

Touchstone

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

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Tauwi Youth Conference 2022 - METANOIA

Over Matariki weekend Tauwi Youth Conference 2022 was held at St John's Methodist Church, Hamilton East. The first face-to-face Connexional Tauwi youth training weekend since the pandemic began brought together 70 of our brightest and most enthusiastic leaders from across the breadth of our Haahi. Michael Lemanu reports on the event that provided a space for connecting, resourcing and shared inspiration.

METANOIA was the theme for TYC 2022, alluding to the need for a season of transformation to take place in our Haahi. This transformation was looked at with the support of the key text in Matthew 13:52 where Jesus talks of the bringing out of treasure what is both old and the new. As we reflected, looking back on what has been and how that shapes how we move forward, TYC was also done in awareness of Weteriana's marking of its bicentennial year.

The emphasis of TYC was to challenge young people to understand the role of transformative memory - revealed in culture, tradition and identity - as a tool in how we constantly move forward in response to what the Spirit is saying to the church in the present time and context. Every aspect of TYC 2022 sought to point leaders towards this concept.

It was interesting to observe the hunger and desire that has prevailed throughout the last two years for young people to challenge the church into understanding the role and value of young people here and now. If anything, the pandemic has made the importance of these calls and the need for them to be responded to, greater than ever before. This energy and eagerness set the scene for a productive and fruitful weekend for all in attendance.

Workshops and Talanoa Panels

As always, TYC 2022 offered workshops covering a variety of topics. At the core

of our gathering is the desire to continue to develop leaders within our Haahi. Leadership streams focused on sustainable ministry practices, emotional intelligence and mental wellbeing. Resource sessions covered climate justice, gender-life issues, the social gospel, creativity in worship, young theology and movement as worship.

We hosted two Talanoa panel discussions where leaders submitted questions to invited panelists as we discussed youth ministry experiences and our Haahi Weteriana as a whole. We were fortunate to have many guests and facilitators give time, insight and wisdom to these sessions and panels - Petia and Caroline Wilson (1 Degree Workshops), Maxine Campbell (Methodist City Action, Hamilton), the Climate Justice Workgroup, Mission Resourcing Director Rev Siosifa Pole, General Secretary Rev Tara Tautari and Te Aroha Rountree (Trinity College and TTM).

Our incoming Presidential Team for 2022-24, Rev Peter Taylor and TeRito Peyroux, joined us for the weekend. Peter graciously served quietly and humbly behind the scenes, pastorally caring for our leadership team and lending a hand wherever required. Both Peter and TeRito modelled their own Presidential theme around servant ministry and leadership in a practical and meaningful way which was deeply felt and appreciated. Our young people are excited to work with

Peter and TeRito as they begin their presidential term.

TYC 2022 included moving worship and spiritual elements along with the workshops, sessions and general day-to-day business. Night one worship saw some powerful testimonies given by three leaders. Jaqueline Tuitama (Auckland), Corinthian Ieli (Sinoti Samoa) and Philomena Petaia (Central South Island), shared some amazing stories of God at work in their lives which left others inspired and hopeful for their own journeys. The second worship evening was led by Manukau synod youth convener, Wesley Machee, and included prayers for the different synods in a variety of languages including Samoan, Tongan, Fijian, Korean and English. Worship evenings included a dedicated prayer and meditation space, where attendees were able to drop-in anytime.

Music & More

In a TYC first, our talented worship team wrote two original songs which were played for the first time in worship. One song adopted common Methodist hymnodic elements in a different genre and the other was written in relation to the theme of Metanoia and the key verse in Matthew. The hope is for more music from our own creatives and context to continue to be produced and shared with the Haahi.

The music composed for TYC 2022 will

soon be made available for the wider church. There was also the vibrant fun and shenanigans that take place at any Methodist gathering involving young people. Our regular and much anticipated TYC Silent Disco, under the audio-mastery of TYC DJ, Toa Siulangapo (aka Toa the Twin), made for a night of good vibes and great music. Board games, chill spaces and the chance to catch up in between sessions and over kai were epic. On Saturday night over dinner, the Tonga vs New Zealand rugby league test was streamed on the big screen for the benefit of passionate supporters. And thanks to the catering skills of some talented local businesses from the parish, the food provided attendees with sustenance and energy to power through each session.

Venue a Winner

This year, we opted to change the model for TYC, holding Conference at a church instead of a campground. Leaders were encouraged to find their own accommodation with their group for the weekend, and two marae were also available. The idea behind this change was to more closely resemble the Methodist Conference model. Our goal is for all leaders who come through TYC to one day represent their parishes and synods at Conference level.

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Tauivi Youth Conference 2022 - METANOIA



Music was an integral part of TYC 2022 and included two new, original compositions.

The change proved to be extremely popular and successful, largely due to the huge hospitality extended by the Hamilton East Parish. They were generous in the giving of their space, willing to allow us to transform the worship space of their church and supportive of our entire programme, attending worship nights, checking in during sessions, offering support and encouraging attendees at every step. We extended our thanks to the parish by inviting them to our prayer breakfast on the final morning before joining the combined worship to bring TYC to a close.

We also extend a massive Fa'afetai tele and Vinaka vakalevu to Rev Alisa, Rev 'Alipate, leaders and members of the congregations of St John's for their unmatched kindness and generosity in offering a safe space for the leaders of TYC 2022 to gather. Ngā mihi nui ki a koutou!

