

# Touchstone

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

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## New General Secretary Designate



Tara Tautari, General Secretary Designate.

**In 2017, about the same time the 4+4 was convening to develop the job description and documentation around the appointment of a new general secretary for the Methodist Church of New Zealand, Te Hāhi Weteriana o Aotearoa, Tara Tautari (Ngāti Hine, Te Whakapiko o Ngāti Manaia) was considering applying for the role after being shoulder tapped and approached to apply by a colleague. Having time to contemplate the position was a major factor in her decision to apply. She has recently been appointed General Secretary Designate.**

“It was good to have time to imagine how the role might impact on me. The position was a good fit for my skill set. I thought, ‘Yes I could do this’,” Tara says.

Job applications closed in April this year and in early September Nan Russell, Chair of the Board of Administration (BoA), announced the appointment. That statement concluded the role of the 4+4 but for the BoA Chair Nan, GS David Bush and GS Designate Tara discussions will continue as they focus on logistics, timing, planning, handover and educational opportunities to ensure a smooth and seamless transition between the retiring General Secretary and his successor.

In announcing the decision, Nan said, “I am excited about this appointment and the gifts that Tara brings to the role of General Secretary. She offers inspirational and prophetic leadership underpinned by a skill set of organisational administration and management.

“Tara has been a member of Te Taha Māori o Te Hāhi Weteriana since the late 1990s. She is an accomplished senior executive with a comprehensive knowledge of the bicultural journey and Te Tiriti o Waitangi. Having spent many years serving the World Council of Churches in Geneva, Tara brings her global experience home to serve Te Hāhi. She is well versed in governance and management, currently holding many board positions both within and beyond the Methodist Church.”

### Diverse skills well suited to the position

Tara's curriculum vitae outlines her excellent credentials and impressive career. In addition to holding a Bachelor of Arts from Victoria University, a Diploma in Teaching from Northtec and a Certificate of Advanced Studies Modern Management from University of Geneva,

Switzerland. She is currently studying for a Certificate in Lay Preaching, Trinity College and in Ministry Training, Te Taha Māori. Since returning to Northland from Geneva in 2015 - she was special Advisor to the General Secretary WCC for three years following several years' involvement in global training for the WCC - Tara has provided support for MPs Rt Hon Winston Peters and Hon Shane Jones, managing the Northland electorate office.

Nan Russell acknowledges that the General Secretary role over coming years will face challenging times but there is little doubt that Tara has “all the skills in her toolbox to do the job”. Those skills include a collaborative leadership style, an ability to build effective intercultural relationships, a thorough understanding of Te Tiriti o Waitangi and the bicultural journey of the Church, excellent financial and management skills and extensive experience in training and facilitation.

### Embracing change

Tara is excited by the opportunities ahead and not fazed by the potential disruption that will come with the change in position and location. “I’m used to moving and now that my family are more independent, I can move comfortably.” Tara has three children and by next year her two daughters aged 16 and 12, will be boarding at Epsom Girls Grammar School. Her son aged 15 boards at Auckland Grammar School. When her youngest daughter starts at high school next year, it will represent the third generation of her family at that school. “My mother was a boarder at Epsom Girls Grammar and I attended while living with family in zone.”

The children were all born in Geneva and Tara's husband is still there, working for a human rights NGO based in Geneva. “His

work is with the UN so we commute. He comes over here a few times a year and the children and I go over there. The future is undecided but for now it is a sacrifice we are prepared to make. Thank goodness for What's App, Skype and Viber,” she says, laughing.

The family's multilingual talents are currently focused on te reo and although Tara's children correct her French, she is committed to being a lifelong te reo learner. “My siblings are fluent so we are all of differing abilities.”

### A long tradition of Methodism

Tara's family are Methodist and several of her aunts and uncles are minita-a-iwi. Although she grew up with a strong Methodist influence, it was not until she moved to Wellington to attend Victoria University that she firmly embraced her faith. “When we moved to Wellington I became part of Te Pōneke Rohe. I immersed myself in the structure of the Church and found my own faith formation activated.” She credits former Tumuaki Rev Ruawai Rakana and retired presbyter Rev John Roberts as having a significant influence on her faith journey and ecumenical formation.

Details have yet to be determined but Tara is planning to transition into the role over the coming year and a half. She will be inducted at Conference in November 2020 and hopes to be ordained at the same time. In the meantime she will be shadowing David Bush and gaining familiarity with the scope and detail of the position before she takes on the role on or before February 2021. The lengthy recruitment process has suited her circumstances, enabling her to see out her commitment to working at the Northland electorate office in the build up to the general election in 2020.

*Continued on Page 2*



# New General Secretary Designate

## From Page 1

Over coming months, she will be visiting people within the Church, taking time to discuss and reflect on how they perceive the state of the Church. "I want to be deliberate in how I manage the transition. Having a year to kōrero with people will give me a greater understanding of the Church and the chance to meet with key figures representative of the diversity within the Church."

In addition to making time to meet with the wider Connexion, along with her full-time work commitments Tara has a number of other roles she will be juggling. She is a CWS Board member, a Trustee

for Te Taha Māori Property Trust, and a member of Te Rūnanga Whakawhanaunga i ngā Hāhi o Aotearoa. She has served as consensus facilitator for international ecumenical bodies, including the World Council of Churches and the World Communion of Reformed Churches, and is committed to continue to promote consensus decision-making in Church governance structures.

## A vision for the future

Promoting an ecumenical faith is part of her vision. "Proclaiming diversity and unity and forging relationships to better understand and work with others and our own faith traditions is my vision. I

believe I am a product of the Church and its investment in people. The Church enabled me as a child and years later I am able to come and serve the Church. That is a powerful testimony to a small and mighty group that serve in so many capacities. I want to really take seriously our mission statement in a context of bicultural partnership. Any vision has to be underpinned by that. Where are we in our bicultural journey? We need to continue that conversation and perhaps take it to the next level."

David Bush echoes Tara's enthusiasm for the role. "I look forward to working with Tara as she transitions into the role. It is exciting to have somebody with such

extensive international experience with the WCC."

This is the second time that Nan Russell has been involved in the selection process for the GS - she was a member of the 4+4 when David Bush was appointed - and she is adamant this will be her last. "You don't get off for good behavior in the Methodist Church. But I have gone on record to say that I won't be involved next time around. This is very exciting for the Church and exciting for Tara. And this is a first having a General Secretary from Te Taha Māori. That was not a requirement of the appointment process but it happens to be a bonus for the Church."

## Editor's note

**In September I attended the Australasian Religious Press Association's annual conference. The conference theme was Hope-filled response in a time of disaster and recovery.**



Ady Shannon

It was fitting that communicators from Australasia - representing a variety of Christian publications and organisations - gathered in Christchurch.

Our city has experienced many disasters over recent years and we have learned some valuable lessons in recovery and hope for the future.

We shared stories, ideas, initiatives and insights to help equip us to 'provide a hope-filled response for when a trial or tragedy impacts your church, community or country'.

Disasters, trials and tragedy are a daily reality, whether inflicted by nature or by humans. Responding with hope and compassion helps to ensure good can come out of the bad. Local

film maker Gerard Smyth, founder of award-winning production company Frank Film and director of the documentary *When a City Falls*, inspired us with his filming style that allowed people from the margins tell their stories. Heather Milne provided an overview of the genesis of the Student Volunteer Army. A

vision by Sam Johnson - a student dedicated to doing good - has now morphed into a multi-pronged service organisation that is drawing in thousands of volunteers of all ages all intent on making the world a better place, one project at a time.

Julanne Clarke-Morris, editor of *Anglican Taonga*, shared insights into how language can play a big role in subjugating minority groups, anonymizing migrants and promoting negative stereotypes.

I look forward to bringing these insights to my role as editor of *Touchstone* and, thereby, ensuring this publication continues to have a place in providing a faith-based and hope-filled response in good times and bad.

## Doors close and open for Wainoni community

**In late August, the doors of the Wainoni Methodist Church building closed for the last time following a special event that recognised Rev Dr Jim Stuart's contribution to the successful community outreach programme.**

As presbyter in 2001, Jim was instrumental in bringing together individuals and agencies in Christchurch East to initiate the Wainoni/Avonside Community Services Trust (WACST). What began as a community outreach programme in 2002 - with seed funding from the Prince Albert College Trust and the support of the Wainoni Methodist Church - evolved into a special place of hope and healing for the community post quakes.

The WACST has continued to run a programme of activities from the church since it was sold last year, but the deteriorating condition of the earthquake-damaged building necessitated a move.

Betty Chapman, Community Co-ordinator for WACST since it was established, spent more than a year looking for suitable new premises to relocate the programmes. She was thrilled with an offer from the Burwood Christian Centre to use a wing of their new building just a few kilometres away from the Wainoni premises. "It's great. It is brand new, warm, on a bus route and, as there were no existing groups using the space, we have been able to continue our schedule."

Betty says nearly everyone enrolled in the Wainoni classes has embraced



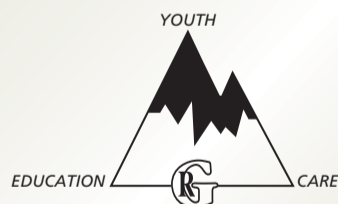
Rev Dr Jim Stuart, Betty Chapman, Community Co-ordinator WACST and Lianne Dalziel, Mayor.

the move, including Jim who attended classes in the new venue in early September. "We have over 150 folk in weekly attendance, many of them attending more than one programme. None of the daily programmes stopped, so that was good."

In 2017, there was a celebration in recognition of the 15th anniversary of the Trust. At that time Jim said, "The church is no longer simply a place of worship but a place where you can find the heartbeat of the community. WACST is not simply an exercise programme or a series of classes, but a community shaped by a deep sense of hope and faith. WACST has grown into a community of compassion, love and service."

At the Wainoni closing event, Mayor Lianne Dalziel presented Jim with a certificate in recognition of his and his parishioners' involvement in the initiative that has provided a well patronised programme of activities and unconditional support for the wider community since its inception. Betty says, "Jim is a true legend. An amazing man. I still thank him for obtaining funding for the job to commence. It's still going really well today, almost 18 years later."

ROBERT GIBSON METHODIST TRUST



## Tertiary Student Grants

Applications are invited for grants to assist with study and accommodation.

Students must be undertaking university or NZQA approved courses, be New Zealand residents and under the age of 25.

The primary criterion considered by the Grants Committee is financial need.

Applications are to be made online at: [robertgibson.methodist.org.nz](http://robertgibson.methodist.org.nz)

Closing date for applications is 20 November 2019.

**Late applications will not be accepted.**



## Associates still finding fellowship



The Associates' at a recent meeting (left to right): Barbara Watson, District President, Valerie McKenzie, Beverley Pullar, Virginia Gray, Dorothy Andrews, Philippa McKenzie and Emily List.

Once a month a group of Nelson and Tasman women meet at a retirement village cafe for morning tea. The group call themselves 'The Associates' as they are all associated with the Nelson Marlborough District Methodist Women's Fellowship.

For a variety of reasons their own fellowships have closed but the women continue meeting to catch up with news and enjoy each other's company. Dorothy Andrews lives on site while Barbara Hunter (not in photo) travels almost two hours from Murchison.

## Conference 2020 confirmed

Save the date! Methodist Conference 2020 will be in Wellington next year. Conference will begin on Saturday 14 November at the Michael Fowler Centre with the induction of the new Presidential Team and the Ordination Service.

The induction of Tara Tautari as General Secretary will take place the following morning at the Wellington Wesley Methodist Church in Taranaki

Street, where Conference sessions will convene for the next four days.

Conference business will conclude on Wednesday 18 November. It is likely that there will be pre-conference meetings on Friday 13 November. Details will be released as the programme is developed.

## Tenancy law changes

Recent updates to tenancy law affect landlords and tenants. The following amendments came into force in August 2019:

- **Tenant liability for damage.** If tenants (or their guests) damage a rental property as a result of careless behaviour, the tenant will be liable for the cost of the damage up to a maximum of four weeks' rent or the landlord's insurance excess, whichever is lower.

Landlords now need to provide a statement in any new tenancy agreement about whether the property is insured and, if so, what the excess amount is for any relevant insurance policies. The statement must also inform the tenant that copies of these policies are available on request.

- **Contamination of premises.** Landlords can now test for methamphetamine (meth) in rental properties while tenants are living there. They

must provide 48 hours' notice to tenants before entering the property. For boarding house tenants they must provide 24 hours' notice before entering the boarding house room.

- **Unlawful residential premises.** Under the Residential Tenancies Act, landlords must comply with all legal requirements relating to buildings and health and safety that apply to the premises. They must also ensure that the premises can legally be lived in at the start of a tenancy.

Full information about how this new law affects tenants and landlords is now available. View the Residential Tenancies Amendment Act 2019 Brochure:

[www.tenancy.govt.nz/assets/Uploads/files/residential-tenancies-amendment-act-2019-brochure.pdf](http://www.tenancy.govt.nz/assets/Uploads/files/residential-tenancies-amendment-act-2019-brochure.pdf)

## Check contractors' credentials and insurance cover

**Property committees, property secretaries and anyone involved in arranging construction projects for the Church should be discussing the level of insurance cover with their tradespeople.**

Following the aftermath of the Christchurch gas explosion, which injured six people, obliterated one home and damaged 20 houses in the vicinity, members are asked to request evidence of the extent of tradesperson's liability cover to avoid any effect on their own insurance.

If tradespeople do not have insurance, any claims to repair damage made on the building owner's insurance policy may affect the price of premiums in future. In considering claims, insurance companies can initiate court proceedings if they consider negligence to be a contributing factor to the damage caused. The amount of tradesperson's cover is often driven by 'what they think they can afford', however, it should be at least \$5 million.

Commercial property project managers often require cover

of between \$10 million to \$20 million from subcontractors.

Master Plumbers Gasfitters and Drainlayers NZ is considering raising public liability requirements for members in the aftermath of the Christchurch explosion. Currently members are required to have a minimum liability of \$1 million but the amount of damage in the Christchurch explosion is estimated to be much higher. Worksafe is leading the inquiry into the explosion, which could take up to a year to complete.

Plumbers, gasfitters and drainlayers serve an apprenticeship of four years and an additional two and a half years of training to be certified. They must also undertake regular professional development courses to maintain their certification.

Gas appliances should be serviced regularly and ventilation and air movement maintained to ensure safe and effective operation.

It is important all contractors provide evidence of their current qualifications and level of insurance before commencing work.

### 2020 Climate Justice Calendar

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B. Practical Actions for individuals, families and congregations  
C. Lectionary Reference & Liturgical Colour  
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FROM THE PRESIDENT AND THE VICE PRESIDENT

# Radicalism and renewal



President  
Setaita Taumoepeau K Veikune

Vice President  
Nicola Teague Grundy

**September 2019 marks the halfway point of our Presidential term. We started in September 2018 noting our theme "Weaving us together to proclaim Life".**

Throughout our first year we have been exploring with people and groups around the church the interweaving of personal, public and faith stories and ways of hearing silenced voices as well as giving testimony to our beliefs. We have done this through our weekly blog and also through the events and worship services we have attended.

This month we mention two recent events that we have been involved with where we have been challenged, inspired and witnessed our Conference

theme in action.

At the beginning of September we attended and facilitated Tauwi Strategy and then Tauwi Stationing meetings. This year the Tauwi Strategy meeting followed Talanoa principles. These are a process of storytelling, inclusiveness, participation and transparent dialogue. During the process trust is built and knowledge advanced.

One of the stories as part of the Talanoa was a presentation from Michael Lemanu (Tauwi children, young people and families' ministry). The focus of the story was "Being a Radical Church". But what does this mean? In order to get a response, Michael interviewed two groups, one children and one youth, and asked them questions about God and



The Auckland Manukau Tongan Parish Tali Ui service featured a choir of 500 women.

Christianity from their own personal perspectives. Some of the responses were as we would have expected; however, others were challenging.

Our young people are looking for a Church that:

- Has a consistency of faith and relationships and encouraging networks which empower one another.
- Creates a place with a strong sense of belonging.
- Is all inclusive so no one feels left out.

Unfortunately, they often don't find this. So they have challenged us with the set of the following objectives which all congregations and parts of the church are encouraged to consider:

1. Moving our focus from connection to reconnection. Providing real practical opportunities for youth to connect.
2. Looking realistically at how we resource the church - looking at the commonalities and resourcing ministries wherever possible and sharing these resources.
3. A church that inspires - making our churches a place where people want to be.
4. A clarity of mission - Do we need to revisit the Mission Statement and include the voices of our children and young people? We must be long term and visionary in our thinking.
5. That we can say that we are

a safe space to bring problems and issues - In order to do this our leaders need to be empowered to tackle the real issues.

