

# Touchstone

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

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**Let the Children Live**



**Ihumātua has Methodist connections**



## Tamahere Trust firmly placing community into their villages

**The Tamahere Eventide Home and Retirement Village, owned by the Tamahere Eventide Home Trust (an outreach of MCNZ), opened in 1966. The ethos that drove it from its inception more than 50 years ago is captured in its mission statement; “To provide a quality caring service for older people in a Christian environment.” The first phase of a major expansion is on target to open in December this year.**

“If you want to learn how to mop a floor, you ask the person that does the mopping,” says Louis Fick, Chief Executive Officer of Tamahere Eventide Home Trust. Louis is the project leader behind a \$10 million hospital and apartment development on the Hamilton site. The latest development is just one of many successful initiatives he has implemented during his tenure. His inclusive, non-hierarchical management style, commitment to sustainable growth, Christian values and his genuine concern for staff, residents and their extended family networks drive his daily mission.

Tamahere Eventide Home and Retirement Village is located south of Hamilton, just off State Highway 1 in a rural setting. Entry gates open to a number of immaculately presented brick villas set amidst manicured gardens. In the main residential block, lush plants adorn the reception area, where residents sit around the spacious sun-drenched foyer chatting, dozing, knitting and reading.

Beyond, in the chapel, residents, support staff and visitors have gathered for an afternoon of live music and dancing. Music sessions throughout the week include classical, country and everything in between. On-site facilities include a hairdressing salon, café, and a bowling green. A bush reserve provides a scenic circuit for walkers. Rehabilitation therapy, pastoral care, a range of daily in-house and external activities and a transport and shopping service are available to all residents.

Currently the Tamahere Eventide Home and Village includes 108 villas, 12 rental



Aerial shot of Tamahere Eventide development taken August 2019.

apartments, 40 rest home beds, 41 dementia beds and three respite beds. A day-programme is at capacity and beds reserved for respite care are in high demand. The occupancy rate is 96.6 percent in the residential care unit, well in excess of the Waikato DHB level of 87 percent. A waiting list hovers between 50 and 60, ensuring units and residential beds are rarely unoccupied.

**Future plans**

The Trust has been on an exponential growth curve over recent years. In 2018 the Trust purchased the Atawhai Assisi Home and Hospital from the Catholic Church and has already invested more than \$500,000 in bringing the aging facility - comprising 46 hospital beds and 40 rest home beds - up to standard. Both Tamahere Eventide and Atawhai Assisi have benefitted from the purchase as new ways of practising and delivering services have been shared and adopted, upgrades have been made and economies of scale have ensured advantages across both facilities.

An ambitious new staged development on the Tamahere Eventide site is on target

for the first phase to be completed in December this year. The new complex will include a 24-bed hospital facility on the ground floor along with 16 one and two bedroom units on the upper level. There are plans to develop an adjacent site - occupied by former motel units that provide housing for staff - with an additional 20 retirement units.

**A different approach**

There are many points of difference that set the aged-care facilities at Tamahere Eventide and Atawhai Assisi apart from those offered by commercial operators. Louis lists the obvious contrasts, “Our entry age for villas is 55; commercial operators set the limit at 75 years plus. Here residents own the capital appreciation in their villas.

Ours is one of a few villages where residents can walk away with a majority of that capital gain.” When an owner wants to sell their villa, Tamahere Eventide arranges for an independent valuation and offers the unit to the next person on the waiting list. There are no agents involved in the transaction and the original owner is entitled to the



A resident and caregiver enjoy music.

on-sale price, less a 20 percent management fee. Departing occupants are given priority placement for the next level of care. The sense of community is strong. “A village is buildings. We talk about community. A community is the people,” Louis says.

*Continued on Page 2*





# Tamahere Trust firmly placing community into their villages

*Continued from Page 1*

He is a staunch opponent of the commercial model of elder care and is unimpressed that the Methodist Trust Association do not offer a lending service to support development within the Church. "The MTA appears to be driven by their bottom line and their portfolio includes investing in our competitors' shares. There is a disparity when that is happening. I expect the Church to support their own developments. Our surplus is reinvested into creating additional services and not paid out to shareholders."

## Christian values attract Christian people

Places at both rest homes are available to all people but most come from a Christian community. Pastoral care covers all denominations and although Atawhai Assisi residents are predominantly Roman Catholic and at Tamahere Eventide mostly Protestant, the barriers are coming down.

Louis and David McGeorge, General Manager at Tamahere for the past six years and board member prior to that, are proud to promote their Christian affiliations in recruiting staff and residents. Those values are evident in every facet of the workplace and residential service they manage. They know all the staff (217 over both complexes) and residents (326 in both facilities) by name, their doors are always open to discuss any issues, decisions are made in a collaborative way and residents meet regularly with management to determine future plans and programmes across all levels of care.

Louis credits a visionary Board with much of the success, and growth, of the facilities.

"Our Board has always been very good. They bring a range of talents and their approach to expanding in aged care services supports a clear vision of sustainability. If there is no money, there is no mission. Providing a quality, sustainable service is our mission." He has special praise for Neville Jack, long-time Trust Chair who will be standing down later this year due to health issues. In June Neville was awarded a Queen's Service Medal for his community work and exemplary leadership. "Neville has provided invaluable assistance. The Jack family are good practical people; they have made an enormous contribution to the Church and to the Trust."

Finding and retaining staff, especially registered nurses, continues to be one of the biggest challenges facing management. Disparity between pay rates offered by the DHB and rest home providers, along with a low unemployment rate, contribute to the ongoing problem of recruitment. The management team places a strong emphasis on staff training and nursing students from WINTEC spend placement time in Dedicated Education Units across both facilities. In providing a training environment for students Louis hopes to encourage a positive view of aged care and maybe attract graduates back. Five years and 450 students later, that second goal has yet to be achieved.

Given the tenacious and positive attitude of Louis and his team, the planned expansion of the facilities, and their focus on sustainable growth, it is likely an innovative solution to finding and retaining like-minded staff will eventually be found.



Community day participants enjoy a party lunch at Tamahere Eventide.



Residents on an outing to Raglan.

## Cheque Out

**Kiwibank has recently announced they are going cheque-free; from 28 February 2020 they will no longer accept cheque deposits and will stop providing bank cheques.**

This means that from 1 March 2020 all payments and grants to customers, clients and suppliers using a Kiwibank account will need to be made by internet banking.

Peter van Hout, MCNZ Financial Services Manager, advises parishes to prepare for a similar move across all banking service providers. "Our expectation is that Kiwibank are leading the charge on this issue. The use of cheques has reduced by 20 percent year-on-year for the past five years. Other banks will follow suit and therefore parishes and other entities within the Church need to start preparing for the phasing out of cheques by other banks in 2020 and 2021."

The Methodist Church has a BNZ internet banking login for the Church. Any Methodist parish or entity who would like access to their parish bank accounts through internet banking, email: [ib4b@methodist.org.nz](mailto:ib4b@methodist.org.nz)

## Booklet recognises invisible women

John Meredith

***Christian, White and Female in Aotearoa pre 1845, a 47-page booklet compiled by Rosalie Sugrue, focuses attention on the work of the women who accompanied the first Christian missionaries to New Zealand.***

While the names of Samuel Marsden, Henry Williams and Samuel Leigh may be well known, there is only sparse record of the women who were there; they are virtually invisible.

In the early years of Christian missionary enterprise women coming to New Zealand tended to follow their menfolk. In a land that was far from all that was familiar, women were expected to create a home life, raise children and support their husbands' endeavours, generally in the most basic physical circumstances.



Rosalie Sugrue

Many of these women struggled with ill-health, complications of pregnancy, large families and infant deaths. In addition to caring for their own homes and families, they also assisted with teaching domestic and

literary skills to Māori girls and were often required to act as nurses and midwives.

This booklet raises awareness of how life was for female early settlers, of the challenges they faced and the contributions they made that have been largely unacknowledged by history. Their contribution was significant and without their faithful work the men whose names are featured in history may have achieved much less.

*Copies of the booklet (\$12 including postage) can be ordered directly from Rosalie Sugrue [sugrue.ro@gmail.com](mailto:sugrue.ro@gmail.com)*





## Changing faces at the Connexional Office

**Over recent months there have been changes at the Connexional Office with some staff leaving and others taking on existing and new roles.**

In July receptionist Jade Barlow headed to Brisbane to join her partner and to take advantage of the warmer weather. We welcome Lucille Havenga to the front desk in her role as receptionist and administrator. Lucille, originally from South Africa, immigrated to Auckland in 2014 with her husband and three children aged five, nine and eleven. A job transfer in 2017 saw the family move south to Christchurch where they have readily adapted to their new life

and environment. Considering Afrikaans was their first language and that her youngest son did not speak English when he arrived in New Zealand, Lucille says the children have settled in exceptionally well. When questioned about her loyalty for the Rugby World Cup Lucille says she will always back the All Blacks, except when they play South Africa. Then she stays quiet.

Accountant Rebecca Hitchcock has also left Christchurch in search of new adventures and warmer weather, in Blenheim. Chartered Accountant Bruce Johnston has taken over Rebecca's workload and is also assisting Peter van Hout in managing the office IT systems. Prior to joining the Connexional

team, Bruce worked as a contractor, providing accountancy services and implementing IT projects for a variety of commercial organisations and registered charities. Bruce was attracted to his new role because of the diversity of the work offered and the synergy between his previous experience and his new position. His familiarity with charity reporting is of special value. A dedicated endurance athlete, Bruce has completed Ironman events, the Coast to Coast and numerous multi-discipline events.

Hugo McLennan is taking on a new role as Investment Analyst, working alongside Steven Walker, executive officer for the Methodist Trust Association.



New staff at the Connexional Office Bruce Johnston, Lucille Havenga and Hugo McLennan.

Hugo graduated from University of Canterbury earlier this year with a degree in accounting and finance along with a Masters in economics and finance. Over recent years Hugo has worked in a number of labouring roles to fund his studies but this is his

first 'real' job where he gets to exercise his financial expertise instead of his physical expertise. His transition into the workforce has been eased by a week in Rarotonga just three weeks after his start at the Connexional Office.

## Messy Church popular

Viv Ball

**On the third Sunday of each month the Church of St Aidan's on the Hill, Lower Hutt, is filled with people of different ages happily busy with crafts, interacting with others in the warm atmosphere of Messy Church.**

Messy Church was started in England to provide a place for people from the community to connect, have fun and learn together. It's a new way of doing church that involves creativity, celebration and hospitality. It's a church for people of all ages and all stages of their faith journey.

Crafts are linked to the theme and Bible story of the day. We've made lighthouses to show Jesus as the light of the world, measured children's height against a cut-out of Goliath, painted sea scenes for the story of Jonah, made

models to illustrate a wide variety of Bible stories and characters, and had fun with playdough and wheat.

After the crafts it's time for celebration. Cushions are set out in an adjacent room and we gather in a semi-circle to sing, share a Bible story and pray. We use mime and drama or tell the story from a Children's Bible, interacting with the children present. The Good Samaritan was told with fruit: the despised orange being the one who helped the stressed banana. We are always looking for new ways to communicate the stories of our faith. Prayer together ties the story to life at home, school and community.

We then share a meal provided by the people of St Aidan's.

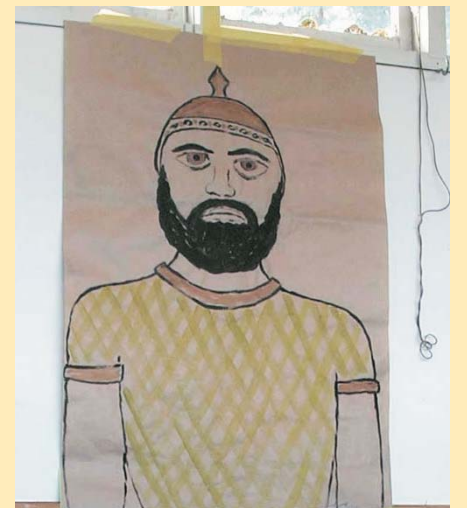
Anna Wells, a mother who brings her children to Messy Church, says her children always ask if it is on and enjoy the interaction with others from the community. "Messy Church is an opportunity to do hands-on activities



At Messy Church creative efforts with play dough, art and crafts are based on Bible stories.

alongside the Bible story. It helps my children remember what they are learning," Anna says.

Another mother said she appreciates being able to bring her children into a welcoming church that suits her family. The timing and creativity of Messy Church have been welcomed by her family who are not able to attend a Sunday morning service.



The team members facilitating Messy Church are part of the St Aidan's congregation which is one of the churches in Hutt City Uniting Parish. Our aim is to model the love of Jesus and share our lives with those who come from our diverse community. We extend our thanks to the Let the Children Live initiative for funding for Messy Church.

## Lifestyle choices

Viv Whimster

**It has been six months since Lent 2019, when we were issued with a calendar to encourage us to think about sustainable living and climate change. I have been reflecting on Lent and lifestyle choices as I spent time away from home in two very different living environments.**

The first was the Brisbane home of a friend for whom sustainability was a key value. She purchased produce from the local market, grew her own vegetables and chose not to eat much meat. The absence of a microwave and electric jug made cooking less energy-efficient but grey water was saved for the garden. It was a challenge to carry bowls full of water safely down steep steps - sometimes personal safety won over conservation. My kind host was creative as well as a conservationist, reusing clothing in

imaginative and trendy ways, making her own soap and recycling anything and everything, thanks to sewing skills and the Brisbane recycling system.

The second environment was a rented apartment where we stayed to support family with a new baby. Suddenly convenience and cleanliness challenged the supremacy of conservation. Air-conditioning made life manageable - I accepted it with gratitude rather than guilt. It left me pondering how people have adapted to hot as well as cold environments not only by using energy but also developing energy-saving designs. I welcomed recyclable wipes, avoided plastic product wrapping where possible and marvelled at the efficiency of breast-feeding for those who are able.

Living sustainably takes willingness and inventiveness. It takes good role models, access to sustainably produced goods and buy-in from councils and local businesses. For those who live in poverty and survival mode, it may not always be a choice so we continue to work for God's justice for people, the earth and all life.



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FROM THE PRESIDENT AND THE VICE PRESIDENT

## Resilience and recall



President  
Setaita Taumoepeau K Veikune

Vice President  
Nicola Teague Grundy

Recently there have been many conversations about weather. Nicola was on a plane with someone who had been caught in the tornado in Auckland and had a conversation about what happened, how scared they were and what it felt like.

The couple in question had travelled to Auckland for their wedding anniversary and planned quite a different sort of evening from the one they had. However, in discussing this with them, there was an energy about the story that was emerging, laughing at some things that happened in the heat of the moment. Now that

it is all over, they were talking about the experience from a point of safety and in a more positive light than the experience would suggest.