What Next?

As the dust settles on another TYC, the question arises, "What is Next?" As we often say to our young people at such gatherings, 'mountain-top' experiences are great but we all eventually return to the trenches of our contexts, with the challenges that were there before still clearly ahead of us. We are hopeful that, alongside developing and training leaders, we will continue to push and advocate for young people on both ends of the church - bringing treasure out of what is old and what is new, simultaneously. It's not a matter of waiting for older-folk in the church to step aside, nor is it a matter of incorrectly declaring the youth as the 'church of tomorrow'. Rather, it's about what we can do together, right here and right now. All of the resulting work from Tauivi Youth Conference will seek to promote this idea; that a season of Metanoia for our Haahi is possible and it is happening right now.

Now the focus moves to what is to come. Whatever that may be, God is good!

I want to acknowledge the tireless work of the TYC 2022 organising team for giving their time and energy selflessly in commitment to the strengthening of their own young people that they minister to, by understanding the value of what it means to be a connected, resourced and inspired Connexional church. Thank you for your serving heart, team!

Wesley Machee, Ramona Misilei, 'Amelia Takataka, Make Puamau, William Toduadua, Leti Tafuna, Sitela Ahokava, Maumi Taukolo, 'Anaseini Nuku, Pua Siulangapo, Philomena Petaia, Siu Williams-Lemi, Rachel Hickling, Corinthian Ieli, Sina Pupulu, Osaiasi Kupu.



Napier community provide relief for families in Tonga

Olivia Olfa

When a volcanic eruption and tsunami in January devastated the small Island nation of Tonga, it destroyed homes, crops were damaged by the high level of ash and stones, and waterways became undrinkable. Members of the local Tongan Church congregation were concerned for their families back home.

A single shipping container was arranged to be sent from Auckland but it allowed only one barrel of items per family. Napier locals chose to send their own container and asked for support from the community. Trinity Methodist Church, Ahuriri Club and other

community groups and local retailers including Pak'nSave rallied behind the appeal for donations toward the purchase of items to construct a water-gathering system and storage tanks, along with water, food, clothes and bedding.

Once donations came in, local women packed barrels with items specifically selected for each of their extended families. The men then loaded the barrels into a container and at the end of March it was ready for shipping. It arrived in Tonga at Easter and was distributed under strict Covid protocols to each recipient family.

Tongan culture requires gifts to be shared amongst families. However, as the original gifting took place here in New Zealand and had already been 'shared' by the local family, when the goods arrived in Tonga there was no need to share again.

Decades of resolve for centenarian Hilda Widdup

Sandra Cox, Methodist Mission

From adversity comes determination and a desire to bring about change, no more so than for lifelong Methodist, Hilda Widdup, who celebrated her 100th birthday on 1 July at Wesleycare Christchurch.

In her late 40s, Hilda was hospitalised with a serious infection that doctors said could see her remain there for two years. She spent five months lying on her back. Unable to move her upper arms and shoulders, Hilda took up basketwork, the one hobby she was able to pursue.

After those five months, the doctors said there wasn't a great deal of improvement. "We lost heart. However, I was determined to walk although they



Hilda Widdup with a photo of her late husband, Rev Bob Widdup.

told me I mightn't." When finally discharged after nine months, Hilda had to learn to walk again. Out of hospital, she became aware of the lack of rehabilitation services in Christchurch for people under the age of 60. With then mayoress of Christchurch, Alexia Pickering, Hilda set up a number of Handiscope branches, a programme that provides crafts to assist disabled

people. Four of the early centres in Christchurch were associated with Methodist churches.

Hilda's husband, the late Rev Bob Widdup, ministered at churches in Auckland, Christchurch and Lower Hutt. In 1976, the couple spent a year in Pontiac, United States, in a ministerial exchange. Hilda and Bob had five children.

In Lower Hutt, Hilda worked for some years in the Citizens Advice Bureau, which led to her starting a Friends at Court group to support people facing justice alone. She belonged to "a wonderful group" called Ephesus, which Bob started. Ephesus explored new ways of understanding and expressing Christian faith within the church.

Family friend, Jeff Sanders, has known Hilda for 45 years, coming into the family circle when Bob was minister at Laings Road Methodist Church. "She is a remarkable person. During WWII, she was a regular visitor to the conscientious objectors detained at Tūrangi. Her social conscience was honed at that stage. Then her life took on this ministry blend: as well her church involvement, she had a view out into the community to help people and was very active, in that sense. She's always interested in other people, in being there for other people. Hilda holds strong views and is never afraid to express her point of view on things."

Her family put on a big party for her 100th birthday. Relatives came from all over, including overseas, among them some of her 16 great-grandchildren.



172 Year Inner City Ministry ends but the Mahi Continues

Marion Hines, Chair Methodist Mission Northern

On 6 June 2022 the final service was held of the Aotea Chapel Community in Auckland's inner city after 172 years.

The Methodist mission journey began in Auckland city in 1851. The mission in those days was purely an evangelical society meeting a desire for religion to address the social issues of an early colonial town. It included open-air ministry in what is now Aotea Square and meeting immigrant ships on the wharfs.