6. An acknowledgement that youth are often caught between two cultures.

Also in September the President led two services at Lotofale'ia Parish Mangere and the Auckland Manukau Tongan Parish for the Tali Ui service. This is a service where through a roll call, women renew their covenant with God to serve God through family, church and community. In both cases, the services were full and women young and old came together for this special event. The choir included 500 women, all participating as part of their own faith commitment and to re-commit themselves through covenant.

**At a day celebrating Women's Spirituality, in November last year, some challenging questions and exciting conversations emerged. Keynote speaker Sande Ramage hit a chord with the women there as she explored the space beyond institutional religion where soulfulness can be rekindled.**

A number of people expressed how difficult they still find it to connect with a church. Reflecting on this, Rev Jill van de Geer said, "Our Church was proactive in the 1980s to assist women to find a spirituality which enabled them to find God in ways not experienced in the traditional Church. We are now in a situation in Christchurch where we are challenged to be even more open to assisting women and men of all faiths to explore their individual spiritualities and find God in a way that enables people of all faiths or no faith to recognise God in each other".

A broad, inclusive and often used definition of spirituality suggests

## Spiritual Health Promotion Project



it is an aspect of humanity that refers to the way individuals seek and express meaning and purpose and the way they experience their connectedness to the moment, to self, others and nature, and to the significant or sacred. Spirituality is expressed through beliefs, values, traditions and practices. (Puchalski, et al., 2014)

Spirituality in Aotearoa has undergone a sea-change as some move away from Christianity and others bring diverse religious expressions to share

with us. Tauwiwi are also enriched by Māori spirituality and the way this is becoming woven into everyday life. This offers richness and challenge, both in our ability to talk to each other about spiritual matters and to mark the moments of life that matter to individuals and communities.

While the tragic shootings in Christchurch brought us together with an outpouring of aroha, unless this is built upon and enriched we are likely to sink back into a slight apathy

about spirituality. The Religious Diversity Centre says there is a huge need to foster appreciation, understanding and deeper relationships among the religious, spiritual and secular communities in Aotearoa, New Zealand.

Since November, a small group has been taking the conversation further and started a project that aims to help foster an environment where spirituality can flourish across the secular - religious continuum and promote spiritual wellbeing.

Group members are Sande Ramage (Spiritual Care Coordinator, MDHB), Rosemary Neave (networker and activist), Dr Lucy D'Aeth (Public Health Specialist, CDHB), Dr Richard Egan (Senior Lecturer in Health Promotion, University of Otago) and Sue Spindler (Christchurch Central Methodist Parish). Their work has the support of the Christchurch Central Methodist Parish.

They hope to widen their contacts through a significant event taking place on November 25 in Wellington. The one-day 'Spirituality and Mental Health Symposium' will cover a range of research and responses on connections and correlations between spirituality and mental health. Anyone with an interest in the topic is encouraged to attend.

<https://web.cvent.com/event/f6a48fb4-a85f-41f4-85e2-56807823a380/summaryep>

The group's next steps are to work on partnering with tangata whenua and plan a multi-ethnic, multi-faith hui in Christchurch early next year to bring together people of all faith backgrounds to talk about spirituality and spiritual health.



## Tongan leader mourned

To the editor

The death of Tongan Prime Minister 'Akilisi Pohiva will be mourned around the world as well as in Tonga, Aotearoa and the Pacific as a whole.

Following his support for greater democracy in Tonga, PM Pohiva was outstanding in his support for democracy and the right to self-determination in West Papua.

This did not endear him to Indonesia who presently occupy and exploit West Papua but, unlike some other Pacific leaders, 'Akilisi Pohiva refused to be bought by Indonesia.

We mourn the passing of a great Pacific leader, but we trust his support for West Papua's liberation will continue through his successor.

**Brian Turner, Convener,  
West Papua Action, Canterbury**

## Recommended reading

To the editor

Re Gary Clover's opinion (*Touchstone*, August) concerning the Māori narrative from the Māori perspective, it may be that he has not read *Huia Come Home* by J Ruka (published by Huia Ministries).

I felt that this book certainly covered the area of Māori narrative from a Christian perspective. It also gave me great food for thought.

**Roma Howard, Upper Hutt.**

## John Wesley Anglican

To the editor,

I recently returned to England to touch base with my family and all of our Methodist roots. It was a privilege to preach from the pulpit where my father preached as a lay preacher for more than 70 years!

While I was there, my cousin Selwyn Higgins (Persnore, Warwickshire) gave me a small piece of research that he has undertaken, on the history and antecedents of John Wesley.

*The Wesleys.*

*The (eventual) origins of the Methodist movement can be traced back to the Warwickshire area, thanks to the great-grandfather of John Wesley. Dr Bartholomew Westley (spelt with a 't' in those days) was born in 1596 and became an Anglican vicar in Bridport. Bartholomew was something of a rebel, refusing to follow the Book of Common Prayer. He was ejected from his later place at Charmouth for ignoring the rules, and he began preaching wherever he could. Bartholomew Westley died in Lyme Regis, aged 85.*

*Bartholomew's son, John Westley (still with the 't'), was born in Bridport in 1636. He preached widely in the Radipole and Lyme Regis areas and was appointed, by a commission of Oliver Cromwell, as vicar of Winterbourne-Whitechurch in 1658. Like his father, John refused to conform and was ejected from the parish in the mid-1660s. He, too, continued his non-conformist style of preaching wherever he could, being imprisoned more than once.*

*Having been driven out of his lodgings in Weymouth, John Westley was lent a house in Preston, where he continued preaching until he died there, around 1678.*

*Westley's second son, Samuel, was baptised in 1662, while the family lived in the Winterbourne-Whitechurch Parish. Twenty-six years later, in 1688, Samuel was ordained in the Church of England as Rev Samuel Wesley (the 't' having by now been dropped). He married Susanna the same year. After a short time as a curate, Samuel went to sea as chaplain on a man o' war vessel. Returning to land, he took up another curacy. Samuel's first parish as a vicar saw them move up to South Ormesby, North Yorkshire in 1691.*

*In 1697, the family moved to the parsonage of Epworth, in Lincolnshire, where his two sons John and Charles were born into a family of 10 surviving children. A further nine children died in infancy. The rest of the story of the great John Wesley is well known, but it is interesting to know that John, the father of the Methodist movement, was by no means the first non-conformist in the family.*

Selwyn Higgins, Persnore, Warks.

I was very interested in Selwyn's research, but my Anglican friends constantly remind me that although John Wesley was dubbed a 'methodist' because of his ordered ways - and the Methodist movement owes its existence to him - John remained Anglican till his dying day.

**Dorothy Preece  
Mercury Bay Co-operating Parish**

## HONEST TO GOD

Ian Harris

# Rugby and religion

**It was fascinating to see the nation plunge into shock and disbelief when Australia's Wallabies smote the All Blacks 47-23 in Perth in August. With the Rugby World Cup looming, did this portend the end of civilisation as we know it?**

Then the All Blacks rekindled faith and hope with a 36-0 drubbing of the Wallabies in Auckland. The nation heaved a sigh of relief. Justice, dignity and the natural order of the universe were restored. At least for now.

Tune in to talkback radio, tot up the column centimetres in newspapers, recall the morning-after conversations in workplaces and you'll know that rugby really matters. It unites New Zealanders emotionally in a way nothing else does - not politics, the arts, other sports, and certainly not religion.

One reason has to be that top rugby reflects the egalitarian ideal that bubbles in the national psyche. Players are there on merit, whether they are Pākehā, Māori or Pasifika, politically left, right or middling, atheist, Christian or Muslim, from city, town or country, all ready to run, crunch, tackle or maul together for the highest of sporting goals: winning.

Long before the major team codes existed, the Christian Church was the great symbol and embodiment of unity in European society. Later, nation-based churches were enlisted to bless their respective states in a symbiotic unity of the spiritual and temporal realms. Then over centuries the spiritual arm lost influence and the temporal became supreme, leaving a vacuum where Christian faith had once been. Does rugby, "the New Zealand religion", now fill that space? Can it?

At one level there are rough-and-ready parallels, not least the power of test rugby to bind New Zealanders in a sense of shared identity and common purpose. This reflects one aspect of religion: the Latin *religare* means to bind together, and that traditionally is what religion has done. Another aspect is trust, and the faithful trust the All Blacks not only to beat the opposition but do it with flair, and preferably every time.

New Zealand rugby has built its own traditions, an essential part of which is the lofty ritual performed by the priesthood of administrators, coaches, players, commentators and devotees for every high occasion. It moves in solemn progression from

team selection, announcement and pre-match soothsaying to the congregating of the devout at one of the great cathedrals of sport. There, patriotic hearts are stirred through mass singing of the national hymn and cheering of the haka. The high point is the game itself, with the eyes of the nation fixed on every triumph, every blunder, followed by an interminable postlude as devotees dissect what went right and what went wrong.

Religious echoes don't end there. There are "icons" in the rugby pantheon, votive offerings to gain entry to matches and buy souvenir tokens, a growing library of devotional literature as players recount their stories and histories

are chronicled, even pilgrimages to great festivals such as that being celebrated in Japan right now. That's impressive.

Good religion, however, offers a breadth and depth of experience that

rugby could never match. It shares the sporting aspiration to excel, but its excelling is of a different order: religion is framed by an architecture of meaning that touches every aspect of life.

Religion provides a sense of personal identity within an awareness of a greater whole. Faith is central - not faith in the sense of believing blindly, which is a caricature, but as a positive orientation to life and its possibilities for good. It is a *tūrangawaewae*, a standing place for the feet. It is enriched by insights and traditions that are as old as human experience. It expresses what is of ultimate worth to its followers, which is usually more than the result of the latest rugby match. Explored and shared with others, it helps meet the human need for belonging. It holds together in a single frame all that its people value most in body, mind and their sense of the spiritual. It opens up vistas of hope. Its sign and seal is love, the steady direction of the will toward the lasting good of another.

Rightly embraced and rightly applied, religion of this kind could do much to enhance community wellbeing, reverse the growing crisis in mental health, reduce crime and foster wholesome human values.

That won't happen, of course. Too many New Zealanders are suspicious of anything religious, and too many religious institutions have failed to adapt to the new secular era. We're all the poorer for that.

(This article first appeared in *Otago Daily Times* Friday 13 September.)



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





# Seeing in a mirror dimly

Deacon Brenda Fawkner

**Is what I know and experience in the Methodist Church of New Zealand a true reflection in the mirror of how the rest of the world sees the Diaconate? I take this opportunity to help you clear the blurred vision you may have.**

I was fortunate to attend a conference in Fiji in July, together with Deacon Falanisesi Hafoka and Vice President Nicola Grundy. There were many positives about the conference of 65 deacons and deaconesses gathered from various churches in Australia, Philippines, Indonesia, Fiji, India and New Zealand. I could expand on the theme, *The Tides of Change*, and the passage from Mark 4:35 about courage and faith to cross over to the other side of the lake. Inspirational speakers included Rev James Bhagwan, from the World Methodist Council, and Rev Dr Carmen Scheuerman, a missionary from the Philippines teaching students practical theology in the Methodist Nausori Theological College in Fiji. I could make this a report on the conference but it meant so much more to me.

The conference gave me a true vision of how the Diaconate is expressed in the world - outside our distorted view of what we know and experience in our Methodist Church of New Zealand. What I saw then and in other international conferences I have attended is that of a wonderful, thriving, growing expression of ministry of men and women to the community, through churches, in chaplaincies, prisons, schools, hospitals and universities, through

mother houses, patrols in the outback and in ministry to dispossessed street people. How is it that the few deacons we still have in our Church are now an endangered species? What is it that is holding us back?

There have been positive changes in the Diaconate in our Church over the years. Our training at Trinity College is basically the same as that of presbyters and we undergo the same selection process. As with presbyters, we are in full connexion in the Church. We are not, as perceived by some of the Church, a second-class ministry. These changes have created a good foundation for growth. The disparity I see asks us to consider the steps we as a Church need to make to embrace the gift that is waiting to be received.

One area identified that the present Diaconate had the expectation that deacons would volunteer their time. Another was that we could not minister in a church because we could not administer the sacraments. Other churches overcome these obstacles. In the Uniting Church of Australia, there are Rev Deacons sometimes working in a church with a presbyter and sometimes solely in strategically placed inner-city churches.

We have been commissioned to go into the world. How can we as a Church be relevant in today's society? Looking outward with hearts of compassion?

1 Corinthians 13:12: "We don't yet see things clearly, we're squinting in the fog, peering through the mist. But it won't be long before the weather clears and the sun shines bright. We'll see it all then, see it all as clearly as God sees us, knowing him directly as he knows us."



Rev Dr Betsan Martin discusses tax and global financial systems with tutors Rosario Guzman, Philippines and Marie-Aimée Tourres, Singapore/France.

## Tax - A Mirror of Values

Rev Dr Betsan Martin,  
Public Issues Coordinator

**The Governance, Economy, Management (GEM) School is resourcing the global community of the Church for an economy of life.**

The GEM course this year, held outside Jakarta, attracted people from many different countries, including Palestine, Zimbabwe, Tanzania, Colombia, Korea, Philippines and Indonesia.

Everyone gave a short profile of their country with a focus on justice issues. For example, Marcelle Zoughbi from Bethlehem, Palestine spoke of the effects of the Israeli occupation, which is largely driven by Israel securing access to water. It is accompanied by high rates of imprisonment of Palestinian men, detainment and torture of students and regulations designed to stifle Palestinian movement. Marcelle had to pay a high tax to leave and then re-enter Palestine. Life for Palestinians is described as living in an open-air prison.

Each day began with disruptive engagement with Biblical texts. The story of the talents was presented as a parody rather than a parable, where the worker who hid his allocation refused to participate in the monetary system of investment and interest-making (Matthew 25). Biblical insights were woven together with presentations on topics such as global financial systems, the global financial crisis in Asia and Malaysia's escape from it, inequality, ecological and feminist economics, neo-liberal systems and the role of IMF, World Bank and transnational corporates.

The GEM course was concerned with understanding the systems of destruction embedded in globalized neo-liberal systems, and also with alternatives for a globalized world for people and Earth. There was an interplay in our work between the globalized financial world and our contexts.

### Tax and Social Values

Mae Buenaventura, an economist from the Philippines, set the scene for the subject of taxation by starting with the drivers of the global economy: export orientation, debt and foreign investment, and patriarchal privilege.

Mae said, "The tax code of a country is a statement of what its values are. Tax is a communal lifeblood of nations, a source of revenue backed by legal enforcement." Under the social contract, paying tax is the means to provide roads, water, legal systems and other public

services.

The capacity of taxation to raise funds for social services is being undermined because of corporate tax avoidance.

Mae spoke of the gender bias in taxation. In some contexts, women in low paid work may pay disproportionate tax due to gender biases in poverty and regressive taxation. Although much of this analysis is Asian-based, it applies to Aotearoa NZ. GST is a regressive tax because it is applied to everyone at same rate; women on benefits and low incomes pay GST at the same rate as the wealthy. The IMF advises countries to introduce GST taxes; this is connected to loan conditions. Some countries have designed GST in a less discriminatory way so purchases which benefit the household, such as fruit and vegetables, may be free of GST. Another design is to remove excise tax on fuel for low income people.

Tax is supposed to be proportionate and based on ability to pay, but corporations avoid payment of tax. In the Philippines, public spending is used for roads and airports, not hospitals. Progressive tax on both personal and corporate income is the most ethical.

### Tax Proposals

Tax Justice New Zealand is aligned with international movements for a wealth tax, proposed at a rate of 1 percent above \$2m and 2 percent on wealth above \$7.5m, along with inheritance tax.

Tax on resource extraction and carbon can help restrain emissions and raise revenues for investment in renewable energy. Carbon tax is a way to meet the costs of climate change mitigation and adaptation and pay for climate-related losses of land, home and food sources - a debt that has been incurred externally.

The Zacchaeus Campaign is a reparative justice initiative for the losses of slavery, land alienation and self-determination and is part of the International Decade for People of African Descent, 2015-2024. We have to confront the historical amnesia that allows us to forget the social and economic price paid for colonial access to resources and the advantages of development.

Debt cancellation is a reparatory tool that would help free up resources to address economic, social and ecological challenges facing nations often rooted in unjust economic conditions imposed by the colonising nations since emancipation.

We can see the global drivers of tax and finance at play in Aotearoa New Zealand, and our Pacific location brings us inescapably into the swirl of global political forces. Churches are part of these flows in our financial decisions, our influence for justice, and leadership in the work reconciliation.

WESLEY COLLEGE CELEBRATES ITS

175th Anniversary

Wesley College Old Students' Association (WCOSA) is celebrating a major milestone in the life of its school Wesley College!

