applicable in this computer age. Promotions can still go ahead with Santa Claus, Rudolf and his friends being centre stage of consumerism. Could we do without Christ in our lives?

May our enthusiasm for visitors have the same joy and momentum in this season of advent; the looking forward to the coming of the Christ Child. May the anticipation of visitors coming this Christmas mirror our excitement of the coming of Christ into the world.

Do we look for His coming? Do we make the time? Do our senses respond to the signs of Christ's Mass? Have we reflected on how long we have known him? How Christ became part of our lives so long ago that the actual occasion may have slipped into the mists of time? We remember his support throughout our knowing Him; His strong arms carrying us when we found life hard. Are we aware of that still small voice supporting us? He knows our every need and want. The familiar hymn, Hark the Glad Sound! The Saviour Comes, reminds us of his coming.

May we see advent with new eyes and thankfulness that Jesus Christ really did walk this earth showing us the human face of God.

I'm not that person anymore

Rev Andrew Doubleday

As I write, I'm away from home, on holiday. On Sunday I went to church. I sat. An older man sat next to me. A little later as we were being introduced he was horrified to discover my identity.



Andrew Doubleday.

How do I know he was horrified? He told me so. Apparently we'd had a very bruising encounter at a Conference 25 years earlier. He bore the scars of the deeply embedded memory. To be sitting next to me was a shock. I barely remembered his name. I kind of knew I knew him, but not from where. It was a very sobering encounter. We spent time together. I genuinely liked him and invited him to stay in our home some time. I hope he comes.

I also hope this latest encounter was healing for him, and that he may have found a place for forgiveness and peace. I was appalled to hear of how much pain I caused this warm and gentle soul, and of all the years he had been carrying it. It has given cause for some reflection. I was shocked into the realisation that, not only do I continue to carry the bruises from encounters with others that have left me wounded and at times still struggling to forgive, but that as well as being a victim, I am also a perpetrator. Incredible though it might seem, the depth of that had not occurred to me until now. I'm left wondering what trail of damaged and bleeding people I have left in my wake. Given my propensity for outspokenness, a passion for 'being right', and a certain inherited Dutch trait that fails to see that verbal jousting can be a threat to harmonious relationships, I fear that trail

could be quite long.

Some months ago I found myself hearing the second of two stories concerning a young man who had hurt me some 25 years earlier (the irony is not lost on me). In the first account I had heard of an arrogant, opinionated and inflexible personality that

seemed a fair extrapolation of the likely trajectory of this one-time teenager. For many months this narrative was the only one I had heard. And then recently, from a different corner, a second narrative concerning this same person, this time of an attentive, compassionate and considerate individual, very different from the young person whose memory continued to wound me.

It was this second story which I heard much later. I realised I had willingly bought into the first narrative, as much as anything because it confirmed what I wanted to believe and affirmed me in my sense of victimhood. This has reinforced for me the importance of not allowing second-hand perspectives to determine how I will see others. It is easy and dangerous to have our perspective on others distorted by those relationships we share in common. It also teaches me that, rather than making assumptions based on the distant past, I'm invited to allow grace to be at work in the lives of others, in much the same way as I would hope they might allow room for grace to have been at work in me.

It is unfair to assume that I am the same person I was 25 years ago. I am not. While more challenging traits remain, I hope they have softened. I have changed and expect to continue to change. I'm certain I'm not alone in this. The invitation is to also allow others that same grace.



Moving on from Mayoralty

For David Ayers, local body elections on 12 October ended a 36-year association with local governance (including the past nine years as mayor) when he stepped aside from his role as Mayor of Waimakariri District Council.

The Ayers family have a long Methodist history in the area and David and his wife Marilyn have made an enormous contribution to their community and the wider Rangiora Woodend parish.

Tributes flowed at the mayor's farewell when friends and colleagues gathered at the Rangiora RSA to recognize the man, hailed as 'a gentle logical voice', who led the Waimakariri earthquake recovery. David took on the mayoralty just one month after the September 2010 earthquake that impacted heavily on the Kaiapoi and Waimakariri region, north of Christchurch.

Minister for Greater Christchurch Regeneration, Dr Megan Woods, was among the dignitaries that addressed the crowd of well-wishers. She acknowledged the enormity of the challenge in stepping into the mayoral role immediately after the quakes and praised David for his effective and inclusive leadership. His legacy includes the recently signed-off Waimakariri Residential Red Zone

Recovery Plan, a blueprint for redeveloping the river corridor regeneration plan.

In his final column for the local newspaper (he was a regular contributor to the *North Canterbury News*), David thanked the local community for their support in making the bold decisions needed in developing and implementing recovery and regrowth strategies over recent years. "Many of you have led and built our Waimakariri community and the communities within it, to keep it as a wonderful place to live," David said. He also acknowledged the efforts of council staff and thanked colleagues for "making my life easy at the head of the table".

David and Marilyn have lived and worked in Waimakariri for 43 years and worshipped at Trinity Church in Rangiora. The couple, who celebrated their golden wedding anniversary in August, were both secondary school teachers; David was deputy principal at the local high school before he became a full-time councillor. Rev Norman West and his wife Glenda have been close friends of the Ayers since they arrived in Rangiora in 2006 and Norman has served on many committees with David.

"Marilyn has always given her full support to David's work and has been actively involved in community work in her own right. They are members of Rotary and



Marilyn and David Ayers.

David is a Paul Harris Fellow. They are both committed to the Rangiora Woodend Parish. David has served as Parish Steward and is Secretary at present. Marilyn was a member of synod for several years and the Tauivi Strategy and Stationing committee. She currently coordinates a monthly Friday lunch for seniors. The faith Marilyn and David hold is well expressed in community and parish action," Norman says.

David has been on the Methodist Connexional Property Committee for 11 years, making an invaluable contribution given his wealth of knowledge and extensive experience in local body

governance. As he looks forward to retirement, he plans on continuing in this role and many others.

David says, "My plans for the future include doing more of what I haven't had time to do until now. I am currently Deputy Chair of the Canterbury Museum Trust Board as an appointee of the Waimakariri and Hurunui District Councils, and I would like to continue my association in some way. We hope to see more of our Australia-based family and our other son who is being transferred by the Ministry of Foreign Affairs and Trade from Canberra to Wellington. And wider travel!"

New hymn book launched



Hymn book contributors (l to r) Rev Norman Goreham, Jeremy Whimster and Rev Norman Brookes.

Viv Whimster

***With a Song in our Heart* is the title of a publication of original hymns recently penned by Rev Norman Brookes and Rev Norman Goreham.**

The verses have been written in response to such events as the Christchurch earthquakes and climate change; one took shape at a Methodist Conference and expresses the resolve of our 10-year initiative *Let the Children Live*. Hymns offer new insights as we move through the church year, celebrating festivals, including Christmas and Easter.


While most of the words can be sung to familiar tunes, some new

music has been composed by various musicians, including Trevor Cox, Madeline Maguire, Jeremy Whimster and the late Bill Chessum.

With a Song in our Heart was launched at Wesley, Tauranga on 29 September. The new books will be introduced in Auckland at two special events on Sunday 10 November, at Crossroads Papakura, 11.00am and at Takapuna, 4.00pm where parishioners will be warmly invited to come and "sing a new song".

With a Song in our Heart is available for \$20 (+p&p) from Norman Brookes (email: nebrookes@xtra.co.nz). Copies will also be available at each of the Auckland events.

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Powers to make decisions for others

Planning ahead by choosing someone to make decisions for you.

An enduring power of attorney (EPA) is a legal document which sets out who can take care of your personal or financial matters if you can't. That person is called your attorney.

You can set up an EPA through a lawyer or trustee corporation. You don't need to go through the Family Court to set it up but the Family Court gets involved if any issues need to be sorted out.

Under the Protection of Personal and Property Rights Act 1988, there are two types of enduring powers of attorney you can make for matters relating to your personal care and welfare, and financial matters (property):

1) EPA for personal care and welfare

You can appoint someone (your attorney) to make decisions about issues such as where you will live, who will look after you and what medical treatment you might need. This type of EPA can only come into effect once you've lost 'mental capacity' and not before.

2) EPA for property

This EPA gives the person you appoint the power to make decisions about your money and property. You can give them a general power to deal with all these issues, or you can limit them to



Ruby Manukia-Schaumkel

dealing with, for example, a particular bank account. In your EPA you can say whether the attorney can start using their powers and making decisions straight away, or only if and when you lose 'mental capacity'.

It is possible to make one of each type of EPA, in two separate documents. You can choose the same person to be your decision-maker under both EPAs.

What happens if you lose the ability to make your own decisions and don't have an EPA?

Under the Protection of Personal and Property Rights Act, if you become incapable of making decisions for yourself and managing your own affairs, but you haven't made an enduring power of attorney, the Family Court can make orders for you.

The judge won't make an order unless it's absolutely necessary, and any order they make must intervene as little as possible into your life.

The Family Court can make 'personal orders' to deal with your personal care and welfare. A personal order can be made to deal with a specific issue - like where you'll live and who'll look after you - or it can appoint a 'welfare guardian' to have a general power to make decisions about your care and welfare.

The Family Court can also make 'property orders' for you - these involve appointing a 'property manager' to make decisions about your money and property, or part of it.

Summary of your rights if the Family Court makes an order

- The courts should only get involved if all other means of care and support have been exhausted.
- You should be consulted and encouraged to use whatever capacity you have for making decisions.
- You have the right to have a lawyer represent you, whether or not you can afford to pay for one.
- The Family Court should choose the least restrictive option with regard to cultural, religious and family values.
- Whatever orders the Family Court makes, they have to be reviewed regularly.
- If you have a property manager or welfare guardian, they have to act in your best interests. Their decisions and actions can be challenged by you or others going to the Family Court.

N E W S

The housing crisis in Aotearoa

Carol Barron, National Coordinator, Methodist Alliance

The Ministry of Housing and Urban Development's public housing quarterly report shows an increase in demand for public housing in all regions during the June 2019 quarter.

Comparing the statistics to the previous year, the regions that have the top five increases by percentage are Waikato (84 percent), Central (67 percent), Bay of Plenty (59 percent), Canterbury (52 percent) and Taranaki (52 percent).

Our Methodist organisations are doing a number of things to address the housing crisis and homelessness. Members of Christchurch Methodist Mission's Housing First team observed World Homeless Day on October 10 with an event at Tūranga, the new library. They challenged commonly held myths associated with homelessness. The extent of the homeless problem in Christchurch and how it is being managed were explained in displays and videos (<https://www.facebook.com/housingfirstchch/videos/975943689421150/>)

Housing First Christchurch also recently opened a pātaka kai (food pantry) designed to assist its kaewa (clients) and those in the community struggling with everyday

living. People are invited to leave food (non-perishable or fresh from their gardens) or to come and help themselves to what they need.

Christchurch Methodist Mission was a finalist in the Westpac Champions Business awards in recognition of its work leading the Housing First initiative in Christchurch.

Christchurch Methodist Mission also provides Housing First in Blenheim, which has one of the highest rates of homelessness per capita in Aotearoa New Zealand with over 100 households needing houses urgently. In this difficult housing market, Housing First Blenheim have housed six people since 1 July 2019.