What this story tells us about is resilience. We cannot control life but we build resilience from engaging in the many rhythms of life and letting go of the things that were difficult, or not remembering the things that we struggled over and that were damaging at the time.

### **Habakkuk 3:17-18**

*"Though the fig tree does not bud and there are no grapes on the vines, though the olive crops fail and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the Lord, I will be joyful in God my*

*Saviour."* NIV

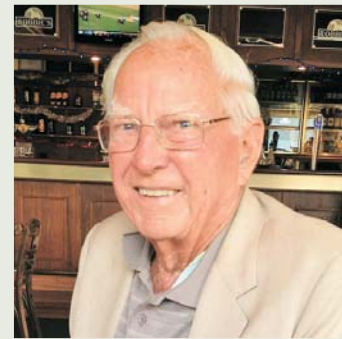
Early in August Rev Dr Dame Phyllis Guthardt celebrated her 90th birthday. This year she also celebrates 60 years since her ordination. At her birthday celebration held at WesleyCare in Christchurch she noted some of the difficulties she faced, often talked about by others as being more challenging than she remembered. Things from a distance are often interpreted with new understandings. However, we can't deny the courage of Phyllis in responding to her call to ministry at a time when women were not included in ministry or in fact in leadership roles within the church. As two women in the Presidency role, we celebrate the milestone of reaching 60 years of ordination, and offer our gratitude to Phyllis and the other women who followed her (lay and ordained) to ensure all women are able to follow their call to leadership or ministry in the Methodist Church of New Zealand.

### **Romans 8:28-30**

*"And we know that in all things God works for the good of those who love him, who have been called according to his purpose. For those God foreknew he also predestined to be conformed to*

*the image of his Son, that he might be the firstborn among many brothers and sisters. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified."* NIV

### **Tribute to Rev William (Bill) Keith Abbott**



We acknowledge the ministry of Rev Bill Abbott and extend the greetings of the wider Church to Norma and her family.

Bill responded to a call to ministry and during 1951, while a youth worker in Hamilton, prepared to candidate. In his final year at Trinity Theological College, Bill was Senior Student and later in the year sent as Student Supply to Te Awamutu. He was appointed in 1955 to Lower Hutt. This was a time when the church was very active in youth work. During that time Bill

shared in the first Stewardship Programme in New Zealand run by the Wells Organisation.

Bill married Norma Neutze in Geraldine in 1957 and moved to Masterton. Norma had spent three years as a missionary nurse in the Solomon Islands. Bill's parish ministries were at Milton-Lawrence, Rongotea-Sanson, Otorohanga and finally in Eltham-Kaponga.

From 1974 Bill and Norma lived in Stratford where Bill owned a drapery business. This was the beginning of his self-supporting ministry, which was quite a new concept. Around the Taranaki area his service was widely appreciated and has been remembered over many years. He gave a full-time year of ministry to the Stratford congregation and demonstrated the value of self-supporting ministry. His preaching and support of other ministers was valued.

Bill was a thoughtful person who shared his faith out of deep personal feelings, with a quiet touch and without seeking to be noticed, being open to conversation and holding on to what he felt to be important.

We give thanks for the many communities enriched by Bill's ministry.

# Love Heals

On 15 March I, along with 4 million others here in this land of Aotearoa, together with a global viewing audience that soared in the billions, witnessed the aftermath of the savage and vicious 'slaughter' of 51 peace-loving Muslim men and women on an ordinary day in our beloved 'Garden City' of Christchurch.

In the months following, New Zealand witnessed an unprecedented outpouring of unity in grief, love, and solidarity, led by our Prime Minister, Jacinda Ardern. Fundraising efforts for the families of the victims affected surpassed even the wildest of expectations, and everywhere images of the kindest and most loving of compassionate embraces were juxtaposed with despair, etching both wonderful and terrible memories upon our hearts.

The day of the massacre, I happened to be in Auckland on a much-needed day off, returning to Taupo (and my St Paul's Union Parish), the very next day. I wept and knew that my Sunday morning homily had just demanded a re-write.

In the weeks thereafter, my loving and deeply empathetic congregation approached me with many suggestions and ideas how we, as a Church, might assist our local Islamic community - a community previously anonymous to us. For a while we remained content to simply pray, donate, and hold these families,

**Rev Lorelle M Chapman**  
St Paul's Union Parish, Taupo

and many others, before God, all the while determined that our response would be of the 'love in action' kind.

Subsequently, after several months we, as a Parish Council, intentionally sought out conversations with the local Taupo Islamic Educational and Welfare organisation in the hope of meeting up. On 18 June we welcomed the leadership of this organisation (as represented by Ala lal Bustanji) for a time of gathering and refreshments, to our church lounge to talk and get to know one another.

We presented the Trust with a donation on behalf of St Paul's, and thoroughly enjoyed the shared meal together. I think all those present that evening would count Ala (as he likes to be known), as a much loved, respected new friend, if not family member, and in his 'thank you' address to us his oratory was emotive and passionate as he spoke of being Muslim in NZ.

Ala also spoke of his upbringing in Turkey where his father, despite resistance, insisted on sending him for his formative



Love Heals banner ©

years to attend a Christian School - his father's rationale being, "In order to become a good Muslim, you must first become a good Christian."

We of the St Paul's Union Parish remain committed under our new 'Love Heals' banner (see above - designed and created by a couple of the most artistic and gifted amongst us!), to furthering relationships with our Muslim neighbours. We are intentionally seeking out further opportunities to welcome and esteem, while willingly and practically outworking to the best of our God-given abilities, what it truly means to 'love one's neighbour'. Currently we have a joint project idea in embryonic form and look forward to announcing further details in the future.

*Dedicated to the victims and families of the terror attacks of 15 March 2019. May they rest in eternal peace.*

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## Family values

To the editor

Ian Harris's article "Abraham a family man?" (*Touchstone* August 2019) understates the complexity of his familial affairs. After Sarah died, he married Keturah and had five more sons (Genesis 25:1). And he also begat sons with his concubines - we don't know how many (25:6). Moreover, earlier Old Testament

accounts of offspring normally don't mention daughters of which there were bound to be some.

For a patriarch who may have only begun begetting children when he was already in his 90s, this was an impressive effort. Still, Family First NZ would not be chuffed about those concubines.

*John C Ross, Palmerston North*

## Supporting access to home ownership

To the editor

We have the opportunity to increase home ownership among people who would otherwise be unable to access the capital needed for a down payment. KiwiBuy offers a practical path to home ownership, and could be expanded by government participation. We can encourage that participation by signing the petition <https://kiwibuy.kiwi/>.

KiwiBuy uses affordable equity, partnering charitable investment sources, and bank mortgages, with buyers to own in partnership with the New Zealand Housing Foundation (NZHF). While paying off the equity, homeowners are mentored in financial and maintenance skills.

KiwiBuy is being used successfully in NZ main centres as developed by the NZHF, a non-profit agency including Habitat for Humanity, Salvation Army, Community Housing and other non-profit organizations. NZHF works with local councils and other agencies throughout NZ to address a wide range of housing needs, and has enabled hundreds of people to live in healthy and affordable homes.

KiwiBuy is a practical and successful programme, but the sources of charitable investment for affordable equity have been limited.

Government investment could expand the programme, offering low

interest loans which would be returned, usually over five years. It is an appropriate initiative for government backing, assisting people out of state-housing and rentals, into independent home-ownership.

For more information see <https://www.nzhf.org> You can add support by writing to your MP and Minister of Housing Megan Woods.

Comments by Salvation Army Major Campbell Roberts highlight the need for government participation, "Since we launched KiwiBuy earlier this year, we've been inundated with inquiries from families in need ... We're getting messages from people every day telling us that KiwiBuy is the answer they've been hoping for ... This shows that KiwiBuy should absolutely be part of the solution to New Zealand's housing crisis".

In a survey conducted amongst over 800 Salvation Army clients, 57 per cent of them expressed an intention to be in their own home within five years.

Community Housing providers see the petition as one means of highlighting to government that Kiwis want creative and realistic ways for New Zealanders to achieve their homeownership goal.

*Betty Shore  
Papanui, Christchurch*

## HONEST TO GOD

*Ian Harris*

# Celebrities not heroes

**Miserable is the nation that has no heroes. Vapid is the nation whose heroes are mere celebrities. The rise in the cult of celebrity over the past 40 years raises big questions about where popular Western culture is heading.**

A list of the top 100 celebrities for 2010 in the American *Forbes* magazine neatly illustrates key aspects of the phenomenon. All those listed were achievers in their field and fabulously wealthy. Their status owes more to advertising sponsors and media exposure than to impressive qualities of character. Common to all is their entertainment value: they fascinate, titillate, thrill and appal.

The top 100 comprise 39 actors or directors, 19 sportsmen or women, 14 pop musicians, 13 television "personalities", five teen stars, four hip-hop impresarios, three models and three authors.



Central to their appeal is their money-making potential: celebrities attract advertisers and lure television viewers, fame boosts appearance fees and sporting bonuses, scuttlebutt (especially about drugs and sex) sells magazines. But in no way are they heroes, still less the "icons" which breathless gossip magazines puff them into.

For all that, celebrity worship taps a deep human impulse. As British sociology professor Chris Rojek observes, human beings require people to look up to. Once the old heroes of religion and the West's cultures would have served, but "with the contraction of organised religion, the people we look up to increasingly are celebrities."

If people's need for heroes is as basic as Rojek says, then almost anything to hand will do, from inspiring figures such as Nelson Mandela and Mother Teresa to ephemeral pop substitutes and the current crop of All Blacks.

Posters on teenagers' bedroom walls will reveal whom they admire, and their devotion will rub off on more than Facebook comments and T-shirt designs. It will influence their outlook on life, values and society.

The distinguished American scholar of the world's mythologies, Joseph Campbell, would have been appalled at the way celebrities are usurping the place of heroes. "A hero is someone who has given his or her life to something bigger than oneself," he says. The real hero,

whether mythical or human, is one who has had the courage to face the trials that confront anyone who ventures into the unknown, and so open to others a whole new range of possibilities. The hero's hallmarks are inspiration, steadfastness, integrity and honour.

Young people especially need heroes with such qualities, so that some at least will be inspired to follow the hero's path themselves. One of religion's traditional roles was to provide such heroes, and it did so in abundance.

In the West the archetypal hero figure is Christ, but there are many more in the heroes in every nation's story - El Cid in Spain, St Patrick in Ireland, Joan of Arc in France, Te Whiti-o-Rongomai and Sir

Edmund Hillary in New Zealand.

If parents and teachers do not hold up to youth the deeds and example of heroes such as these, the young can scarcely be blamed if they fill the void in their imaginations with celebrities instead.

Campbell acknowledges that the world around us is changing so fast that often there is no time for anything worthwhile to consolidate in the community's consciousness before something else sweeps in. The passing parade of instant celebrities satisfies the hunger for novelty, and publicists are quick to fan their appeal.

It is hardly surprising, then, that two thirds of high-school students in Brooklyn, New York, asked what they would like to be, answered: "A celebrity". They aspired to name and fame without any notion of having to give of themselves in order to achieve something. That does not begin to touch the way a true hero functions in society.

For Campbell, the point of the heroic quest is "to find what best fosters the flowering of our humanity in this contemporary life, and to dedicate ourselves to that".

An impossible dream? Not at all: "Just living with one's heart open to others in compassion is a way open to all ... The big question is whether you are going to be able to say a hearty yes to your adventure."

Good religion makes it possible for people to do that. So do the arts at their best. Both invite people to see themselves and the world in a new light, to make connections that touch what is best and deepest in them, and so to experience the excitement of being fully alive. And nary a drug in sight.

***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.***







# Hope and harm: alternatives to uplifting children at risk

Rev Dr Betsan Martin, Public Issues Coordinator

## Children's Commissioner Andrew Becroft recently spoke of the new Oranga Tamariki legislation as a second opportunity for a revolution for children taken into the state care.

The first was 1989 with the legislation after Puao-te-ata-tu, the report which identified systemic racism in the Ministry of Social Welfare. The 'groundbreaking' introduction of the Family Group Conference was supposed to facilitate kin-based care and Māori children being placed with whānau. One whānau commented, "The Family Group Conferences often facilitated the taking of children away from whānau."

Oranga Tamariki was the focus for the 2019 annual Rua Rautau lectures with guests Andrew Becroft, Paora Crawford Moyle (Ngāti Porou), a social worker and survivor of abuse in state care, and Associate Professor Dr Anaru Erueti, a member of the Inquiry into Abuse in State Care.

The event was held after the release of the searing video of an Oranga Tamariki intervention and attempt to uplift a newborn Māori baby.

## Lived experience of being taken from whānau

In contrast to hopes in the new law, Paora Crawford Moyle spoke of her experience of being taken into state care as a young girl, along with her baby brother and older sister. Paora's account includes the emotional trauma of abuse and constant fear, and the struggle for survival articulated with remarkable clarity by a person who became a professional social worker and is now involved in academic research on redress and solutions for people abused in state care.

## Law: Oranga Tamariki solutions

Commissioner Becroft set out a hopeful scenario for the new Oranga Tamariki legislation which came into effect in July 2019. He is hopeful in particular because of Section 7AA, and the extensive requirements for cases of Māori children at risk to be managed by whānau, hapū and iwi. He said that of the 2000 people who appear at the youth court each year, 78 percent have had care and protection involvement. He spoke of young people who appear at the court with sometimes 30 Children, Youth and Family (CYF) placements - in one case, 61 placements -

and then not being believed when making sexual abuse allegations.

Commissioner Becroft acknowledged that despite new law, the system is largely administered by Pākehā and non-Māori social workers, judges, police and other professionals who do not understand, nor give adequate regard to the full cultural values and tikanga of whānau, hapū and iwi - despite degrees of understanding and goodwill. It is true that the life chances of children born into situations of family violence, sexual abuse, substance abuse and alcohol are severely at risk, and that far more investment is needed long before families come to the attention of Oranga Tamariki.

There are 1.2 million children in Aotearoa New Zealand, 120,000 living in poverty. Half of these are Māori. We need good law. Commissioner Becroft spoke about a revolution but we need far more radical moves for prevention with investment in all aspects of wellbeing along with moves to institutionalise Māori authority for matters affecting them.

The uplifting of Māori children and placement in non-Māori care brings with it trauma and harm that can come from removal, along with the



Children's Commissioner Andrew Becroft wears a t-shirt worn by a young person in the youth court, appealing to the higher justice of the Lord.