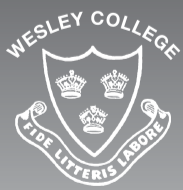
Labour Weekend 26 - 27 October 2019 is the School's 175th anniversary. Wesley College is the only Methodist school and the oldest registered school in New Zealand, an achievement we can all be so proud of.

WCOSA encourages alumni and former staff to attend the celebrations. Many special events are planned.

Attendance during the weekend will only be available to those who have pre-registered. Please don't delay and register NOW!

The direct link to the Anniversary registration page is: <https://wcosa.co.nz/175th-anniversary/registration/>

The link to the WCOSA website is: <https://wcosa.co.nz/>



Kua tawhiti ke to haerenga mai, kia kore e haere tonu

We have come too far not to go further



## The Ageing Experience

### Choosing relationships

**Mother Teresa, recognized as a saint by the Catholic Church for her work with the poor, said: "The most terrible poverty is loneliness and the feeling of being unloved." A woman who had worked to reduce the effects of some of the most extreme material poverty in the world, still recognised that isolation and loneliness, the lack of humans around us knowing who we are and making meaning for one another, makes for an even greater emptiness.**

Being a friend takes a lot of intentional effort, especially if that friendship occurs from a distance. Do we choose to give it the priority such effort requires? It might be a

friendship within the family - that between older adults and their grandchildren, for example. How blessed is a family when a grandparent chooses to make the effort to travel to have time with children and grandchildren. There may be an 'excuse' such as a special event, which gives reason for the effort required. But do we sometimes choose to make the effort without a special reason?

As we age, we realise more sharply what is lost when we haven't kept up with friends from earlier days, or when special friends have died. This may help encourage us to make more effort with the people around us. We don't recover the particular aspects of earlier friends, but we discover there are still more attractive sides of new friends to discover and grow.

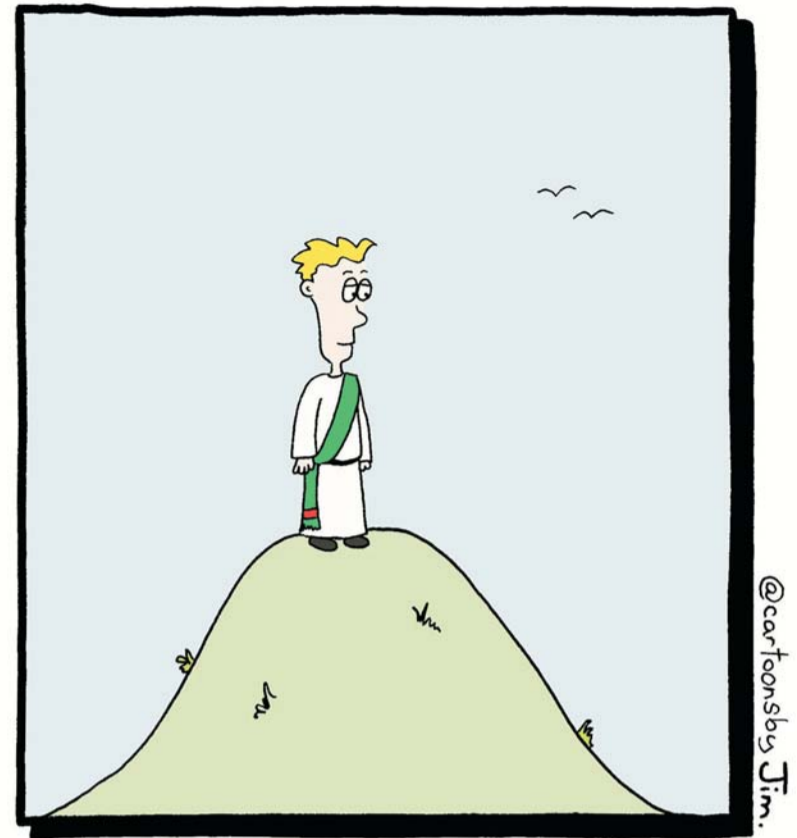
There are health reasons to make the effort against

loneliness and isolation, but it is also that general life satisfaction is greater amongst people who are not lonely. It's something we might be aware of for ourselves but it is also a gift to give others - the effort we make to put work into building friendship.

Friendship at some level can happen relatively simply through work contacts; with retirement, that source of possible friendship can go. Rather than thinking that retirement means no more work, perhaps we can pay attention to a different kind of work - that of working on friendship.

Loneliness is how we feel about the level of social contact we have or not. So, it will be different for different people - some are more OK about being at home reading a novel, while others crave conversation and interaction. So, in part, it might be about the choice we make about ourselves - are we choosing to give relationships a lower priority? But maybe that's too harsh. We all need a helping

Rev Jan Fogg



All his life, Dave wanted to be a deacon on a hill.

hand and a smile - the person on the street sitting hoping for donations may need that smile more than a coin or two.

Like so many aspects of our faith life, thinking about the other as well as oneself is necessary in

building life satisfaction through friendship. Let us also practise finding the beautiful centre of our solitude through meditation and let us remember in our times of quiet to be thankful for friends.

## CARING FOR OUR PEOPLE

### When the nephew came for a visit

Trudy Downes  
Health & Safety Coordinator MCNZ

**We were extremely privileged to have a visit from our Auckland-based nephew recently. He had previously stayed with us for a little over a year, finishing high school, so he had friends and other family to visit while he was here.**

Two days into his visit he advised us that a workmate's wife had just been diagnosed with measles.

We did the timeline ...

Illness starts 7-18 days after exposure (fever, cough, runny nose, sore/pink eyes).

You are infectious five days before to five days after rash onset. You experience illness a couple of days before the rash appears.

Somewhere between day three and day seven you get the blotchy rash which tends to start on the face and behind the ears, before moving over your head and down your body. The rash lasts for up to a week and, generally, when the rash gets to your feet, your fever stops.

Info sourced from *Ministry of Health NZ*.

The wife may have been given confirmation on the second day of the rash, therefore, she had been infectious for six days before that diagnosis.

In the worst-case scenario, the workmate may have got measles immediately from his wife, and unknowingly been on site infecting his workmates for a day.

Thankfully our nephew came to Christchurch two days before his workmate may have become infectious and nephew confirmed with his mum that he has had all his vaccinations.

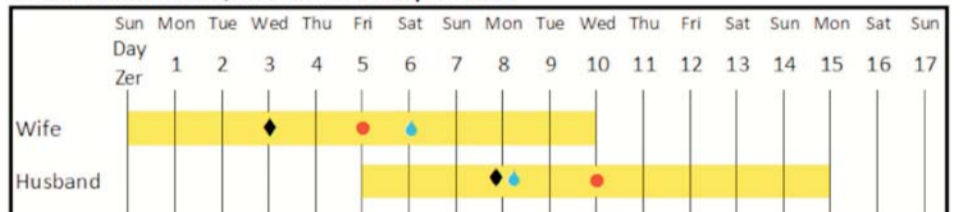
Vaccinations can protect us against measles. Measles can cause some terrible complications, including ear infections leading to possible permanent hearing loss, pneumonia, seizures and brain swelling (rare, but can cause permanent brain damage or death).

It is possible to infect others before you know you have measles. It usually takes 10 to 14 days for someone who has caught measles to start showing symptoms. If you have been in contact with someone with measles, and don't know if you're immune, seek medical advice immediately and remain in quarantine at home.

Auckland Region Public Health Services have fact sheets in many languages available from

#### WORST Case Scenario of Measles Infection

Wife confirms illness, husband is already infected



Infectious period  
 onset of fever  
 onset of rash  
 optimistic confirmation date

[www.healthnavigator.org.nz/health-a-z/m/measles/](http://www.healthnavigator.org.nz/health-a-z/m/measles/)

If an unvaccinated adult or child is exposed to the measles virus, giving the measles vaccine within 72 hours of exposure to the virus (post-exposure vaccination) can protect them against the disease. Even if measles develops, the severity and duration of symptoms will be less than if the person had not received the post-exposure vaccination.

Vaccination of family members or carers is important to protect people with weakened immune systems.

If you suspect you have measles, it is important to see your doctor. Phone ahead first as this helps to ensure people with measles do not end up sitting in a waiting room, potentially spreading the illness to others.

Free health advice from a registered nurse is available 24 hours a day from Healthline on 0800 611 116 if you have



Aunty Trudy with her nephew from Auckland.

any questions.

***Ki te patua te tangata me te tokotoko tao, ko te tangata kotahi e mate ana, engari ki te patua e te tokotoko rangi (arā ngā mate kānene o tāwāhi) nui te ātetenga.***

Only one person suffers from the blow of a wooden spear, but the spear from heaven has widespread effect. (In reference to diseases which spread with devastating results.)

Mā te Atua e manaaki e tiaki i ngā wā katoa.

Trudy can be reached on 03 366 6049 ext 823; mobile 027 457 4196 or email [trudyd@methodist.org.nz](mailto:trudyd@methodist.org.nz)



# The End is Nigh

Rev Adrian Skelton  
UCANZ Executive Officer

**The sombre image of the sandwich-board proclaiming 'The End is Nigh' has not done religion any favours in terms of positive advertising. Gloom-mongering and nay-saying do not sit easily with the Good News. Yet, properly understood, the role of prophecy in public life remains vital for those who seek to uphold Christian values.**

The incumbent of the White House and an embattled British Prime Minister are lowering the bar considerably in terms of political behaviour. Political

discourse has turned in a corrosive direction. And by pushing hard in autocratic directions, these leaders are exposing flawed or broken systems. Is the end nigh for systems that have lost touch with values of honesty and integrity?

The word 'community' means a lot to many of our churches. Some of our ecumenical churches even use it in their names. It points to something essential at the heart of following Jesus, which is about community; about people that hold values in common.

The values of community are tested where there is conflict. Being part of a community does not mean that we must agree on every point. The community that



Jesus modelled was much more of a 'rag, tag and bobtail' nature. Unity does not rely on uniformity.

Our Christian communities are diverse in their organisation and character. Yet the spirit of ecumenism (which UCANZ seeks to foster) need not be limiting but, instead, receptive and expansive. With diversity existing between and within Christian communities, we need to acknowledge and learn to live out some core values. Treating people as fellow human beings and not as pawns in a power-play is surely one such Jesus value.

When political figures earn



respect, we call them statesmen or women. When we do not see attitudes and behaviour that command this respect, we may need to be as 'anti-establishment' as Jesus. Certainly, we have to be alert to the corrosion of values in public life - and remember that the prophetic role is part of our heritage.

Now is the time for us to renew the modelling of community in the local church: "Whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things." (Philippians 4:8)

## The Spirit of the Age

We have seen the enemy, and the enemy is us

Rev Andrew Doubleday

**I've become increasingly alarmed at what I would define as the prevailing 'Spirit of the Age'. Everyone has their own idea of what constitutes the biggest threat currently facing the planet. Certainly, there are a whole host of issues that need to be tackled to ensure just outcomes. My growing conviction is that the greatest challenge we currently face is Tribalism.**



Andrew Doubleday.

This is where we retreat to our ideological bunkers and see those outside our strict orthodoxy as suspect and potentially dangerous. Currently, tribalism sees the polarisation of our societies being ratcheted up at a phenomenal rate.

Our tendency to separate into camps, to almost automatically see those of a different perspective as the enemy that needs to be destroyed, has become both pandemic and increasingly rabid. I'm appalled at the way that individuals address one another online and in the media, with a vitriol and venom that transcends any reasonable response to issues that might in times past have invited us to sit down together, first to seek to understand the various positions, and then find a way forward together. Those days are increasingly becoming a distant memory. And the ideological lines are getting increasingly narrow. We insist on doctrinal purity throughout the spectrum of those we would in the past have included as members of the family.

Deviation in one area calls into question one's commitment to the whole. For example, I would describe myself politically as 'progressive'. This does not mean, however, that I would wholeheartedly embrace so-called 'progressive' positions on such things as abortion and euthanasia. To simply say that they are matters of

the sovereign choice of the individual concerned is to devalue the broader questions raised and, ultimately, undermine the whole progressive concern for the value of life and the freedom to live fully. There is a delicate balance that needs to be walked between the rights of the individual and the rights of a society as a whole. One cannot simply eclipse the other.

On the wires as I write, I've noticed a progressive group in the USA has endorsed Elizabeth Warren as its Democrat presidential candidate of choice. Supporters of Bernie Sanders have gone into meltdown. People have been publicly shamed, and there have been death threats. And yet, philosophically, Warren and Sanders are the closest to one another on the ticket.

In our own country I've been shocked at the venom directed at our Prime Minister by commentators who paint her as the devil incarnate.

We face significant existential threats as a planet and as a species. Moving beyond our tribalism is the only way we are going to be able to work together on solutions to problems that may otherwise overwhelm us.

The Church is called to exercise a prophetic voice - to speak out against injustice, to stand alongside the oppressed. Yet it is also called to love its enemies, to seek to reach out with gentleness and compassion to those who would see differently. I read an approach years ago that might fit our troubled times - that we are called to 'speak the truth through tears'. This implies a deep love and concern for those who see differently, our desire to keep open the dialogue, to maintain the relationship, even though we may find ourselves with diametrically opposed viewpoints. As we read the story of the rich young ruler's encounter with Jesus, it finishes with the young man going away sad. I'm sure that sadness was amplified and deepened in the heart of Jesus.

As the Church, navigating troubled societal waters, we need to be able to maintain relationships, to continue to love those who would consider us their enemies, to speak truth through tears, and to yearn for justice, mercy and shalom for all.

## From the Deep South

Rev Peter Taylor

**Penguins on every street corner? I suspect there are some who think that this is what life is like in the deep south where I live and work as the presbyter at Lindisfarne (Invercargill Methodist Parish). But no, it is not true. Admittedly, it is colder here than Auckland on the whole, but there are no frozen wastes and we even have electricity.**

Prejudice or, perhaps more kindly, faulty assumptions can easily dominate how we feel about places or people and that is also true in our faith. We often come to the Lectionary with fairly fixed ideas of what we mean by 'God', of how this God relates to our world and to us as individuals. This can lead to a predictability both in the approach preachers have towards their sermons, and also in how we interact with God.

There was a time when Methodists frequently talked about a personal relationship with God. Of course, some of us still do, but others view God as less personal, or more remote, or at least difficult to grasp. Should we use 'He' (or even 'She') in relation to God? Is God a concept beyond personality? As a

consequence, we become more unsure, not just of faith matters but how to express them and relate them to those outside the Church.

In our Lectionary for October, Luke seems comfortable in talking about our relationship with God. The readings acknowledge what God does for us in the story of the Widow and the Judge (Oct 20); God acts with justice for those who call for divine help more readily than a judge who needs badgering, and what God does is surely good for us. The ten men healed by Jesus (Oct 13) knew this, though only one returned to Jesus to thank him, an act we would do well to copy. If this is what God is like, then why not have trust (faith) as big as a mustard seed (Oct 6) that God can and will help? Why not be thankful for the help we receive and why not be humble, like the Tax Collector (Oct 27) as we realise we do not deserve, nor have earned this help?

In the end, this is why Luke and others wrote their gospels. They wanted to share stories and sayings about Jesus, and also wanted us all to confront the question of how we relate to the mystery of God and live our lives less about self and more about those qualities that are heralded by the Kingdom of God, which Jesus came to proclaim.

Even the icy folk in Invercargill need to hear this message, with or without the penguins.





## De-colonising ourselves

**Rev Mark Gibson recently embarked on study leave. This article is the first of two articles based on his learning journey.**

I had the privilege of participating in the Spiritual Activism course at Findhorn in the Scottish Highlands in August. It was simply profound and was the most integrated and holistic educational experience I've ever had.

At all levels it gelled; head, spirit and heart. It was both personal and communal, local and international, taught and deeply experiential. It was ecumenical, provided space for reflection and contemplation and included focused sessions. There was space for the participants to bring their own experiences and to lead sessions, good theology drawing on multiple sources, incredible poetry and outdoor activities in an amazing environment.

Six weeks on I have my notes together, but the inner work of processing my experience and learning feels like it is only just starting. I have been deeply changed and I'm still trying to figure out what this now all means.

Alastair McIntosh, a gifted teacher, led the course. A practicing Quaker, Alastair is a writer, teacher, activist, mystic, and much more. His indigenous Gaelic roots influence his whole approach and way of seeing and being in the world.

The course was based on the book *Spiritual Activism* that he co-wrote with Matt Carmichael in 2016. In running courses, he draws from a rich variety of resources; everything from liberation theology, to TS Eliot, Jungian psychology, the *Bhagavad Gita*, and also his experience fronting land reform movements in the Scottish Highlands.