Moira Lawler, Chief Executive of Lifewise, explains: "There is no 'typical' homeless person. Homelessness affects women, children, young people, single men and whole families. People are starting to understand that homelessness is not a choice but rather an absence of choices; the last resort."

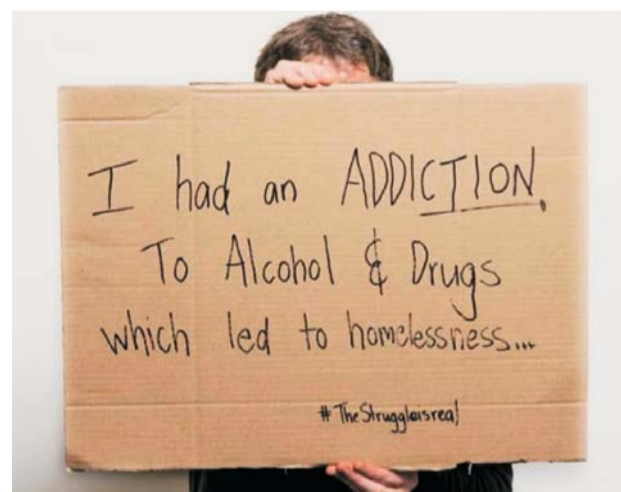
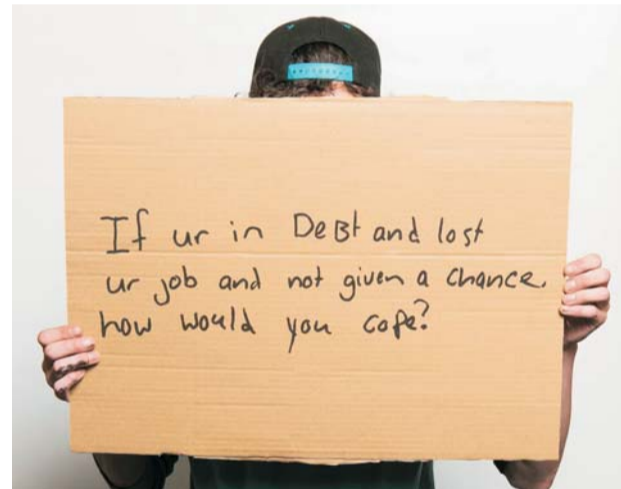
Lifewise organises the *Big Sleepout* in Rotorua and Auckland, a fundraising event which raises awareness of homelessness by inviting participants to spend one night on a piece of cardboard on cold concrete to gain an insight into what it means to sleep rough. Participants also have the opportunity to meet with inspiring people who have experienced and escaped homelessness. Funds raised contribute to Lifewise's work towards ending homelessness.

Bruce Stone, Chief Executive of Airedale Property Trust, participated in the *Big Sleepout* in Rotorua in September, topping the fundraising leader boards in both the individual and team categories.

Homelessness should be brief, rare and non-recurring. The right to housing is a fundamental human right; New Zealand is a signatory to many international treaties that recognise the fundamental human right to adequate housing.

A focus on human rights keeps people at the centre of housing services, ensuring that the wellbeing and dignity of the person is considered and shifting the focus off the bricks and mortar of housing.

Housing is frequently referred to in terms of supply and demand or an asset which will provide a return on investment. This view fails to consider the fundamental link of housing to the person as well as to the place. Houses



People holding signs they had made explaining how they came to be homeless.

are where people make their home, where roots are put down and memories are made - all of which make a home so much more than a mere house. Where we live affects who we are, what we do, and goes to the core of our identity. Place often comes with historic meaning, where significant things have happened which are remembered and provide links across the generations. Individuals are often strongly connected to the land and the community in which they live.

This is why people in Housing First are given the choice of where they want to live and what they want to focus on. When people are given the freedom to pursue choices they see as meaningful and valuable, they are more engaged with the recovery process, and have more self-determination and confidence in their own abilities to succeed in life. This is a huge difference for people whose experience has been one of systems repeatedly failing them.

"My people will abide in a peaceful habitation, in secure dwellings, and in quiet resting places."

Isaiah 32:18



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METHODIST ALLIANCE
NGA PURAPURA WETERIANA



Climate Change tops the WMC Agenda

Rev David Bush General Secretary

The Mayan ruins at Palenque were used as the backdrop for the film *Raiders of the Lost Ark*. Towering jungle encroaches on ancient structures, some with symbols hinting at their original use.

There is some evidence of conflict and battles, but in the end this amazing collection of buildings was abandoned. The probable cause: overuse of resources and possible climate change.

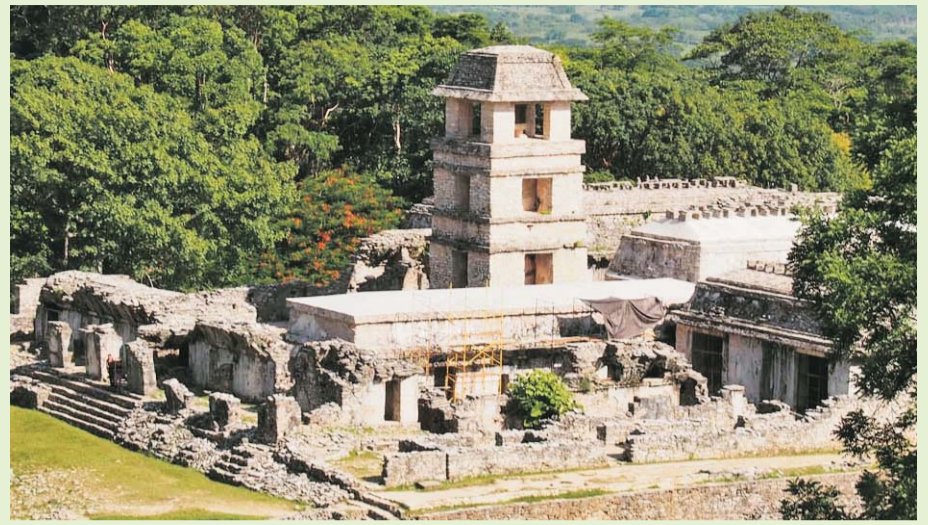
Climate change was the focus of the Steering Committee of the World Methodist Council when it met in Mexico City in August. This along with poverty and inequality and racial discrimination are themes to be explored in depth in this quinquennium.

In his opening address General Secretary, Bishop Ivan Abrahams noted that there is a danger that “the wealthy buy their way out of heat and hunger while the rest of the world is left to suffer” and that we were meeting in a region where climate risk is affecting livelihood and security. The call to Methodist people, “to act now and fast”.

Key work of the Committee included planning for the next World Methodist Conference to be held in Gothenburg, Sweden, 19-22 August 2021. Hosted by the Uniting Church in Sweden with the theme 'On the Move' the Conference is a celebration event open to all. Maybe you could be present? It is never too early to begin planning. Check <https://worldmethodistconference.com> for information.

The World Methodist Peace prize is awarded annually with the determining criteria of courage, creativity and consistency. Rev Dr Inderjit Bhogal OBE (2018 recipient) an initiator of the first interfaith group in the UK and Rev Dr James T. Laney of the United Methodist Church, USA (2019 recipient) who has dedicated his life to seeking peace on the Korean Peninsula were awarded the prize after careful consideration. The October First Friday letter <http://firstfridayletter.worldmethodistcouncil.org> has detailed biographies. They make inspiring reading.

Rev Tony Franklin-Ross was appointed as Chairperson of the Ecumenical Relationships Committee. This is an important role fostering and supporting dialogues and relationships between Methodism and other Christian



Mayan ruins at Palenque, Mexico. Photo David Bush.

traditions. The World Methodist Council has member churches in 138 countries. The Steering Committee makes an effort to be informed by the work of member churches. The Methodist Church in Mexico and Mexico City provided a vital backdrop to the meeting.

The stories of Mexico's struggle towards democracy is uniquely portrayed in murals found in many public buildings. A struggle that continues as the nation pushes back against drug trafficking, and seeks to deal with poverty and inequality. The Methodist Church makes a vital contribution working with people with disabilities and alongside Government agencies addressing peace building, human rights and building

tolerance between diverse groups in Mexico.

Before travelling to Mexico I wondered, 'is this really a place I want to visit'. After being there the answer is an emphatic 'Yes'. It is a place of infectious vitality with music, dance, good food and a rich culture. The people we met were proud to be Mexican and so welcoming to us as visitors.

Our gathering closed with worship. The final hymn, *Joy to the World* came with an additional verse:

*Health to the earth, So torn with strife
Its fragile life restore
No more let greed and waste abound
Let heaven come on earth ...*



Pastor Andreas Rasmussen (left) with Mark Gibson.

Rev Mark Gibson

In the face of growing global ecological crises and climate disruption, we have much to learn from 'green' church movements in Europe.

For this reason, following my Spiritual Activism course at Findhorn in Scotland (*Touchstone*, October), I travelled within the United Kingdom and then to Denmark to connect with key people and local churches involved in these movements.

In Scotland, it is called Eco Congregation; in England, Eco Church; and in Denmark, Green Church. It's not the same movement and in each context there are differences, but there are many similarities.

In every conversation from Inverness to Copenhagen it was a real joy to be engaging with

people for whom caring for creation is central to their Christian faith, both as individuals and congregations.

I visited eight eco-engaged churches; however, I only have space to highlight two: Stratford-upon-Avon Methodist Church, and Apostelkirken Evangelical Lutheran Church in Copenhagen. Both churches are inspirational in what they have already and are continuing to achieve in their eco-mission.

Stratford-Upon-Avon Methodist

Eco Church is a movement of churches that want to demonstrate that the gospel is good news for God's Earth. Including Stratford-Upon-Avon, there are currently 177 Methodist churches in England officially involved.

Located directly opposite the church where Shakespeare is buried, this Methodist church is

putting the town on the map for a new reason. It is the first Methodist church in England and Wales to achieve Eco Church Gold Award status. Only a handful of other churches of any denomination have made that achievement. It represents the culmination of 15 years of committed transformational work.

My time with minister Rev Audrey Simpson and key 'Green Team' members, Lim (Chair) and Evelyn Ho, was delightful. Some of their achievements include:

- Regular Enviro Sunday services
- Collecting plastic, aluminium and green waste for recycling and composting
- Fitting low energy light bulbs
- Becoming a Fair-Trade church
- Organising and hosting Stratford's first Ecofair, and then the town's first Climate Action Day - attended by over 200 people. Now sparking a town-wide movement pushing for a local climate emergency to be declared
- Developing small wilderness gardens in their grounds for bees and birds
- Implementing energy-saving and generating measures in the church redevelopment programme to reduce the carbon footprint of their building
- Double-glazed windows and doors
- Installing a ground-source

heat pump for underfloor heating in one significant room

- Installing 36 solar panels on the sanctuary roof
- Installing a large underground water tank for rainwater harvesting for their entire toilet flushing system (70,000 litres annually).

So far, they have slashed their carbon emissions and annual gas bill by nearly 300 percent. The solar panels produce 9,250 kWh of green electricity annually.

Their buildings are being used more and more, at no extra expense, and the church has become one of the most popular places to hire a room in the whole town.