A rich history followed including the 'Helping Hand Missions' and the popular ministry of Home Missioner, Colin Scrimgeour, who formed The Church of the Friendly Road on radio. There followed many inspirational leaders such as Rev Albert Everil Orr and Rev Bruce Gordon.

The Central Mission and Aotea Chapel community continued to serve as a witness for the Methodist Church on the main street of the Auckland city centre along with its social work until the early part of the 21st century.

But the Mission's finances and the world had changed, and in order to move the Mission to a more financially viable position and a more modern and relevant service, the MMN board created two new Trusts: the Lifewise Trust and the Airedale Property Trust.

Lifewise rapidly expanded the Mission's social work but moved its focus from a charity model to that of a social development agency; a hand-up rather than a hand-out model. This approach recognised the dignity of each person in need and their ability to determine their own future. A significant programme to address homelessness helped cement the Mission's new brand, Lifewise, in the eyes of the community.

Today, Lifewise operates from a number of different sites around greater Auckland. From early childhood centres and family services in the West, to social housing developments around the city as well as providing homecare services to hundreds of people enabling them to remain in their own homes. Merge Café in Karangahape Road continues to support the street community with employment and community service opportunities.

Airedale Property Trust has ensured funding for the Mission both now and in the future by the effective management of our retirement village sites. In addition APT supports the wider Methodist Connexion with property advice.

The MMN board also developed a new way of being church, a community engagement programme called Splice. Splice creates opportunities for inner city residents to come together to prevent social isolation and loneliness. In this way the Mission continues its social and pastoral responsibility in the city centre.

A chaplain at large also roams the city streets connecting with retailers, businesses and the street community. A community development facilitator will shortly support the Splice team in the city centre. New partnerships with local iwi are emerging.

The Aotea Chapel has remained a valuable community of faith that sought to be a living expression of the Christian gospel in word and deed. It has been a source from which the Mission drew and developed its Christian life of service to greater Auckland and beyond.

Now the remaining small congregation of Methodists has decided to close its Sunday gatherings. Each member has relocated to a local Methodist church of their choice. The MMN board supports their decision.

Today we mark the end of a 172-year journey for a Chapel that has provided the city of Auckland with the support of a faithful and grace-filled community. We give thanks for that communion of saints. The journey for the Mission and its work continues in new expressions through Splice, Lifewise and Airedale Property Trust. We believe that these will continue to meet the needs of a multicultural, religiously diverse and gender diverse modern city centre.



Rev Philomena Kinera (centre) with guests at the Aldersgate Centre.

Faith Meets Sexual Orientation

Rev Philomeno Kinera, Parish Superintendent at Aldersgate Centre, Durham Street Methodist Church, Christchurch, reflects on recent Pride events at Aldersgate and the role of church in ensuring that no one should feel isolated, marginalised and alone.

An evening of games, interaction and pizza brought together people from different backgrounds, countries, age groups and sexual orientation. The aim of the games evening was to create a safe place for our ethnic rainbow communities. This vision was extended at our Pride service on Sunday. The turnout included people from diverse agencies, ethnic communities and service providers. Around tables, we shared narratives from and issues facing LGBTQIA+ communities. It was heart-wrenching to hear what some people had to endure, including insults and negative comments on a daily basis. At the beginning of the service we affirmed that God makes no mistakes and does not abandon his creations. Barriers and fences of uncertainty around xenophobia and homophobia slowly came down replaced by laughter, acceptance, respect and understanding.

Church and Sexual Diversity

How can we erase the prejudices that ethnic and rainbow communities face? What is our role as a church committed to sharing the unconditional love of God? Is there a place in our churches for our LGBTQIA+ communities that includes equal participation and rights?

Despite all the latest technology and innovations available to us, the basic social needs to live, to belong and to be accepted have not progressed across all sectors of the community.

Rainbow communities face tremendous challenges and find it hard to become part of any community, especially the church community. Many remain closeted, unable to express their faith and celebrate who they are.

Our ethnic communities are historically conservative and traditional. As a Singaporean Kiwi Indian, I have faced cultural bias and endured racist slurs. I have no doubt that people who identify themselves as LGBTQIA+ and their families face many challenges and hurdles. They are subject to homophobic slurs and psychological abuse. Being made to feel invisible can lead to isolation, depression, mental illness and suicide. Ethnic LGBTQIA+ communities have additional challenges as their identity is intertwined with culture and religion. To practise one without the other is to tear apart what makes a person human.

The bridge between faith and sexuality has

been destroyed over the years, leading to misunderstanding and self-sabotage for LGBTQIA+ Christians who fail to obtain the connection and support they need and desire. Our vision is to lead the way for LGBTQIA+ and their families so they can be proud of their identity. Observing the interaction during our two events affirmed the fact that identities make us unique, special and fabulous. And arguably, there's nowhere more colourful than the rainbow community.

The Pride Sunday service began with the acknowledgement of Matariki; we are as brilliant as the stars created by God. Psalm 139:14 highlights the work of God and emphasises the need for us to be thankful for who we are. "I praise you because I am fearfully and wonderfully made; your works are wonderful; I know that full well."