Alastair has had a long association with the Findhorn Foundation, based within the context of Findhorn community/village of over 400 people. The Foundation runs multiple courses there each year. Their kaupapa is to be "a dynamic experiment where everyday life is guided by the inner voice of spirit, where we work in co-creation with the intelligence of nature and take inspired action towards our vision of a better world".

Of the 13 in the course community, only two of us were from outside the UK. We were incredibly diverse in our backgrounds and orientation



Mark Gibson stands in front of a Scottish thistle on the way into Cawdor Forest.

and, rather than being a barrier, this enabled deep conversation. Beyond the labels and external differences, we found a deeper unity.

A friend asked me, "What did you learn that you didn't already know?" It is a difficult question to answer succinctly. I found a deeper understanding and greater clarity of an issue I have wrestled with for a long time.

We have all been captured by a materialist world view that is doing us, untold people and the whole planet, enormous damage. We need to 'come out' as people of the Spirit and push back in every way we can. Our capture means that we are colonised people. So, our deepest activism involves decolonizing our soul. Refusing "to collude in writing off its grace and power by othering the spiritual" is how Alastair so eloquently puts it.

We are all indigenous to the earth, but colonisation has removed us from it. It has broken the sacred relationship between soil, spirit and humanity. The world as it has been constituted is not God's world. Our task is to begin the sacred task of re-constituting the world as it has been created to be, the Beloved Community. The deep work of recognising where the holes exist in the fabric of reality and healing the fabric of community is the work of spiritual activists.

Alastair says: "It's not just about saving mountains. It's when you are on your way home and notice someone who needs assistance. It's responding to a grumpy bus driver. It's a way of being in the world. It's what you do in the moment that matters, we often don't get a second opportunity to take a stand, to pass on the touch of blessing. It always requires discernment, and an inner light to know how to respond."

*In the November issue, Mark will focus on conversations he had with leaders in the Eco Congregation and Eco Church movements in the UK, and Green Church in Denmark.*

## Report identifies significant gap in government funding

**A report into the funding gap faced by non-governmental social service providers found an estimated gap of \$630 million a year between what the government contracts social service providers to supply and the actual cost of providing those services.**

The report, commissioned by Social Service Providers Aotearoa on behalf of New Zealand's social service providers and philanthropic organisations, assesses the issues faced by government-funded social service agencies and reflects the issues and concerns raised by them.

The Methodist Alliance supports the recommendations that the government works in partnership with social service providers and the philanthropic sector to develop underlying principles for change across the social service system. A collaborative approach is needed to ensure that the social service system meets the needs of the most vulnerable in our society and the wellbeing of New Zealanders in general.

In particular, the Methodist Alliance calls on the government to address the pay inequality between the government and NGO sector as a matter of urgency and make a serious commitment to close the funding gap in the 2020 Budget.

Jill Hawkey, Executive Director of the Christchurch Methodist Mission, a Methodist Alliance member, says, "The Christchurch Methodist Mission relies on donations from individuals and grants from philanthropic organisations as the funding it receives from government is insufficient. It is a particular concern that our work with children who are in the care of the state is not fully funded and we need to seek support from our donors to ensure quality work can be undertaken with this vulnerable group."

The study found that government funding does not cover the basic running costs for providers. The growing wage differential between the government and NGO sector, particularly for social workers, has resulted in non-government agencies being unable to offer pay rates to attract and retain the staff they need.

The Methodist Alliance is the formal alliance of Methodist Missions, and Methodist trusts and parishes that deliver social services or community-led development in New Zealand. Methodist Alliance members support over 4,500 whānau with a range of services, including foster care, parenting programmes, early childhood education, support services to older people including residential care, social housing, Housing First, alcohol and drug addiction, disability services and community-led development projects.

### MINISTRY PERSON

## ST LUKE'S HALSWELL UNION CHURCH

***Come and minister in the growing and developing suburb of Halswell, Christchurch in a church that is looking forward to its next season of ministry with a new leader! And although this is a 0.5 role at the moment, there is an aspiration to make this full-time in the future.***

We are looking for a Ministry person who:

- Will help us achieve our mission - 'to be a vibrant Christian worshipping community which is connected with wider Halswell'
- Leads inspiring worship, taking perhaps three services a month
- Has a strong faith which they can share while nurturing faith in others
- Is a good communicator able to build warm relationships with a range of people
- Will lead and support outreach initiatives in the community
- Will help continue our development of lay leadership
- Is child friendly and energetic
- Is positive and well organized

And to a lesser extent, able to:

- provide pastoral care and visiting

We are open to: young or older; couple sharing ministry; non-ordained; part time nationally ordained or an Intern.

The church house (50 years old, 4 bedroom and study brick - up to code) may be available or the church may rent a home in Halswell for the minister if it was considered a more suitable option.

For further information and a full parish profile, please email the MSB convener Rev Marty Redhead: [marty.redhead@hopechurch.net.nz](mailto:marty.redhead@hopechurch.net.nz)

***Applications in by the 31st October.***



## Workplace Wellbeing and the Law

Ruby Manukia-Schaumkel

**On September 3 2019, the New Zealand Law Society celebrated its 150th Anniversary. Lawyers reflected on the past and where the legal profession is today.**

The New Zealand Law Society reflected on how it wants to shape the future of the profession where lawyers work together to create a more diverse and inclusive legal community in Aotearoa, New Zealand, with a greater focus and emphasis on health and wellbeing.

This is important and every profession or organisation in

New Zealand should be focussed on providing services within the workplace for the health and wellbeing of their members and employees.

This had me thinking about the Methodist Church of New Zealand and where we are with the wellness and wellbeing of members. We have pastoral care within our churches and relational prayer, but we should also understand the expectations of mental health and wellbeing legislation.

Legislation, such as the Health and Safety at Work Act (2015), the Employment Relations Act (2000), the Privacy Act (1993), the Harassment Act (1997) and the Human Rights Act (1993) set



Ruby Manukia-Schaumkel

out a business or organisation's responsibility to provide a healthy work environment.

Businesses or organisations may see their main legal responsibility as ensuring people's physical safety and reducing their risk of occupational illnesses. However, that responsibility also includes protecting workers' physical and mental wellbeing.

Businesses or organisations must provide a workplace free from:

- bullying
- discrimination
- sexual harassment
- all types of exploitation
- tobacco harm (including second-hand smoke)
- alcohol-related harm
- risk of sun damage.

Businesses or organisations that don't provide a safe and healthy workplace could be prosecuted, face significant fines and even imprisonment. Such costs can be severely damaging to a business or organisation's financial viability, as well as its reputation and ability to attract new employees and customers.

Protect yourself - and your people. Knowing the laws and regulations for your industry, business type or organisation (i.e. charity) is prudent practice. Businesses and organisations are ultimately responsible for

making sure the workplace is compliant.

Providing a thriving and happy environment and ensuring members are compliant and respectful of worldviews and cultural competencies will also have a huge impact on mental health and wellbeing.

We have a responsibility in our churches to provide a culture that recognises health and wellbeing. A wellness and wellbeing-focussed organisation creates healthier members and employees. Successfully implemented wellness programmes make for a more enjoyable and rewarding work environment for both employers and employees.

We can do this for ourselves, our homes, the Church, and our workplace culture to create a healthier environment that promotes health and wellbeing.

## N E W S

## The World of Early Childhood

Sue Clarke

Operations Leader, Methodist Mission Southern

**Late in 2018, Methodist Mission Southern's second early childhood centre opened in Milton. This marks a new chapter in our involvement in early childhood education.**

Little Citizens Dunedin was founded as the Dunedin Citizens Day Nursery in 1930 by the Dunedin City Council. It is the oldest early learning centre in Dunedin and one of the first early learning centres in New Zealand.

In 1954, the centre became part of the Methodist Mission Southern's work. It was extensively redeveloped in purpose-built facilities at Hillside Road in 1966 and 1988, and expanded to include neighbouring houses in Wesley Street.

Little Citizens Dunedin moved to its current site, the former Forbury School, Oxford Street in July 2012 and is currently licensed for 75 children aged from zero to five years old. It is a very busy centre with a range of ethnicities enrolled, including children of Māori, Pasifika, Asian and European descent.

The new Milton Little Citizens

evolved from a 2016 government priority to increase participation in early childhood education (ECE), particularly for Māori, Pasifika and children from lower socio-economic backgrounds. Working with the Ministry of Education over a three-year project, children and families were identified and connected to ECE providers in the Clutha area.

During 2017, there were growing pressures on existing ECE centres particularly in the Milton area. This reached a crisis point in mid-2017, when a privately-owned centre closed down. The Ministry of Education worked quickly with existing

ECE providers to increase rolls to accommodate these young children and the Methodist Mission Southern started the search for suitable premises, eventually settling on the disused Play Centre building.

The property was secured and work began to renovate and complete the Ministry of Education licensing requirements. This project was well supported by the local Milton community and businesses with several making donations towards the refurbishment. The outcome was a fresh airy modern ECE licensed for 25 children.



Children at Milton Little Citizens have fun learning through play.



Dunedin Little Citizens' tamariki participate in the Otago Polyfest 2019.

Both Little Citizens centres offer free nutritious meals, prepared and cooked on site. These meals cover the full spectrum from a tasty breakfast through to a wholesome dinner prior to the young children being picked up.

Special events are a highlight on the annual calendar with families and whānau invited to attend Matariki and Christmas celebrations where the young children sing and share their stories with carers.

Another highlight for the Dunedin Little Citizens' children is participating in the annual Otago Polyfest. The performance requires hours of

practise and takes place on a large stage at the Edgar Centre.

Both centres have a dedicated client support worker who assists families and whānau when required. These two staff members spend time with new families and work alongside the children when they join the centres to ensure they settle easily into their new environment.

The Methodist Mission Southern's Early Childhood Centres will continue to evolve and adapt as the journey continues.



**METHODIST ALLIANCE**  
NGA PURAPURA WETERIANA

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

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

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

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

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



# Encouraging deeper theological reflection

**In August, Rev Rob Ferguson, from Whanganui, joined Soo Young Cho, Rev Prince Devanandan, Ramani Devanandan, Rev Joohong Kim and Rev Dr Betsan Martin at the Christian Conference of Asia (CCA) Congress of Asian Theologians (CATS) IX in Medan, Indonesia. Rob reports on the Congress.**

Our small NZ contingent joined 120 theologians at the triennial gathering. The conference was relocated from Sri Lanka to Medan at late notice as Sri Lanka was deemed to be too dangerous following recent bombing attacks.

Safety is an everyday issue in Asia, typified by the screening procedures prior to entry to every public space. At each hotel vehicles are bomb-checked, and all bags are checked on entry. Entering a mall requires a similar procedure.

The conference theme *Reconciliation, Renewal and Restoration: Divine Indicative and Human Imperative* was addressed in many ways. The programme included keynote speakers from a variety of Christian traditions, an interfaith panel conversation, small group Bible studies, papers from participants, worship and many informal conversations.

I was acutely aware that I was the only white man at the conference, and Betsan and I were arguably the only participants with English as a first language. Several speakers reflected on white dominance from the colonial expansion that most of

Asia has experienced. Others found having to communicate in English was not easy - for a variety of reasons. First, because English was the first language of very few people there. Secondly, because English is the language of colonial oppression in the region. Japan and Thailand are possibly the only countries within the CCA which has not been colonised by Europe. Japan, however, colonised South Korea, a source of current rising tension again between these two countries.

Land loss was an issue mentioned by several speakers. For me, the hesitant voice of a speaker from Taiwan who struggled with English and with her emotions as she described the relationship of her people to land, and a feeling now of homesickness while still in the place of lost land, was poignant.

Other commonly expressed issues were the caste system of India and women's rights in many countries. There was anger at times as the theme of reconciliation and forgiveness was the focus. These are not simply abstract theological notions, but are truly matters of life and death. "How can I be reconciled to someone who takes away our dignity, and maybe even our life?"

I was aware constantly of the struggle for churches to continually rediscover their mission in countries where religion is active and not Christian. Daily I was woken at 5am by the call to prayer of the mosque near the hotel. NZ is a secular country, with a reasonably inactive religious community. This is not the case in Asia. The hotel drawer contained the Qur'an in Arabic, not a Gideon's Bible, for example. A pluralistic active religious



Rev Dr Betsan Martin, Ramani Devanandan, Rev Prince Devanandan, Rev Rob Ferguson, Soo Young Cho and Rev Joohong Kim and at the Christian Conference of Asia (CCA) Congress of Asian Theologians (CATS) IX in Medan, Indonesia.

community is not the milieu of the Methodist Church of Aotearoa. The Conference brought home to me how we are not very theologically active in our local settings, or even at Methodist Conference. In Medan, the CCA participants were articulate and learned. The starting point for theology was not abstract thinking but the reality of everyday life. Several people mentioned, however, that the theological books used to provide education in universities and colleges were usually European in both origin and thought.

There is a need to find an 'Asian' voice which is inevitably different from that of Europe when exploring God and Church. I wondered what an 'Asian' liturgy might look like. Creeds and liturgical practice reflect western thought. For participants, finding their own voice and patterns of thinking was a necessity, and often a frustration that it was seldom happening. This is another hangover of colonial 'rule' that is taking some time to work through.

I made good friends. Most assumed that I was a theological teacher in an institution rather than a minister in parish

life. I heard stories that encouraged me and others that boggled my mind. Realities of life are so different in the countries represented by CCA. Syrian Orthodox Bishops alongside Indian Roman Catholics, alongside many different Protestant Church representations give a rich tapestry that we simply do not encounter in NZ Church life.

As I reflected on Methodist Church life here, I began to grapple with my own frustration, at times, that our theological reflection feels very shallow. I feel that we have been somewhat hamstrung in our progressing thought and reflection by a dominant Pasifika strand to our Methodism, which brings a particular vibrancy, but also is dominated by a conservative, and conserving, way of thinking about what Church means. We must find ways to respectfully get past this. The CCA event showed me the importance of diverse thinking. It was a privilege to be part of this event. For me, the learning will continue to be processed, probably for the rest of my life.

## Telling your Methodist story in tapestry

Allan Percival  
Trustee, Weardale Museum, England

**The oldest purpose-built Methodist Chapel in the world that has remained in continuous use for worship, High House, was founded by John Wesley in 1760. Its history and heritage have become embedded in the lives of countless Weardale families, including descendants of those who emigrated to find work, many relocating to New Zealand.**

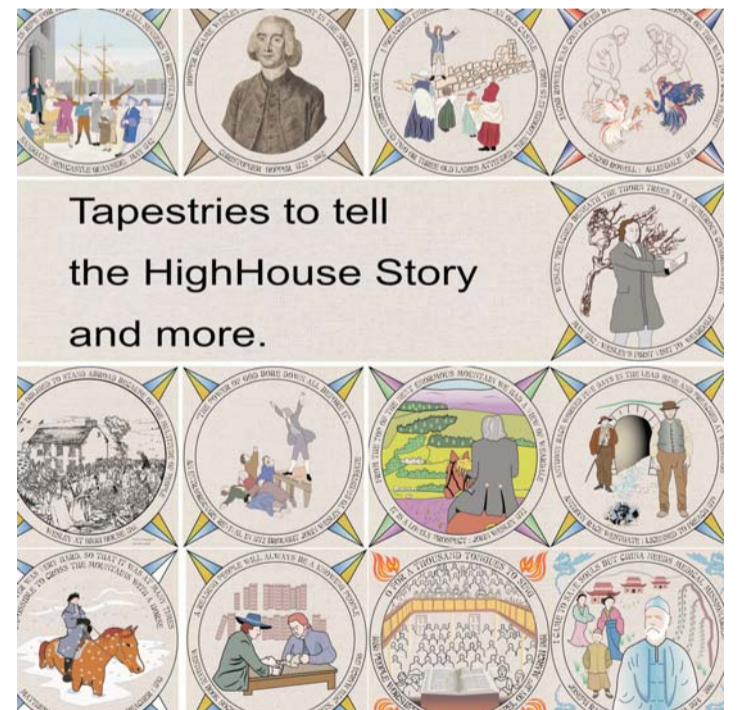
In recent years the building has been in need of extensive renovation, primarily dampness related. The repair costs proved beyond the means of the dwindling members of the Fellowship and it will close for up to 18 months to permit restoration.

In 1984, the Weardale Museum was founded and its home since then has been in the adjoining former Manse, attracting visitors and pilgrims from around the world. Among its many artefacts which record Weardale life, the museum includes a dedicated 'Wesley Room' - extensive records and materials about High House Chapel and Methodism in Weardale and beyond. There is also a popular family history service with a 70,000 database of former Weardale residents.