Apostelkirken

After morning prayers, I drank coffee in the church courtyard with four members of the church 'Green Team' surrounded by vegetables growing in raised beds. These vegetables are mostly given to hungry people in the area.

There is no award system within 'green' church in Denmark. You begin a process of working towards achieving 25 points from a checklist of 48 potential points. When you achieve the required points you officially become a 'green' church. Apostelkirken has been a credentialed Green Kirke for five years and believe their 'greening' needs to be ongoing.

Pastor Andreas Rasmussen says that theological and spiritual deepening is essential if this is to happen. He said it can't just

be “about lightbulbs”. “We need a Christology that heals our relationship with creation and leads to transformation,” Andreas says. Whenever the green group meets, they pray and reflect and study together before they do the practical stuff. They also are engaged in amazing green mission projects, including:

- Immigrant and refugee work
- A cycle rehabilitation programme where the police give them unclaimed cycles and they restore and resell them to raise funds for other projects
- A shelter for the homeless
- An urban permaculture project, operating out of a building completely constructed from recycled materials
- A food recovery programme from supermarkets where food is made available to hungry people
- Seasonal services
- Contemplative, liturgical nature hiking
- On Sundays, most people cycle to church and the courtyard is full of cycles.

I have returned home totally convinced that Aotearoa NZ is overdue to have our own version of 'green' church. Let's call it Kakariki Church. From what I have seen, you don't need big resources, just a few committed people at national and local level. Our planet is crying out for us to begin this essential, transformational work.



Being a people at prayer

Linda Hall

The Auckland Ecumenical Lay Preachers is a growing group of like-minded people who enjoy the challenge of professional development. In September, 18 lay preachers gathered at St John's Theological College in Auckland to consider prayer with Rev Dr Mary Caygill. There was excellent discussion and we all agreed the worst aspect of prayer is when you can't hear the person leading!

Marjorie J Thompson writes in *Soul Feast: An Invitation to the Christian Spiritual Life*, "Prayer involves freely entering into a relationship of communication and communion with God, for the sake of knowledge, growth and mutual enjoyment."

When we pray, we pause intentionally to recognise that God is present. Mary

challenged us by asking, 'When are you still and silent in your everyday living?' She suggested we pause in prayer to recognize the presence of God, the gift of life and the joy of being together.

Good public prayer requires preparation. Prayers need to be words you are happy to be praying. Prayer is often overwhelming. At other times our minds are just a void and then prayer can be rooted in the cycle of creation.

It is important to consider who you are praying to and your congregation's needs, culture and age. If many within the congregation are using English as a second language, this should be reflected in the language used. In-house language is not always helpful to those new to the Christian tradition, and we should therefore scrutinise the ways in which we speak publicly about Christ, God and the Holy Spirit. It may be helpful to speak of Christ as being like the human face of God.

The intercessions (prayers of concern) have an outline which is a useful tool to



Auckland lay preachers gathered recently to consider prayer, in a workshop hosted by Rev Dr Mary Caygill.

follow. Readings should always be considered within the service and it is helpful to consult the church stewards to see if there are any special concerns, as well as to listen to the news to ensure relevance. If there has been a major world disaster, mention this before the Call to Worship.

When preparation of prayers proves difficult, Mary recommends keeping the prayers simple with periods of silence for reflection. "Let us be still and know that 'God Is'. God was also in the beginning and when all human striving ends ...there will still be God."

A recommended reading list included:

Anna de Lange and Liz Simpson: How to Lead the Prayers.

Samuel Wells and Abigail Kocher: Shaping the Prayers of the People

Doug Chaplin: Leading Common Worship Intercessions: A Simple Guide

Marjorie J Thompson: Soul Feast: An invitation to the Christian Spiritual Life

At our next gathering, Rev Richard Bonifant will inspire us as we consider imaginative approaches to preaching, storytelling and making connections between our world and the Bible.

BIBLE CHALLENGE

Rosalie Sugrue

The Gospel According to Luke

The church year ends in November. For the past 12 months the lectionary cycle has been in Year C, meaning most of the Gospel readings have come from the 3rd Gospel that is attributed to Luke the Evangelist. The three synoptic gospels share many stories in common but each also has its own source and point of view. People and incidents mentioned below are unique to the Gospel According to Luke.

Luke:

- Begins with a story of a woman called _____ **T** _____ 1:5
- Dedicates his Gospel to a man named _____ **H** _____ 1:1-4
- Names the Angel who appeared to Mary _____ **E** _____ 1:26
- Traces the ___ of Jesus back to Adam _____ **G** _____ 3:38
- Tells of Jesus restoring life to the ___ of Nain's son _____ **O** _____ 7:12
- Records the 1st miracle as a miraculous catch of _____ **S** _____ 5:6
- Relates Jesus healing a man with ___ (oedema) _____ **P** _____ 14:2
- Tells of ten healed ___ and one thanking Jesus _____ **E** _____ 17:11
- Martha wanting Mary to ___ with serving a meal _____ **L** _____ 10:40
- A woman disciple recorded only once _____ **A** _____ 8:3
- A tax collector named ___ climbing a tree _____ **C** _____ 19:1
- A story about a woman who searched for lost a _____ **C** _____ 15:8-10
- Jesus advising guests not to sit in the place of _____ **O** _____ 14:8
- Has the two best known parables: 'The Good ... and also the parable called 'The ___ Son' _____ **R** _____ 10:25-37
- ... and also the parable called 'The ___ Son' _____ **D** _____ 15:11-32
- Describes a man who feasted sumptuously clad in fine _____ **I** _____ 16:19
- Names a female disciple who is not a peasant _____ **N** _____ 8:3
- Has Jesus reading in the ___ at Nazareth _____ **G** _____ 4:17-20
- Has ___ inquiring if Jesus was a Galilean _____ **T** _____ 23:6
- Jesus referring to ___ as 'that fox' _____ **O** _____ 13:31-32
- Names a man who lived in the village of Emmaus _____ **L** _____ 24:13-18
- Tells a parable about a persistent woman and an unjust _____ **U** _____ 18:1-8
- Is the only writer calls the Sea of Galilee a _____ **K** _____ 5:2
- Has Jesus leaving this world from the town of _____ **E** _____ 24:50

My heart is an open book

In September Weston School, Oamaru, celebrated its 150th Jubilee. Former student, Rod Mitchell, wrote this poem in recognition of the occasion.

Education is often about opening your book - for mathematics; spelling; geography; but how often in school did we get asked to make our hearts an open book?

I invite you to pray, by opening your heart as if it were an open book

Let's begin with our ABCs

We pray for Adventure ... not Apathy; for Balance and Beauty; for Compassion - caring for others as we would want to be cared for.

We give thanks for D, E and F with G - Gratitude for Daring, Enthusiasm and Friendship

Giving thanks for schooling that dared us to step beyond the known into the unknown; for enthusiasm that pushed us to explore the edges; for friendship, cheaper and deeper than any therapy; for gratitude that grows wherever it is planted.

We turn our hearts towards H, I, J, and K - Hope, Imagination, Joy and Knowledge

We hold onto hope that, like a rope, can pull us out of a hole. We value the gift of imagination that takes us into other worlds and encourages risk taking. We yearn for the simple joy of play and fresh air. We remember those who first placed in us a thirst for knowledge

We take time to ponder the letter at the heart of our alphabet - the pivot of our lives - the letter L, standing for Love

In life, we gradually lose everything: our youth, our strength, our influence, our memory, even our bladder control.

In the end, all we have, and all we will be remembered for, is the love that we have given, not just to one person, but to everyone we meet. Remember this - and you will be remembered.

We turn the pages to M, N, O and P, opening our hearts to Meditation, a form of medication for when our souls ache to hear the truth whispered in our ear; remembering the N of the Now-moment ... it really is now or never. It doesn't matter where we've been or where we're going; it only matters where we are right now. So,

as we relive and retell the stories of our school days, we do this with the Optimism and Passion of the present moment.

Q, R, S and T - Quiet, Reconciliation, Smile and Trust

We take a Quiet moment: first, to acknowledge those we know who could not be here because of death, illness or disinterest.

Then, to seek Reconciliation for past hurts, so we may move forward.

We offer a Smile for those memories we treasure; and Trust that educational systems will always be fair and just.

Our hearts are open, and they open wider to the letter U - signifying the Universe, to which we are responsible and from which we draw our nurture. May we always act responsibly and with compassion in this cosmic home.

As we move to the closing pages of our book and turn towards the future, which lies before us, we pray for V, W, X, Y and Z.

Praying for a Vision that takes us beyond our petty thoughts to a wider world; for a Wisdom that takes us beyond simple knowledge of facts; for Xcitement in the X-Factor present in ourselves and each person around us.

We all pray for You ... and to make sure we do that, take a moment to think of the people seated around you and pray for them, before focusing your prayers on Yourself. Pray that we each live full and satisfying lives ... may we think with our heart as well as our brain, may we be responsive to dreams, engage our emotions, respect relationships, defy fears and pursue our passions. May we live with Love, being our true selves: a positive force for increasing Goodness, Beauty and Truth in our world and do all of this with Zeal in our hearts.

May it be so. We hold our hearts open ... Giving thanks for WS: Weston School, its teachers and students and for continuing new opportunities into the future.

Amen.



Tongan team celebrate God and their heritage

Michael Lemanu

This past October has seen the return of red, lining the streets and vehicles of Auckland, Hamilton and around NZ with Tongan flags, patterns and Polynesian energy. The Tongan national rugby league team Mate Ma'a Tonga (MMT) has become more than just a team of top-level athletes.

It represents passion, enthusiasm and unrivalled pride in culture, legacy and faith. Whenever MMT is in town, our very own proud Tongan Methodist Alisi Tatafu takes on her role as the official Madam of Ceremonies for Tongan games and fan events, performing her duties with razor sharp professionalism and poise.

Alisi took time out of her busy schedule to answer some questions and reflect on what has been an awesome God-given opportunity to lead the sea of red.

Q: How did you come to be involved with the MMT team and movement?

Alisi: To God be the glory for the opportunity to serve the MMT team since 2017. I am one co-founder of Toko Collaboration Charitable Trust, established in 2013. I have been a Toko co-facilitator with Toko clinical psychologist Pauline Taufu, working alongside existing Tongan communities in metropolitan Auckland to raise awareness of youth suicide prevention protective factors. Groups include Vahefonua Tongan Methodist youth and

Hakula Tongan Rugby League. We respond to other communities, encouraging them to talanoa in a safe way about resilience and communication.

Through the Toko and Hakula Tongan Rugby workshops, I was approached to help with the official welcome of the MMT team at the Auckland International Airport in 2017 for the Rugby League World Cup. Since then, I have been one of the official Madam of Ceremonies at each game and at MMT events.

Q: What kind of things do you do at MMT games/events etc.?

A: I speak both English and Tongan to help clarify and communicate safe messages on the field and I translate the messages for the big screen. I decide on and start off singing the first few words of the popular Tongan Wesleyan hymns 114 and 391 and songs of praise for the MMT sports fans to sing praises and glory to God at each MMT event and during games. Together with many tokoz (brothers and sisters) I work collaboratively to mobilise Tongan fans, musicians and dancers to support MMT events and games.

Q: What does the Tongan team mean to the Tongan people? What makes this team and its supporters so special and unique?