Sexual orientation never stops us from being beloved sons and daughters of God. If we are able to claim this truth, we can help others understand it. It is undoubtedly a challenging but much needed path to follow in order for the Church to be more open and welcoming. God does not have any issue with our sexuality because, as it is written in Jeremiah 1:5, God knew us before we were born. He knows us more than we know ourselves and we are called to something greater than our sexuality. "Before I formed you in the womb I knew you, before you were born, I set you apart; I appointed you as a prophet to the nations."

God Does Not Discriminate

The Church must make every effort to understand what it means to be LGBTQIA+ and exercise one's faith. And the first step is to talk with and listen and engage. In every age the Church finds herself asking important moral questions. At one and the same time, the Church cannot change and the Church has to change.

Jesus invites us, regardless of sexual orientation, to love one another. That we love may be more important than how we love.

We want to provide safe spaces and environments where all people can feel confident that they will not be exposed to discrimination, criticism, harassment or other emotional or physical harm. Our Pride events sent a message that no one should feel isolated, marginalised and alone. This is in line with our philosophy of Open Hearts, Open Minds and Open Doors.

The mercy of God invites us to listen, to hear each other's stories, to share each other's joys and sorrows. We are all children of God. We all need the mercy of God and are called to extend that mercy. As Pope Francis said, "No one is excluded from the mercy of God." No one has to be other than who they are to receive it; it is available to all of us as we are.



President Rev Andrew Doubleday

Embracing Te Reo Māori

Conference 2022 is drawing near. It marks our Bicentennial celebration as a Christian Church in Aotearoa New Zealand.

We were a missionary rather than a settler Church. We started in the north, near our Conference venue in Kerikeri. Samuel and Sarah Leigh and those who followed saw their initial task as the conversion of the local Māori to the way of Christ. Ultimately our leaders were in the thick of translating and persuading Māori chiefs to sign the Treaty of Waitangi. We are a party to Te Tiriti. Honouring it is part of our mandate, our responsibility, as Te Hāhi Weteriana o Aotearoa.

In 1983 we finally accepted our responsibility and committed ourselves to being a bicultural church. However imperfectly, we re-aligned our structures to reflect in some measure the power-sharing relationship implied in the Treaty and to which we had committed ourselves. And while significant work was done during the 1980s and 1990s, there has been a significant ebbing of enthusiasm within

Tauwi since the turn of the century for holding up our side of the partnership. An inertia has set in. This is not a Te Taha Māori problem. It is a Tauwi one. It is Tauwi's responsibility to once again pick up the task.

At Conference 2021 the workshop 'Being Tauwi in a Tiriti Honouring Church - A workshop for Tauwi by Tauwi' opened a conversation on the issue. The accompanying video I prepared as a discussion starter can still be seen here: <https://studio.youtube.com/video/LpxzMYnq18g/edit>

Over the past few months I have been in regular meeting with a small team of committed Tauwi who want to see us again fulfil our promised commitments as a Treaty partner. We have varying views on how this can best be accomplished. On the one hand there is a desire for a structured and mandated 'top down' approach where a group will once again be established within the life of Te Hāhi to drive the issue.

My own view is that Tauwi will more effectively become the Treaty partner it needs to be, and Te Taha Māori

deserves, when we willingly embrace the partnership recognising how all our lives will be enriched by our doing so. My starting place would be one of

encouraging all our people, across every level of the Church, to engage with te reo Māori. It is obvious to me that as we engage with the language we also become more immersed in te ao Māori (the Māori world view). There is an inevitability to this. It will increase our confidence, our understanding, our willingness to engage, and proportionally decrease our defensiveness, our anxiety at being found wanting, and our resistance to what could become one of the most rewarding experiences of our lives. Our lives will also be enriched as we discover that not only are there more than one way of seeing the world, but that an increased openness in this one area will ultimately open up the rest of our lives to more expansive ways of embracing the whole of life.

Having said all this I confess to having



Andrew Doubleday.

struggled to engage with te reo Māori as I might have hoped. I have made numerous starts, then for one reason or another have stalled and found myself needing to start again. For those who have a greater

level of self discipline to be able to do it on their own, I can commend <http://www.tokureo.Māori.nz/> - a brilliant resource that will take one through multiple levels over an extended time in a systematic and manageable way.

Ultimately, for many of us joining a class, with home work and regular accountability, will probably be the most effective way of learning.

My hope is that synods might pick up the ball, research what is available in their districts, and encourage our leaders, and ultimately our members to be willing to take the leap.

I have little doubt that a wholesale embrace of te reo Māori by our people will ultimately see us make huge strides forward in our bicultural treaty based partnership. And we are likely to embrace it with a measure of joy.

General Secretary Juggles a Colossal Workload

Ady Shannon spends 30 minutes with the General Secretary, discussing travel commitments, Conference planning and work priorities.

In June General Secretary Tara Tautari kicked off her global travel itinerary with a brief visit to Geneva to attend a two-day meeting of the business leadership committee for the World Council of Churches 11th Assembly. Tara has been invited to moderate the Assembly plenary session 'Affirming the Wholeness of Life; Christ's Love and Compassion for Life'. The session will provide a forum to discuss climate justice from the perspective of an interconnected ecumenical community, committed to amplifying the voices of the indigenous people likely to be most affected. To date all planning sessions for the Assembly have been via Zoom and the June gathering is the only face-to-face connection prior to the WCC Assembly held in Karlsruhe, Germany from late August.