Social Worker Paora Crawford Moyle speaking at Rua Rautau.

invidious alienation of children from their culture. When this is aggregated across a population and combined with other alienating dimensions of the system such as higher risk of ill health and poor education outcomes, we have critical mass intergenerational harm.

## Mana whānau: Lifewise alternative to uplifting children

Foster care should not be branded negatively in a wholesale manner. Many children - both Māori and non-Māori - received their best life experiences in foster care. We need to keep driving towards systemic solutions which involve poverty, health, education, employment and restoring rangatiratanga along with the capability of fulfilling the responsibilities of Māori

authority. Generational harm will take generational solutions. It will also take a deepening Pākehā appreciation of the systemic nature of violence. Uncovering the depth of violence in New Zealand society is traumatising for all of us and calls for shared responsibility to seek remedies and reconciliation.

We also have before us the Royal Commission of Inquiry into the Abuse of Children in State Care, with churches, schools, disability services, police custody and psychiatric hospitals included in the scope of the inquiry. Associate Professor Dr Anaru Erueti is a Commissioner, and at Rua Rautau he spoke of the Commission's determination to speak to people face-to-face to gather their evidence for their three year investigation.

## Ihumātao and the Methodist connection

Currently Ihumātao is attracting media attention as the focus of an historic grievance. Helena Gilligan, from Lifewise Trust looks at one of the Methodist history books, *Methodist Beginnings in the Manukau* by Clarence T J Luxton to highlight the Methodist connection to the site.

In 1862, a Methodist Mission had a presence at Ihumātao. This grew from a relationship missionary Henry Lawry developed with a local family who welcomed him to share their home during his pastoral visits to Pehiakura. This relationship strengthened and a missionary placement in Pehiakura was valued by Māori of the Manukau.

However, tensions were evolving between Pehiakura, and the Crown and Lawry. Instead of building in Pehiakura, Lawry received authority from the rightful owners of the land to build a mission house and school across the

harbour in Ihumātao. Soon after, Ihumātao also became the focus of Government insurgents, and the land wars were heightened. Those living in Ihumātao and surrounding areas fell under suspicion by the Crown as being part of the "Waikato insurgents", a group actively fighting to maintain their land.

The Crown demanded Māori from Manukau declare their allegiance to the Crown. They refused as they didn't wish to stand against their own people. They quietly retired to the Waikato, their land was confiscated, and their wakas were destroyed. Their one remaining waka is held in the Auckland Museum.

The confiscation of the land and the occupation of it by European settlers bought an end to Mission activities on the Manukau Peninsula, including Ihumātao.

It is interesting how history affects our present. Our Methodist alliance with Māori during the 19th century is echoed in our current, ongoing support programmes that have Methodist



Active Citizens programme participants.

connections to Ihumātao today.

Active Citizens is a social leadership programme brought to New Zealand by the Methodist Mission Northern and delivered across the country by Splice. Piki Toi is a Lifewise-supported arts project with a focus on Maramataka (moon-based calendar) and Hauora (wellbeing) in the city.

The people who have completed the Active Citizens course with us, and those

who have created the Piki Toi project, are also the ones who want to uplift their people by providing a healing space on the land to link Māori to pepeha, traditional healing and subsistence techniques. This reflects the focus and importance Māori place on their connection to the land. Through the Active Citizens programme and Piki Toi, the Methodist Mission Northern supports and recognises this vital kaupapa.





## The Ageing Experience

### Sharing memories

remembrances from early school days. We got onto the topic of punishment and the men especially were sharing memories of the strap and ruler from the teacher.

Sometimes perhaps we feel there are too many rules in life for us to get used to. Do they restrict our freedoms, limit what we can do in life? But we must surely be thankful that society changed the rules, so that our grandchildren in primary school are not faced

that they were required to go to school. I was thinking also about what could have been happening to the teacher - what did that behaviour do to them? The men were recognising blatant cruelty in these punishments handed out for small misdemeanours such as forgetting to bring a rubber or a pencil to class. We all do things that especially later in life we recall and feel ashamed about; what a blessing to reflect on Psalm 139 - our God knows us intimately, knew why we made mistakes and graciously grants forgiveness as we ourselves know the need.

It can be healing to share such

painful times with others who are familiar with what is being described. Sharing of memories, including hopefully more that are joyful rather than bitter, is an important process as we age, as we put together 'our story'. Who are we today, given all kinds of experiences we have been through in a long life? It's as we speak out loud and others listen that our story becomes more understandable to us. As we reflect on bad experiences that were acceptable back whenever, we can be glad that societies can and do change and become more fitting to God's realm of justice and love.

We might also learn to be forgiving and keep developing that skill as we age.

Rev Jan Fogg



## TECHNOLOGY TIPS

### What was that? Hearing Augmentation Systems

Peter Lane



Peter Lane

**The statutory requirements relating to Hearing Augmentation Systems (sometimes referred to as Hearing Assistance Systems, or Listening Systems) in New Zealand buildings are convoluted, confusing and contradictory.**

That is why I thought it would be a good topic for this column. To make matters worse, compliance is signed off at the individual Territorial Authority level, and the interpretation of what is deemed to comply varies widely.

Hearing augmentation systems are systems put in place to allow aural information to be conveyed to building users clearly and accurately. The Building Act and NZS4121 (Design for access and mobility - buildings and associated facilities) are clear that the scope includes users who don't require hearing aids; however, the

Building Code clearly states the requirement is only for persons requiring hearing aids (G5.3.5). The guidance that is given in these documents and other related materials is that the Building Code is the minimum standard and the expectation is that an adequate solution will be designed for a given space, taking into consideration the requirements of the particular location and function of the space. There is also a requirement that Hearing Augmentation Systems are maintained six-monthly. In theory, they should appear on a building's compliance schedule and are part of the Building WOF process. Also, because they are disability systems, the building must have prescribed signage.

Hearing augmentation technology and hearing aid technology are both in the middle of the technological revolution, adopting "new" digital techniques and methods to implement the required functionality and feature set. Hearing aids, in particular, are adopting new technologies rapidly such as linking to a user's smartphone. The drive for miniaturisation, however, means that hearing aid manufacturers are increasingly leaving out the T-coil which has been the basis for building hearing augmentation systems since the 1960s. The next 10 years will be interesting as the new technologies are trialled

and adopted, and transition through the hearing aid population. Hopefully, it won't take the legislation too long to catch up.

#### Hearing Augmentation Systems

So, what types of Hearing Augmentation Systems are there?

#### Sound Capture

All systems require a system of microphones or other audio input. This can be built into the system itself or can be acquired via a sound system. In some circumstances, this means the sound system needs to be left on even though it is not needed in its own right.

#### Audio-Frequency Induction Loop Systems (Hearing Loops)

These loops are usually installed in meeting rooms or places where people gather. They assist people who have hearing aids fitted with a T-switch. They can also assist people without hearing aids if the user is provided with a loop receiver device. In addition to permanently installed hearing loops, there are portable hearing loops available. These can be used in small spaces such as meeting rooms or motor vehicles. Loops are sensitive to building construction and other wireless frequency emitters (including other hearing loops) so they are not good in multi-room environments.

#### Infrared Systems

Infrared systems take the sound input signal and broadcast it on an infrared frequency within the space, which is then picked up with a system-specific receiver worn by the user. These systems generally require a direct, unblocked, line-of-sight to the user and require users to obtain and wear a receiver with the appropriate attachment. They can be used by users without hearing aids. They are sensitive to bright lights and sunlight and the receiver unit must be worn outside clothing.

Building operators need to keep a supply of receivers, batteries and headphones for use as required. Headphones or in-ear devices are subject to Public Health cleaning requirements.

#### FM Wireless Systems

Structurally, these are very similar to infrared systems but use FM radio frequencies rather than infrared frequencies. They are not limited to direct line-of-sight, so receivers can be put in

a pocket or handbag with relatively minor impact to performance. They are not impacted by sunlight, but can be affected by other wireless emitters.

There may be some old wireless systems around that use VHF radio frequencies. Given the recent changes in frequency allocation in favour of mobile phone service providers, continued use of this band is problematic.

*Peter Lane is Principal Consultant at System Design & Communication Services and has over 30-years' experience with technology systems. We invite your questions, suggestions and ideas for articles. These can be submitted either through the editor or by email to [dct@dct.org.nz](mailto:dct@dct.org.nz). We also operate a website focused on building a community of people who are interested in improving the way we can use technology located at [www.dct.org.nz](http://www.dct.org.nz).*







# May we be bold enough to pray...

**On Monday 19 August I attended the opening of Islamic Awareness Week. The event is held annually to showcase the real meaning and teachings of Islam. The opening ceremony is generally held at the Kilbirnie Mosque, but this year's ceremony was held at Parliament. The theme was compassion.**

It's usual for there to be speakers from the three Abrahamic religions - Christianity, Judaism and Islam - addressing a common theme which focuses on one or more tenets of Islam.

Rehana Ali, speaking for Islam, addressed the March 15 Christchurch shootings saying that although the actions of one man had a huge effect on New Zealand Muslims, the



Attendees at the opening of Islamic Awareness Week 2019 with Priyanca Radhakrishnan MP (front left) the Parliamentary Private Secretary for Ethnic Affairs.

compassion shown by the police, paramedics and emergency services on the day; and then the many New Zealanders, including those who gathered around mosques, made donations, and let Muslims know of their sympathy and sorrow, far outweighed the actions of one loan gunman.

Professor Paul Morris, speaking for Judaism, referred to *Tikkun Olam*, the Jewish concept defined

by acts of kindness performed to perfect or repair the world. Although this is usually used in conjunction with acts of social justice, and action in conservation and shifts to sustainable ways of living, it also refers to a growing awareness of global interconnectedness.

Father Ron Bennett, Christian co-chair of the Wellington Abrahamic Council, quoted from Isaiah and the Beatitudes and

spoke of the work of Suzanne Aubert who refused to teach settler children the piano, a seemingly appropriate task for a European woman of gentle birth. Instead she chose to work with the tangata whenua, writing a phrase book and dictionary, delving into medicinal cures, and eventually setting up the Home of Compassion in Island Bay, a home for permanently disabled people.

As the guest speakers delivered their addresses, I was struck once again, by the similarity of belief between the three religions. Of course some of our scriptures from our First Testament, are shared by all three religions. So is the idea of worshipping one God.

In the aftermath of the March massacre many of us were rung or visited by the Police and asked about our security arrangements. Once I had got over my initial surprise I remembered that is quite usual

for there to be a police car outside the synagogue, and that arrivals are often screened by security personnel before entering the synagogue. I observed this at the Kilbirnie Mosque when I visited recently.

In our church we instigated the practice of locking both side doors, which probably should have been locked anyway, leading as they do to the various offices, kitchens, and so on.

This led me to reflect that the gunman killed people at public prayer, an act that all three religions have in common. It seems that along with Muslims and Jews, our Christian acts of public worship have become bold, audacious in fact. May it always be so. May we three believers in the one God always be bold enough to pray publically. And may we Christians continue to be audacious enough to pray 'Our Father...' in the face of all the obstacles that surround us.

Jenny Chalmers  
Anglican Representative on UCANZ, Vicar of St Andrew's Taupo  
and overseer of the Turangi Co-Operating Parish.

## The Joppa moment

Rev Andrew Doubleday (part 2/2).

**Last month we considered the 'Joppa moment' found in Acts 10. Peter, the first leader of the early Christian Church, is drawn into a new way of seeing - one that transcended his cultural and theological limitations.**

He is invited to see Gentiles (i.e. all who are not Jewish), as equally loved by God. He discovers that God is as concerned for the Gentiles and their wellbeing as for his own people - those who saw, believed, thought, behaved, and practised their faith as he did and who shared the same understanding of God and their favoured place in the order of things.

That it took seven years from that first 'pure' Pentecostal outpouring of Holy Spirit fervour for the early Christian Church to get this and only through direct and explicit intervention, points to the strength that our culture and accepted ways of seeing has upon us. They were effectively blind to the new thing that God was doing. We see this blindness throughout the scriptural and historical story down through the intervening 2000 years. The 'other' is never or rarely seen as equally loved by God.

We see how racism blinds us to the equal value that God puts on all human life, and how slowly the church responded to the oft-repeated mantra that "in Christ there is neither Jew nor Greek, slave nor free, male nor female". Even into the 21st century we still see slavery effectively practised in the name of Christ by those unable to see that scripture is a progressive revelation inviting all of us into a full life of loving both God and one another - even those most different from ourselves.

We see how sexism has kept women in a subjugated place, justified on the basis of scriptures that in their time and context were moving the status of women into greater freedom, but when applied today will

inevitably drag us backward. I too have been part of this. My culture in growing up was a denomination called 'The Brethren'. The name says it all.



Andrew Doubleday.

Moving beyond what we think we know, can be difficult - even when it is not working for us. It is safe and provides a measure of psychic security, by defining who we are and who we are not, and securing our place in the world.

Soon after his 'Joppa moment' Peter was called to account by the Church Council in Jerusalem for having "visited with and eaten

with the uncircumcised" (Acts 11:3). After hearing his story they agree with his actions, without yet understanding the deeper implications. The Jerusalem Council meets again following Paul's first missionary journey to decide what practical requirements should be placed on these new (non-Jewish) followers of the Way of Jesus. Rather than being bound to the 613 commandments of the Jewish Law, they agreed: "It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements: You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things" (Acts 15:28,29). That's it. All of it! While wonderful news for Gentiles, it was somewhat disconcerting for Jewish followers of the Way of Jesus many of whom found it difficult, if not impossible, to embrace these same freedoms for themselves. Even that which keeps us small can be preferred because it is known and safe.

The implications of the 'Joppa moment' continue to challenge us in our day. How many of us see others as less than fully loved by God because they don't fit our categories of who's 'in'? My experience is that if we risk a true 'I-thou' encounter with the 'other', we may be surprised to discover in them hearts more attuned to loving God and others than our own. It's then we might hear God's gentle whisper, "Don't call anyone unclean that I have declared clean."

## Be Courageous

Janice Auva'a.

**"Be strong and courageous. Do not be frightened, and do not be dismayed for the Lord your God is with you wherever you go." Joshua 1:9 ESV**

It takes courage to be a follower of Christ in today's society amongst the many various groups of people we come across: courage to stand for what we believe in and to show this with love to our fellow sisters and brothers; to proclaim God's gospel on a daily basis - through not only our words but through our actions - and to bring people to Christ through sharing of his word and salvation. It takes courage to step out in faith and tell people about what you believe in.