A: MMT, recently known as Tongan Invitational XIII Kau To'a (Warriors) team, demonstrates and epitomises Tongan pride and core values developed by the late Queen Salote - respect, nurturing and keeping relationships



Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as ever you can.

warm, humility and loyalty. The sacrifice the MMT boys have made to walk away from big contracts from their country of birth to choose their country of heritage has been so fakamafana (heartfelt) to all Tongans in Aotearoa, Australia, USA, Hawaii, UK and diaspora.

Q: What are some highlights of your experiences of far?

A: There have been many highlights, but the MMT fans showing respect and singing God's praises at MMT events and games is at the top. The opportunity to serve and work collaboratively with my Tongan community to support the MMT team has been a blessing.

Q: What have your interactions with the players/coaching staff been like?

A: Each player and coach Kristian Woolf know they will all have to have a selfie with me; we have a secret code! I usually prep the MMT captains and players and remind them to speak in Tongan first to acknowledge the Tongan fans. I share the questions I will ask players to help them

prepare what to say. I also reassure players in advance about the programme and who the Tongan people are.

Q: What does MMT symbolise to you - and for all pacific people in NZ?

A: MMT symbolises the loyalty and sacrifices of our forefathers, and how the first Tongan King Tupou I gifted Tonga to the heavens: "KO E OTUA MO TONGA KO HOKU TOFI'A - GOD AND TONGA ARE OUR INHERITANCE. Mate Ma'a Tonga is about Mateakii - demonstrating loyalty and love of God and the nation. We remember the sacrifices of our parents who migrated to Aotearoa and Australia and work the factory floors so we can benefit from the fruits of their labour.

'Ofa atu mo e lotu
'Alisi Tatafu

Kidz Korna

Welcome to November Kidz Korna!

I can hardly believe that I am writing the November Kidz Korna and that Advent and Christmas will soon be here. I noticed in the supermarket this morning that Christmas mince pies and Christmas puddings were on the shelves!

I hope everyone had a good holiday and is enjoying being back at school.

We hear a lot today about keeping safe and this month we hear from the Rainbow Kids at Hamilton Methodist Parish. Rob Rounthwaite, a keen fisherman who worships at the church, talked to the children about keeping safe at the beach.

Rob told them that, when they are enjoying a day at the beach, to make sure they had all the safety equipment they needed, whether they were swimming or fishing from a boat: have a mobile phone, wear a life jacket, have emergency flares and always check the weather. Can you think of other things you could do or have to keep safe?



For your bookshelf

Hush, it's Christmas!

Author: Karen Christine Angermayer

Publisher Sorriso Verlag

This is an awesome Advent story, originally published in German and now available in English. Beautifully written and illustrated, it tells the story of Bruno, a very happy dog, provided he gets his Friday bone. However Bruno doesn't like change and one day, 24 days before Christmas, a cat called Soy turns up to stay until Christmas. How will he cope? Told in 24 chapters leading up to Christmas Day, this is a story to be enjoyed by all ages.



Word Sudoku

Fill in the grid so that every row, column and 3 x 2 box contains the letters SAFETY.

	A		S		
F	Y			E	
T			A		E
	F			A	
A		F	E		S

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



Churches Engaging in the Pain of the World

The harm caused by human traffickers continues to rise as growing numbers of people are caught up in their schemes. In vulnerable and often poor communities, the traffickers or the people they employ promise better jobs and opportunities that never eventuate.

Instead, many are locked in and are forced to work for no pay. Their passport is taken and they cannot leave.

Speaking in Hamilton at last month's Christian World Service Supporters' Council, Archbishop Sir David Moxon urged greater support to end human trafficking and modern slavery. Despite global efforts to combat the practice, numbers keep growing. The 2018 Global Slavery Index estimated 35,800,000 people, but numbers are difficult to calculate because of the hidden nature of much activity. Victims are trapped in factories, brothels, agriculture,



The Office for Children at the Periyar bus stand was established and run by CWS partner EKTA as part of its campaign to end slavery and trafficking. All CWS partners in India campaign against child slavery and bonded labour. Photo: EKTA.

horticulture, homes, the fishing industry and more. An estimated 1,000 - 3,000 victims of trafficking are resident in Aotearoa New Zealand, working in agriculture, fishing, horticulture, restaurants and the sex industry.

In 2014, while working in Rome as the Archbishop of Canterbury's representative, Archbishop David was part of a group bringing together world faith leaders on the issue, the first time

that such an interfaith agreement has been reached. Their Joint Declaration against Modern Slavery begins by affirming the freedom of every person and the fundamental dignity of every person as God's intention. Together, they committed themselves to action.

Faith communities should challenge businesses and governments to develop policies that combat slavery and prosecute traffickers, stopping the supply

chains that keep the trade going. There are many examples of faith-based organisations providing care and sometimes safety for survivors.

"From an inter-faith perspective, this is a unique opportunity to collaborate and work from the values and spiritual heart of the faith experience to rid the world of this evil, and to actively seek justice and freedom for those who suffer so much from this crime," Archbishop David said.

He spoke of the way churches provided a corridor of support for refugees and migrants seeking safety in Europe. In South Sudan, the churches are playing a critical role in peacemaking efforts. Being part of global networks has helped South Sudanese churches to pressure both sides of the conflict to reach the "rough peace" that continues to hold. This is work we can do together as God's people seeking liberation from conflict and oppression.

Life on the Land

India's tribal peoples are some of the many communities that suffer from the current model of development based on widespread exploitation of the land.

For generations the forest has been their home. Their footprint has been light but developers have pushed them deeper as the demand for timber and farmland has increased. Smaller forests mean less income and sometimes hunger. Their religious and cultural practices are tied up with the forest and when forced to leave, great harm can be done.

In the 15th Sustainable Development Goal the United Nations acknowledges human dependency on the earth. Like water (SDG14), many of its ecosystems are in serious and deliberate decline. Forests are

home to more than 80 percent of land-based animals, plants and insects as well as offering protection to water and air. Every year, 13 million hectares of forest are destroyed. 3.6 billion hectares of dryland have become desert, in part because of human activity.

Tribal peoples want to manage the changes happening in the forests of Tamil Nadu rather than always being the victim of mining and harvesting. These indigenous people have asked Christian World Service partner Women Development Resource Centre for help through the transition. Deeply trusted by the communities they work with, WDRC is guiding them - making sure children can go to school or families receive government services to which they are entitled. Brokering this transition is part of ensuring their survival into the future and hopefully enables them to



protect their forests.

"Out of necessity many of our partners teach small farmers new agro-ecological or regenerative techniques to manage their land and livelihoods. What WDRC is doing is very important, making sure the people are treated with respect and dignity. Your support gives them the resources they need," says Trish Murray, International Programmes Coordinator.

The urgency of protecting, restoring and promoting the sustainable use of ecosystems is



Sangeetha wants her children to go to school and know the forest is their home. Photo: Rob Wayne.

central to SDG15. By 2020, the United Nations is calling for measurable conservation efforts to protect forests and freshwater sources, as well as progress on managing forests more sustainably.

Urgent action is needed to protect habitat, stop the spread of invasive species, protect threatened species and halt poaching and trafficking of

animals and plants. Biodiversity is to be incorporated into country level planning, and new funding, including aid money, is to be dedicated to improve conservation and sustainability. Efforts to enhance mountain ecosystems and combat desertification are to be in place by 2030, at the conclusion of the Agenda for Sustainable Development.



Photo: ACT Alliance/Paul Jeffrey

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ON SCREEN

***Joker* is a dark film. Directed by Todd Phillips, it creates a life history for one of Batman's greatest enemies.**

While *Joker* is dark (rated R16 for violence and cruelty), the acting of Joaquin Phoenix as Arthur Fleck is superb. There is talk of a fourth Oscar nomination for his intimate portrayal of Fleck's descent into violence.

A further feature of the movie is the soundtrack, superbly composed by Hildur Guonadóttir. The sombre strings enhance the escalating intensity of Fleck's descent into violence.

The Joker as a character was introduced alongside Batman in a DC comic in 1940. In the years since, a number of origin stories have been provided. In 1951, *Detective Comics #168* suggested a criminal past. In 1988, *The Killing Joke* added the trauma of his wife's accidental death. The 2019 movie offers a new twist, suggesting childhood abuse and the complexity of living with a mother experiencing significant mental illness.



Consistent with being a joker, every origin story is, potentially, itself a joke. As the Joker explains: "Sometimes I remember it one way, sometimes another ... if I'm going to have a past, I prefer it to be multiple choice!" (*The Killing Joke*). The 2019 film remains faithful to this instability, developing plot lines that, in time, turn out to be fantasy.

As a genre, comic characters work best when belief is suspended through techniques of amplification through simplification. Yet, in the very act of suspending our belief, cartoons provide a way of seeing ourselves, as a "vacuum into which our identity and awareness are pulled" (*Understanding Comics*, 1993, 36).

So, what is amplified in *Joker*? Certainly, a particular understanding of mental health. The film amplifies the misguided stereotype in which mental health is linked with violence. The reality is that those who experience mental disintegration are no more violent than the population in general.

What is the vacuum? One is external; the descent of Gotham into urban decay and moral crisis. Another is internal; the search for circumstances that might mitigate acts of violence. The risk is that delving into psychology results in a despised character becoming a hero. Indeed, in the vacuum of Gotham, Fleck finds the fame he craves, his violence applauded by the rioters. In an ironic twist, Fleck responds to adulation by

A film review by Rev Dr Steve Taylor

raising his arms into the crucifix position. The silhouette invites the contemplation of another joker. The Jesus Deck is a set of playing cards, originally designed in the 1970s by a Lutheran church pastor as a Christian education tool. Each playing card offers a different moment in the life, death and resurrection of Jesus. Four suits are the four gospels and, in this deck, Jesus is the Joker.

It provides a startlingly different amplification of crucifixion. As Paul writes in 1 Corinthians, foolishness can save. Redemption comes not with violence and riots, but through a cross in which a man with outstretched arms seeks not fame, but forgiveness for those who cause him harm. It is a far cry from the darkness directed by Todd Phillips.

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

ON PAPER

The Fairies of Down Under and other Pākehā fairy tales

Author: Geoff Allen
Publisher: Mākarō Press, Wellington. 2018
Reviewer: Lynne Frith

If you're looking for something to give at Christmas, birthdays, or for no reason at all, to the readers, storytellers and dreamers in your circle of acquaintances, you can't go wrong with Geoff Allen's collection of Pākehā fairy tales.

Fairy tales, myths, and legends are stories told variously to explain otherwise inexplicable occurrences, to unwrap mystery or to increase a sense of it, to articulate something of the supernatural, to entertain, uplift, or even instil caution and fear.

Pākehā who grew up in 1950s and '60s

Aotearoa may well have had, as I did, A.W Reed's *Myths and Legends of Māoriland*, alongside children's literature from England and Europe which told of fairies, elves and sprites, imps and goblins. I loved the stories retold by A.W Reed as they gave me a way of understanding and appreciating the mysteries and heritage of the land of my birth. My family wove threads of the stories into our holiday travels, such as stopping at the rock near Atiamuri, where Hatupatu sheltered from Kurangaituku (sometimes called the birdwoman). As a child I had no sense of what might now be viewed as an

appropriation of significant Māori stories, retold through a Pākehā filter.