The weeks in the lead-up to her return visit trip to Europe are exceptionally busy for the General Secretary. She will attend the Royal Commission into Abuse in Faith-based Care hearings in Auckland where she will join representatives from a variety of churches addressing the commission over 11 days from 15 to 26 August. Tara has been an integral part of the team working on the witness statement from MCNZ and a comprehensive report on safeguarding, currently under development.

Conference 2022

Along with preparing for the WCC Assembly and the Royal Commission hearings, planning for Conference 2022 has been a priority for the General Secretary. This year's event will be especially time-critical given the scope of work to be covered alongside the Bicentennial celebrations. Tara wants to ensure that the visits to Kaeo, Waitangi and Māngungu capture the significance

of each region and its Methodist legacy. "Karakia and liturgy for each location will be chosen to connect us to place. To show we are engaged. This is ours. We are not tourists." A stone cairn in Kaeo created as a memorial from early Wesleyan foundations will be recreated with stones brought by Conference delegates. Tributes for Waitangi and Māngungu have yet to be decided.

Overarching plans for the Conference programme include determining a direction for the coming decade and setting milestones for the next few years. The Climate Justice Working Group has been working on the thematic scheme from their lens however, Tara points out that the work will impact all areas of the church. "MCPC will launch their green grants initiative at Conference. This is designed to incentivise all synods to look at sustainable ways of maintaining and running their churches."

Revised land story guidelines will intentionally incorporate whenua for the first time. "Te Taha Maori Property Trust took the lead on this and Conference 2021 affirmed that mahi and approved its continuation. A draft document *Korero Papatupu Whenua Land Story Guidelines* has been prepared and shared with TTM, MCPC, synods and BOA for feedback and consultation. Responses will be incorporated into the final document and this will be presented at Conference 2022 for approval," Tara says.

Korero Papatupu Whenua Land Story Guidelines were sent out for Connexional korero in June. When TTMPT meet in September they will discuss amendments proposed and prepare the final document for Conference. The revised guidelines recognise the importance of Maori and their land stories being brought to life so that relationships severed by historical events retain the integrity of the gospel and support three principles:

1. Land and its history are significant

2. Consultation is key

3. The process of researching and deciding on appropriate action takes time

Gauging the Temperature of the Church

The theme for the decade and revision of land story guidelines are just two of many significant pieces of work in progress for presentation at Conference. In addition there are reports, reviews and terms of reference to be decided for many areas including disciplinary procedures, the role of Council of Conference, Diaconal ministry, safeguarding for the church, PAC grants and a housing action plan that will explore how MCNZ can best use its financial, property and human resources to address the housing crisis and community wellbeing. Many committees are currently reviewing policies and strategies. Tara says, "This is the most content-rich Conference since 2018, and we have just two-and-a-half days to cover the business".

Tara is drawing on the WCC Assembly programme for Conference 2022 with the inclusion of a series of four thematic plenary sessions that will provide a forum for presentation and discussion. "There are many important conversations to be had and decisions to be taken. It will be a tremendously exciting Conference as it will provide a space to gauge the temperature of the church. We have worked hard to get papers out for discussion at a parish level."

Looking Back and Moving Forward

In addition to formalising a 10-year vision for MCNZ, Conference offers a unique opportunity for exploring and sharing the story of our origins. TTM kairaranga (researcher) Rowan Tautari recently visited the Connexional Office to research the Kaeo land story. She has discovered information and papers in the archives that shed light on associations, events and anecdotes have rarely been accessed

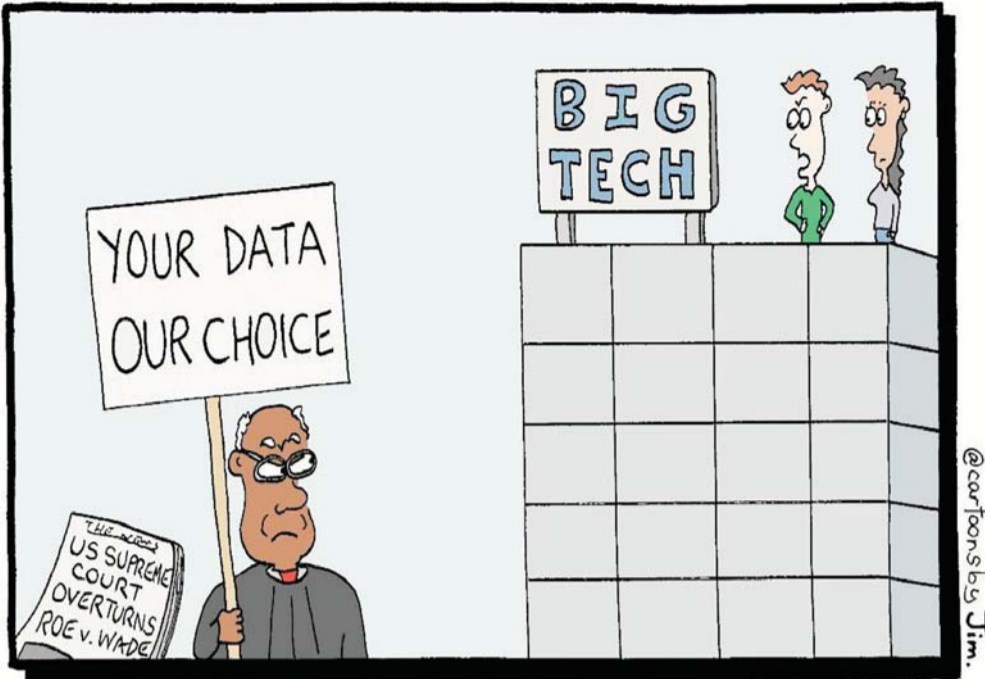
by historians. Rowan says, "It has been good to talk with Jo Smith and to look at a range of sources that record the past 200 years of Methodism in New Zealand."