On learning of the decision to close the Chapel, the museum trustees formulated plans to purchase the

Chapel and carry out all essential renovations and adaptations leading to the expansion of the museum. All Methodist artefacts will be housed in the Chapel and, additionally, we will be creating 'The Methodist Tapestry Collection'. We are inviting churches to submit tapestries/embroideries which tell the multiplicity of stories of Methodism. Information will be issued to participants, the key points being that tapestries/embroideries should reflect your locality, your country and can be sewn in whatever is your local style. The only limitation is that the size of the artwork will be 40cm x 40cm. A tapestry might show the church you worship in while others will record an historic event/s or demonstrate social involvement through Methodist schools and hospitals or of how Methodism came to your country.

Other new collections and exhibits will also feature, including LEGO models of the Chapel, one of which will show John Wesley in the pulpit. In addition, a programme of concerts and drama productions will be held in the Chapel and, importantly, services of worship can continue. The Chapel will, in future, be known as the Weardale Heritage Centre at High House. Located high in the hills of the North Pennines, in an Area of Outstanding Natural Beauty, the Chapel is close to the source of the River Wear. If you are visiting the UK, a



Illustrations telling the High House story in tapestries.

visit to High House in Ireshopeburn, Co Durham, DL13 1HD in north east England is highly recommended!

We invite readers to follow our progress at [www.weardalemuseum.co.uk](http://www.weardalemuseum.co.uk) and on Facebook via the Methodist Tapestry Collection and Weardale Museum pages where details, including how to participate in the Tapestry project, are explained.

*We look forward to featuring tapestries which tell the story of your church and of Methodism in New Zealand. Please contact Liz Walsh, our Tapestry project Administrator: [admin@methodisttapestry.org.uk](mailto:admin@methodisttapestry.org.uk).*



# Auckland to attend WCC Eco-School in Thailand

**Shrutika Gunanayagam, a member of the Wesley Papatoetoe congregation, has been selected by the organisers of the World Council of Churches Eco-School to attend the school in Chiang Mai, Thailand in November 2019. Rev Prince Devanandan encouraged Shrutika to apply and shares the essay (abridged) she wrote as part of her successful application.**

Jacinda Ardern has said climate change is this generation's nuclear-free moment. I initially considered this to be somewhat of an exaggeration. Then I realised this thinking comes from my privileged position in society.

My family comes from a modest background. We moved from India to New Zealand just before I turned eight, and our story mirrors the immigrant experience of so many others. Prior to migrating, my father had been a merchant-ship sailor. In Auckland he worked odd jobs before settling at a supermarket, working unsociable, taxing

hours to provide our family's sole source of income. Growing up, we were taught to be economical, but we never wanted for anything - except maybe a nicer brand of ice cream. For a long time, we opted for what was cheapest.

Over the years, my parents have been able to do better for our family than their parents and generations before them did - and not just in terms of what ice cream we buy. But going back to visit family in India and Sri Lanka, the abject poverty so many people live in is inescapable. While their experiences are dictated in no small part by social constructs, it also comes down to resources under strain. The world's population continues to grow; there continues to be not enough to go around, and climate change doesn't help things.

Drought and flooding have a significant effect on crop yields and livestock production. Water is a basic need for survival. Human beings can survive three weeks without food but only three days without water. Flooding can impact the availability of water physically and in terms of drinkability and destroy sanitation facilities.

Rising sea levels threaten the



Shrutika Gunanayagam very existence of our neighbours in the Pacific. At its highest, Tuvalu is only 4.6m above the sea, its entire land area just 26 km<sup>2</sup>. And New Zealand is not immune. Over the past few years, in Auckland we have had to conserve water both when we haven't had enough rain and when too much rain has caused issues.

New Zealand's child-poverty rate speaks for itself. In 2016, 295,000 children - 28 percent of all children in the country - were found to be living in poverty. 85,000 of those were living in severe material hardship. We've seen the increase over the years in the number of free-food programmes being delivered in lower socio-economic communities, including schools. For these families, the kind of

ice cream they buy is unlikely to factor into their spheres of existence at all.

The cost of living continues to climb; the gap between the upper and lower echelons of society continues to increase and, from my own privileged place, I've come to realise just how significant a part climate change plays in these deeply convoluted realities. The atrocities at Hiroshima and Nagasaki are reported to have claimed anywhere between 129,000 and 226,000 lives. Researchers believe global warming is already responsible for some 150,000 deaths around the world annually, and it is feared this figure could double in just over 10 years.

All the life lessons my sisters and I learnt - and continue to learn - from our parents and elders come down to our Christian duty to use what we have within our reach and means to help others. I am fortunate to hold a position of influence in my place of work - serving on the management team of a not-for-profit company that provides accessibility services mostly for people with vision and hearing impairments - and in my community as an officer in my church's unit of the Girls' Brigade.

I represented New Zealand at the International Conference of the Girls' Brigade in Zambia in 2018, where we looked toward the future of our organisation, particularly in terms of sustainability and our contribution to wider society. At the national level of this organisation, I am involved in the leadership training of our young women.

My interest in attending this eco-school lies in what I can learn and take back to my girls so they are better equipped to be caretakers of this planet and its people, not only as citizens of the Earth but as citizens of Heaven. I am also interested in learning how to develop and nurture sustainable, just business, no matter what area a particular organisation operates in - something I hope to be able to take back to my own workplace.

John Wesley, founder of the Methodist Church, said: "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." Thank you for considering my application and my endeavours to do just that.

## CONCERNING FAITH

A bi-monthly column exploring questions concerning faith issues.



# Ask Aunty

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

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

**Dear Aunty,**

**Why are there so many religions when we all believe in one God? - Issie**

Dear Issie,

What we believe is determined by where we were born and the experiences that shape us. Humans instinctively wonder about life - what it means and how it should be lived. All cultures accept there are influences beyond the realm of human understanding. Most sense a connection with this 'other realm' and name it something that means 'divine' and experience it as something 'spiritual'.

Cultures explore faith concepts through stories that generate images of gods. God stories are retold, reshaped and refined as they are passed down countless generations. It is a human trait to develop rituals and rules. Religious rituals and rules honour what is perceived as divine. Exactly what the divine is will remain a mystery beyond human understanding.

The so-called 'Peoples of the Book' - Jews, Christians and Muslims - came to the conclusion that there is only one God, and that God represents all the power that other

peoples distribute between many gods. However, each of these religions describes its One God differently. And, each subset of these faiths emphasises different qualities of God. This is not a bad thing. As life experiences give people different concepts, worship choices are important. Sincere faiths want peace and happiness for all and value cooperating with each other. What others believe should be respected unless their beliefs cause harm.

In my opinion, religion is about 'reverence' (the religious word for respect). Its purpose is to honour the divine in which we live and to respect 'all creation' (meaning all people, the earth and beyond). Religion helps people lead good lives by being good people. A faith community should be a caring community. If we are serious about things spiritual, our God concepts will change as we continue to ponder what we believe and why. Christians believe God is good. Jesus exemplified goodness in the way he lived. If you want to be the best person you can be, the best Christian advice is follow the teachings of Jesus.

**Value goodness; wherever it is found there is God - Aunty**

**Dear Aunty**

**Is science against religion? - Charlie**

Dear Charlie,

Absolutely not. Science and religion are both faith-based concepts that explore what it means to be human. However, some scientists vent against religion. And some religious vent against science. The resulting ugly conflict is most commonly caused by the opponents not taking the trouble to listen carefully to what the other believes.

It is sad because those who get upset over such issues are usually people who care deeply about the state of the world. Science works by proposing a theory then attempts to prove it by eliminating other possibilities. Religion also floats theories but rather than setting out to prove theories, embraces what feels right by experience. Both science and religion acknowledge there is always more to discover.

**Stay open to new insights - Aunty**



# Tauwi Youth Conference 2020 | REMNANT

6 - 9 February 2020. El Rancho Christian Campsite, Waikanae

**Tauwi national youth leaders will be heading to Waikanae in February 2020 for their annual conference. The upcoming Tauwi Youth Conference (TYC) 2020 focuses on the theme REMNANT - a word and idea that relates to what it means to be young, Methodist and Christian in an increasingly challenging world. Michael Lemanu explains what to expect and why the name.**

Tauwi Youth Conferences always provide energy, deep Connexion and valuable opportunities to learn and grow for young Methodists from across Te Hāhi. Next year's event will endeavour to uphold this same infectious spirit. Recent TYCs have tackled pressing issues our youth and wider Church are facing today. In 2017, at Ngaruawahia, #321UNITE focussed on Ephesians 4.1-16 and the unity of the body and our call to be one. In 2018, in Taupo, #2KC: To Know Christ explored Matthew 16.13-20 and what it means to have an identity shaped out of knowing

Christ as the foundation to knowing yourself. TYC 2020 will dive deep into all things around being considered a REMNANT.

Why REMNANT? Remnant is not a particularly dynamic word in youth ministry, but it was one the organising committee felt perfectly summed up the season our work currently sits in, in relation to ministry to young people across the Connexion. Firstly, in an increasingly secular and almost anti-Christian society, many of our young Christians often feel like a minority - as other people around them chase worldly things, not necessarily things God intended for them to pursue.

This has become heightened in a time where talking about things concerning faith in Christ is seemingly becoming increasingly out of place in NZ society. This presents a challenge to young Christians today - one not faced as harshly by previous generations. It makes the role of equipping and creating young disciples in our churches extremely important.

Secondly and related, perhaps most pressingly for our context, young people often feel like they are the remnants resulting from a generation above seemingly



Youth leaders from around the Connexion enjoy fellowship together at TYC 2018, Taupo.

missing from our Methodist churches across the board. Although the degree of this absence varies from context to context, it does mean that many of our young people have seen young adults a generation above, or young people in their own generation, leave Methodist churches, and even Christianity itself, in pursuit of their own fulfilment and purposes. We do not want to see this repeat itself in our history.

With these things in mind, the TYC organising committee decided the word REMNANT wove these ideas together, while

also relating to the Biblical understanding of a God who would often preserve a remnant of believers who would remain faithful to his calling and purpose.

Young leaders and potential leaders are all warmly invited to be part of what promises to be an extremely meaningful and important key event in our Church calendar. As always, TYC 2020 will feature relatable youth-focused worship, inspiring speakers and teachers from within and outside of our Church, tons of resources for local church youth ministry and

a taste of what a church living out connexion looks like. Along with this, there are the usual elements of fun and festivities which run throughout the conference, balancing theology, training and deep-thinking with fellowship and vibrant young energy.

Registrations are now open. Information, including costs and programme details can be found at: [www.missionresourcing.org.nz/tyc2020](http://www.missionresourcing.org.nz/tyc2020). Join us for what promises to be an unforgettable time at TYC 2020 | REMNANT.

## Kidz Korna

## Welcome to October Kidz Korna!

I hope you enjoyed seeing all the wonderful activities children from around the country were doing using funding from 'Let the Children Live'.

This month we hear from two South Island churches; Lindisfarne in Invercargill and Opawa Community Church in Christchurch.

The children at Lindisfarne had a great time in the snow, built a snowman and threw snowballs at their minister Peter Taylor.

The children at Opawa presented a story in a tableau at the morning service. It told how a mermaid princess was saved from a shark by other sea creatures. The nine-year-old 'shark' made his own costume! The message for the children was that every day with God's help I try to make the world a better place for someone.

I'd like to hear what other children are doing so we can share news and activities with others.

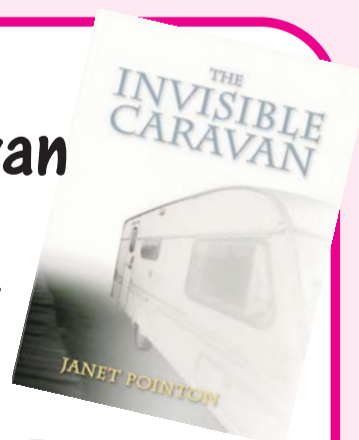


### For your bookshelf

## The Invisible Caravan

Author: Janet Pointon, Published by DayStar Books

After reading the first chapter of this book I found it difficult to put it down. First the caravan is there and next moment it has gone. Every time Sam enters the caravan he is transported into a world of adventure and fantasy. Real time stands still while he travels to many places with Jake and Zoe and, believe it or not, the caravan finally ends up in New Zealand! This story will appeal to children of Intermediate age and up (and to many adults). It is a compelling and exciting story full of unexpected happenings and mystery. I loved it!



## Quick Quiz

- 1) What was the first thing God created?
- 2) On which day did God create plants?
- 3) Who received the Ten Commandments?
- 4) What food do we ask for in The Lord's Prayer?
- 5) What food was fed to the five thousand?

## What are the kids in your church up to?

Kidz Korna wants to hear from you so we can share your stories. Send stories and photos of your activities to Doreen Lennox at [dlennox02@gmail.com](mailto:dlennox02@gmail.com)



## Oceans sustain life

**The 14th United Nations Sustainable Development Goal focuses on life below water, a concern of many Christian World Service partners who live close to the sea. According to the UN, as much as 40 per cent of the ocean is heavily affected by pollution, depleted fisheries, loss of coastal habitats and other human activity.**

On the northern coast of Aklan province in the Philippines, Developers Foundation is working to protect coastal communities from the ravages of climate-induced

disasters and increase their livelihoods. Already, with support from the Christmas Appeal, they have planted more than 120,000 trees and root crops as well as 2,000 mangrove propagules. Not all survived the El Nino drought that lasted much of the year, but those that did provided a critical food buffer for many families. They are asking for new funding to expand their work into another barangay or village and develop new products to sell as well as establish a second small market to keep money in the community.

Even before Typhoon Haiyan caused extensive damage in the region in 2013, Developers had begun working with local councils and citizens to educate them on

steps to prevent damage to fish breeding grounds and bird habitat. They have continued to run educational programmes around climate change and environmental protection as well as disaster preparedness.

“When I visited Developers in 2009, I was impressed by the way staff worked with the people and local government for everyone's benefit. They ran training programmes that built local resilience, much needed after Haiyan,” says Pauline McKay, National Director.



Many more communities need to take such action to protect coastal waters for a sustainable future. SDG 14 sets out the challenges to cut pollution in oceans and waterways as well as managing fisheries and

fishing. Research is an important aspect of this work but governments and international bodies need to better regulate overfishing, pollution and the harmful effects of tourism to meet this goal.

CWS's Spring Appeal is supporting replanting efforts in the Philippines.

### Supporters' Council 2019

Christian World Service will hold the annual Supporters' Council on Saturday 12 October, starting at 9.30am and concluding with a light lunch at 12.30pm at St Peter's Cathedral Lounge, 51 Victoria Street, Hamilton. Archbishop Sir David Moxon will present a reflection on the ecumenical and interfaith response to human trafficking and modern slavery, and to the civil war in South Sudan. National Director Pauline McKay, along with some Board members, will talk about the work of CWS. There will be an opportunity for feedback.

The Supporters' Council is made up of partner churches, organisations and individuals committed to the vision, values and objectives of CWS and who have provided financial support for CWS work in the past two years. Please inform CWS if you would like to attend: [cws@cws.org.nz](mailto:cws@cws.org.nz)

## Pacific Churches Push for Change

**Ahead of the Pacific Conference of Churches (PCC) executive meeting in Auckland last month, General Secretary Rev James Bhagwan spent time with Christian World Service staff. He began by saying PCC was pleased to be welcoming the Methodist Church of Aotearoa New Zealand as a member at the meeting, joining the Presbyterian Church and Tikanga Pasifika of the Anglican Church.**

He affirmed the importance of these ties with New Zealand churches that connect people across the ocean in ways that waka once did, strengthening their voices and finding new pathways for action. Whether it is climate change, violence against women, human rights in West Papua or other struggles for self-determination, he says PCC is playing a vital role. Through its member churches, PCC can reach communities living close to land and sea and, through ecumenical networks, it can take their voices to the international arena.

Climate change has been a key priority over the last decade but, according to James, many other organisations are now occupying this space. PCC will focus more on the pastoral responsibilities of members to communities affected by climate change, making sure they have the support they need. Currently, PCC

is preparing a theological framework on pastoral care for climate-induced displacement called 'Breaking the Waves'.

The legacy of nuclear testing is often overlooked, according to James. France halted tests in 1996 but workers and children experience major health issues, including cancers, and most have received no compensation, he said. The USA carried out tests on Bikini Atoll and the Marshall Islands, and the British tested on Christmas Island in Kiribati.

Self-determination is the programme that attracts the least international funding but is very important to members. The situations of West Papua, Maohi Nui (French Polynesia) or Kanaky (New Caledonia) are of particular concern - PCC has supported the successful effort to reinstate French Polynesia on the United Nations' Decolonisation List.