The preamble in *The Fairies of Down Under* sets the scene for a collection of entrancing stories. "When European settlers sailed to the bottom of the world, to Down Under, they took with them: tools, seed, livestock and their hope. They did not take monsters. Those crept aboard ... all by themselves."

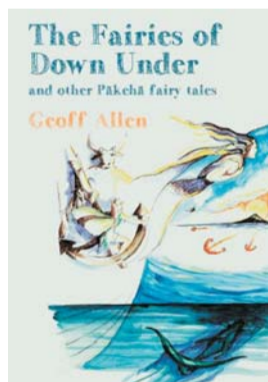
Geoff Allen uses his storytelling skills and creative imagination to construct a mythology around the experiences of travellers from the other side of the world and their encounters with

the reality, challenges and mystery of Aotearoa. As with all good stories, they contain the elements that leave the reader with a sense of "what if" or "maybe it really was like that," or "really?!"

The book is attractively presented, with cover and other illustrations done by the author.

Each tale has its own title illustration, which adds interest, especially for a younger reader who has graduated to 'chapter books'. The end note to each tale acknowledges the source of the inspiration, while *The Stories behind the Stories* provide more detail.

Whether it's *Thumb your Nose and One-Shot Robinson*, *The Best Black Pudding Recipe*, or *The Dwarf, the Damsel and the Unluckiest Handsome*, or any other of the 16 stories, here is a fun read. And who knows, readers might be inspired to weave their own stories of mysterious encounters.



Saints on Sunday

Voices from the past enlivening our worship

Author: Gail Ramshaw
Publisher: Collegeville Liturgical Press, 2018. 190 pages.
Reviewer: John Meredith

In the book of Revelation, 24 white-robed elders seated around the throne of the Lamb sing praises to God. The essays in this book tell of another 24 of the faithful departed in the author's hope that even when they are dead their words might enliven our Sunday worship.

The word 'saint' refers to someone whose life was seen to reflect the holiness of God. Traditionally, saints are depicted with a halo or nimbus of light around or above their head. Some of those in this book have been formally canonised as saints; others are less famous, yet each make their own contribution to the way we think about what we say and do in Sunday worship. Those included in this book are Justin, Catherine of Sienna, Ambrose, Symeon, Perpetua, Martin Luther, Margaret Fell, Julian of Norwich, Catherine Winkworth, Jerome, Benedict, Mary Magdalene, Radegund, Philipp Nicolai, John of Damascus, Johannes Kepler, Dorothy Day, Lawrence, Francis of Assisi, Brother Roger, Thomas Cranmer, Hildegard and Amy Carmichael Egeria.

It is not possible within this review to outline how the author sees each of these 'saints' addressing matters relating to worship, but a selection may indicate their wisdom and insight.

In the 4th century CE, Jerome argued for a critical approach to scripture. In a world where biblical criticism has sometimes been subverted by the claim that all we need do is believe, Ramshaw argues we need to hear Jerome urging us to think

and interpret rather than simply accepting what we read and hear.

This was echoed by Benedict a hundred years or so later. Benedict saw the rich metaphors of the psalms as offering a perfect means for honest and thoughtful praise and lament. He advised his monks: 'Let us take part in the psalmody in such a way that our mind may be in harmony with our voice.'

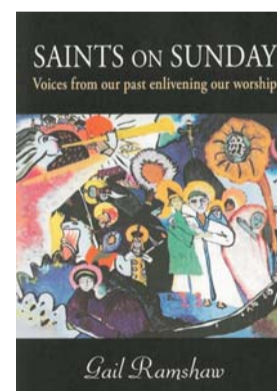
In the 16th century *Book of Common Prayer*, Thomas Cranmer gave the Church examples of prayers that are masterpieces of succinctness, while Dorothy Day, founder and editor of *The Catholic Worker*, challenges us to think about the content and tone of intercessions offered communally each Sunday.

In the 20th century, Brother Roger of Taizé fostered ecumenism in worship. Even if we never make a retreat at Taizé, Ramshaw hopes we may foster ecumenism in ways as simple as using a common lectionary and drawing attention to the tradition of words and music reflected

in the hymns we sing. Another 20th century voice is Amy Carmichael who was keenly aware that a service must always end with worshippers being sent to serve.

Mention should also be made of 11th century Hildegard and her emphasis on caring for the world of nature, and the gender inclusivity of 17th century Margaret Fell. Both matters are highly relevant for worship today.

Ramshaw writes clearly and with a gentle sense of humour. She prompts us to think about what we say and do in Sunday worship and what we may learn from the saints.





Remembering Bible Class

Rachel Hurd, Archivist, Presbyterian Research Centre.

Sunday Schools and Bible classes, together with other child and youth-focused groups, deliver a richness of historical information and give us a glimpse into both the life of the Church and the history of youth activities within the wider New Zealand community.

Bible classes for young people had existed in New Zealand in various forms as far back as the 1860s, but the beginnings of what is considered the Bible Class Movement are often dated to 1888, when George Troup became leader of the Young Men's Bible Class at St John's Presbyterian Church in Wellington. He emphasized what he called a "Four-Square" approach, which included a balance of the spiritual, physical, mental and social. He expanded the Bible classes to

include other activities such as sports teams and literary societies and encouraged the boys and young men to be more involved in the running of their own group. This new approach to Bible class caught on around the country and one of the first groups to embrace it, in 1894, was the Russell St Bible Class group, which was run in association with First Church, Dunedin.

By 1903, there were 85 Bible class groups throughout the country, with 2000 members, and a National Bible Class Union had been formed. As well as Bible class groups for young men, there were also Young Women's Bible Class groups which also took part in a range of activities. As the Bible Class Movement grew more popular, similar youth movements developed in the other Protestant churches.

The annual Easter Camps and Summer Conferences were an important part of the Bible



Three young women pictured in their sleeping bags by the door of a sleeping hut at Tirohanga during a First Church Bible Class Camp, circa 1960.

class experience. The first Easter Camp was held at Christchurch in 1900 and was attended by members of the Young Men's Bible Classes of St John's, Wellington and St Paul's, Christchurch. The following year, a national Easter Camp was held for the first time at Titahi Bay in Wellington and was attended by groups from around the country.

Regional Easter Camps were held each year. Bible class groups from Dunedin often camped at Pounawea in the

Catlins and later at the Presbyterian-owned campsite at Tirohanga on the Taieri.

In September 2019, First Church in Dunedin hosted a Bible class reunion which attracted approximately 60 people. The Presbyterian Research Centre Archives team put together a display of photographs, many of which illustrated Bible class camps. Earlier photos were quite formal, with suits and ties for the boys, long dresses and hats for the girls. Photos from the 1960s were more relaxed.

Although the national Bible Class Movement was wound up in 1972, the local Easter Camp for young people still continues to be held each year.

For 70 years, the Bible Class Movement played an important part in the lives of young Presbyterians. Its philosophy of combining the spiritual with physical and social activities made it popular with young people and it was an important factor in the formation of many prominent Presbyterian ministers and lay people.

Unsung Methodists

Rev Donald Phillipps

Spare a thought for the circuit horse



We take our wheels for granted, almost. Ownership of a car is a necessity, almost. A minister at Ruawai, on the Kaipara, claimed to have been the last stationed minister to have solely relied on a horse to get round his circuit - in the 1930s

And yet the silence about the horse's contribution to Methodism is deafening. Morley's history, written around 1900, described a time when every minister would have been expected to be able to ride, and yet there's hardly a mention of the horse in his very large book. I wonder whether some reader has a family memory, say, of a Methodist layperson or minister who talked about their faithful, or unruly, companion.

There is just one glimpse in Morley that is worth sharing. He refers to a young minister in the 1850s, who was a man of "dash and energy, a splendid horseman, and stories are still told by old residents (in the Wairarapa) of his somewhat reckless riding". This was Robert Leslie Vickers, the eldest child of Hannah and Archibald Vickers, the owner of a Cheshire cotton mill and active in the local Methodist Chapel. When Robert was a boy, he attended the Stockport Sunday School, reputed to be the largest in the world. He was educated firstly at Sheffield College, a newly established (1838) Wesleyan Proprietary School where, as the great Jabez Bunting said, were to be found "the children of the élite of our Connexion". There were not too many Wesleyan ministers who had the advantages of Robert Vickers as he grew up. Later, he attended the Barnham Episcopal College in Yorkshire.

Robert Leslie Vickers: 1831 - 1914

received on probation by the 1858 English Conference, sailed to New Zealand in late 1858, and appointed to the Wellington Circuit, with particular responsibility for the newly opened Wairarapa district. He lived in Wellington and he regularly traversed the Rimutakas, covering the whole area from Masterton to Featherston. He was then appointed to Lyttelton, remaining one year, and taking services throughout a Circuit that ranged from Kaiapoi to Ellesmere. There he met his future wife, Jemima Overton, whose father, Thomas, farmed at Meadow Bank. Robert must have earned the disapproval of Buller, his Superintendent, because he was not "passed in his year". Since gold had been discovered at Tuapeka, in 1862 Conference agreed that Vickers should reside at the 'diggings', probably living at Lawrence.

His new Superintendent, Isaac Harding, also found Vickers difficult. He was, again, "not passed in his year" and was transferred to Ballarat in Victoria, spending about six months there as a 'supply' minister. He married Jemima in April 1864 and they moved to Drysdale and then to the Geelong Circuit, where they spent a year. In 1865, they moved to Avoca/St Arnaud for another year. He returned to New Zealand in 1866, possibly so his wife might be near her parents. Oamaru, where he was in 1866-1867, was a new town and the Wesleyan church struggled there for some years. But Richmond, south of Nelson, where he moved in 1867, was a more substantial settlement with a lot of territory to cover, from Wakefield to Motueka. His final New Zealand appointment was in Blenheim, an area just being opened up. As with all his appointments, there was a great deal

of horse-riding necessary to get around the small farmers who made up a good proportion of the population.

He then resigned to go into the flax milling business in the Havelock district; six months later he went to Fiji to start sheep-farming. He may have been involved in missionary work and he did conduct 'English services'. He returned to New Zealand at the end of 1870 and, then, in 1872, made a major move to the United States, settling first in Ohio. Robert was preaching near Cincinnati in the early 1870s and his obituary mentions him being the pastor at two Ohio townships. He became very involved in the Temperance Movement at that time.

The family moved north to Manitoba some time in 1874 and settled at Emerson. This was Robert's 14th move in nearly 17 years! By then he had a family of seven children and he was fairly successful as a farmer. The family lived in Canada until 1905 when he and his wife moved to Escondido, California where they had a 'ranch' of eight acres. About this time he joined the Nazarene Church in Los Angeles. In 1910, Robert moved to Monrovia where he died on April 15, 1914.

In one of Stephen Leacock's *Nonsense Novels* "Lord Ronald ... flung himself upon his horse and rode madly off in all directions". Lord Ronald sounds a bit like Robert Vickers. Maybe he was difficult to manage - at least so far as District Chairmen were concerned. There may have been an attractive but unsettling freedom about being a minister on the edge of society. In those early days, the Lord's work could not have been done without the Circuit horse. All honour to the pioneers and to their horses.