Rowan is not second guessing how the information she is compiling will ultimately be captured and shared. "That is a decision for TTM. My job is to try to reposition and reframe the story of Kaeo in Aotearoa now. The narrative of Kaeo produced for the Centennial was dominated by men and linear. There was no mention of Maori tangata whenua, or women. I will present the draft to TTM for input and advice. The story will dictate the format. It may be this is just the beginning."

Tara is excited by the information that Rowan has discovered and her vision to produce something different to what has been done in the past. "I imagined the land story of our origins as a linear narrative but Rowan has envisaged it is a totally different way. Not all of the stories are positive but the up side is that there has been progress and change and there is now a much closer relationship. We must acknowledge where we can from and in this knowledge, the composite picture, we have to honour the good, the bad and everything in between."

The sharing of the Kaeo history will be one of four book launches at Conference. Sinoti Samoa, Trinity College and the Board of Administration are also preparing commemorative books that will capture their Methodist history.

An incoming call signals time to conclude our interview. As I close the door on the General Secretary's office, I hear the audio of the live-streamed Royal Abuse hearings playing quietly on her laptop. She has listened to each of the several days' hearings in between responding to emails, writing reports, attending Zoom meetings and generally 'taking care of business'. Given the scale of work ahead, it is a bonus that she is adept at multi-tasking.



“Never thought we’d see the day where there was a group more in need of adopting the motto ‘Don’t be evil.’”

Christianity in Modern Times

The *Honest to God* item, “Losing Faith”, in *Touchstone* July 2022, paints a bleak view, indeed, of present Christianity in this country, and in the west generally. One reads in vain for any glimpse of hope within its description of the current “saga of spiritual dereliction”. The tone of the article is in contrast with some of the more optimistic contributions to the same issue. The writer attributes this “loss of religious faith, which then silently corrodes faith in the core values and traditions that have shaped our culture,” to a failure to rethink Christianity in terms of our modern understanding of the world and our place in it. The problem lies with our persistence in maintaining the “supernatural worldview which is the setting for traditional Christian faith”. Is this true?

The writer provides examples of alternative ideologies that have grown as “western” Christianity has declined. He sympathises with the scientism viewpoint that only science can provide truth about the world and reality. However, this supposition and the belief that there is no supernatural Being, is a metaphysical act of faith not held by all who practise science. It lies outside of scientific methodology and does not follow from our present knowledge of the material world. In fact, our immensely enlarged concept of the universe resulting from scientific discoveries made in recent

decades (e.g., its dramatic origin; the unexplained “fine tuning” of many factors without which we would not be here) might seem to beg for an external, supreme, intelligent Causal Agent. Whatever, it certainly does not invalidate the potential existence of an all-powerful, all-knowing, personal God.

Is lack of faith really only a recent development of modern times? A look back at the Gospels suggests that faith has never been intrinsic or ingrained. Do we all not have doubts at times? Think of the man with the ill son who cried, “Help my unbelief” (Mk 9:24). Or, Peter who sank into the water after starting out so well (Mt 14:28-33). And of course, doubting Thomas who would not believe (Jn 20:24-29). These passages strike a chord, even if their miraculous aspect may raise other points of contention. But Jesus’ position is clear and consistent: “Stop doubting and believe” (Jn 20:26); “You of little faith, why did you doubt?” (Mt 14:31); “If You can?! All things are possible to him who believes!” (Mk 9:23). Christianity may decline further here, as we move into an unknown future in the west. Do we not need belief and hope more than ever? What other real options are there? “Lord, to whom shall we go? You have the words of eternal life”. (Jn 6:68). Has the paradigm for Christianity really shifted that much in modern times?

Ian Hood, Ōhaupō.

Disability Sunday

How did your church acknowledge Refugee Sunday this year? Did you have a guest speaker, watch a special PowerPoint, consider how it would feel to be a refugee, pray for ways to improve life for refugees and/or respond with a special offering? How did your church acknowledge Disability Sunday? They are but a week apart every June.

As a lay preacher I have always acknowledged Disability Sunday, sometimes with a guest speaker from the disability community, however I’ve never known an ordained preacher do so. Could the reason be it is much easier to pray for and donate to causes that don’t require practical action by us? In 2014 the ‘missions at home’ part of the NZMWF ‘Special Project’ enabled the Disability, Spirituality & Faith Network to produce and distribute *Creating Welcoming Churches* - a resource for faith

communities to churches throughout Aotearoa. Most churches have tried to comply with its recommendations in regards to making their buildings more welcoming to the sight, hearing, and mobility impaired.