Courage is instilled in each and every one of us. Displaying that courage requires a leap of faith in the direction that God has destined and planned for us. We live in a world full of opportunity and as Methodists, it is important that we take up the courage and leap into the world of sharing God's Gospel to all those around us. When we are sure that what we believe is true, we then feel compelled to share this with many others.

Courage makes me think about the story of David and Goliath. It took courage for David to be able to face a giant that no one else could face. David chose not to put his own plans and thoughts over the plan that God had destined for him to defeat Goliath. The story portrays

a courageous servant who fulfilled a plan that was destined for him. God has a plan destined for us all and no matter what worldly plans we may have, God's plan will always prevail.

As a young Methodist follower of Christ trying to be faithful to the plans God has for me, I felt the courage to train to become a lay preacher. I want to share God's word not only with my congregation and Synod but also

with those whose path I cross. Sharing God's word allows me to be a servant of Christ, especially to our youth, and to share with them personal experiences and to relate with them directly. My heart is full when given the opportunity to share God's word as it

continues to allow God to use me in the plans he has for me.

As David had the courage to face Goliath, let us have the courage to face our giants in life, whatever they may be. I encourage you to be strong, brave and courageous, and to step out in faith and proclaim God's word to all, to listen to his call and to trust in his plans. When we trust and believe that God has our life planned out and we lean not on our understandings but his, it is then that we can be all that we have been called to be.

Janice is 26 years old and became an accredited Lay Preacher in 2018. She has a Licentiate in Ministry Studies from Trinity Theological College and a Bachelor's Degree in Mathematical Science. She is one of two National Youth Liaison Officers for Sinoti Samoa Youth.



Janice Auva'a





## Restoration, or not, for historic Milton Presbyterian Church



**The Milton Presbyterian Church, an iconic centrepiece of the small Otago township, has long attracted interest from locals and tourists alike.**

Built in 1889, the church was designed by architect, Robert Arthur Lawson, whose work also includes Dunedin's Municipal Chambers and First Church. Registered as a Category 1 Historic Building, the Milton Church must be restored to a level that maintains its historic character. Stakeholders are about to start discussions on the scale of

restoration in the next stage of planning and are seeking feedback from the wider community. Survey forms can be found at the Milton Service Centres, Milton Community Hub and I-sites at Milton, Balclutha and Lawrence. Surveys can be completed and left in the boxes located at each venue or alternatively survey forms can be emailed out to anyone interested in providing feedback. Contact Paul Devlin for a survey form: [prdevlin37@gmail.com](mailto:prdevlin37@gmail.com)

Survey responses will be collated and presented to the Tokomairiro Co-operating Parish Council who will then engage in discussions with the wider community.

## Inter-church Trade and Industry Mission Canterbury celebrates 50 years



Workplace Support staff at conference last year.

**In March 2020, Inter-church Trade and Industry Mission (ITIM) Canterbury celebrates 50 years since it was first established to support employees in their wellbeing.**

The organisation trading as Workplace Support, works alongside companies and organisations within the Canterbury area and upper South Island regions including Westland and Nelson Marlborough. To celebrate their 50th anniversary, ITIM Canterbury is extending an

invitation to former staff and associates to join them for a celebration service and social gathering on 14 March 2020.

In early 1970 Rev Owen Kitchingman was inducted as an Industrial Chaplain at an ecumenical service in Christchurch following his return from a five-year term as the churches' ecumenical Chaplain at the Manapouri Hydro Power Project. He was the first ecumenical Industrial Chaplain in New Zealand.

That early work opened up the way to assist churches to understand more fully the 'aims and problems of all engaged in trade and industry' - one of the

founding objectives of the organisation.

ITIM Canterbury has adapted with the changing workplace environment and is now a leading Employee Assistance Provider providing a range of workplace support services and solutions to their many client companies and organisations. Along with providing professional on-site staff support, the range of services provided by Workplace Support includes counselling, alcohol and drug intervention, financial mentoring, career advice, leadership coaching, professional supervision and spiritual direction for ministry colleagues.

Workplace Support chief executive, Brent Andrews, is proud of the longevity and flexibility of the organisation and the positive impact it continues to have. "I doubt that Owen could know that his journey with ITIM, which started with replying to an advertisement by the National Council of Churches, would ultimately take Workplace Support into an organisation that has been positively impacting employees for five decades."

"We remain passionate about the value, personal dignity and wellbeing of all those involved in workplaces throughout Aotearoa/New Zealand."

Those interested in joining the celebrations should email: [admin@workplacesupport.co.nz](mailto:admin@workplacesupport.co.nz) for further details.

## Taizé retreat in Wellington

**The community at Our Lady's Home of Compassion are welcoming pilgrims from around the country to a weekend retreat at their Island Bay site in Wellington 15 to 17 November.**

The community is hosting Br Matthew from Taizé, France, for this ecumenical event, *Taizé in Aotearoa*.

The Taizé community, based in the French village of the same name, is an ecumenical monastic order devoted to peace and justice. Founded by Roger Louis Schutz-Marsauche in 1940, the community fosters a meditative style of prayer and worship. Taizé continues to attract tens of thousands of mainly young pilgrims each year. Candlelit prayer services with simple songs based on lines of scripture in various languages have become distinctive features of Taizé prayer gatherings worldwide.

Congregational leader, Sr Margaret Anne Mills says, "We



Brother Matthew from Taizé, France will be attending the retreat.

invite young and old to celebrate with us 30 years of Taizé prayer at the Home of Compassion."

The theme of the weekend retreat is Remembering Hospitality (manaakitanga), based on Hebrews 13:2, "Do not neglect to show hospitality to strangers, for by doing so some people have entertained angels without knowing it."

The Taizé aspects of joy, simplicity and reconciliation reflect the kaupapa of the Home of Compassion and the life of the Sisters' founder, Suzanne Aubert, who loved "people of all creeds and none." The community hopes the retreat will introduce a new generation to the beauty of Taizé prayer.

To register, or for more information, email [spirituality@compassion.org.nz](mailto:spirituality@compassion.org.nz) or Ph 04 383 7769.

### 50TH ANNIVERSARY



**Inter-church Trade & Industry Mission (ITIM) trading as Workplace Support is celebrating its 50th Anniversary next year!**

We would like to invite former staff, board-members and other interested parties to join us for a celebration service and afternoon tea in Christchurch on Saturday 14 March 2020.

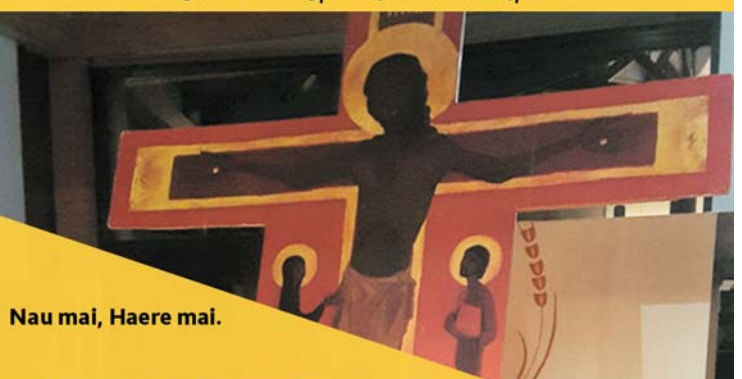
Have you been involved in our mission over the years? We'd love to have you join us as we pause in grateful recognition. There will be opportunity to reconnect with colleagues, share stories and worship God together.

Please register your interest as soon as possible, and we can provide you with more details.

Phone: 0800 443 445 or Email: [admin@workplacesupport.co.nz](mailto:admin@workplacesupport.co.nz)

## TAIZÉ IN AOTEAROA

15 November 5pm - 17 November 4pm



**Nau mai, Haere mai.**

Br Matthew from the monastic community at Taizé joins us for an experience of community, celebrating 30 years of Taizé Prayer at the Home of Compassion.

*Remembering Hospitality* - Heb 13:2

Weekend - \$100 One Day \$50 (Includes meals) | Additional \$70/night - accommodation

RSVP by 25.10.19 Our Lady's Home of Compassion, 2 Rhine Street, Island Bay, Wellington  
For more information: Phone (04) 383 7769 and ask for Christine, or email [spirituality@compassion.org.nz](mailto:spirituality@compassion.org.nz)





# Personal information and the Privacy Act

Ruby Manukia-Schaumkel

## People are often confused about what personal information is protected under the Privacy Act.

Data can contain values that identify a specific individual. This is called 'personal information' in New Zealand but is sometimes referred to as Personal Identifiable Information (PII). The Privacy Act 1993 controls how agencies collect, use, disclose, store and give access to personal information. The Privacy Act applies to almost every person, business or organisation in New Zealand.

### Personal Information

Personal information is any

information which tells us something about a specific individual. The information does not need to name the individual, as long as they are identifiable in other ways, like through their home address.

The Privacy Act is concerned with the content of personal information, rather than the specific form that content is in. This means that all sorts of things can contain personal information, including notes, emails, recordings, photos and scans, whether they are in hard copy or electronic form.

The Office of the Privacy Commissioner develops and promotes a culture in which personal information is protected and respected. They define what is considered to be personal information, and



Ruby Manukia-Schaumkel

provide guidance surrounding the Privacy Act, its principles and other privacy codes.

People have a right to believe that their personal information will be protected and respected.

Such data includes:

- Names
- Phone numbers
- Email addresses
- Other observations where an individual is identified.

Note: where this data is already public knowledge then this is acceptable to include in an open dataset. For example, the dataset of Marriage Celebrants includes contact details for these people.

This data is public knowledge and already released elsewhere publicly. Reading over the Privacy Act Principles helps to clarify any exemptions that apply.

### The Privacy Act 1993

Under the Act people have a right to ask that information about themselves be corrected. If your organisation doesn't want to correct the information, it doesn't usually have to. But people can ask for their views about what the correct information is to be noted. People usually have a right to ask for access to personal information that identifies them.

Organisations can refuse to give access to information, if that would:

- Endanger a person's safety
- Prevent detection and investigation of criminal offences
- Involve an unwarranted breach of someone else's privacy.

### Confidentiality

Organisations have different requirements for protecting data confidentiality, privacy, and security so people, households, and organisations can't be identified without their permission.

Good data helps New Zealand grow and prosper. For planning, research, and information purposes, data must be high-quality, timely and accurate.

When data is confidential it means no individuals, households or businesses can be identified. It's best practice not to release data that could identify people, households or organisations unintentionally.

### Security

Security refers to how an organisation stores and controls access to the data it holds.

We need to be vigilant in our organisations to ensure that data is protected and not made available or disclosed without authorisation.

## N E W S

# Radical Methodism - Radical Change

Carol Barron, National Coordinator Methodist Alliance

## Planning is underway for the Methodist Alliance Forum being held in Wellington on 8 and 9 November 2019.

*"The theme Radical Methodism - Radical Change reflects a theological significance that is pertinent to both our Christian tradition and our Methodist tradition. Both Jesus and John Wesley were regarded in their*

*time and society as radicals because of what they were standing for."*

*Siosifa Pole, Director of Pasifika Ministries, Mission Resourcing*

Jesus preached a gospel of revolution. His radical teachings challenged authority, accepted values and injustice. John Wesley preached outdoors to large groups of working class men and women and he was labelled a dangerous radical and denounced in print and

from pulpits.

The Methodist Alliance is looking at creative and radical possibilities of working in different and innovative ways. This includes the proposed establishment of a social housing fund which was discussed at the recent Synod meetings around the country. It also includes the Mana Whānau programme, an intensive in-home parenting support service which is an alternative to foster care.

### Mama Celia's Table

Wesley Community Action have established Mama Celia's Table which is a safe space for wāhine to speak openly about what's going on in their lives, the things that happen behind closed doors - the stuff no one really wants to talk about. Mama Celia's Table provides a place to listen, think and hear from others, as well as opportunities for learning, education and/or being creative.

Wāhine who have had their tamariki uplifted by Oranga Tamariki have a place where they can speak openly and honestly, without judgment, about their

experience of this. They are provided with acceptance and understanding from others going through the same experiences. Many of the wāhine are also fighting addiction to methamphetamine. They have the pressure of trying to turn their lives around with the added stress of the grief and loss of their children being uplifted. This programme will be one of the inspiring stories of radical change experienced by everyday people that will be featured at the Methodist Alliance Forum.

### Forum celebrates work of Methodist Alliance

The Forum is held every second year and provides an opportunity to celebrate the work that is being done by individual members and collectively as the Methodist Alliance. It also provides an opportunity to network, learn from each other and explore possible new joint initiatives together. The Forum always provides space to reflect theologically on the work of Methodist Alliance members and the issues being addressed by them.

There will be time for the Communities of Practice to discuss what they have achieved



to date, what they hope to achieve in the future and to share an issue that they are dealing with. Community of Practice workshops will enable participants to explore key issues, suggest areas of collaborative work, and explore Te Tiriti o Waitangi related issues and opportunities.

There will be time to further explore the Methodist Bicultural - Te Tiriti o Waitangi Commitment and to translate this commitment into radical and practical action. The Forum will ask challenging questions including, "What is a radical Methodist approach in Aotearoa today?" The programme includes presentations, workshops, panel discussions, world café conversations, a strategy session, a key note speaker, time for reflection and time for networking.

Save the date. More information and registration forms will be available soon.

**H**elp families live better lives

Every child has a right to a good start in life.  
Everybody has dignity and worth in the sight of God.  
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Your donation or bequest can help make a lasting difference to people in need throughout New Zealand.

You can make a donation to your local parish, one of the Missions, or the Methodist Alliance. Please contact Carol Barron for more information on:

03 375 0512 • 027 561 9164  
Carol@MethodistAlliance.org.nz  
PO Box 5416, Papanui, Christchurch 8542  
methodist.org.nz/methodist\_alliance

**METHODIST ALLIANCE**  
NGA PURAPURA WETERIANA





# DARE(ing) Theology

Rev Tony Franklin-Ross

**Acclaimed travel writer Rick Steves wrote in his book *Travel as a Political Act*:**

**'While seeing travel as a political act enables us to challenge our society to do better, it also shows us how much we have to be grateful for, to take responsibility for, and to protect.'**

In addition to hotels, restaurants, and tourist sites, travel can provide political insight. Steves encourages experiencing and interacting with different cultures, religions, countries and the people who live there.

In June I had the privilege to attend an international conference of theologians, academics and activists in Taiwan. It gave me the opportunity to see the island, its peoples, cultures, religions, and scenery for the first time. The conference was called DARE, an acronym for Discernment and Radical Engagement, and so I had the opportunity to do daring theology with an international cohort, in Taiwan, as a

political act of travel.