TALA O LE MATAGALUEGA SAMOA I BIRKENHEAD

I le tausaga e 1977 na ulua'i taunu'u ai se vaega o tagata Samoa i le aai o Birkenhead ma lolotu ai i le Lotu Palagi. I le tausaga e 1978 na amata ai ona fa'avae se aufaipese Samoa e nai aiga to'aiti'iti sa lolotu ai i le lotu palagi ona o se talosaga a le susuga i le fa'afeagaiga ia Allan Upton sa faifeau ai i Birkenhead i le na vaitaimi mo se aufaipese Samoa e pepese i taimi o faamanatuga.

Tausaga e 1979 na amata ai ona a'oa'oina nai tauloto a alo ma fanau sa iai lea vaitaimi mo le Lotu a Tamaiti ae fa'atinoina lea i Ponsonby. Sa fa'atinoina pea lea fuafuaga seia o'atu i le tausaga e 1980. E le gata i Lotu a Tamaiti ae sa fa'atasi atu foi i sauniga o po faauma i le sa faia i Ponsonby.

O le tausaga e 1981 na susū mai ai le susuga i le fa'afeagaiga ia Siauala Amituanai ma amata fa'atalatalanoaina se ekalesia e fa'atuina i totonu o Birkenhead, ae peitai ane e le'i faigofie lona tau talanoaina o se ekalesia ona o le toatele o i latou sa iai i lea vaitaimi sa soifua mai i le ekalesia LMS. Sa toatele i latou na solomuli ma fa'amavae ina ua amata ona fa'atalatalanoaina se ekalesia Samoa e fa'atu i totonu o Birkenhead ona sa manana'o lava i latou na o le lotu palagi e tapuai ai.

O le tausaga e 1985 na susū mai ai fo'i le susuga ia Salafai Mika mo lana field service ao iai i le kolisi fa'afaifeau ma fa'aosofia ai fo'i se finagalo o le fa'afeagaiga i se Ekalesia Samoa e fa'atuina i totonu o Birkenhead. O le agaga lea sa tupu ae i le finagalo o le susuga ia Salafai Mika na mafua ai ona ia savalia nai aiga Samoa sa totoe ai i Birkenhead i le na vaitaimi. Sa susū le fa'afeagaiga i maota ma laoa o ia aiga ma talanoa iai mo le fa'atuina o se ekalesia Samoa i totonu o Birkenhead.

I le tausaga la e 1986 ia Oketopa na toe susū mai ai le susuga i le fa'afeagaiga ia Salafai Mika e taitaiina le sauniga o le Lotu a Tamaiti ma fa'avae ai loa le Ekalesia Samoa i totonu o Birkenhead. O le masina la o Tesema i le tausaga lava e 1986 na fonoa ai loa le malae o le Mauga o Siona e le uluai ekalesia Samoa ma filifilia ai loa lo latou uluai taitai ma nisi o tofiga o le ekalesia.

Taitai: Moemalo Polo Foisa ma Aliitasi Foisa.

Failautusi: Seepoleta Brewster

Teutupe: Iulieta Logi.

O le tausaga e 1987 na amata ai loa ona fa'avae nisi o vaega o le ekalesia e pei o le Aoga Aso Sa, ma le Autalavou e fa'aopoopo i le galuega faa-le-aufaipese na fai ma faa-au-tama o le ekalesia Samoa i Birkenhead.

Na amata mai lava le Ekalesia Samoa i le tasi o le sauniga Samoa i le masina. Ae ina ua toe talanoaina le lua o sauniga i le masina sa lei taliaina gofie e uso a papalagi ona sa iai lo latou finagalo a lua loa sauniga Samoa e foliga mai ai o le a o ese atu Samoa ma i latou, aepeitai ane na manumalo lava le Agaga o le Atua ma fa'ataunuina ai le lua sauniga Samoa i le masina seia oo atu lava ina faaogaina uma Aso sa o le masina.

Mai le tausaga e 1986 na faavaeina ai le Ekalesia Samoa i Birkenhead seia oo mai i le taimi nei o suafa nei ma lona faasologa o i latou na tauaveina le tofi taitai o le ekalesia.

- 1986-1997: Moemalo & Aliitasi Foisa
- 1997-1998: Fualau & Siiva Meki.
- 1998-1999: Niuia & Lote Aumua.
- 1999-2000: Sua & Salote Esekia.
- 2000-2006: Moemalo & Aliitasi Foisa.

Tausaga 2007 na susū mai ai le susuga i le fa'afeagaiga ia Suivaia ma le tofa ia Muaimalae Te'o ma matou galulue ai mo le valu tausaga. Ma o i laua fo'i o uluai faifeau Samoa ua Tausi Matagaluega i totonu o Birkenhead. O le aso 7 o Tesema 2014 na toe filifilia ai loa le tofi taitai o le ekalesia ina o le a siitia le susuga ia Suivaia ma Muaimalae Te'o mo le ekalesia i Magele Tutotonu. Na filifilia ai loa le susuga ia Suefuaina ma le faletua ia Miranda Mulitalo e ave ma ta'ita'i o le ekalesia.

Ae pagā lea e momoe a ma manū e le fati ae sau mala e atiae e ala i le valaau paia a le Atua. Ina ua faamanavaina e le Atua galuega a lana auauna ia Suefuaina e ala i le maluu ma le oti. E maluu Suefuaina ua uma ona faaee iai le faalupega o ia o le Aoa o le Ekalesia Metotisi Niu Sila ina ua maea ai ona aotauina e ala i le galuega faa-faifeau o le Talalelei.

I le tausaga e 2018 aso 16 Tesema na toe filifilia ai le tofi ta'ita'i o le Ekalesia ma toe tulai mai ai le susuga ia Fualau ma le faletua ia Siiva Meki e taitaiina le galuega i Birkenhead seia oo mai i le taimi nei. Mai i nei tausaga e 33 talu ona faaveina mai le ekalesia Samoa i Birkenhead e toa 18 i latou ua vala'auina pe fa'amanavaina fo'i e le Atua a latou galuega.

Lisi o i latou ua maliliu.

- 1 Faasina Tuiga
- 2 Etelise Tuiga
- 3 Sina Foisa
- 4 Palavale Foisa
- 5 Gotoilefatu Taatu
- 6 Peseta Ron Collinette
- 7 Moemalo Foisa
- 8 Aliitasi Foisa
- 9 Amilale Mose
- 10 Tauvasa Mose
- 11 Seuiasomalu Brewster
- 12 Seepoleta Brewster
- 13 Faaiuga Fretton
- 14 Tauilili Mino Brewster
- 15 Mele Brewster
- 16 Suefuaina Mulitalo
- 17 Leniutapu Logi
- 18 Aiga Aukuso Ng Lam.

I le taimi nei e 15 matafale o lo o galulue i totonu o le Ekalesia Samoa i Birkenhead

Tofiga o le Ekalesia o lo o iai i le taimi nei,

PARISH STEWARD:

Malagaoma Kalolo

TAITAI:

Fualau & Siiva Meki

FAILAUTUSI:

Malagaoma Kalolo

SUI FAILAUTUSI:

Tauilili Ulutunu

TEUTUPE:

Malauleu Mulitalo.

O se tala otooto lea o le Ekalesia Samoa i totonu o Birkenhead mai lava i lona faavaeina, seia oo mai i le taimi nei.



Tina matua ia Laelae ma nisi o tina ma fanau o le Matagaluega.



Tausi ia Salli loapo ma le fanau tupulaga Matagaluega.



Rev. Robyn Allen-Goudge ma le susuga i le Ta'ita'i ia Fualau Meki.



Rev. Robyn Allen-Goudge and Tausi Itumalo Rev Paulo Ieli.

Happy 33rd Birthday Samoan Parish Birkenhead

By: Malagaoma Kalolo (Secretary)

In 1977 a small group of Samoans started attending the English services in Zion Hill Methodist, Birkenhead. Following a request from Rev Allan Upton in 1978, the Samoan choir was founded.

In 1979 - 1980 White Sunday started. However, the few children from Ekalesia Samoa attended the White Sunday services held at Ponsonby Methodist Church. The New Year's Eve services were also held at Ponsonby Church during that time.

There was a bit of work to be done from 1981 - 1985 to get the work of God moving within Birkenhead. Due to being from different denominations, it was not an easy road to get everyone to agree. A few ended up leaving but through perseverance from Rev Siauala Amituanai and Salafai Mika, Ekalesia Samoa was founded via the White Sunday service in October 1986.

This was led by Rev Salafai Mika.

In December 1986 the first Ekalesia Metotisi Samoa executive committee was elected:

Taitai: Moemalo Polo foisa & Aliitasi Foisa

- Secretary; Seepoleta Brewster
- Treasurer; Iulieta Logi.
- From 1986 until now, the leadership in the executive committee has changed hands a few times:
- 1986 - 1997 Moemalo & Aliitasi Foisa.
- 1997 - 1998 Fualau & Siiva Meki.
- 1998 - 1999 Niuia & Lote Aumua
- 1999 - 2000 Sua & Salote Esekia.
- 2000 - 2007 Moemalo & Aliitasi Foisa.
- 2007 - 2015 Suivaia & Muaimalae Te'o (first Samoan Reverend to lead Zion Hill Methodist)
- 2015 - 2018 Su'efuaina & Miranda Mulitalo.
- 2018 - present Fualau & Siiva Meki.
- Currently there are 15 families working in Ekalesia Samoa Birkenhead and the executive committee is:
- Parish Steward: Malagaoma Kalolo
- Taitai: Fualau & Siiva Meki
- Secretary: Malagaoma Kalolo
- Assistant Secretary: Tauilili Ulutunu
- Treasurer: Malauleu Miranda Mulitalo.



Ruci 3: 1-5, 4: 13-17, Iperiu 9: 24-28. Marika 12: 38-44

NA DAU VAKAROROGO SA IYAU LEVU NI NODA VAKABAUTA

Vosa Taumada.

This sermon depicts our tendencies to listen well. We will only listen well when our mind and heart willingly recognises and accepts the other party. Jesus parable in Mark 12, revealed that even sheep recognised the Shepherd's voice but not the thieves. Therefore, in our Christian journey, listening is a vital component of our faith.

Na vunau ni kua e koto mai na tolu na lesoni e wili vei keda ni kua. Ena sema tiko eso nai talanoa keina vakasama vakayalo. Na noda ulutaga ni kua e laveta cake tikoga edua na ivakarau eda cakava ena veigauna ena loma ni Lotu. Edau rawarawa na noda dau sogota keda ka tubu kina na duidui keina lecaika so na gauna na rere. Nai vakarau ni Dauvakarorogo sa bibi vei keda sa Soli Bula Oti. Na Dauvakarorogo eda rawata kina meda Vakabauta. Evaka kina oqo na noda ulutaga NA DAU VAKAROROGO SA IYAU LEVU NI NODA VAKABAUTA

Na cava na Dauvakarorogo?