Earlier this year, James accompanied a World Council of Churches and Christian Conference of Asia delegation to West Papua. He says the priority issue is the human rights situation, which has turned more violent in recent months. PCC is actively involved in supporting self-determination for West Papua. Last year, the Fijian military tried to remove the Morning Star independence flag from PCC's offices where it can be seen by the Prime Minister and the Indonesian embassy.



General Secretary Rev James Bhagwan, an ordained Methodist minister from Fiji, discussed the work of the Pacific Conference of Churches with International Programmes Coordinator Trish Murray (left), National Director Pauline McKay and International Programmes Officer Steve Hamlin in Christchurch.

PCC is looking for new ways to work with diaspora communities, especially young people. Gender justice work is also a priority.

“CWS appreciated the opportunity to discuss many of our shared concerns and deepen our ties with PCC,” says Pauline McKay, National Director.

PCC is preparing for increased ecumenical activity next year when the Pacific becomes the focus of the Pilgrimage of Justice and Peace of the World Council of Churches.

“We are planning activity in five areas: gender justice, climate justice, the extractive industries, interreligious understanding and racism, and the care for creation. A Fijian and a Pacific church leader will accompany all delegations with one delegation to visit Vunidogoloa, the first village to relocate because of climate change,” James says.

Donations to the Christmas Appeal support the work of PCC



Photo: ACT Alliance/Paul Jeffrey

## Choose a CWS Christmas Gift today

Order gifts that change lives and bring joy.



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

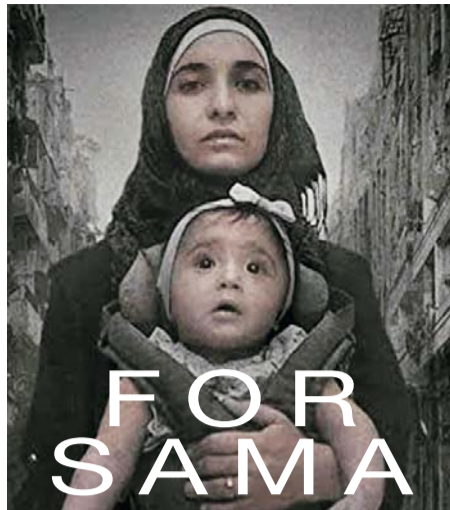


## ON SCREEN

**For Sama** is cinema at its most gruelling and gut-wrenchingly powerful. Over five years, citizen journalist Waad al-Kateab filmed the siege of Aleppo. At the start of the Syrian civil war, Aleppo, one of the oldest continuously inhabited cities in the world, was Syria's largest city, with over 4.5 million inhabitants.

*For Sama* records the siege, during which it is estimated some 13,500 civilians were killed. UN Secretary-General, Ban Ki-moon, called the bombing of two hospitals in Aleppo a war crime.

*For Sama* is one perspective. It is war seen through a camera held by one person, hours of footage edited to share a story from one particular viewpoint. Essential to movie-making is framing. What and who will the camera record? Hence, holding a camera is an act both political and ethical. In an era of fake news, citizen journalism is both lauded



and dismissed. What is not recorded and what has been edited out?

No matter who holds the camera, the images in *For Sama* are profoundly disturbing. The film is rated R18 for violence and the broken bodies are neither fantasy nor fake. Scenes include hospital floors awash with blood, massacred men and an emergency Caesarean section in real time. "Film this and show the world," shrieks a grieving

mother as she cradles a body bag.

Theologically, the vulnerability of human bodies is powerfully portrayed by Sama. She is the movie's star actor. Born in Aleppo to Waad al-Kateab, she provides a child's-eye view of the war. In one powerful scene the family returns to Aleppo, threading their way through enemy lines, trying to quieten an upset and crying Sama. Was this what it was like for Mary and Joseph, cradling a crying Jesus, crouching as armed soldiers marched by? Such is the vulnerability of the Incarnation and the reality of terror embedded in the Biblical account of Mary and Joseph escaping with Jesus to Egypt.

The Syrian War has impacted New Zealand, with the government in 2015 agreeing to welcome 750 Syrian refugees. Professor Alison Phipps, UNESCO Chair in Refugee Integration through Languages and the Arts at Glasgow University, is currently undertaking research in Dunedin. She argues there is no such thing as a refugee crisis. There is only a hospitality crisis when national governments and local communities lose

*A film review by Rev Dr Steve Taylor*

the ability to enact the beatitudes and offer comfort to those who mourn. Yet alongside the beatitudes calling for comfort and blessing the peacemakers are those that declare a hunger and thirst for righteousness. The seeking of justice is as important as acts of mercy. *For Sama* demands a quest for justice. What makes possible a world in which Russian jets can bomb civilians of the world's oldest inhabited city? Who is paying for the bombs from which Sama must shelter?

*For Sama* won the Golden Eye award for best documentary at the 2019 Cannes Film Festival and was labelled a must see at the 2019 New Zealand Film Festival. Often the Festival's best films return in October and November, so keep an eye peeled.

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](http://www.emergentkiwi.org.nz).

## ON PAPER

## More of Us

**Edited by: Adrienne Jansen.**  
**Landing Press Publisher,**  
**2019,**  
**87 pages**

**Reviewer: Lynne McDonald**  
**Launched just days**  
**after the attacks in**  
**Christchurch, this book**  
**of poems eloquently**  
**illustrates the beauty,**  
**poignancy and**  
**heartbreak that often**  
**accompanies**  
**immigrants to their new**  
**home.**

Call me human? is the haunting title and last line of a poem by Tofig Dankalay. The question

evokes the feelings of alienation experienced by people who have come to New Zealand, whether voluntarily or not. He is called many things, but why do we not call him human? The humanity of those who have landed on New

Zealand's shores becomes real when we read their lives expressed through poetry. The frustrations, sadness and confusion experienced by these people - these humans - is beautifully and hauntingly expressed in this book of poems, aptly named *More of Us*. And the poets within its pages certainly give the reader more of themselves.

The poems deal with everyday things like telephone calls, coffee, dogs and food, each giving us an idea of the minutiae of life missed by the immigrants. There is the Dutch national who has lived in New Zealand for many years and still recalls her first foray into the city to purchase coffee; the young Syrian lad who has been here for two years and who

struggles to explain where he came from - "It's not in Australia".

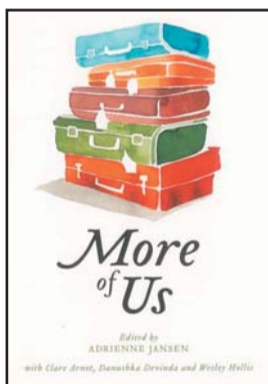
The poems emphasise the difficulties of relocating to a new and vastly different country. There are expressions of homesickness, longings for the people and the familiar surroundings of home. Among the poems about food is one by Mary, from Samoa, who writes: "In Samoa I ate limu, a food from the sea". Now she is in New Zealand she "eats at McDonald's. It is unhealthy and makes you fat". Mel, from the Philippines, talks about a "brain omelette", an alien concept for many of us but a delicacy for him.

This book demonstrates the breadth and depth of countries represented in the term 'New Zealanders'.

Differences and similarities are recurring themes of the poems contributed by people of all ages, from many diverse places.

Young boys from the Middle East talk about football, describing the contrast in conditions. One says, in New Zealand "The grass is muddy and slippery... It is cold but it gives me a good feeling..." In Syria "We played in the same place every time... It is green and dry..."

Some contributors are accomplished writers and poets, others are just beginning. *More of Us* expresses the deepest emotions. It caused me to feel sad at times as well as uplifted; an excellent book with worthwhile poems. As one poet writes, "I wish I could fly. I wish I was at my future already".



## The Shepherd's Call Te Karanga o te Hāpara.

Prayers and Liturgies for rural Aotearoa New Zealand

**Author: Bill Bennett**  
**Philip Garside Publishing (revised edition 2018)**  
**124 pages**

**Reviewer: John Meredith**

**Bill Bennett's experience of rural life and ministry colours his desire that worship should be contextual and contemporary.**

117 prayers are arranged under the broad themes of the seasons, environment, community, mission and ministry, work, crisis and loss. There are six Eucharistic liturgies and five liturgies focused on bush and forest, offering of harvest gifts, celebrating the grape harvest, celebrating community life, and thanksgiving after an adverse climatic or biological event.

Bill writes creatively with freshness of language and draws attention to the ordinary round of life on which we all depend. With a deft touch he captures human concerns and makes us aware of gratitude for the many-faceted gift of life.

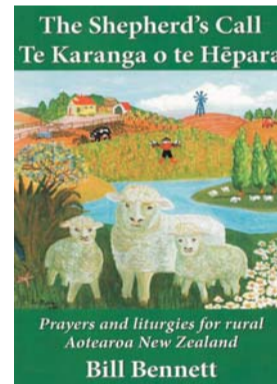
The book reflects the author's faith that God is in the midst of life. In Advent he expresses the down-

to-earth nature of the incarnation when he prays that God will come along our roads, to our communities and into our homes.

Another feature is the specificity of the prayers. There are no vague generalities. The prayer for the kiwifruit harvest asks for courage for those who have faced the scourge of Psa-V and other diseases. Sharemilkers and their families who must move with dairy cattle on 1 June each year are remembered. We are reminded that caretakers of the land must protect the riparian strip and waterways from stock pollution. We pray for those who make decisions on the processing and export of milk products and that Ministry of Education staff may have awareness of the classroom scene.

Maori imagery is used appropriately reflecting the author's understanding of tikanga Maori. A glossary of Maori words is included and there is a topical index.

It is easy for worship leaders to slip into using time-worn phrases. The prayers in this book provide a new awakening. They may also inspire readers to write their own prayers in similar vein.

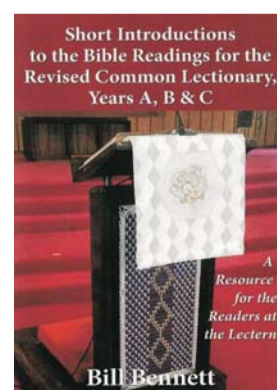
Short Introductions to the Bible Readings for the Revised Common Lectionary, Years A, B & C.  
A resource for the readers at the lectern.

**Author: Bill Bennett**  
**Publisher: Philip Garside**  
**Publishing, 2019, 117 pages**  
**Reviewer: John Meredith**

**Reading from the Bible is an important aspect of public worship. Yet, without a short introduction, Bible readings may appear to hang in mid-air.**

introduction to each reading is excellent practice wherever the Bible is read in public and this book is an extremely useful resource.

Bill Bennett provides introductions of no more than three sentences for all readings in the three-year lectionary, apart from the psalms. The author



states that the intention is to help congregations think about the significance of each passage as it is being read. The introductions could also be printed in parish news bulletins and expanded or modified as required.

No introductions are provided for the psalms. The psalms are usually intended to be a reflection on the first reading and it should not be difficult to craft a short introduction if required. A scripture index is

included for ease of reference.

This book and *The Shepherd's Call* contain valuable resources for all preachers and worship leaders. Order today and begin using tomorrow.



## No Ordinary Childhood

Lynne McDonald, Wesley Historical Society.

**We often follow the stories of missionaries, but what do we know about the “missionary kids”? In 1952, Rev Alister McDonald and his wife Alice left to serve the Methodist Church in the Solomon Islands. They took their two sons with them, Graham and Leslie, aged four and two years old.**

The two boys spent five years on Choiseul, an island in the northern Solomon Islands. When they arrived, they encountered an entirely new culture and living circumstances. These are some of Graham McDonald's memories in his own (edited) words.

“When we arrived in early 1953, our new house was not ready for us. We lived in a leaf house which was situated below the hill on which the church was built. The house was eventually completed by Gordon Dey. It was opened on my mother's birthday December 4, 1953. We were settled in the house before David was born on July 23, 1954.

“Mum and Dad spent time learning the local Babatana language as Pidgin was not used much on Choiseul. I picked it up easily while playing with the other children and going in and out of my friends' houses.

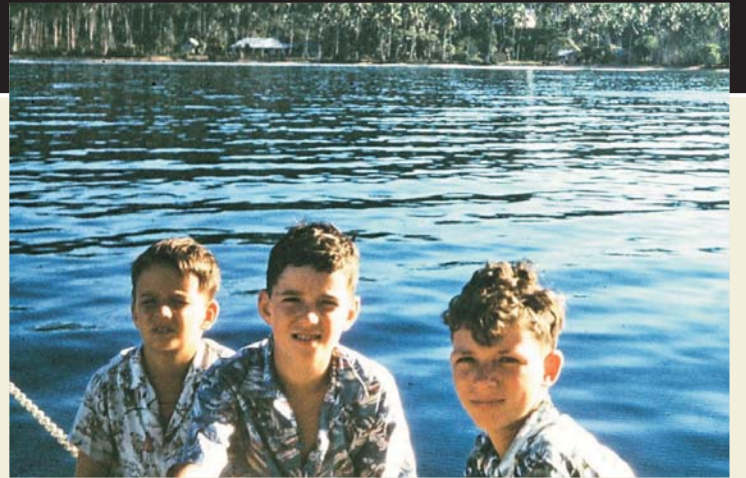
“Mum taught me using Correspondence School material from New Zealand. I was not a very good student as the sea was so close and I wanted to go fishing. During the day Mum would bake bread and if she was too long in the kitchen or seeing to the others, I would be off down to the sea. I had two dugout canoes. The first one was narrow and had a galvanized iron patch over the side of the bow. I was about seven when I got the first canoe. At first, I would only go in the creek by our house, then I went into the sea and out over the reef. I would go fishing with friends in our canoes and catch reef fish.

“Sometimes we would be away fishing for hours. To catch reef fish we often used a bamboo rod with line tied around the end. The line was just a bit longer than the rod. We used a small hook and a hermit crab for bait. The hermit crabs would be collected from

under a wrecked Japanese boat from WWII. When the tide went out and we could explore the reef we would go about two kilometres from the bay

and fish for red snapper in the deep holes at the reef edge. If we got hungry, we would eat coconut and a seaweed that was like a very small, bright green Neptune's Necklace. We would also look for clams which we would take home and put in a reef area and let them grow into giant clams. If you put clams in an area and surrounded them by rocks, other people would not touch them. (There might be some very big clams over there now after 50 years.)

“The villagers used a river as their toilet. The women's area was upstream, and the boys' toilet was in sheds built out over the creek. There were square holes in the floor where the village boys and



(l to r) David, Leslie and Graham McDonald.

men would squat. Fish would live in the fresh water and we would make sure we never touched them, nor would we fish anywhere near the river mouth, nor take our canoes up the creek.

“Every time we went for a walk, Leslie in his push chair and me sometimes walking and sometimes riding my bike, a crowd of children would walk or run alongside us. At first when they touched my arm or Leslie's arm, we would rub our arms to see if any blackness had rubbed off their blue-black skin.

After I left Sasamuqa in 1958 I only returned once, in 1961. Les, Ruth Cornwell, Agnes Jacob, Effie Kavisi and I returned for the Christmas holidays”.

## Unsung Methodists

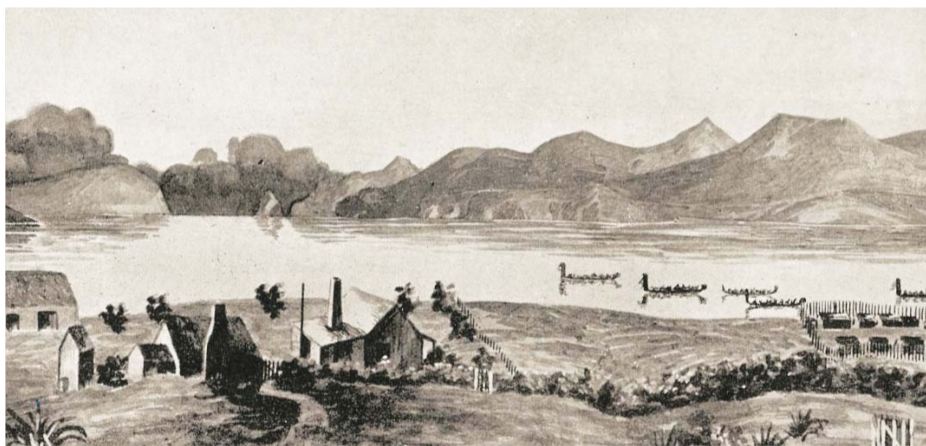
Rev Donald Phillipps

### Ihumātao and the Wesleyan Mission Te Rangiaataahua c1813 - 1856

**When Te Rangiaataahua, the prominent Ngāti Paoa chief in the Manukau area, died in 1856 there was an impressive and, one might assume, well-informed tribute paid to him. Widely admired around the wider Auckland area, especially for his peace-making, it was recalled at his tangi that he had not long since brought his people together into union with Ngāti Whātua. It is his Ngāti Paoa connection that has contemporary significance for Methodists.**

Te Rangiaataahua lost his father, Te Tuhi of Te Maungaunga, when he was a boy, and was adopted into the family of the Waikato chief, Te Kauwei of Ngāti Tamaoho. His Waikato connections, therefore, were wide-ranging and influential. In his teens he came into contact with the Wesleyan mission as it spread south down the west coast. His home was at Pehiakura, not now on the maps but then an important settlement on the Awhitu Peninsula, not far from Waiuku.