Covid has thrown up a whole new set of unwelcoming attitudes. Have you considered what it is like for the sight impaired to identify people when half their faces are covered by a mask, or for the hearing impaired who need to see lips and facial expressions to grasp meaning, or live-alones whose smiles are greeted by censored blanks? How will young children know church is supposed to be a welcoming place?

Rosalie Sugrue, Waikanae

See Page 12 for more letters.

HONEST TO GOD

Abortion: Always an Unintended Outcome

Ian Harris

When the US Supreme Court reversed a previous ruling that women have a constitutional right to abortion, it reignited one of the hottest social, political, moral and religious issues of our time. And there’s scarcely any middle ground, for pregnancy presents women with a clear choice.



Ian Harris.

excommunicated the girl’s mother and the doctors involved. Brazil’s Council of Bishops later found that too harsh and rescinded the decision. They had subjected the moral absolute to an ethical critique.

The alternative

response flows from the morality of free and responsible choice. Instead of applying an inflexible rule from without, it focuses on the woman who must choose one way or the other and asks: “What does a love that respects persons, senses their need and nurtures their wellbeing require here?” The answer will then vary from situation to situation.

Sixty years ago English Bishop John Robinson proposed four steps towards creating an environment where women could come to their own decision freely, responsibly, after due consideration - and therefore morally.

First, he said, take abortion out of the Crimes Act. Criminal sanctions carry overtones of illegality, fear and guilt. In former times these could perhaps be justified on the basis that unsafe practices posed real threats to life and health. Medical advances have changed that: accessibility is rather the issue. Relevant also is that most abortions are sought by women who already have a child or children and think it would be irresponsible to have more.

Second, make unwanted pregnancies less likely by maximising knowledge of all the options, including contraception and non-invasive means of termination. “Real love,” says Robinson, “can only desire people to be as truly free as they possibly can be - not to have what should be their moral decision taken for them by others.”

Third, recognise that the role of the law should be to safeguard that decision by ensuring it is as informed and well-considered as everyone involved can make it. This includes making sure that the woman is not acting out of panic or alarm, protecting her from pressure, advising of options, and then supporting her fully in whatever she decides - which may be to abort, or to have the baby after all.

And the longer-term goal, Robinson urges, must be to make abortions unnecessary, abolishing them not by prohibition but through maximising knowledge, responsibility and choice. Every child born will then be one who is truly wanted and has the best possible start in life.

A counsel of perfection? Maybe. But it’s a worthy ideal, and morally the way to go.

Most will welcome the prospect of a baby as a joy and delight. For others it’s an unwelcome dilemma: should they go ahead and give birth, or should they abort the foetus? Never, says one group, abortion is tantamount to murder. Leave it open, says another, it’s for the woman to decide for herself.

Looking on from afar, it’s worth registering that this isn’t a matter of easy-osey permissiveness versus godly virtue. There’s morality in both camps - but two very different approaches to morality are in play.

It seems reasonable, first, to acknowledge that any abortion marks a failure, in the sense that no one sets out intending that as the outcome. An unwanted pregnancy may stem from a range of factors - all the way from contraceptive failure or misjudging the woman’s “safe period” to sexual adventuring, yielding to advances after being plied with alcohol, incest and rape.

One response is to invoke the moral absolute that killing anything human, including a foetus, is always wrong and the state should prohibit it (except in war, of course, when it’s encouraged). Nature itself does not observe that rule. Around 80 per cent of conceptions don’t result in a live birth (70 per cent of fertilised eggs die within six days), and miscarriages outnumber induced abortions by a large margin.

Even the Catholic Church once left more uncertainty around the developing foetus than it does today, as is evident from two of its most influential theologians. The 5th-century Bishop Augustine considered the soul (itself a dubious theological concept) entered the foetus only after 40 days for males and 80 days for females! The 13th century’s Thomas Aquinas agreed. Today their church holds the view that ensoulment occurs at the moment of conception.

That was the position taken in 2009 by a Brazilian archbishop who objected to abortion for a nine-year-old girl bearing twins after being raped repeatedly by her stepfather. The abortion was more serious than the rape, he said, and



Introducing a Fairer Tax System

Rev Brian Turner

A spokesperson for EcuAction

The Sheriff of Nottingham would be proud of how much tax we take from the poor to support the lifestyles of the rich. A series of three forums in Christchurch in June organised by EcuAction, an interfaith justice group, recognised that our tax system is seriously unfair and needs to change. Those on the lowest incomes pay much higher proportions of their income in tax than the wealthy and super-wealthy.

Each forum included an expert presenter and a faith respondent. In the first forum, John Minto (who has done extensive research into the NZ tax system) pointed out that GST is at the heart of this inequity. A person in the lowest income decile spends 14 percent of their income in GST, while those in the highest income decile spend less than 5 percent of their income on GST.

Income tax has similar distortions with IRD reporting that many wealthy Kiwis manage to declare incomes low enough to avoid the top income tax bracket! In taking income tax and GST together, workers on the minimum wage pay close to 30 percent of their income in tax, while the super-wealthy pay less than 5 percent of theirs.

This unfairness is hard-baked into our tax system. Wage and salary earners pay tax on every dollar earned via PAYE and every dollar spent, via GST. But the wealthy and super-wealthy find myriad ways to avoid or reduce their tax responsibilities. This is unfair and morally wrong.