DARE was organised by the Council for World Mission (CWM). CWM arose from the history of the missionary societies of old; riding on the coattails of the colonisation of the world by European nations. Now CWM has morphed its purpose and mission to challenge and critique the impact of colonialism, as well as the empires of today that restrict the wellbeing of peoples.

This third DARE forum in a series gathered around 90 people from across the globe, in streams to engage with the topics of race, earth, occupation, gender, class, and artificial intelligence. I co-led the gender stream, alongside a professor from Columbia and with 10 other participants in our stream engaged aspects of feminism, transgender identities, gender-based violence, and queer space.

George Zachariah, from Trinity Methodist Theological College, also attended the forum, as co-leader of the earth stream. Jione Havea, a visiting research fellow of the College, was a key organiser of the DARE conference.

We were introduced to the ongoing



Rev Tony Franklin-Ross (back row second from left) co-led a gender stream at the DARE Conference in Taiwan.

political tensions of Taiwan in relation to China and the rest of the world. We heard of Taiwan's struggle towards democracy from a dictatorship and its struggle for international recognition for its self-determination as a people of 26 million. The shadows of the current Hong Kong struggles were very much on the minds of Taiwanese too.

We learned of the newly-formed Taiwan Ecumenical Forum, which seeks to promote self-determination and human dignity in the face of Chinese pressure and to respond to isolation by the

international community. The witness of repression under the former nationalist dictatorship was shared, as was the experience of indigenous Taiwanese people, celebrating their links to the ancient migration of the peoples across the Pacific originating from Taiwan. Though Christianity is a minority faith in Taiwan in general, it is the majority faith of the indigenous Taiwanese.

As I sip a cup of Taiwan High Mountain tea, I find much to be grateful for, to take responsibility for, and to protect.

## Future of the Uniting Church in Australia

**Dr Keith Suter, a Uniting Church veteran, has researched the future of the Uniting Church in Australia. He has identified some trends that may be worth watching out for in New Zealand.**

Australia's Uniting Church is in a crisis. Its membership is in decline, and there is a mismatch between the facts and its publicity material. For example, the publicity material often contains photographs of happy smiling young people - but a person visiting a Uniting Church congregation will find few such young people.

In 2014, I was awarded a PhD from the University of Sydney for my dissertation on possible 'futures' of the Uniting Church. The dissertation identified four ways in which the Uniting Church could evolve based on the secular management technique of scenario planning.

Four scenarios were devised:

- (i) 'Word and Deed': the amalgamation of parishes into a small number of big parishes, providing both spiritual and welfare services;
- (ii) 'Secular Welfare': just letting the congregations die off and concentrating on the expanding welfare work;
- (iii) 'Early Church': letting the welfare agencies go their own way and, instead, return to the thinking of the

early Church, such as the use of house churches; and

- (iv) 'Recessional': winding up the Uniting Church and letting the thriving parts go their own way, such as the Uniting Church private schools, hospitals and aged care facilities.

The 'Recessional' scenario is not coming into play because the social welfare work is expanding. There is a lot of government money for welfare because government wants to get out of the direct provision of it. Government will 'steer' and not 'row' the welfare boat.

I think the second scenario is coming into play - a Uniting Church providing extensive community services but without congregations. This simplifies governance, management arrangements and risk management capabilities, and reduces unnecessary duplication and competition between Uniting Church agencies.

The 'Secular Welfare' scenario envisions one Uniting Church agency that will run all the community services. The parishes have been wound up or just allowed to wither away. Some chaplaincy services may still be provided. Theological training will have been largely wound up, with the training of chaplains done via the



Dr Keith Suter

Internet and/ or outsourced to other organisations.

Uniting Church parish missions with their own community services will have the services transferred to the central agency. Uniting Church schools - which already have a high level of autonomy - will be completely self-governing and responsible for their own affairs.

This Uniting Church has no congregations. For those mainly big parishes that are self-funding there is the prospect that they could continue to exist as independent parishes - and could even form their own union. (However, because of their reputations for individualism they will probably prefer to operate on their own.) Given their declining membership, many current congregations have a limited future and so their properties could be sold and the proceeds transferred to the new organization.

Freed from worrying about congregations, this Uniting Church will be able to move into new community service activities. It will not be weighed down with concerns about congregational matters. It will be able to tender for government contracts without the risk of theological complications.

This Uniting Church recruits from a wide range of professional people. For example, business people with a few

decades in the harsh business world may well want to join it to give something back to the community and derive the pleasure of knowing that they are helping people - rather than just serving the corporate shareholders. They, in turn, will bring their management skills from the business world to make it even more professional and business-oriented.

Current congregations are largely aging and declining, while the community services are professionally managed enterprises and are growing in size, influence and ambition. Flourishing examples of this scenario may be found outside the Uniting Church. For example, Barnardos began as a British Christian welfare agency for children; it now sees itself in Australia as a child welfare agency involving people with all faiths and none. It is committed to social justice for children but without any specific Christian doctrinal approach.

If congregations continue to fade away while there is a continued willingness by government to outsource welfare work, then 'Secular Welfare' could become the possible future for the Uniting Church.

The Uniting Church, therefore, needs to think about the implications of the second scenario, such as how to wind up congregations gracefully, and how to ensure Christian values are maintained in the welfare institutions (which are often financed by secular government).





# St Paul's Cooperating Parish, Putaruru



The parish has been delivering gardens to families as part of the Let the Children Live programme. Gardens made from recycled farm bins come complete with potting mix, vegetable plants, tools and recycled milk bottle watering cans.

## BIBLE CHALLENGE

Rosalie Sugrue

### Nature Sundays in September

September is the month the lectionary calls Seasons of Creation. This year the theme is Wisdom in Creation and the particular topics are: oceans, flora and fauna, storms and the cosmos. The first six clues in this Bible Challenge relate to the first chapter in the Bible, the next nine relate to fauna, and the last nine to weather.

'In the beginning God created the...'	_____ <b>N</b> _____	RSV Gen 1:1
'And the ___ was without form and void'	___ <b>A</b> _____	Gen 1:1
'The Spirit of God was moving over the...'	___ <b>T</b> _____	Gen 1:1
'The earth ___ forth vegetation...'	_____ <b>U</b> _____	Gen 1:11
'And God said, "Let there be lights in the..."	_____ <b>R</b> _____	Gen 1:14
'...bring forth swarms of living...'	_____ <b>E</b> _____	Gen 1:20
'And taking the five loaves and two...'	___ <b>S</b> _____	Mk 6:41
'These birds shall not be eaten, the eagle, the...'	___ <b>U</b> _____	Lev 11:13
They offered a sacrifice of two young	_____ <b>N</b> _____	Lk 2:24
'But the ___ found no place to set her foot'	_____ <b>D</b> _____	Gen 8: 9
'And the ___ brought Elijah bread and meat'	___ <b>A</b> _____	1 Kgs 17:6
The ___ of Saul's father, were lost	_____ <b>Y</b> _____	1 Sam 9:3 GNB
When Samuel called, David was minding the	_____ <b>S</b> _____	1 Sam 16:11
Daniel was thrown into a den of	___ <b>I</b> _____	Dan 6:7
Elisha ploughed with twelve yoke of	_____ <b>N</b> _____	1 Kgs 19:19
'With a cloudburst and tempest and...'	_____ <b>S</b> _____	Is 30:30
"You say, it will be fair..."	_____ <b>E</b> _____	Mt 16:2
'There was a mighty ___ on the sea'	_____ <b>P</b> _____	Jonah 1:4
'And after the wind an...'	_____ <b>T</b> _____	1 Kgs 19:11
'He rebuked the wind and the raging...'	_____ <b>E</b> _____	Lk 8:24
'When panic strikes you like a...'	_____ <b>M</b> _____	Prov 1:27
'When the south wind ___ gently...'	_____ <b>B</b> _____	Acts 27:13
'There were ___ and lightnings'	_____ <b>E</b> _____	Ex 20:18
'The Lord answered Job out of the...'	_____ <b>R</b> _____	Job 40:6

ANSWERS: heavens, earth, waters, brought, firmament, creatures, fish, vulture, pigeons, dove, ravens, donkeys, sheep; lions, oxen; hailstones, weather, tempest, earthquake, waves, storm, blow, thunders, wind; withering



Last summer a trip to Tokoroa pools was popular, attracting 75 children and their caregivers. Another trip is planned for later this year.







Waitakere Methodist Parish organise events on Friday evenings.



Children and teachers from Wesley Methodist Parish Wellington visit Millvale House, Miramar.



For 15 years the combined churches of Papamoa / Maungaturoto have run a day camp at the Oamatea Christian Day Camp.

## Chartwell Holiday Club a huge success

**Chartwell Cooperating Church in Hamilton kicked off a new ministry on 21 January this year with their first Holiday Club.**

Since that inaugural week-long programme, two additional Holiday Clubs in Easter and during the July school holidays have attracted a capacity participation of 30 children.

This new ministry was made possible by the vision of a few and the support of many. We expected registrations to come flooding in, but the reality was different. By early January we were still short of the minimum number to make the programme cost-effective. We pushed harder to reach as many people as possible through digital networks and subsequently registrations ended up going beyond our expectations and we reached near capacity.

Our aim was to provide a five-day holiday club programme that catered to the community by being affordable for parents and enjoyable for children aged six to twelve. The programme included daily small group activities such as creating pasta and marshmallow towers



Children at the summer Chartwell Holiday Club, Hamilton.

and wearable arts to 'minute-to-win-it' challenges. Larger group activities included water sliding, big park games, scavenger hunts, a movie day and a mini carnival. The activities fostered an atmosphere that built relationships that were the foundation of our Holiday Club.

One of the biggest successes was our amazing and dedicated group of volunteers. They were the true heroes of our Holiday Club. Young leaders gave up

their holidays to put energy and enthusiasm into the programme. The evaluation forms that we received back from the families who were involved, showered praise over the leaders' efforts. The children loved our Holiday Club and the main reason given was because our youth leaders interacted with and formed friendships with them.

As organisers we know that no matter how much effort you put into planning,

*Brad Clarke, Youth Support Worker  
Chartwell Co-operating Parish Hamilton*



Holiday campers love riding the waterslide.

you need great leaders to be successful. Our two subsequent programmes have reached capacity.

None of this would have been possible without the overwhelming support of our church, the parishioners, volunteers and the two groups that provided us with funding: PressGo and Let the Children Live. We extend our thanks for their financial assistance, prayers and the huge amount of baking supplied.





# Climate action is key

**The 13th Sustainable Development Goal recognises the centrality of Climate Action to the United Nations' 2030 Agenda for Sustainable Development.**

SDG 13 focuses on the need to strengthen local and national resilience in the face of climate-related hazards and natural disasters, provide education and increase local capacity to mitigate, adapt, reduce its impact and implement early warning systems. Governments are asked to commit funding to developing countries as well as integrating climate change measures into their own policy, strategy and planning.

“Christian World Service partners are strengthening partners to cope with these often severe changes. They are training communities in disaster preparedness and agro-ecological methods as well as building water tanks. These actions are urgent and we are grateful for your donations to CWS so we reach more

communities,” says Trish Murray, International Programmes Coordinator.

Last month children of Tuvalu welcomed leaders to the Pacific Islands Forum summit sitting in water waist deep. Waving their flags in greeting, they challenged the new arrivals to take bold action so they would not lose their homeland to the sea.

On the other side of the Pacific Ocean, the people of Central America are sending the same message on foot. After nearly ten years without a decent harvest, large numbers of small farmers have walked off their tiny plots of land and are heading north. Drought followed by heavy rain has repeatedly destroyed crops in parts of El Salvador, Guatemala, Honduras and Nicaragua. Rivers are drying up and poverty has seen crime rates rise adding to the pressure.

CWS partner the Council for Protestant Churches in Nicaragua (CEPAD), is assisting small farmers to manage scarce resources and improve family nutrition. Their agro-ecological specialists train



local leaders who support farmers at home to grow better and more diverse crops. Last year an additional 200 women established new home gardens as part of CEPAD's commitment to improve their livelihoods. In the challenging terrain of Nueva Guinea where many poor Nicaraguans were resettled more than a decade ago, this programme assisted 30 women to plant new gardens with fruit trees and set them up with pigs and chickens last year. Special thanks to donors to Gifted, CWS's ethical giving programme. Gifts of Home Gardens and

Pigs fund this work, costing around \$225 for each woman.

In a new report colleagues Christian Aid show the link between hunger and low carbon emissions. The ten countries with the highest levels of hunger emit less than half a tonne of carbon dioxide per person and just 0.08 percent of global carbon emissions. By contrast New Zealand emits 7.8 tonnes per person while at the top of the list Saudi Arabia produces 19.4 tonnes.

UN General Secretary António Guterres will host a Climate Action Summit on September 23 as part of his efforts to boost collective ambition.

CWS made a submission to Parliament in support of the Zero Carbon Emission Bill, asking for stronger commitments and the inclusion of Maori at a level in keeping with Te Tiriti o Waitangi. The submission asked for an increased aid vote and planning for a fair response to future climate migrants.

# Aid organisations launch petition

**New Zealand aid agencies including Christian World Service launched a new petition to parliament, calling for renewed humanitarian assistance for Syria and more pressure to end human rights violations.**

“We are asking New Zealanders to sign the petition as a sign of our continued support for Syria. The conflict in the north has intensified in Idlib. Schools, hospitals and marketplaces are being attacked, displacing more than 500,000 Syrians. Every effort must be made to stop this conflict escalating and to help those in need,” says Pauline McKay, National Director.

The petition is available until September 21 at: [cws.org.nz](http://cws.org.nz).

In a video released on World Humanitarian Day, August 19, 12 CEOs including Pauline McKay assured Syrians

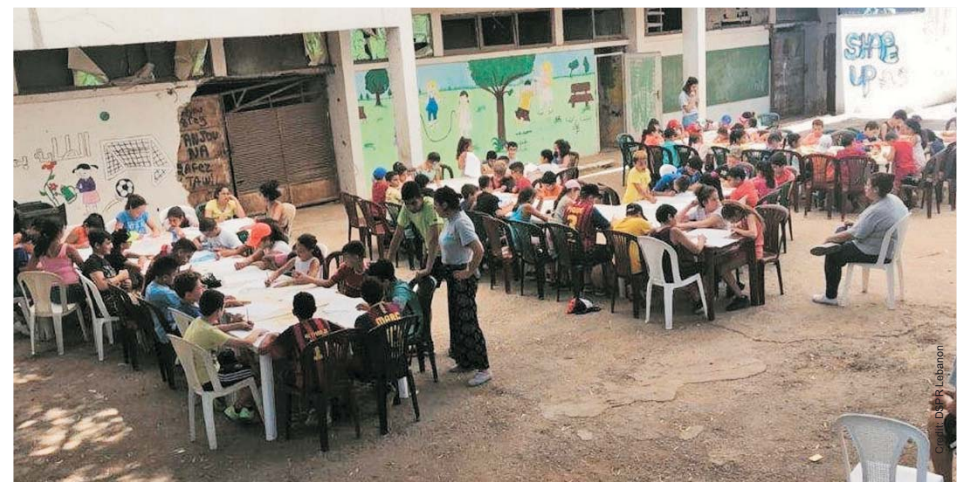
suffering who have survived eight years of conflict that they were watching and wanting to help.