As a teenager he spent two years at the Hokianga Mission Station at Mangungu where he received his European education. It should not be regarded as patronising to recall that his contemporary, Walter Lawry, the leader of the Wesleyan Mission, considered Te Rangiaataahua to be the most intelligent



Ihumātao Mission Station 1855 (from a sketch by Mrs Forsaith). Image from William Morley The History of Methodism in New Zealand

of all the Māori leaders he had encountered. He moved back to his home area and was baptised in 1835 at the Waingarua Mission Station, further south still, by William White. He took the name Epiha Putini\* - a reference to the outstanding leader of English Methodism of that time, Jabez Bunting.

When he returned to his kāinga at Pehiakura, there was no resident missionary and he became the preacher. He set up a school, helped by two teachers - Honi Piha and Aperahama Kokika - also mission-trained. Other schools were started in this region. About 1840 he built a substantial chapel, modelled on the one at Mangungu, but built of raupō rather than wood. This so pleased Governor Hobson that he presented Te Rangiaataahua with a door and two sash windows. In 1844 this was one of only two Wesleyan chapels listed in the District Meeting report.

Pehiakura was described by a visiting missionary in 1846 as standing by a small

stream known as Pokerua, and covering a large area enclosed within a fence. It was not a 'fighting pā'. Mission work on both sides of the Manukau Harbour was based here, and Te Rangiaataahua was always “a strong advocate of all measures that would advance the Māori”. He asked for a missionary to be sent, but when boundaries were set dividing the Wesleyan and Anglican missions he refused to allow the latter into his area. This tension between the competing missions may have exacerbated the land disputes, started in 1846, between Ngāti Paoa and Ngāti Te Ata over boundaries on the Awhitu Peninsula. These finally led to the establishment of an alternative mission station at Ihumātao, alongside the harbour estuary, just north-west of the airport at Mangere. By 1849 Te Rangiaataahua and many of his people had moved there.

All that can be said is that the roots of the present confrontation centred on Ihumātao run deep. The recent

intervention of the Māori King Tūheitia Paki was a reminder of the ancient links between Waikato/Tainui and the Manukau. The tension between Ngāti Paoa and Ngāti Te Ata in the 1840s may have left scars, but behind everything lie the memories of the land confiscations of the 1860s.

By the end of his life Te Rangiaataahua was deeply concerned at the rapid increase in the European population and the alienation of Māori land. He took a growing interest in Māori politics, and was one of the secretaries of the Evangelical Union which sought to bring the interests of the two missions together for more effective work among the Māori.

He died before the outbreak of the Land Wars. His people, because of their essential links with the Waikato, suffered greatly from the confiscations that followed. They would not take up arms against their own people. Because of his mana who knows what Te Rangiaataahua might have been able to achieve as peace-maker and negotiator.

For Te Hāhi Weteriana, Te Rangiaataahua is an exceptionally important person. In 1988 when the PAC Trust was inaugurated, the entire first-fruits from the distributable income were given to Ngāti Paoa, his people. This was done on the advice of Te Taha Māori, and in recognition of Ngāti Paoa's ancient occupancy of the land on which the city of Auckland stands.

\*Derived from phoneticising Jabez Bunting in Maori orthography - with its reduced number of consonants.





# Sauniga ole Blossom Festival Interfaith Service

By Olive Tanielu

**Ile taulotoaiga o tapenaga ole Blossom Parade Festival I Hastings nei ile aso 15 o Setema, sa faapena foi ona iai se fuafuaga I taitai o Ekalesia poo Faatuatuaga e fia I totonu o Hawkes Bay nei ina ia faauauina le sauniga lotu e faafetaia ai fuga o laau, ole foafoaga ale Atua.**

O lenei sauniga ma polokalame ole weekend sa fuafuaina e ekalesia poo Faatuatuaga eseese, pe tusa male 15 sui mai ia ekalesia poo Faatuatuaga uma I Hawkes Bay.

Sa amataina nisi o vaega o lenei faamoemoe ile Aso Faraile aso 13 o Setema, sa tapenaina ai e nisi Ekalesia Kerisiano ma isi faatuatuaga latou display o fresh floral arrangements o symbols o latou fa'atuatuaga, faatasi ai ma banners, o tusitusiga o ata o Faith symbols e faailo ai ogatotonu-ga-lemu o latou Faatuatuaga ile Atua. Ile Aso Toonai ma le Aso Sa sa tatalaina ai le falesa Metotisi o Uesele I Hastings mai le 10.00AM seia oo ile 3.00pm mo tagata lautele ole komiuniti e o ai e matamata /maimoaina ia displays, sa le gata ile matagofie ae faapea foi le sasala o le manogi o fugalaau.

Ile Aso Sa ile 3.00pm sa amataina ai loa le sauniga lotu, ole Blossom Festival Interfaith Service. Sa tatala foi I tagata lautele aemaise Talitonuga ma Ekalesia eseese I Hawkes Bay nei.

Ole sui o Tagata Whenua sa faafeiloai ina

le potopotoga, ona soso'o ai lea male tatalo faafetai sa saunia ele sui o Musalemi I le latou lava gagana ma tu ma aga. Ona soso'o ai lea male saunoaga amata ale faifeau Anglican o Rev Dorothy Brooker, ona usu lea ole viiga ole Atua "Land of shining primal forest, sa taina le Pipe organ ele tina mai le Saint Mathew Anglican Church, Hastings.

Ole Afioga Paia ale Atua., ole Pese a Solomona, 2:11-13, sa faitauina ele sui ole Ekalesia ole Aupaia o Aso e Gata ai, ona soso'o lea male saunoaga a Rev Keith Rowe o se tasi o faifeau malolo Manumalo ale Ekalesia Metotisi/Periperiana e tusa male "Tau ole Tautotogo/ SPRING", ole tau o se moemoe fou. Ona soso'o lea male Buddhist Sacred Dance, ia e ese foi faiga o ia siva, sa auai foi le faapotopotoga.

Ona saunoa lea ole pulenuu a Hastings Her Worship the Mayor Sandra Hazlehurst ona pepese loa lea ole afaipese a Ekalesia Metotisi Uesele Hastings, "Ta'u mai nei Talalelei, Talalelei naua.

Ona faasolo loa lea o sui mai Faatuatuaga eseese e fai se tatalo poo ni tomanatuga e tusa ma le sini ole sauniga ;

Au Kerisiano, Silkh, Hindu, Muslim, Jewish Community, Buddhist, Muslim(2), Bah'ai, ma sui Tupulaga. Sa faatino lava I gagana eseese, ma faatinoga ia a latou lava tu ma aga ma ose vaaiga e fou ile toatele o kerisiano e lei tagai muamua I sauniga a nisi o Faatuatuaga nei.

Ona faaiuina lea ole sauniga ile upu taumavae sa faitauina ele susuga a Chris



Malcolm ile parakalafa mulimuli e faapea:-

***O God of All Names and beyond All Names Whose Face is Love may I and We collectively be the FACE of transforming LOVE in this moment, in these times. Amen.***

Ole itu sili ona taua I lenei sauniga, e moni lava e tele faatuatuaga ae tasi lava le Atua oloo tapuai iai. O lona suafa Paia ma lona Mana ua mafai ai ona faatasia ile agaga ole filemu tagata mai faatuatuaga eseese, tu ma aganuu, o lanu foi ma gagana, e tapuai ma faafetai ile Atua ona ole foafoaga ma ona teuga matagofie ua sapi ai nei soo se tagata o lenei lalolagi.

Ole faataua ina o le tau ole tautotogo a'e o fuga o laau, o amataga fou, sa taua ma to manatu I sauaga sa aafia ai nisi o faatuatuaga poo le au Moselemi I Kalaiasetete ile tausaga ua mavae ae peitai ole Filemu ole Atua ua mafai ona o mai faatasi lana fanau e molimauina I lea afiafi.

Sa iai foi le Donation box e faia ai se gold coin donation, ose seleni e maua mai ai e foai atu lea ile Salvation Army e fesoasoani I latou Misiona fesoasoani mo tagata sulufa'i.

Ia tumau atu ia le viiga male fa'ane'etaga ile Atua o le foafoaga, sa solo lelei sauniga uma sa fuafuaina ina ia viia le Atua.

## SINOTI SAMOA - ITUMALO UELIGITONE YOUTH RALLY 2019 THEME: "YOU GOTTA BE"

By Filo Tu-Faleupolu

**Sunday 22 September 2019.**

This was the date set aside for the Wellington District Youth Rally, hosted by St. Marks Wesley Uniting Church. With the general theme of "You Gotta Be", the three youth groups of NYSA, Tautai & Crossway, compiled an interpretation that would feed all the spiritually-hungry that were present. And it was packed out!

**But what does the theme mean? Who do we have to be?**

As young people growing up in New Zealand, we are challenged on various platforms to be this, or to be that, or to consider this, or to consider that. Many young people thrive under these circumstances. Many young people turn away. If we look closely at our society today, we can start to identify the extremes in which we have been divided. This is where the selected theme comes into play.

NYSA (Wesley Wellington) took the theme and reinvented it by saying that "You Gotta Be A+". NYSA performed a skit that focused on the struggles of a young man, uncertain as to what direction life was taking him, and the temptations that occur along the way.

Concluding with a creative dance that spoke of the Spirit's power, the culmination was to aim high, be the best that you can be, for with the Spirit of God, anything that you put your mind to, can be achieved.

Crossway (Masterton) performed a song and dance using Hills and Valleys by Tauren Wells which spoke of journeys filled with the pain of heartbreak, being in the lowest of place and the feeling that things had been taken away. But what was most important was that God's grace was enough, and that no matter where we are, we stand in God's love, for He is the God of the hills and valleys, and we are not alone.

Tautai (St. Marks Wesley) opened up with a creative dance and concluded with a spoken word piece entitled Shoes. They looked at three stages of life - fear in bullying, doubt in anger, death in safety. The skit drew attention to the challenges of walking in another person's shoes, not understanding or considering the struggles of other people, amidst our own privileges. The challenge was to live in consideration of family, friends, peers and strangers that surround us, for in truth, it is our purview to reach out to all.



This year's Youth Rally was themed on the song by Des'ree stating that:

***You gotta be bad  
You gotta be bold  
You gotta be wiser  
You gotta be hard  
You gotta be tough  
You gotta be stronger***

Our Guest Speaker, Rev. Panapa Lotufou Papali'i, shared his testimony on the chosen theme. Having left Wellington in 2010, his purpose was revealed whilst in Samoa. Entering into Piula Theological College, the words of the theme and the song rang true. The struggle of being a student, the financial struggle of maintaining a family, the



struggle of having no knowledge. All these challenges were real and despite the hardship, were the points that have moulded him into the person he is today. There are still challenges ahead, but the light at the end of the tunnel feels so much more achievable

in the knowledge that God sees all, God provides, and God continues to love and care for his people.

To God be the glory in another amazing gathering of his people, may His love endure forever!



## “Na Lotu Me Yavu Dei Na Vakabauti Jisu”

Nai Vaqa Vakayalo. Rev Akuila Bale TC Peceli.



Moraia Fijian Parish, Fathers' Day 2019.

A masu sa cavuti kina na vakararavi vei Jiova.

### A Same i Tevita. 16: 1-12

- 1 Ni vakatawai au, noqu Kalou: ni'u sa vakararavi vei kemuni.
- 2 Au a kaya vei Jiova, Koi kemuni ga na noqu Turaga: Na noqu vinaka sa vu ga maivei kemuni.
- 3 O ira na tamata yalosavasava era sa tiko e vuravura, Era sa tamata vinaka sara, ka'u sa rekitaki ira duaduaga.
- 4 Ena levu na nodra ka rarawa era sa cicimuria na kalou tani: Ka'u na sega sara ni vakacabora na nodra i madrali dra, Ka'u na sega sara ni cavuta na yacadra e na tebenigusuqu.
- 5 A noqu i votavota, kei na noqu bilo talega ko Jiova: Oi kemuni sa vakataudeitaka na ka ka'u sa taukena.
- 6 Sa lutu nai yalayala ni noqu vanua e na yasana vinaka, Io, sa votai vei au na vanua sa rairai vinaka.
- 7 Au na vakamolimoli vei Jiova, o koya sa vakavulici au; Sa vakavulici au talega na yaloqu e na lomaloma ni bogi.
- 8 Au a raici Jiova ni sa tu e mataqu e na veisiga kecega; Ka'u na sega ni yavalati, ni sa tu ko koya e na ligaqu i matau.
- 9 O koya sa reki kina na yaloqu, a sa marau kina na yamequ, Ena vakacegu tiko talega na lewequ.
- 10 Ni kemuni ena sega ni laiva na yaloqu mai na yasana vuni, Se laiva na nomu Le Dua sa Yalosavasava me vuca mai.
- 11 Kemuni na vakatakila mai vei au na sala ni bula: Sa ka uasivi vakaidina na marau sa tu e matamuni; Sa sega ni mudu na reki sa tu mai na ligamuni matau.

### Vula I Balolo Lilai.

E vanua, sa oti gauna ni tei uvi. Tei tiko na dalo, kawai, via. Matua mai na uto. Tubu na borosousou kei na cagolaya. Se tiko na buaniviti kei na mokosoi, vua na



Fathers' Day, Pitt Street.

misimisi, sovsosovu na tavola. Se tale ga na daiga (daga, dedega, marevo, kanikani, yabiasā).

Era yaco mai vakalevu na dilio kei na batikaciwa.

Vakadreti rawa na vale, ni voleka na vulaicagilaba.

Tekivu na vati ba kei na tali wea. E so na vanua sa ta na balolo lailai.

E vica tiko na sasalu ni waitui era dau basika ga vakadua ena veiyabaki ka dua vei ira oqo na “Balolo.” Eso na vanua era dau ta kina ka vuqa na vanua e sega ni dau ta kina na balolo. E dau cavuti kina nai vosavosa vakaViti oqo, “sa balolo tu ga ni vakanananu.” kenai I balebale e dua na ka e tawa kunei, ia sa vakanananutaki tu ga.

Era veiwekani tu ga na draki mai wai kei na draki e vanua. Na veisau ni draki ka curumi na draki katakata ni oti na gauna ni vilavila se liliwa. E dau gauna ni ta waqa vei ira e so ka ra dau nanuma me vakarau na vakatasosoko, veisiko se veivoli ena gauna oqo. (south easterly trade winds) E ra dau nanuma na qase ni cagi kei na wai batabata ka gole mai na ceva e dau sosomitaka na cagi katakata era sa taiki kina vualiku. (convection

current

<https://www.youtube.com/watch?v=0mUU69ParFM>

Na Cava na Vakabauta - Na Vakabauta sa vaka e vakarairaitaki kina na veika e tawa raici se tawa kina. (vola ni sere, taro)

1. Na vakabauta e dau cakacakataki. (faith in action) Kaya o Paula ena Jemesa 2: 17-26 ni na mate na vakabauta ke sega na cakacaka. E dua na matetaka qo na vucesa ka sa dau veidewavi yani kina kena dau bulataki na vakabauta. Vucesa na wiliwila Tabu, Mas una Lotu kei na Bulataki na Vakabauta ena loloma, dina, veiyagani kei na veiwekani ena vukui Jisu. Me da cakacakataka na veika e kilai kina na Karisito kei na nona I vakavuvuli.
2. Na vakabauta e tu kina na vakarorogo. (faith comes with revere) Roma 10: 17 'Eda sa kila kina ni sa rawa na vakabauta e na vakarorogo, kei na vakarorogo e na vosa i Karisito. Eda sa vakaroti kina bula ni vakarorogo. Se cava ga e tu vata kaya mai, ena I oloolo ni vakarorogo koya. E so ena gadrevi kina na lako, e so era na kacivi keda me caka, ka so ena gadrevi kina na soli. Se cava ga e koto ena loma ni kaci ko ya, e dodonu me caka kina na

vakarorogo, sa kena I wali me da vakarorogo ka muria.