Taumada na vakarorogo, eda kila vinaka e taura e vica nai vakarau ni bera ni da qai vakarorogo. Kevaka meu biuta vata nai vakarau oqo e vakatoka oqo na keina rairai. Na noda dau vakarorogo

- Dolava na yaloda ena vakanuinui meda kilaka kina.
- Kauta laivi na vei vakaduiduitaki - prejudice
- Na cava o rawa ni rawata - Personal Gain. Sa bibi kina na vakarorogo ni da maroroa tiko na noda veiwekani keina gone Turaga o Jisu Karisito. Keina balebale meda dau vei rogoci. Ena Joni 10 : 1 -27 eda rogoca kina edua na talanoa vakatautauvata e cavuta o Jisu vei ratou na Tisaipeli. Nai talanoa ni dua na i Vakatawa ni Sipi, keira na nona sipi eda raica kina e vica na ka bibi me baleta na vakarorogo keina veikacivi.

- Ni veikacivi na i Vakatawa ni Sipi e rogo na Sipi. Ia kevaka era kaci na daubutako e sega ni rogo na sipi E dusimaka tiko edua nai sema ni vewekani, ni rau veiroroci vinaka. Oqori kina nai talanoa kei Ruci eda sarava kina na noda dau vakarorogo sega ga me BULA kina ia me rawata kina na gagadre nei vugona o Neomai. Oqo na vakarokoroko keina veidokai.

Na Bibi ni Dauvakarorogo.

Kevaka e kauta mai na Dauvakarorogo na SEMATI VINAKA NI VEIWEKANI. Oqo e dusimaki vakamatata toka ena talanoa kei Ruci.

- Na nodra lako ki Moapi ko Naomi kei Ipimeleki mai Peciliema erau kauta voli edua nai tovo keina vakarau. Nodrau laki vakarorogo ka rau ciqomi kina ena vanua vou.
- Rau vakawati na luvedrau tagane ko Maloni kei Kilioni, kivei Ruci kei Ofati erua na marama ni Moapi. Qai ratou mate na tagane qai ratou toka na marama vada lesu ki Pecelima. Erau kauta na marama ni Moapi oqo na nodrau tovo kina na vanua rau vakawati kina. Ia, na vakarorogo ga erau rawata kina ni rau tiko e Peceliema. E vuku ni nodratou bula ena veisiga sa vakaslataki Ruci ko Naomi me vakawati tale, me rawa tiko edua na tagane ena loma ni nodratou Vale.
- Sa bolea ko Ruci me ratou bula me rau vakawati kei Poasa edua na weka voleka ni loma ni Vale.
- Eratou kunea kina na vei vakalougataki ni Kalou.

TINITINI.

Ni da raica na tolu na lesoni ni kua, eda sarava vinaka kina na cakacaka ni Kalou, vei ira era sa Vakabauti koya ena Vu ni Yalodra Dina mai vei ira era cakava tu ga vakarairai kena Rogo Levu. Na yau levu ni Dina keina Vinaka na Vakarorogo vinaka. Mo rawa ni kila vinaka e



Matasere ni Tabacacacaka o Viti E Okaladi.



Oratou na Qase ni Lotu ena gauna Bose ni Wasewase.

cavuti tiko ka qarava ena yalo taucoko baleta ni ko maroroa tiko edua na veiwekani o vakamareqeta. Sureta na Yalo Tabu me vukei keda medau Vakarorogo vinaka. Na Yada, e soli na Yalo sega ni yau, na Yalona baleta ni rogoca vinaka na kenai SAU. O Ruci e rogoca vinaka nai tatau nei Vugona o Naomi baleta ni maroroa na nodrau veiwekani. Au sa sureti kena medau vakarorogo vinaka kina vakatulewa ena loma ni Lotu. Muria vinaka nai vunau keina vakavuvuli ni Vola Tabu mo rawa ni rawata kina ka maroroa na nomu veiwekani kei

Jisu Karisito. Na vakarorogo e tekivutaki mai na Yalo malumalu keina Via maroroa na gagadre ni Yalomu keina nomu Vakananau ena loma ni nomu Vakabauta. Oqo mo yadrayadravaka e vei veigauna, mo rawa ni rawata kina gagadre ni Kalou vei iko. E tukuna na Iperiu, sa sega ni rawata na vakacaboi soro ena DRA ni manumanu ena loma ni Tepali ni Vanua Tabu na nodra na BETE LEVU, sega na vanua lolovira mai Kalivari. Ia, qai veisautaka na Gone Turaga o Jisu Karisito, na nona DRA mai Kalivari na Vanua lolovira ena kune Bula kina. Oqo

na Vanua e vica biuti keda na Gone Turaga me rawa kina ni da rogoci koya vinaka ka cereka kina na noda DINA keina SAVASAVA. Tu Vakadua mada, tekiduru, vakagagalu ka vakarorogo. Sema na yalomu ki vua ena nomu vakananau, vakasama keina yaluma kece. Sai Yau levu na Noda Vakabauta na Vakamonodi mo rawa ni rogoca na domo ni Kalou. Au sa sureti kece na veiwekani Meda sa yalataka mada vua na Kalou eda na dau vakarorogo vua ena vei veigauna. Me Ceguva ka Vakadewataka na Lomana vei keda na Kalou Bula Emeni.



Kapau Tē Tau Ngāue mo Kau Fakataha 'E Lava E Fu'u Me'a Lahi

'Oku kei tui malohi 'a Tonga Tupou mo 'Uhila Manase, ko e ongo setuata ia 'a e peulisi 'o Saione, kapau 'e ngāue fakataha 'a e ngaahi potu siasi Metotisií , 'e mālava 'ā noa ke tau langa hotau ngaahi siasi 'i Nu'u Sila ni, ko e fakamatala ia 'a e ongo setuata ni ki he Pukolea.

'Oku kau foki 'a e peulisi 'o Saione 'i he ngaahi falelotu na'e 'ikai ke paasi 'i he sivi mofuikēē pea 'oku nau lolotonga fai e ngāue ki ai ki hano langa. 'Oku 'ikai ko ia pē foki ka 'oku fakakau ki ai mo ha 'api nofo'anga faifekau; 'a ia 'oku kei hala foki mo e peulisi ni 'i ha 'api nofo'anga faifekau.

'Oku lahi 'a e fanga ki'i siasi iiki 'oku nau teu langa pe fai ha'a nau ngaue, ka 'oku nau tokosi'i pea ko 'eku vakai ki ai te nau faingata'a'ia. Ka, ko e talanoa kehe ia kapau 'e ngaue fakataha 'a e ngaahi siasi Metotisi Tonga 'o Nu'u Sila ni, he'ikai ke 'i ai hano taimi kuo pakola e ngaahi ngaue ko 'enii, ko e lau ia 'a Tonga Tupou, ko e taha he ongo setuata 'a e peulisi Saione. Na'e toe pehe foki 'e Tonga 'oku 'i ai e fanga ki'i siasi iiki ia 'oku teu 'enau ngaue pea kuo mahino pee ko e ngaue lahi ia kia kinautolu koe'uhii ko 'enau tokosi'ii. 'Oku kau ai 'a Saione ia. Ka 'i he taimi tatau pee 'oku tokolahi 'a e kau memipa ia 'i he ngaahi siasi Metotisi 'o Nu'u Sila ni. Pea kapau 'e ngāue fakataha pē ko e loto 'a e ngaahi siasii ke ngaue fetokoni'aki 'e lava noa pe 'o langa 'a e ngaahi siasii .

Ko e me'a foki 'e taha ke fakakaukau ki ai 'a e kau memipa 'o e Metotisií ko e ha'u he taimi kotoa pē 'a e kumi pe feinga pa'anga ia mei Tonga ko e langa falelotu, langa holo pē ko e langa 'api nofo'anga faifekau. Pea 'oku tokoni ki ai 'a hotau siasii; pea ko e me'a lelei 'aupito ia koe'uhii he taumaiaa 'e tuku 'etau 'ofa ki hotau kaingaa pea mo hotau ki'i fonuaa. Ka kou tui 'i he taimi tatau pē 'oku totonu ke toe pehē pe 'a 'etau fengaue'aki fakataha ke tokoni'i ki tautolu henii pea mo 'etau fānauú. Ko 'etau fanau foki kuo lahi e femali'akii ia pea mo e ngaahi fehikitaki'aki pe 'i hotau ngaahi lotofaleé. Te u fakataataa'aki pē au. Na'a ku siasi au 'i Ellerslie pea mo 'eku ongo matu'aa pea pehē ki hoku fanga tuofāfine mo e familií kotoa. Na'e 'ikai ke 'i ai ha taimi ia te u fakakaukau ai 'e 'i ai 'a e taimi 'i he 'eku mo'uii te u ha'u 'o siasi 'i Saione pē te u toe hiki mo mavahe mei Ellerslie. Kaekehe, ko e 'alu pe 'a e fanau 'o lalahii kuo kamata fakasio leva ha ki'i palepale ke mau hao kotoa mo fokoutua ai. Pea ma'u mai ia ki Weymouth pea ko e fakakaukau taupotu na'e ha'u ki auu 'e toe fu'u mama'o ha toe feinga ki Ellerslie. Sai ā ke u afe pē 'i Saione 'oku ofii pea 'oku 'i ai mo e kainga ai. Ko e me'a leva 'oku hoko he taimi ni ko e foaki kakato e ivii ke langa 'a Saione. Kaekehe, ko e fakatāta ia 'o e fakakaukau 'oku ou 'uhinga ki aií . 'Oku 'ikai ke tau 'ilo ki



Ko e anga eni e ngaue'aki 'e he fanau 'a honau 'holo' ka 'oku 'ikai ke toe 'i ai ha fili he ko e me'a pe eni 'oku ala ma'u 'i he taimi ke nau ngaue'aki. Sunday school children gather in a temporary marquee. The parish is fundraising 'hard out' to build a new hall and church.



Ko e falelotu eni 'oku fai ki ai e visone 'a e siasii ke langaa pea ko ia 'oku kei fai ki ai ee feinga pa'angaa. This is a model of the church that the parish is expecting to build.

he vilo 'a taimii pea mo e fehikitaki 'e fai 'e he 'etau fanauu 'i he kaha'uu. Pea kapau te tau langa kotoa hotau ngaahi siasii mo fetokoni'aki 'e 'alu hake kotoa pe 'etau fanauu 'o fiemalie mo malu 'i hotau ngaahi 'api siasii. Ko e fakamatala ia 'a Tonga 'o felave'i pea mo e ngaue fakatahaa.

Na'e poupu kakato foki ki ai 'a 'Uhila Manase 'a ia na'a ne pehē ko 'ene fuofua ha'u mei Tongaá na'e kamata lotu ia ia 'i Northcote. Pea hiki mei ai ki North he fakatamaikii pea mo e va'inga 'akapuluu. Ka 'i he 'ene ma'u familii fakataha pea mo e folau mai 'a e famili na'a nau omi leva 'o kamata lotu Manurewa pea taimi si'i pee pea mo e fokotu'u 'o Saionee pea nau hiki mai leva ki ai. Ko e ngaahi hikihiki holo ko iaa 'oku hangē pe ha hikihiki tenitii kae mahino 'aupito 'a e lotofale ia pe ko e siasi 'oku te kau ki aii, ko e lau ia 'a 'Uhila Manase, ko e taha he ongo setuata peulisi Saione.