Together they are calling for the government to resume financial support for humanitarian aid for refugees and to speak out against human rights violations inside Syria.

“The war may be long but our partners the Department of Service to Palestinian Refugees in Jordan and Lebanon are running schools, tutoring programmes, fun days for children, medical support days and psychosocial help every day. Your donations keep their lifeline to refugees going,” she adds.

Journalists Mike McRoberts from Newshub and Miriama Kamo from TVNZ are supporting the campaign.

“Having reported on the plight of Syrian refugees both inside and out of Syria I've seen first-hand the desperate need of the hundreds of thousands of families caught in the conflict's shocking violence, says McRoberts.



Staff and volunteers organised a fun day *Good Old Times* focusing on traditional culture for children aged 4 -13 from the Dbayeh Camp in Lebanon. 150 children shared food, danced, sang, listened to stories and painted pictures. The teenage volunteers enjoyed the opportunity to share in the learning experience.

“I think it's fantastic that New Zealand NGOs and aid agencies have joined together in a unified effort and I support their calls on the government.”

Kamo agrees, saying, “When it doesn't happen in our own backyard, it's easy to think it's not our problem. But, at this point in human history, we know more

than ever that unity of purpose is vital for solving the crises that we face. The leaders of NGOs and aid agencies are uniting in a common purpose and they have invited us all to say 'we are watching' and 'you are not forgotten'. It's powerful and it's purposeful and it's the right thing to join in.”



Photo: ACT Alliance/Paul Jeffrey

## Sign the petition

## Support the Appeal for Syria



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





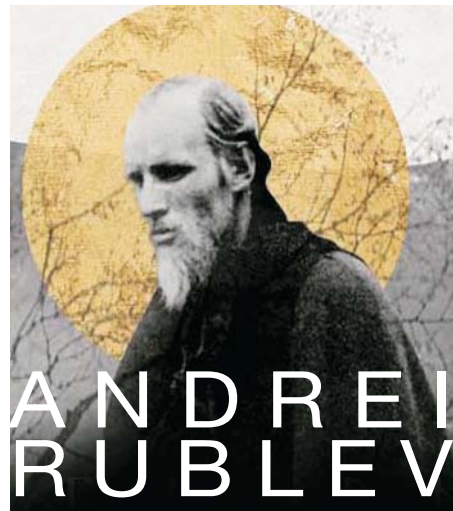
## ON SCREEN

It was Sunday morning. Seeking a spiritual experience, I found myself not at church but at the Regent Theatre, watching *Andrei Rublev*, a feature of the 2019 Film Festival.

The film is a biopic of the artistic journey of Andrei Rublev. It is also the story of Russia in the 13th century, of peasant life trapped by poverty and plague, of princes juggling for power and the terror of Mongolian rape and pillage.

Director Andrei Tarkovsky is an extraordinary filmmaker. The epic scenes – the ransack of a cathedral or the making of a bell for a powerful prince – show painstaking attention to detail and organisational complexity. The careful use of imagery carries a plot that sprawls over three hours.

By the time you read this, the Film Festival will have finished. However *Andrei Rublev* digitally restored by



Criterion Collection, is available for online purchase for just slightly more than a movie ticket. You could show *Andrei Rublev* on Trinity eve. You could serve snacks, while listening to Oliver Messiaen's *Méditations sur le Mystère de la Sainte Trinité* in the church foyer. Andrei Rublev painted Rublev's icon, one of the world's most celebrated portrayals of the Trinity. It is how the movie ends. For nearly three hours, the life of 13<sup>th</sup> century Russia is portrayed in black and white. With Rublev deciding to paint

again, the movie breaks into a vibrant colour palette and the golds and greens of Rublev's icon shimmer in a rich rendition of Divine life.

For the Russian church, icons are theology. For an illiterate culture, visual portrayals of Christian doctrine are a way of providing an education in theology. It is an important reminder for all educators and Sunday preachers. A picture truly can be worth 1000 words.

Rublev's icon depicts three persons seated around one table. Each person is dressed in the same gold robe with the same golden halo, holding the same staff in the same hand. At the same time each person has a different coloured robe, one in red, one in green, another in blue. Each person has their eyes fixed on the person to their right. The suggestion is these three are distinct, yet the same, a theology of the Trinity in which God is visible in the distinctive persons of Creator, Redeemer, Sustainer, who as three persons are the one Triune God, sharing an unbroken circle of love.

The table in Rublev's icon has four sides. With three sides taken by the three

A film review by Rev Dr Steve Taylor

persons, the side facing the viewer is vacant. This is an invitation. Christian theology begins by stepping into the flow of love.

As a film, *Andrei Rublev* locates theology in context. The first viewers of Rublev's icon were Russian. In a divided and fearful country, Rublev chose to portray God theologically as three distinct persons, who are one in shared love. The icon is thus not abstract art, but political theology. Could Russia appreciate difference, celebrate diversity and live as one in shared love? It makes both icon and movie strangely contemporary. In our divided world, will we pay the price of celebrating diversity in the experience of God's shared love?

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

## Prayers for Southern Seasons

Poems and prayers for Christian worship and devotions

**Author:** Joy Kingsbury-Aitken  
**Publisher:** Philip Garside, Wellington.  
**2019 122 pages.**  
**Reviewer:** John Meredith

Joy Kingsbury-Aitken is an experienced lay preacher and worship leader. She brings to her writing competence in the use of language and a love of literature and scripture. Most of the prayers in this book were written for services led by Joy.

In a brief introduction, the author points out that in Aotearoa New Zealand the church year begins in early summer, harvest comes during the fast of Lent and Easter is celebrated in autumn. The traditional seasonal

symbolism associated with the church's major festivals, which works so well in the northern hemisphere (for example, light in darkness in a winter-time Christmas and new life in a spring-time Easter) has limited meaning for those who live south of the equator. She has arranged the prayers and poems in

this book to reflect the cycle of the seasons as we experience them and the church's feasts and fasts and other commemorations as they occur within those seasons.

Starting with summer, Advent, Christmas and Epiphany follow. Then there is autumn with Harvest and Lent including Transfiguration Sunday and Palm Sunday. The Monday to Thursday of Easter week are listed, followed by Good Friday, Easter Eve, Easter Sunday, Anzac Day, Home and Family Day and Mother's Day. We then move to winter with Pentecost, Trinity Sunday, Disability Sunday, ordinary time (this is the post-Pentecost season but the material in the book may be used on any Sunday), Refugee Sunday, Peace

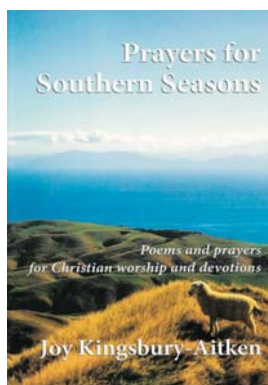
Sunday, Lay Preachers' Sunday and Fathers' Day. Under spring there is Spring Flower service, Season of Creation, St Francis of Assisi Day, thanksgiving for companion animals, Social Justice Sunday, All Saints' Day and Reign of Christ Sunday.

The material includes gathering prayers and calls to worship, candle lighting, thanksgiving, intercession, petition, assurance, illumination, offering, blessing and commissioning. Some material is labelled as poetry. This is intended for personal reflection and is also suitable for printing on the cover of an order of service or church bulletin.

Occasionally, male terms are used to refer to God - Father, Lord, him. I prefer terms that do not carry gender-specific images. However, it is not hard to find alternatives or to rephrase. The book is filled with fresh ideas and forms of expression. There is reference to the glory of God cloaked in the unremarkable commonplace and there

are particularly thoughtful prayers for Good Friday. Many of the prayers for others reflect an acute sensitivity to a world in need. An added pleasure for readers is that ideas are expressed imaginatively. Where prayers or poems have been inspired by a biblical passage references are given. A biblical index has been added.

Should any of the material be required for printing in orders of service or for PowerPoint slides a free password-protected PDF e-book may be requested from the publisher. This is an asset, but an even greater asset is to open and reflect on a printed copy. The book must be read in detail to appreciate all that it offers.

God of Violence Yesterday,  
God of Love Today?

Wrestling honestly with the Old Testament

**Author:** Helen Paynter  
**Publisher:** Abingdon, The Bible Reading Fellowship, 2019, 176 pages  
**Reviewer:** John Meredith

Helen Paynter addresses the question of biblical violence honestly and without proposing any final answer. She is clear that what is in the scriptures should be neither hidden nor denied and that the Old Testament God of judgement should not be contrasted with the New Testament God of grace.

Paynter recognises that while violence may be deliberately aggressive it may also find expression through oppressive social

structures. Colonisation and cultural devaluation are examples of this. Violence may also be associated with polarising rhetoric. We need think only of the 'war on terror' against nations defined as evil. We should not think that violence may be consigned to savage antiquity from which we have moved on. It is still

possible to think that with bombs, rather than swords, we are doing God's will.

As we consider episodes of violence in the Bible, Paynter invites readers to reflect on the narrators' purposes. For example, in Judges 19 we find the gang rape and murder of a concubine. This is deeply shocking, but also draws attention to the appalling consequences for a defenceless woman in a society without law or leadership. Although part of the biblical text, such stories are not usually read in public worship, yet the airing of such stories may allow women who have experienced sexual violence to feel heard and present opportunities for pastoral care.

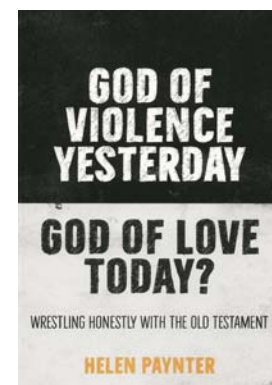
Biblical writers recognise the reality of emotions such as anger and desire for revenge arising within the human heart. But rather than being encouraged to give free reign to express such emotions we are invited to leave vengeance to God who is just and merciful. The concept of 'an eye for an eye' should, Paynter believes, be understood as defining the limitation of personal vengeance, a limitation which Jesus extends.

Modern sensitivities may cause us to shudder at the conquest of Canaan recorded in the book of Joshua where slaughter seems to be commanded by

God. Rather than a literal record of history Paynter suggests the story may be understood as a type of biblical literature dealing with God bringing order out of chaos and affirming the identity of Israel as God's covenant people. This does not mean, however, that it can be used to support modern Israel's actions towards Palestine.

In the Hebrew mind God was awesome in holiness with power to create and to destroy. The stories of creation are placed at the beginning of the Old Testament as affirmation of God's perfect design and intention for universal shalom/wholeness. History is played out in a broken and often violent world, but the law and the prophets point to God's creative intention for healing and wholeness and this is fulfilled in Jesus Christ.

It is not for us to edit from the Bible what offends us. We must learn to read with understanding. Helen Paynter writes clearly and makes a major contribution to informed reading so that we may hear and interpret God's word for today.







## A journey to New Zealand - from boot boy to Primitive Methodist minister George Clement 1860 - 1948

Jo Smith, Archivist, Methodist Church of New Zealand Archives

**In 1881 George Clement was the boot boy at the Temperance Hotel in Hartlepool, England. His father had died when George was aged one and the family was spread around relatives. George lived with his uncle until Uncle Tom died, then he lived with his older sister Elizabeth from the age of 11 and began work.**

It was in Hartlepool that he started attending the Primitive Methodist Church in Whitby Street. Revival meetings were held and a number of young people were converted. He became a local preacher and was received on probation at the 1887 Primitive Methodist Conference.

Such was the popularity of ministry, that there was a waiting list of 50 people to attend the Manchester ministers' training college. George got the college books and became an extra-mural student and passed the examinations.

At the first Conference in Scarborough, he had a crossroads in life. He was

working for Prudential Assurance Co and was offered promotion in Ilkley or to proceed to New Zealand as a probationary Primitive Methodist minister. He chose the latter and left West Hartlepool on Tuesday 16 August 1887 on the 10.15am train for London, the first stage of his journey to New Zealand.

In London he met up with William Woollass, another Primitive Methodist minister, and they both sailed on the steamship Liguria to New Zealand. On 19 August they set sail from Tilbury Docks, farewelled by a group of Primitive Methodist ministers.

Unlike the emigrant ships of earlier years, they travelled the route through the Suez Canal with sight-seeing opportunities along the way. After calling at Naples, they left the ship for a day visiting churches and the buried city of Pompeii. They continued on through the Straits of Messina past Sicily where they could see the island terraces of grapevines and fruits.

Next stop was Port Said where they spent the day while the steamship took on supplies of coal and provisions. While in the Suez Canal they held a

moonlit gospel service on the deck of the ship.

At Suez, they used the telescope to view Khartoum and recollected the death of General Gordon in 1886. Next stop was a small island Diego Garcia, part of the Chagos Archipelago. They were struck by the pure white sands strewn with red and white coral and a variety of shells. They collected shells and also the dried tail of a muskrat. George kept this tail for many years and it scented the clothes he kept with its (presumably attractive) smell.

Adelaide was the next stop, where they met all five Primitive Methodist ministers stationed there. They were toured round the city in a horse and buggy and returned to the ship and set sail for Melbourne. Again they were met by their fellow ministers and George preached three times on one day.

Cables were received from New Zealand asking for the two young ministers to be sent on with the greatest possible speed. They travelled to Sydney and then on board the Wakitipu to Wellington arriving 17 October.

"I asked the men who were at the ropes tying the vessel up if this was



Rev George Clements

Wellington. 'No Mister,' they said 'It's London.'" George remained in Wellington a week and then took up his first place of ministry in New Zealand as the first minister at the new Elles Road Primitive Methodist Church in Invercargill.

Rev George Clement's reminiscences, photographs, sermons and notebooks are held in the Methodist Church of New Zealand Archives, Christchurch.

## Unsung Methodists

Rev Donald Phillipps

### Miners and Methodists

**The absence of Brodie Retallick from the All Black line-up recently proved to be a significant loss to the team. The winning habits of a decade or so, something we'd become used to, were upset.**

This article isn't about the game, but about a name. The surname Retallick is Cornish, recorded for at least 1000 years, in both the north and the south of the county. When Brodie first came to my notice he made a link, for me, with the Methodist ministry. This contribution is the story of a group of ministers, all named Richards, who all came to New Zealand in the second half of the 19th century, mostly from Cornwall, via the Victorian goldfields.