3. Na vakabauta e tu kina na bula (so everyone who believes in Him may have eternal life) Joni 3: 15 me kakua kina ni rusa ko ira yadua sa vakabauti koya, me ra rawata ga na bula tawa mudu. Oqo nai solisoli duadua ga e tawa mudu. Segale tale ni dua nai solisoli e tawa mudu me vaka na Bula Tawa Mudu (eternal life). Na bula eke ena cava. Na cakacaka ena oti. Nai lavo ena sega. Ia, na vakabauti Jisu e sala muria mai na bula tawa mudu. Me da taura matua na I tavi ni vakabauta ko koya sa kacivi keda kina na Kalou me da Bulataka, Rogoca ka Taura Matua.
4. Me da qaqa ena vakabauta (let us hold fast to our faith in God), era kilai na tamata vakabauta qaqa ena nodra maroroya na vakabauta. 12 ni siga ni Okotova 1835 e cabe kina na lotu mai Lakeba. Na lotu eda se maroroya tiko e daidai. Oqori na ka eda maroroi kina me vaka e tukuna na Same 16: 2 ni noda Vinaka sa vu ga mai vua na Kalou ko koya eda sa vakabauta ni tu vua na veika kecega eda gadreva. Meda dei ena noda Vakabauti Jisu ko koya sa kacivi keda ena muri mawe eke. Emeni.



# Fakamalo'ia Kau Atu Komuniti Mo e Siasi Fakafea'o Me'afaka'eiki Palemia Ki Tonga

'Oku hā mai 'oku hounga'ia 'aupito 'a e pule'anga Tongaá pea pehēki he kau minisitā 'i he lava atu 'a e kau fakafongga mei Nu'u Sila ni 'o tatau pe he ngaahi siasii' pea mo e komunitii' ki hono fakafe'ao 'o e me'afaka'eiki 'o e palemia, Samiuela 'Akilisi Pohiva ki Tongaá.

Na'e me'a mai foki 'a e ongo minisita 'e ua ki mala'e vakapuna 'a ia ko e minisita polisi, Tapueluelu pea mo e minisita ako, Piukala ke fe'iloaki pea mo fakaheheheka mai 'a kinautolu na'e folau atu ki he me'afaka'eiki 'o e palemia, 'Akilisi Pohiva.

Na'e kau atu 'i he folau 'a e faifekaupule 'o 'Okalani/Manukau, Vaikoloa Kilikiti, pea pehe ki he faifekau pule 'o Saione, 'Ikilifi Pope, sekelitali 'o e Vahefonua, 'Etuini Talakai pea fakataha mo ia 'a Viliami Liava'a pea mo Sela Finau, ko e ongo fakafongga mei he potungau 'a e pule'angaá. Na'e kau mai ki ai mei he komuniti 'a Makalita Kolo mei he pule'anga fakakoloa 'a Mangere/Otahuhu [Mangere Local Board] pea pehē ki he setuata lahi 'a e Ueisiliana, Sione Tangi.

Na'e kau atu foki 'a e kau fakafongga ni fakataha pea mo e kau fakafongga mei he pule'anga Nu'u Sila ki he ngaahi ouau failotu pea mo e faka'apa'apa ki he palemiaá. 'I he hili 'a e ngaahi failotu na'e lava atu 'a e kau folau ki he ouau 'o hono malanga'ií 'i he falelotu senitulii' pea toki mei ai na'e fakaha'ele 'a e Palemia ki mala'e Telekava 'i Kolomotu'a.

Na'e me'a mai foki 'a e minisita polisi, Mateni



Ko e kau folau fakataha pea mo e ongo minisita mei Tonga, Tapueluelu mo Piukala 'i he 'ena 'a'ahi ange ke fakaheheheka 'a e kau folau mei Nu'u Sila ni.

Tapueluelu ki he kau folau 'oku hounga'ia 'aupito 'a e pule'angaá 'i he fua fatongia 'a e komunitii' pea pehē ki he ngaahi siasii' . 'Oku hounga 'aupito kia kinautolu 'a e fu'u tokoni pea mo e toka'i 'oku fai 'e he kainga Tonga nofo mulii' . Ko ia 'oku nau fakamaá mai ai ki he kau taki lotu kotoa pe 'i Nu'u Sila ni pea pehē foki ki he kau taki 'o e komuniti Tonga.

Na'e fakahoko mai foki pea mo e fakamālo mei he sekelitali lahi 'o e Siasi Metotisi [Uesiliana] 'a Tonga, Rev. Dr. Tevita Havea 'i he lava ange 'a e kau faifekau mei he Metotisi 'a Nu'u Sila ni 'o fakafongga 'a e kau takilotu 'i he muimui folau ange 'i he me'afaka'eiki 'o e palemiaá.

Ko e konga mākehe 'o e ongoongo ni ko e ma'u faingamālie 'a e kau folau ke nau faka'ilonga'i ai 'a e ta'u fitungofulu ma ua [72] 'o e faifekaupule 'o 'Okalani/Manukau. Na'e hoko foki 'a e ta'u 72 'o Vaikoloa lolotonga 'oku 'i Tonga 'a e kau folau pea na'e faka'ilonga'i ai pe 'aki ha ki'i talitali ki Oholei Beach pea toki fakakakato foki 'i he pongipongi na'e hokoó.



Ko e tangata'eiki palesiteni 'a Tonga, Dr. 'Ahio pea mo e kau faifekau lolotonga 'a e fakaheheheka e folau 'a e palemia ki hono 'api ma'uu.



Ko Vaikoloa Kilikiti, Hon. Jenny Salea, Hon. Mateni Tapueluelu [Minisita Polisi 'a Tonga] 'Ikilifi Pope, Makalita Kolo 'a ia na'a kau he folau atu ki he me'afaka'eiki 'o e palemia.

# Fakamāfana ma'u pe 'a e taliui Sepitema 'a e Potungau 'a Fafine

'Oku hoko ma'u pē e Taliui Sepitema 'a e Potungau 'a Fafine ko e ma'unga kelesi fakalaumālie mo fakamāfana foki. 'Oku teuteu lelei foki 'a e ngaahi potungāue 'a fafine 'o e ngaahi siasii ke fakakakato 'a e ouau taliui 'i he ta'u kotoa pē.

'I he peulisi 'Okalani/Manukau na'a nau malanga fakataha 'i he hili 'enau taliui fakakoloo pea na'e malanga mo tatakia ia 'e he fine'eiki palesiteni, Setaita Kinahoi Veikune. Na'e kau atu foki ki ai 'a e kau fafine 'o e Vahenga ngāue ni pea ko e kelesi mo e fiefia lahi ia. 'E fakakiiki atu 'i he ngaahi 'ata mei he ngaahi taliui mo honau faka'ofa'ofaá.



Ko e talekita Sifa Pole pea mo e taliui Sepitema 'a Epsom. Siosifa Pole, director of mission resourcing and Epsom Church Women's Fellowship at their 'Taliui Sepitema' (roll calls).



Ko Elenoa Paea, hoa e faifekau Tokaima'ananga pea mo 'enau Taliui Sepitema. Elenoa Paea, the wife of Tokaima'ananga Parish and their 'Taliui Sepitema'



Ko Lopiseni Fungalei mo e Taliui Sepitema 'a East Tamaki. Rev Lopiseni Fungalei and 'Taliui Sepitema' from East Tamaki Church.

## Fakatokanga ki he mahaki misele

Kuo tuku mai ha fakatokanga mei he Potungāue mo'ui 'a Nu'u Sila ni ki he kainga Pasifiki ke nau toe tokanga ange ki he mahaki pe fokoutua ko ia ko e Miselee. 'Oku makatu'unga eni 'i he ma'u ha fefine na'e 'i he failotu ko ia 'o e me'afaka'eiki 'o e palemia 'i Tuingapapai. Ko e fefine ko 'eni 'oku lolotonga fakatokoto ia 'i falemahaki 'o fai hono faito'o. Ko ia kuo 'oku mahu'inga 'aupito 'a e faka'ehi'ehi pea kapau pe kuo ke ongo'i puke hange ko e fofonu, langa 'ulu, tae pea ngaahi faingata'a'ia anga maheni kataki ka ke feinga leva ki ho'o toketa fakafamili ke fakapapai' pea mo fai ha tokanga fakafaito'o ki te koe telia na'a faifai kuo 'ohofia ai ha misele he tu'unga fakatu'utamaki 'oku 'i ai 'a e misele.



## FAKALOTOFALÉ'IA – MONTHLY REFLECTION

### Theme: Ko e totongi 'o e tisaipale - The cost of discipleship

**Luke: 14: 25 - 33**

**'I he talanoa ko 'enií ,  
'oku fakamā'ala'ala ai 'e  
Luke 'a e mahu'inga ke  
mahu'inga mālie kia  
kitautolu 'a e totongi pē  
ngaahi faingata'a 'o e  
muimui ki he 'Eiki pē ko  
'ete hoko ko e tisaipale.**

'Oku 'ikai ko ha tu'unga langilangi 'o hangē ko e me'a na'e 'amanaki ki ai 'a 'ene kau akoó pea mo e kakai na'a nau muimui kiate Ia. Ka 'oku mahino mei he fakamatala 'a Luke ko e toko taha fai fatongia pē'oku 'i ai 'a e ngafa fatongia 'oku fua koe'uhif ke fakahaa 'i 'a e 'ofa 'a e 'Otuaá. 'Oku te

hoko ai ko e sevāniti pea mo e fua hoto kolosi 'o muimui ki hoto 'Eikií .

Tuku ke u fakama'ala'ala 'a e fakakaukau'aki e ki'i talanoa ko 'eni. 'I he senituli 15 na'e 'i ai 'a e Sa [tsar] 'o Lusía ko Ivan the Great. Ko e taki na'e mohu faiva 'i he mala'e tauú. Na'e lotu 'ene kau sotia pea mo e pule'anga ke mali koe'uhi ke 'i ai hano hako ke ne hoko atu 'a hono talonií .

Na'e fai e kumi 'i 'Iulope pea ma'u mai 'a e fefine fe'unga, ko e 'alo ia 'o e tu'i 'o Kalisi he taimi ko iaá. Na'e mokoi ki ai e finangalo 'o e tu'i Kalisií 'o kapau te ne fakakakato 'a e fiema'u pē ko 'eni 'e taha. Kuopau ke ne papitaiso 'i he

siasi Greek Orthodox Church. Na'e lotu lelei ki ai 'a Ivan. Ko ia na'e 'ave leva mei Kalisi ha taula'eiki (priest) ki Moscow ke ne fakamatala 'i 'a e tokateline 'o e siasi Orthodox kia Ivan. 'I he maau ko iaá na'e folau hake leva ki 'Atenisi 'a Ivan pea mo e toko 500 tu'ukimu 'a 'i he 'ene kau sotiaá ko e fakafe'ao mo hono malu'i.

Makatu'unga 'i he taliangi mo e māteaki 'a e kau sotia ni ki honau takii na'a nau kole kia Ivan pe 'e sai pe ke papitaiso fakataha ai pē pea mo kinautolu. Pea ko e me'a na'e maliē he na'e 'ikai ke tali 'e he siasi Orthodox ia ke papitaiso ha taha sotia fakapolofesinale ka kuopau ke nau fakafisi mei

honau lakangaa kae toki papitaiso kinautolu. He ko e lolotonga foki ko 'enií 'oku nau tui teunga kakato. Na'e 'ikai ke fiemalie ki ai 'a Ivan pea na'e 'ikai ke ne tali 'a e tu'utu'uni ko ia 'a e siasii.

Ko ia na'e fai ai 'enau alealea (compromise) pea nau lototaha leva ki he me'a ko 'enií. 'E papitaiso pe 'a e kau sotiaá 'i honau teunga kakato pea ko e taimi ko ē 'e papi (fakameleuki'i) ai kinautolu pea 'e hiki leva 'e he sotiaá hono nima 'oku ne puke 'a e heletaá ki 'olunga 'i hono funga 'uluu. Ko ia na'e fakakakato 'a e ouau papitaiso 'i he sinoó ngata pe 'i he nima 'oku ne to'o 'a e heletaa na'e 'ikai ke kau ia

'i he meleuku ki lalo 'i hono papitaisoó

Ko e fakakaukau ki aii, ko 'enau hoko ko e sevāniti pea mo e faifatongia ki he 'ene 'afioo 'e kei fai pe ia 'o a'u ki he ngata'anga 'o 'enau mo'uií . Ko e fakakaukau ia 'oku ou tui na'e 'uhinga ki ai 'a Luke 'i he talanoa ni. 'A ia ko 'etau hoko ko e kau muimui 'o Kalisií ko e muimui 'a e sevāniti. Ko e fua 'o hoto kolosi 'oku fai pe ia ki he ngata'anga 'o e mo'uií . Pea ko e pole ia 'o e fakalotofale'ia 'o e mahina ni ko e fua hoto kolosi 'o te hoko ko e mateaki 'o Kalisi 'o a'u ai pe ki he ngata'anga 'o e mo'uií . Pea 'oku 'ikai ko e kumi hatu langilangi ka ko 'ete hoko ko e sevāniti. 'EMENI

## Kau Fakataha e Vahefonua Tonga Mo e Komuniti Faka'apa'apa'i Palemia Tonga.

Vahefonua joined Tongan Community to Pay Tribute to the Premier of Tonga.

**Na'e hounga 'aupito ki he Potungāue Kakai Pasifiki [Ministry of Pacific People] 'i he kau ange 'a e Vahefonua Tonga o Aotearoa ki he ngaahi fātongia 'o e fakamāvae mo e palemia 'o Tonga, Samiuela 'Akilisi Pohiva, 'a ia ne pekia 'i 'Okalani ni he ngaahi uike si'i na'e toki maliu atuú**

Na'e kamata eni mei he malanga fakamanatu [memorial service] 'a ia na'e fakahoko 'i he 'api ko Tuingapapai pea hoko atu ai pē ki he folau fakafe'ao ki Tonga 'i hono 'ave 'o e me'a faka'eikií .

Ko e polokalama ouau lotu ni na'e me'a ai 'a e palemia, Jacinda Ardern pea pehē ki he tokoni palemia, Winston Peter. Na'e me'a ai foki mo e kau minisitā mei he ngaahi potungāue 'a e pule'angaá 'o hangē Honourable Jenny Salesa, Aupito Su'a William Sio mo Carmel Sepuloni kae'uma'a 'a e kau fakafongia kehe pe mei he pule'anga 'o hangē ko 'Anahila Suisuiki.

Na'e 'ikai ko ia pē ka na'e toe me'a mai foki mo e kau minisitā mei Tonga ko e fakafe'ao ki he palemiaá. Na'e hiva foki ai mo e ngaahi kau hiva 'a ia na'e fakafongia atu ki tautolu 'e he kau hiva 'a Dominion. Na'e tokoni atu foki mo e ni'ihii 'o e kau faifekau hangē ko Vaikoloa Kilikiti ki he tatakí 'o e ngaahi ouauú "Kapau na'e 'ikai ke kau mai 'a e kau taki 'o e ngaahi siasii pea mo e komunitii he'ikai lava ha polokalama faka'ofa'ofa pehē", ko e lau ia 'a Viliami Liava'a ko e taha 'o e kau fakafongia mei he Vahefonua 'oku ngāue 'i he Potungāue Kakai Pasifiki [MPP].



Ko e komuniti Tonga lolotonga 'enau tefua 'i Tuingapapai he lotu fakamanatu. Na'e kau atu foki 'a e palesiteni, Setaita Veikune, faifekausea, Tevita Finau pea mo e faifekaupele 'o 'Okalani/Manu, Vaikoloa Kilikiti ki he tatakí 'o e ouau



Ko e me'afaka'eiki 'o e palemia 'o Tonga, Hon. Samiuela 'Akilisi Pohiva.

'Oku māhino foki mei heni 'a e vekeveke mo e poupu kakato 'a e Vahefonua ki he ngaahi fatongia 'o e komuniti 'o tatau pe 'i he fonua ni pea mo Tonga foki. Na'e pehē foki 'e Viliami na'e taimi vave 'aupito 'a e fokotu'utu'u 'o e ouau lotu ni pea mo ngaahi fiema'u mei he kau minisita mei Tonga. Neongo na'e taimi nounouka na'e tokoni 'aupito 'a e poupu mai 'a e kau taki lotuú 'o hangē ko e Metotisi pea mo e Ueisiliana.

Na'e 'ikai ke ngata he kau atu 'a e Vahefonuaá ki he tatakí 'a e ngaahi ouau kā na'a nau toe tānaki foki mo e me'a'ofa ko e tokoni ki he famili 'o e palemia 'i he ngaahi fatongia ki tu'aa. Na'e fakahoko atu foki 'e he sekelitali 'o e Vahefonua, 'Etuini Talakai 'a e me'a'ofa mei he ngaahi fai'anga lotu ki he famili mo e fanau 'a e palemiaá.



Ko e palemia 'o Nu'u Sila ni, Hon. Jacinda Ardern lolotonga 'ene me'a 'i he ouau lotu fakamanatu 'o me'afaka'eiki e palemia 'o Tonga.