Na'a ne toe pehē foki ko e ngaue 'oku fai 'e Saione ko e siofaki ia ma'ae kaha'u 'o e Siasii mo e Fonuaa he 'oku tau tui ko e siasi ko e malu'anga ia 'o 'etau fanauú. Pea ko e tu'unga 'oku 'i ai 'a e falelotuúpea mo e 'ikai ke 'i ai ha holo ko e tu'unga fakatu'utamaki 'aupito ia. Ko hono mo'oni 'e lava pe ia 'e he ki'i



Ko e falelotu lolotonga eni 'o Saione 'a ia 'oku 'ikai ke paasi he sivi mofuikē. The church of Saione Parish.

kakai 'o Saione 'o feinga pea mo fai e ngauee ka he'ikai ke tatau ia mo ha'a tau fetokoni'aki fakalukufua ke tokoni'i kitautolu. 'Oku 'i ai foki hotau fa'ahinga 'ulungaanga faka-Tonga ko e mafana ange he tokoni ki he kakai kehee 'i hono tokoni'i kitautolu pea mo e fai ha ngaue ke langa hake 'etau fanauu. Ko ia 'oku ou tui tatau pea mo Tonga ke kole ki hotau ngaahi lotofale Metotisií ke tau ala fakataha koe'uhii ko e lelei

fakalukufua 'a 'etau fanau Tongaa. Ko u fanongo foki 'oku fai mo e te u langa 'a Ellerslie, Eastamaki, Glen Innes pea mo e ngaahi siasi kehe pee. Ko ia kapau te tau lava 'o fa'u ha motolo ke tau ngaue fakataha ai 'e lava lelei pe tau langa'i hotau ngaahi 'api siasii ke faka'ofa'ofa pea mo toe lelei ange ma'a 'etau fanauu 'i he kaha'uu, ko e anga ia e sio 'a 'Uhila mei hono lakanga ko e setuata 'a e peulisi.



FAKALOTOFALE'IA – MONTHLY REFLECTION

Kaveinga/Theme: Akapulu, Taleniti, To'utupu & Famili Rugby, Talents, Youth and Family

Veesi Huluhulu:

510: v.1 “ Sisu ke ke ma'u ma'au

Ekua ngaahi me'a kotoa Taleniti ngaahi ta'u Fanau, fale mo e koloa”.

Kapau te tau 'analaiso 'a e teolosia pe fakakaukau fakaako ki he 'Otuaá [pe tala-'Otua] na'e ngaue'aki 'e Rev. Dr. James Moulton pe Dr. Molitoni 'a ia 'oku hā 'i he 'ene ngaahi fatu ta'anga 'i he tohi himi 'a e Siasi Metotisi 'o Tonga, 'oku mo'oni e lau 'oku pehē, “mālie pea toe lesoni foki”. Ko e taha eni 'o e ngaahi fakatātā ko iaá ko e teolosia 'oku ne ngaue'aki 'i he himi 510.

'I he veesi 'uluaki 'o hangē ko ia 'oku hā atu 'i 'olungá, ko e 'Otua 'oku falala'anga 'ene tauhi' pea 'oku fe'ave'i ia [interconnection] ki he koloa [wealth], fānau [tofi'a] pea mo e fale [famili] [eg. Siosiu: “...ka ko au mo hoku faleé te mau tauhi 'a Sihova 'o ta'engata”].

Kapau te tau fifili'i pe koehā 'oku 'ai ai ke foaki/tukupā/pule'i 'e Sisu/'Otua 'etau me'a kotoa pē kae 'ikai ke foaki ke ma'u/tuku pē ia kia kitautolu ke tau pule ki ai pē ko e foaki ke ma'u/pule ki ai ha

fa'ahinga fa'unga pule kehe 'e ma'u ai ha nau tu'umalie, kaha'u lelei, faingamalie 'o e fanau pe to'utupu. 'I he taimi 'oku tau 'analaiso ai pea mei he 'aofaki [angle] ko ia pea 'oku maama mai kia kitautolu 'a e fu'u me'alahi fekau'aki pea mo e fakakaukau fakateolosia na'e a'usia 'e Rev. James Moulton felāve'i pea mo e 'Otua 'oku tau tui ki aii. Pea 'oku tokoni foki ia kia kitautolu 'i he 'ataakai 'o e 'aho ni pea mo e anga 'etau tauhi 'Otua, fua fatongia he ngāue 'a e Siasif , tauhi 'oku fai ki hotau ngaahi famili, ngāue ma'ae komuniti' pea mo e tauhi fakasetuata/malu'i hotau mamani' .

Ko e talaniti 'oku ma'u 'e he 'etau fanau, fakafehoanaki mo e fekau 'o e himi ni 'oku 'i ai 'a 'ene felave'i [connect] ki he 'Otua [eg. Kole mei he 'Otua hangē ko e talanoa 'o 'Ana mo Samiuela]. 'I he taimi lahi ko 'etau lotuu 'oku fakakau ma'u pe ki ai 'a hono lotua 'etau fanau mo hotau ngaahi famili' . Pea 'oku kau ki ai mo e ngaahi fiema'u fakafamili' 'o hangē ko e mo'ui fuoloa pea mo e tu'umalie foki.

Tuku ke u faka'osi'aki 'a e fakakaukau ko 'eni' : 'oku lolotonga fakahoko foki 'a e tau'i 'a e ipu 'a mamani' he 'akapulu 'unioni' pea pelē ki he liiki tautau toko 9. 'I he hili e fe'auhi 'a e liiki na'e fou mai e timi' 'o teuteu 'enau tau tesa pea



Ko Rev. Metui Tafuna pea mo hono Fisi'ihone Fa'efita Tafuna pea mo e tokotaha va'inga Mate ma'a Tonga ko Manu Ma'u mei he Siasi Metotisi 'o Dominion. 'Oku poupu lelei 'aupito 'a e faifekau ki he timi Tonga neongo na'e 'ikai pe ke 'asi ia he mala'e 'akapulu talu 'ene tupu. The presbyter of St John Parish Hamilton, Rev Metui Tafuna, his wife Hone Tafuna and Manu Ma'u, a rugby league player for Mate Ma'a Tonga ,the Tongan national rugby league team. Manu Ma'u is a member of Dominion Church youth group.

mo 'Ingilani 'i Hamilton. Na'e tatakai ai 'e he komuniti' Tonga 'i Hamilton 'a hono talitali 'o e timi' pea pelē ki he kau 'ofisiala [officials]. Ko e katoanga fakamafana mo fakafiefia foki. Na'e kamata'aki pe 'a e ouau lotu pea na'e taa'imua ai 'a e faifekaupele 'o St. John Parish, Rev. Metui Tafuna pea pehē ki hono hoa, Fisi'ihone Fa'efita Tafuna.

Na'e pehē 'e he faifekau Metui Tafuna, ko e taha 'a e 'uhinga 'oku ne poupu

malohi mo kau atu ki he ngaahi me'a 'a e komuniti' koe'uhii ke mahino pe ki hotau kakai' ko e natula ia 'o e 'Otua 'oku tau tui ki ai, ko e 'Otua ngaue, pea 'oku tui ki he ngaue [action, practicality] . 'A ia ko e teolosia 'o e fakahaa'i 'a e 'ofa mai 'a e 'Otua ki hotau mamani' pea mo hono kakai' 'a ia ko kitautolu.

iaa 'oku ne tui ko 'ene kau fakataha mo e kakai Tonga 'i he poupu ki he timi 'akapuluu sino-e-me'a ke mahino ai 'a e mahu'inga 'o e fanau/to'utupu pea mo honau taleniti ko e me'a'ofa mei he 'Otuaa pea 'oku lau tapuaki ai 'i he tu'umalie mo e koloa'ia 'a e fanau pea toe ope atu 'o 'aonga ki honau ngaahi famili' pea mo e fonua fakalukufua foki.

Ko ia 'a e fakakaukau 'o e 'Fakalotofale'ia' ni ke mahino 'oku tau fepoupuaki ke paotoloaki 'a e mahu'inga 'o 'etau fanau pea

mo honau ngaahi taleniti' pea talakitu' ai 'a e natula 'o e 'Otua mo'ui 'oku tau tui ki ai, pea mo 'ene fekau'aki [connect] ki he fanau, taleniti, famili' pea mo e fonua fakalukufua foki.

Pea ne'ine'i ke hualela 'e he faifekau, Dr. Molitoni 'a 'ene foaki 'a e me'a kotoa pee ki he 'Otuaa, 'o fakau ai 'a e famili, fanau, taleniti pea mo e kotoa 'o 'ete koloa.

Fai Poupuo Timi 'Akapulu Liiki Komuniti Tonga

'Oku 'ikai pe ke hōloa 'a hono poupuo 'i 'e he komuniti' Tonga 'i Nu'u Sila ni 'a hono poupuo 'i 'o e timi Mate Ma'a Tonga neongo 'a e ngaahi feto'okehekehe'aki 'a e komiti' pea mo e kau va'ingaa 'a ia 'oku lolotonga hoko 'i Tongaá.

'I he talitali ko ia 'o e timi' 'i Hamilton na'e haa mai 'a e vela lotu mafana 'a e kainga Tonga pea nau fakakakato 'a e ngaahi ouau fakafonua 'o kau ai foki mo e kava 'o e kau va'ingaa. Na'e me'a foki 'a Tupouseini Veihola Fusitu'a ko e fakafofonga 'o e hou'eikii. Pea 'ikai ko ia pe foki kae toe lava atu ki ai mo e kau taki lotu pea pehē ki he kau taki 'o e komuniti' 'o kakai Tonga 'o Hamilton.

Ko e me'a fakafiefia foki ko e mahino 'oku 'ikai ko e laumalie 'o e poupuo 'oku fai'aki pe 'a e ikuna pe malohi pea ka fo'i pe pea tuku 'a e poupuo; ka'oku fai'aki 'a e poupuo'ue laumalie ko e mahu'ingaa 'etau fanauú.

'I he talitali ko eni 'o e kau va'ingaa na'e fai honau kava pea na'e me'a ai 'a Tupouseini Veihola Fusitu'a. Na'e ongo'i langilangi'ia 'aupito 'a e kau va'inga pea pehē ki he faiakoo 'i he talitali lelei mo e toka'i 'oku fai 'e he kakai 'o e fonua. 'Oku mahu'inga 'aupito 'a e 'ofa fonua 'a hotau kakai' .



Ko e timi ena 'a Tonga lolotonga 'a e kava talitali 'o 'enau tu'uta mai ki Hamilton. Ko e 'ilo kava ni 'oku taumu'a ai 'a Tupou Veihola Fusitu'a. The Tongan national rugby league team during the kava ceremony during their welcome to Hamilton.



Ko Andrew Fifita pea mo Jason Taumalolo lolotonga 'enau teuteu ki hono talitali kinautolu 'e he kainga Tonga 'o Hamilton; Jason Taumalolo and Andrew Fifita, players for the Tongan national rugby league team prepare for a welcome ceremony organised by the Tongan community of Hamilton.



Ko eiki Tupou Veihola Fusitu'a pea mo e ongo fakafe'ao, Hone Tafuna [hoa faifekau Hamilton] pea mo hono kaungame'a. Princess Tupou Veihola, friend, and Hone Tafuna (right).