There were six of them, born between 1865 and 1883, active both as Home Missionaries and ordained ministers throughout the New Zealand Connexion (and in Australia) over a period of 50 years and more. There's hardly a Methodist parish in this country that doesn't have a Rev Richards somewhere on its list of honoured former pastors and preachers. In alphabetical order we start with Horace Leslie, (1883-1962) born at the Moonta Mines in Victoria, and the son of a Cornish-born miner. Horace's



Thomas Retallick Richards

younger brother, Robert, was briefly the Premier of South Australia. Horace was also something of a political animal, being interested in monetary reform, and while in retirement at Leeston, stood unsuccessfully as a candidate for the Social Credit Party.

James (1883-1951) was born at Donald, Victoria, the son of a Cornish-born blacksmith. Donald was at the heart of a farming community, where the blacksmith made an essential contribution. His family were staunch

### The Richards from Australia

Methodists, and he became involved in church work while living at Geelong. He followed two older brothers to Invercargill at the turn of the century, and spent nearly 40 years moving regularly between the North and South Islands.

John (1871-1944) grew up in Chiltern, where his father was a mine manager. Because the NZ Conference Minutes tended to record a minister's first name simply by an initial, John and James provide something of a puzzle when sorting out where each served. John was a Home Missionary in New Zealand, off and on, from 1896 until 1926. He had served the Presbyterian Church as a Home Missionary briefly before WW1, and then as an ordained minister in NSW from 1932 to 1941.

Raymond (1879-1948) was born at Mooropna, Victoria, the son (though this has not been positively authenticated) of a United Methodist Free Church minister who died when Raymond was a boy. He commenced his ministry as a Home Missionary in Victoria, but came to New Zealand, was ordained here, and served as a minister until retirement. In his 37 years of ministry he served in 17 parishes. Thomas Retallick (1866-1944) was also the son of the Chiltern mine manager, and the brother of John - as mentioned

earlier, our link with NZ rugby. He was trained at Queen's College in Melbourne, and had two terms as Home Missionary in Victoria and then New Zealand, where he came at the suggestion of William Morley. He had a notable ministry in some of this Connexion's significant centres, including 10 years at Napier, and he was President of the Conference in 1925.

Finally, there was William Henry (1865-1946). He came from Tasmania, where his father was a sawyer. He moved to New Zealand where he was engaged in the same employment, though after a short time he turned saw-doctor. He was a local preacher, and, maybe, used these preaching skills as an active campaigner in the No-Licence Movement. In the aftermath of WW1, when there was a temporary shortage of ministers, he became a Home Missionary for a couple of years at Matamata, and then spent the last 20 or so years of active life as a farmer at Putaruru.

Just a little more checking reveals that these Richards, ministers, were stationed as pastors and preachers in 72 Methodist communities, from Riverton to Kaihu in the Northern Wairoa. We have a lot to thank Cornish Methodism for, particularly with its trans-Tasman flavour. Methodism is being true to itself when its doors stand open.



# Sinoti Samoa's Annual Meeting Fono Fa'aletausaga a le Sinoti Samoa

Rev Paulo Ieli

**Sinoti Samoa clergy and lay gathered at Willow Park Christian Campsite, Howick, from the eve of Wednesday 7 August for its annual meeting 2019. Ministerial Synod and Youth Leadership Training occupied most of Thursday.**

Rev Iakopo Fa'afuata presented Ministerial Synod with a theological paper focussing on this year's theme 'Walk by faith, not by sight'. Iakopo challenged Synod with a stimulating and refreshing theological reflection.

Various Sinoti committees met throughout Friday, whilst Sinoti youth held their annual meeting with a focus on youth ministry and their 2020 Youth Camp. On Friday evening, Sinoti members from around Auckland and Manukau gathered at the campsite for 2019 Sinoti's formal opening. Manukau Lay Preachers Association led the opening service with Tovia Aumua offering a challenging message setting the scene for the weekend ahead. Rev Utumau'u Pupulu, convener of Sinoti Samoa's Visioning Committee, delivered a Community Focussed Ministry presentation; reflecting on how each parish reached out to the communities as part of Sinoti's mission.

Sinoti, through the Visioning Committee, continues to encourage and challenge parishes and individuals to be community focussed in their everyday ministry. Sinoti Samoa was blessed with the presence of Director Pasefika Ministry Rev Siosifa Pole. Siosifa addressed Sinoti on the place and role of Mission Resourcing within the life of the church and much more.

Overall Sinoti Samoa's annual meeting was a success.

The annual meeting was formally brought to a close on Sunday with a service led by Faleatua Faleatua. Sinoti Superintendent Rev Suiva'aia Te'o offered Sinoti a compelling and captivating message sending Sinoti to embark on another year in ministry and mission founded on faith in God alone. Members left the annual meeting on Sunday afternoon excited by the news that Sinoti Samoa has purchased a property in Drury for its future mission.

O le a mua pea mea i Matautusa e pei o le tala ia Moa'ula, ae se'i fa'afo'i lapalapa o mālō e pei o le a'e-malo o Leatogie 'auā le Atua lele sa tu i matagiolo a o fa'atamasoali'i le afioga i le Sea, le afaigaluega ma usufono mai tafa e fia o



Sinoti youth representatives at the Sunday Service.



Sinoti Samoa has recently purchased a property in Drury, Auckland.

le Sinoti Samoa. E moni lava o ni lavasiga ma fuafuaga i le tofa na a'e peita'i o folauga a le soama e faila tu i le ama i le pule a le Silisili'ese. Fa'afetai o lenei ua a'e ma le malo, ua a'e sagisagi le aiga tautai ma lona foe na lelepa i le tai, ua sili fo'i lo latou foe i le siliga ma fa'ae'e lona sa i le tosogava'a e pei o le fetalaiga i le aiga-tautai. Ua fa'amalo taualo, fa'amalo saili malo i matua o le Sinoti, le afaigaluega ma le loaloa o le Sinoti le tofa na sailifa'aloumaga, ma le utaga sa lauamato'oto'o ai se 'ai o le tatou Sinoti se ua malo taupati, fa'afetai saili malo.

O le Aso Lulu aso 7 o Aukuso na amata ai ona ulufale ai i Willow Park le afaigaluega ma nisi o usufono aua le usuia o le Fono Fa'aletausaga a le Sinoti Samoa 2019.

O le aso Tofi na fono a le Sinoti a le afaigaluega, sa fa'ataunu'uina ai fo'i ma le Leadership Training a le Tupulaga. O le susuga ia Iakopo Fa'afuata sa tapenaina le Mataupu Fa'amataupusilisili e fa'asoa ai le afaigaluega, sa taula'i lava le Mataupu i le sini o lenei tausaga 'Savali i le Fa'atuatua ae le o mea e va'aia'.

O le aso Faraile na fono ai Komiti ese'ese, sa fono ai fo'i ma le Komiti Fa'afoe o le Mafutaga a Tama'ita'i, fa'apea fo'i ona fono ai le Tupulaga i lana Fono Fa'aletausaga.

O le afiafi o le Aso Faraile na tatala aloaia ai e le Mafutaga Failauga o le Itumalo Manukau le Fono a le Sinoti. Matagofie le pese Samoa a Manukau na fai ma pese autu o le po, o le susuga i le Tausi Itumalo ia Tovia Aumua na laugaina le upu a le Atua.

Na tapunia le fono i le Aso Sa i le sauniga lotu na ta'ita'ia e le susuga ia Faleatua; a o le afioga i le Sea sa laugaina le upu a le Atua. Tele ni mataupu taua sa fa'asoa ma sasa'a iai le tofa ma le utaga a le Sinoti i lenei tausaga. Peita'i o le mataupu na matua lagonaina ai le alalaga olioli o le Sinoti ona ua maua le tala ua fa'ataunia



Fetalaiga ia Faiumu Salapu Fuataimi o le pese a Manukau.

se fanua 4 eka o le Sinoti e fa'atino ai lana Miti ua loa tausaga o tulimata'i se taimi a o se aso e fa'ataunu'uina ai. Fa'afetai ma fa'amalo i le Komiti Fa'aauli le susuga i le Konevina faletua ia Olive Tanielu ma le loaloa o lenei komiti o le galuega sa fitaituga iai lea ua taoto ata'ata o Taulelei, vi'ia le Atua.





## NA NODA SEVITEBA, NA NODA VALE



**This picture reflects the opening of a Noda Vale (Our Home) vision of the Tabacakacaka O Viti e Auckland, Meadowlands, 2013. The talanoa of this vision began a few years ago and the Noda Seviteba (Our September) connects the lotu to the Were theology and the way our ancestors organised themselves in the garden for the nurturing of the yam seeds to maturity.**

This church is a testimony to that journey, as Fijian in diaspora nurturing the lotu-vanua, treading cautiously through the Bi-cultural horizons of the Te Haahi Weteriana.

Ena noda lalakai ena vula oqo, au via rai lesu e na dua na nodra mala ni vosa kei na tuvatuva ka na Qase levu Vakacegu, Nai Talatala Vakacegu, Dr Ilaitia Sevati Tuwere ena loma ni Tabacakacaka O Viti e Okaladi, ena yabaki 2003.

Na vosa koya e vakacabera ena loma ni lotu kei na kena vakabauta, "Me raici me dua na Noda Vale me rawa ni maroroi keda na Viti ena vanua vou eda sa tu kina

ni kua." Na vosa matua oqo e salamuria na nona sa mai sarava toka na Qase na loma ni vale ni sa sega ni tuvaki vakamatau tu. E kuria na nodra vosa " Na Noda vale me mai maroroi kina na noda duidui kei na noda tatawasewase vakawekani." Sa levu sara na veika vovou eda sa mai bula donumaka ka da okata me tiki ni noda vale ka basika tale e levu nai vakarau e mai vakaluluqataka na veiwekani vinaka ena noda loma ni vale. Sa liwavi keda na cagi ni veisau ka yavalata eso na yavu vinaka ka dau veimaroroi tu mai vanua. Eda sa tomika eso nai tovo, eso na vakavuvuli ka sa vakatubuleqa tiko ena loma ni vanua vou eda sa bula tu kina ni kua. Na railesu ena Noda Seviteba, sa dua tiko na noda cavuikalawa kina na vulavou sat u oqo e dua matada. Sa dua na vosa momona dina ena dua nai toqa ni gauna me baleta na lotu Vakaviti e Aotearoa.

### Na Noda Seviteba

Na Noda Seviteba e dua na sasaga levu ni lotu e Okaladi, kei na Wasewase o Viti e Aotearoa. E rawa ni vakatokai me dua nai tei vou ena loma ni were ka yavutaki ena dua na rai dina, titobu ka makare vinaka na kena vunilagi. Na vulai Seviteba e digitaki me sevutaki kina na tatadra oqo

e davoca vinaka na nodra yavu ni cavuti na vula oqo mei vulai vavakada. Sa kadre na tei ni uvi ka sa tekivu me vavakadataki ka vakasalavi yani ena vatavata me rawa ni tubu kina vulai matua nai tei. Nai tei ni sasaga oqo ka teivaki ena 2003 e cavuti vinaka me raici e dua na Noda Vale me mai maroroi kina na lotu kei na kena susugi ko ira na luveda ena loma ni gauna sa tu e liu.

Sa mai vakacau na sasaga kei na tatadra oqo. Ena 2003, sa tekivu na kena cakacaka, caka na soli ena matai sigatabu ni Seviteba, tosoi na vakaqaqara vale, veivosaki ena loma ni lotu levu e Niu Siladi, era cakacaka vata nai Wasewase o Viti e Niusiladi kei valenivolavola ni lotu, levu na kena matabose, vakayacori na kena qito ni lewe yavutu, levu talega na kena ua taletale ni veivosaki, ia dau lutua tu ni veika kece oqori na masu, nai vunau kei na nodra vosa na Qase "Ena rawa na Noda Vale". Ni oti vinaka e tini na yabaki sa vakavotukanataki na tatadra koya. Sa mai dolavi ena 2013 na Noda Vale, ka sa vakatokai tiko ni kua me Tabacakacaka o Viti e Okaladi ena valenilotu mai Meadowlands.

### Na Noda Vale

Ena vola I Jeremaia 29:4-5 "Dou tara vale

ka tiko kina; dou tea na were, ka kania na vuana." E nai talanoa ni tara vale oqo, eda sa mai bole tale ena vula oqo na kena raici me tarai vinaka na loma ni noda vale. E duidui na tatadra ni noda gole mai ena vanua vou oqo, ia e vosa tiko veikedada na tikina oqo na kena tara vinaka tale na yavutu ni vale. Na lesoni oqo e cavuti vei ira na kau vakabobula ena vanua o Papiloni ia e rawa talega ni da maroroya na kena talanoa me yaga veikedada e Aotearoa. E dua na yavutu vinaka ni vale e cavuta ko Jisu vei Pita me tara na nona vale ena delani vatu. Na vatu sai koya na Kalou Vakaikoya kei na nona vosa bula e tawa mudu. Me da tea na veiwekani vinaka, cuqeni na vuli vei ira na luveda, maroroi nai tovo e veiganiti kei na bula veicurumaki kei na vei mata tamata duidui eda bula vata tu. Me da maroroya na vuata ni noda vosa vakaviti kei na kei nai tovo. Me da bulataka tiko na Karisito ka vakabulai Viti ena dua na gauna ka me da vakavoqataka tiko na noda vakabauta na Kalou dauniveibuli vou ena veimataka.

Ena loma ni lekutu e Waikato kei Waiariki e lutubi toka na tegu kei na batabata ni veimataka, ia sa neitou masu me na lutuki keda tiko na loma ni Wasewase o Viti e Aotearoa na tegu mai Lagi ena loma ni vulavou o Seviteba.





## Ko e Polokalama Siamelie



Ko e tokolahi ena ko e kalasi ko e toko 130 kuo nau lesisita mai ki he polokalama. More than 130 people registered to attend Theological and Preaching classes.

By 'Ikilifi Lui Pope

**Ko e taha 'o e ngaahi polokalama fo'ou kuo fokotu'u 'e he Vahefonua Tonga o Aotearoa 'oku 'iloa ia ko e Siamelie. Na'e pehe 'e he fai lesisita 'o e polokalama, Sandra Tesimale, ko e Siamelie ko e fengae'aki [partnership] ia 'a e Vahefonua pea mo e Kolisi Ako Tohitapu 'a e Siasii 'oku 'iloa ko Trinity Theological College.**

Ko e polokalama ni foki ko e faingamalie ia ke fakalele ai 'a e kalasi ako malanga [lay preachers' class] 'i he lea faka-Tonga. Pea 'oku fai fakataha ia mo e polokalama 'oku ui ko e Licentiate in Theology Certificate pe na'e 'iloa 'i Tonga mo Sia'atoutai ko e LTH.

Pea ko e ongo polokalama ni kuo paasi ia pe tali 'e he NZQA Academic Certificates 'a ia ko e va'a ia 'o e pule'angaá 'oku nau tokanga'i mo fakapaasi 'a e ngaahi polokalama akoá

Ko e ongo polokalama ni 'oku fakatou fai ia 'i he lea faka-Tonga.

Ko e polokalama ni foki 'oku fakalele ia 'e he puleako 'o e kolisi tohitapu, Rev. Dr. Nasili Vaka'uta pea pehē ki he talekita 'o e misiona, Rev. Sifa Pole. Pea 'oku kau atu ki ai mo e kau faifekau Tonga 'i he ngaahi vahengaa' 'o tatau pe 'i 'Okalani ni pea mo tu'a 'Okalani foki.

Ko e semesita 1 na'e kamata ia he 'aho 11 'o 'Akosi. Na'e pehē 'e Sandra na'e fe'unga mo e toko 130 na'e lesisita ange ki he polokalamaá.

Na'a ne toe pehē foki 'oku kongá 4 'a e polokalama pea ko e kongá 'e ua 'oku fakahoko ia he efiafi Sapate pea mo e kongá 'e ua 'oku fai ia 'i he efiafi Falaite mei he 7 ki he 9.

Ko e kalasi malanga 'e kakato ia 'i Novema 'o e ta'u ni pe (2019) pea ko e LTH 'e tuki 'osi ia ki Ma'asi 2020. Ko kinautolu 'oku nau fie fai 'a e polokalama ko iaá 'oku fiema'u ke nau 'uluaki fakakakato 'a e polokalama kalasi malangaá.

Fakatatau ki he fakamatala 'a Sandra 'oku tokolahi foki mo kinautolu 'oku



Puleako 'o e kolisi tohitapu, Nasili Vaka'uta 'oku ne tokanga i 'a e polokalama The Principal of Trinity College, Rev Dr Nasili Vaka'uta is developing the programme in partnership with Trinity College and Vahefonua Tonga.

nau fie kau mai ki he polokalama ni mei tu'a 'Okalani 'o kau ai 'a Wellington mo Gisborne.

Ko e polokalama kalasi malanga 'oku 'atā ki ha taha pē pea mo e fa'ahinga siasi pē. Ko e kalasi ko ia 'oku lolotonga lele 'i he taimi ni 'oku kau mai ki ai 'a e fa'ahinga kuo 'osi malanga hoko, kau



Ko Siosifa Pole, talekita 'o e misiona, va a ki he pasifiki 'oku nau fakalele 'a e ako Director of Mission Resourcing Pacific sector, Rev Siosifa Pole is one of the tutors for the programme.

setuata pea mo e ni'ihī kuo fuoloa pe ma'u 'enau malanga hoko kā 'oku nau loto pe ke toe tanaki mai mo ha ngaahi 'ilo fo'ou ki he malanga. Ko e fakakaukau ko iaá 'oku tali lelei pē mo ia 'e he kau puleako he ko e 'uhinga 'o e polokalama ni ke tokoni ki hotau kakaif .

## 'Oku mahu'inga ke mahino ki he 'etau fanau to'utupu 'etau lotu

By 'Ikilifi Pope

**Ko e taha 'a e ngaahi me'a 'oku puputu'u ai 'etau fanau'ko e 'ikai ke mahino lelei kia kinautolu 'a e 'uhinga 'oku tau fai pehe aií pe 'oku natula pelē ai 'etau lotuú**

Ko e me'a 'oku fa'a hoko henif , 'oku kau ai 'a e hiki e fanau ia 'o siasi 'i he ngaahi siasi lea fakapalangif koe'uhi he 'oku mahino ange 'a e leaá kia kinautolu. 'Oku kau ki ai pea mo 'enau puputu'u koeha 'oku tau foaki ai e fu'u pa'anga lahi 'i he 'etau misinaleé kae lolotonga ko iaá 'oku tau fusimo'omo pea mo fe'amokaki foki.

Ko e taha e fakatātā 'o e ngaahi puputu'u 'oku fetaulaki mo 'etau fanau ko e faiva 'iloa 'oku lolotonga hulu 'i hotau fonua ni ko e "My father's kingdom". Ko e



Ko e fanau lautohi faka-Sapate 'a Saione.

faiva ni foki ko e fa'u ia 'e ha ki'i fefine Tonga ko Veá Mafile'o. Ko e taha 'o e ngaahi fakakaukau 'oku fa'u'aki 'a e filimi ni ko e puputu'u 'a e fānau pea 'ikai ke fu'u mahino lelei kia kinautolu

'a e 'uhinga 'oku foaki pehē ai 'enau tangata'eikiif 'i he ngaue 'a e siasif . Pea 'ikai ko ia pē ka ko e taimi lahi 'o hono taimiif na'e foaki ia ma'ae ngāue 'a e siasif . Hang' ko ia 'oku mou me'a'if na'e

iku heni ke takitaha ma'ana ai 'a e ongo mātu'aa pea na takitaha toe mali foki.

'I he fakakaukau ko iaa, 'oku fehu'ia ai kinautolu matu'aa 'e he 'etau fānau pea nau talamai foki ke tau foaki pe 'a e fe'ungaa koe'uhii he 'oku 'i ai pe mo 'enau fiema'u 'akinautolu.

Kaekehe, ko e taha 'o e 'isiuu ia 'i he 'eku vakaiif ko e 'ikai ke mahino lelei pea 'ikai ke talanoa'i lelei mo 'etau fānau 'a e 'uhinga 'oku tau fai pehē aií pea mo 'etau 'ofa he lotuu. Kou tui foki 'oku mahu'inga 'a e talanoa'i mo e fanau 'a e fakakaukau ni koe'uhii he 'e tokoni ia kia kinautolu kotoa. 'E lelei ki he matu'aa pea lelei ki he fanau'uke nau ma'u 'a e māhinoo pea kau lelei ki he siasif koe'uhii he 'e 'ofa ai 'a e fanau'ufi he ngaue 'a e siasif pea te nau nofo ma'u ai 'o 'ofa he ngāue 'oku mamahi'i 'e he 'enau matu'aa.





## FAKALOTOFALÉ'IA – MONTHLY REFLECTION Kaveinga/Theme: Sepitema, Mahina Kakai Fefine September, a month to honour women

### Potu Folofola/Passage: Himi 641:

'E hiva kau fefine, kuo  
molumalu'ia

'A homou fa'ahingá na, na'e  
holo lalo'ia

Ho mou vaha'anga ngataé na,  
mou tauhi pe ke ma'u

Na'a fili ha mou taha, ke fa'e ki  
ha hau.



Ko Setaita Kinahoi Veikune 'oku ne hoko ko e palesitini 'o e siasi Metotisi. Rev Setaita Kinahoi Veikune is another Tongan woman in a leading role for the Church.

Kou faka'amu ke hoko atu 'a e fakalotofale'ia ko 'enií 'i he fakakaukau na'a ku ngaue'aki 'i Sepitema 'o e 2018. Ko e mahina ni 'oku taku ko e mahina ia 'o e hou'eiki fafineé. Ko hono 'uhingaa mahalo ko e mahina eni 'oku fai ai 'enau taliui 'oku 'iloa ko e Taliui Sepitemaá. 'I he a'u mai ki he mahina ni 'oku teuteu e fefine kotoa 'o e siasii ke nau kau atu ke tali honau ui'i he taliuii. 'Oku fakamānafa pea 'oku kelesi'ia ai e ngaahi familii 'o tautautefito kia kinautolu 'oku

'i ai ha'a nau toulekeleka 'i honau ngaahi 'apii. Ko e a'u ha fine'eiki ta'u motu'a ki he taliui Sepitemaá ko e fu'u koloa lahi ia ki he famili ko iaá. 'Okúou fie ngāue'aki 'a e fakakaukau ko iaá ke faka'ilonga'i'aki 'a e tu'unga taki 'o e kakai fefine 'i he ngāue



Ko Siniva Moli-Vaitohi, ko e palesitini 'o e kakai fefine siasi Metotisi. Siniva Vaitohi, President of the NZ Methodist Church Women's Fellowship.

'a e siasi pea mo e ngaahi famili foki. Ko e fakaloto lahi 'o e mahina ni ko e toe pou pou pe ki he kakai fefine ke fai manavakavakava honau fatongiaá pea mo e tauhi honau vā ke lelei mo e tokotaha kotoa pe koe'uhii na'a fili ha nau ni'ihii ke hoko ko e taki. 'I he ta'u ni

foki 'oku lolotonga palesitini ai 'etau ongo fefine 'e ua, 'a ia ko e palesitini 'o e siasi, Setaita, Kinahoi Veikune [palesitini 'o e Siasii] pea mo Siniva Vaitohi [palesitini 'o e kakai fefine 'a Nu'u Sil ani].

'I he veesi 'oku haa atu 'i 'olunga, himi 641 'oku lave ai

ki he hou'eiki fāfineé mo e mahu'inga ke tauhi honau vaha'a ngataé pea pehē ki honau fatongiaá koe'uhii na'a 'i ai ha taimi kuo fili kinautolu ki ha taki pea mo ha fatongia lahi 'i he siasii pea mo e fonua foki.

## Kamata e ngaahi feinga pa'anga misinale



Ko Marie Fukofuka jr 'oku ne fakafofonga 'a e fo'i piliki 'a 'ene tangata'eiki, Tu'iono Fukofuka. Ko e feinga pa'anga foki eni 'a e Potungaue 'a Tangata ke langa e falelotu 'o e siasii. Marie Fukofuka jr tau'olunga/dances at the event.



Ko Mina Fifita 'oku ne fakafofonga 'a e fo'i piliki 'a 'ene tangata'eiki, Tevita Fifita he koniseti misinale 'a e Potungaue-'a-Tangata 'a Saione. Ko e feinga pa'anga foki eni ki he 'amanaki ke langa honau falelotu. Mina Fifita presenting a tau'olunga/solo dance to represent his father during a fundraising event for the Men's Fellowship of Saione Parish. The funds will be used to build a new Church and hall. The current church did not pass the earthquake inspection.



Ko 'Ilaisa Loti Fonuafo'ou, sea e kalasi'aho Petani lolotonga 'enau koniseti misinale. 'Oku ha foki heni mo Valeti 'Aipolo Finau [hoa faifekau Northcote] pea mo 'Alisi Fonuafo'ou [hoa 'Ilaisa]. Na'e fe'unga 'enau koniseti mo e pa'anga 'e taha kilu (\$100,000.00). 'Ilaisa Loti Fonuafo'ou (far right) Chair of Petani Class during their fundraising for their misinale/annual offering with his wife 'Alisi (centre) and (left) Valeti 'Aipolo Finau (wife of the Northcote minister).

By 'Ikilifi Pope

**'Oku taku ko e misinale ko e fatongia lahi pe ia 'o e ta'uu. 'Oku pehē ko e 'osi atu pe 'a e misinale ko e lava ia e ngāue 'o e ta'uu. Ko e misinale foki ko e tefito'i ma'u'anga pa'anga ia 'oku lava ke tauhi'aki 'a e ngaahi fakamole 'o e siasii.**

Ko e misinale ko e foaki 'oku fai'aki pe 'a e laumalie lelei pea mo e lotu tau'ataina. Na'e

fakahingoa pe na'e ui'e faifekau Sione Uesile 'a e misinale ko e foaki lotu lelei pe free will offering.

Ko e founa foki 'oku ngaue'aki 'e hotau siasi 'i Tongaá ko e toki fai tu'otaha pe 'a e foaki ko iaá 'o ui ia ko e misinale. Ka 'i he taimi tatau pe 'oku 'i ai 'a e ngaahi toketeline ia 'oku 'ikai ke ngēue'aki 'a e founa ko iaá ka 'oku nau ngaue'aki 'e kinautolu 'a e founa ko e vahefongofulu, 'a ia ko e founa foaki ia 'oku talanoa ki ai a e Tohitapu, pea na'e ngaue'aki 'e he Fuakava Motu'aá. Ka 'oku hu'ufataha pe ia ki he

fakakaukau tatau ko e tokoni ki he ngaue 'a e siasii.

'I he 'etau folau mai ki Nu'u Sila ni, 'oku lahi ngēue'aki 'e hotau ngaahi siasi Metotisi 'a e foaki 'enau misinale faka-Sapate pe 'i he taimi li pa'anga anga mahenii. Ko e founa, 'oku nau fa'o sila pe. Ko e tokotaha kotoa pe 'oku 'osi 'i ai hono fika pea 'oku nau fakafonu'a e fika ko iaá 'i he 'enau silaá.

Kaekehe, ko e ngaahi siasi lahi ia 'o e Vahefonua 'oku nau misinale tu'o taha pe 'i he faka'osinga 'o e ta'uu. Ka 'oku nau feinga pa'anga 'i he

lolotonga 'o e ta'uu ke tatanaki pe ki he 'enau misinale. 'I he founa ko iaá, 'oku ngaue'aki 'e he Vahengangaue Saione koe'uhii ko e teuteu 'enau langaá. 'I he kamata'anga 'o e ta'u ni na'e misinale fakamahina ai 'a Saione ia 'o a'u ai pe ki he 'enau misinale faka'osii 'a ia 'e fakahoko ia 'i Novema.

Ko Northcote foki kuo kamata pea mo kinautolu ia, 'a ia ko e misinale 'enau ngaahi kalasi'aho. 'I he taha 'o e misinale 'o e ngaahi kalasi'aho na'e toki fai 'i he mahina ko 'Akosi na'e ma'u ai 'enau taha

kilu (\$100,000.00). Pea 'oku ha mai ai 'a e fiefia mo e pou pou 'oku fai 'e he matu'aa.

Ko e taimi tatau pe 'i Saione ia na'e fakahoko e feinga pa'anga pe fakatau fo'i piliki 'enau Potungaue 'a Tangata pea ma'u ai 'enau meimei ua mano mo kinautolu.

Taimi tatau pe 'oku hanga mai foki pea mo Epsom 'a ia 'oku nau misinale kinautolu 'i he uike faka'osi 'o 'Akosi ni.

Ko e misinale ko e founa tanaki pa'anga ia 'oku lava ai 'o fua e ngaahi fiema'u pea pehē ki he ngaahi fakamole 'o e siasii.