The wealthiest five percent currently own 37 percent of the country's wealth and their share is growing. Meanwhile the poorest half of our society, who pay the highest rates of tax, have just two percent of the country's wealth. Our "low-rate,



John Minto presents at the EduAction forum in Christchurch.

broad base" tax policy is a key reason for this growing inequality.

What is the solution?

EcuAction is proposing to abolish GST and raise the \$25 billion needed to replace it with three taxes which will shift responsibility to the wealthy and super-wealthy:

1. a comprehensive Financial Transactions Tax (FTT)
 2. a Wealth Tax and
 3. a Capital Acquisitions Tax.
- 1) The FTT would put a small percentage tax (0.1%) on all money transfers through banks and financial institutions. For the average person this would amount to about \$2 per week in tax (alongside a saving of hundreds in removing GST) but would bring in large amounts from the high value money flows in areas such as currency trading which take place each day. Many countries have various kinds of FTT. Our proposal would bring in about \$15 billion for the government annually.
 - 2) The Wealth Tax would bring in about \$10 billion and would apply only to the top 5 percent of income earners who would pay a small percentage tax each year based on their wealth. Wealth taxes are common in countries around the world and help in a small

way to reduce inequality.

- 3) The Capital Acquisitions Tax would be paid when receiving a substantial cash windfall such as through a large inheritance.

The countries which already have FTTs, Wealth Taxes and Capital Acquisitions Tax are the same countries we like to compare ourselves to.

I was the faith respondent to John Minto's presentation and commented on two references on taxation attributed to Jesus, namely "Render unto Caesar the things that are Caesar's and unto God the things that are God's" (Matthew 22:21) and the Luke 19 reference to Zacchaeus the unjust tax collector who told Jesus he would repay four-fold that which he had extracted unfairly from tax payers.

It's significant that a number of world church bodies including the World Council of Churches, the World Methodist Council and the Council for World Mission are advocating a Zac Tax (after Zacchaeus) to pay compensation to those affected historically by slavery, land alienation and other forms of colonialism. Echoes here of Treaty settlements in Aotearoa-NZ.

The second forum featured the effects of GST on low income people, with Trade Union Secretary Paul Watson and Rev Sheena Dickson of Aranui detailing their experience with those on the bread line.

Sheena pointed out that after rent and other unavoidable charges she had families with only \$60 left to feed themselves for a week.

The third and final forum concentrated on the effects of high and low incomes on the environment.

Dr Christine Dann, an environmental researcher and writer recounted how many of the early European settlers in Canterbury acquired considerable land and wealth and our streets still bear their names, whilst the landless and dispossessed Maori eked out a poverty-ridden existence. That inequality persists for many today. In that sense both high and low income people exploit the environment to sustain their lifestyles with unfair taxation accelerating the degradation of the environment at both ends of the income range. Rev Mark Gibson as faith respondent affirmed this and added that if we take seriously the history and advocacy of the biblical prophets and Jesus, we will stand up for justice and fairness in this our day.

What became apparent through the forum series is how much of an outlier NZ is on taxation.

We tax the poor more and the rich less than any other country we like to compare ourselves with. This suits the rich and big business but it doesn't work for low and middle income earners.

It's morally wrong to expect those on the lowest wages to subsidise the wealthy and super-wealthy through a Sheriff of Nottingham tax policy.

EcuAction's tax proposal takes us in the direction of greater fairness and promotes dignity and self-respect for everyone.

The full tax proposal is at www.alternativeaotearoa.nz

I invite readers to give it consideration and if you want to join the national campaign for a fairer tax system and one based on true Gospel values of fairness and justice, please contact me on email: bhturner41@gmail.com or phone 021 129 4305.

Living on a deficit budget

Carol Barron is a member of the Methodist Alliance working group campaigning to increase benefit and abatement rates. Working with ActionStation's Fairer Futures, they are lobbying MPs and raising public awareness of the inequality, deprivation and hardship that comes with living on a benefit.

Life on a benefit is hard. Income support levels are so meagre that people are trapped in poverty. Our current welfare system is designed to be a deterrent so people will not become "welfare dependent." This is something I don't understand. The idea that people will make an intentional choice to live on a benefit does not ring true to me.

The reality is far more complex. Many people who try to survive on the benefit have been placed in a position where they have very few choices: take a low wage job regardless of their abilities,

make money illegally, go without or go on welfare.

If you "choose" to go on a benefit, you apply to Work and Income New Zealand (WINZ). Many people report how dehumanising this is and the stigma that comes with receiving a benefit. I know some great people who work at WINZ. However, I also know the negative culture it has which lacks dignity, respect and compassion. Often people do not get their full and correct entitlements and because the system is so complex, it is difficult to find out what those entitlements are.

Caseworkers can demand bank statements and those who receive income support often feel like WINZ are looking over their shoulder. This makes people second guess themselves if they purchase something 'non-essential'. It is dehumanising trying to prove that you are one of the "deserving poor".

People who receive benefit support are skilled at making their dollar stretch. The issue is that there are not enough dollars to stretch far enough to cover even the basics of food, rent,

power, phone, let alone incidental bills like a dentist or medical bill. The benefit levels sit well below basic living costs so the harsh reality of life means there are no luxuries - no going to the movies, haircuts or dinners out. Beneficiaries are surviving, not thriving and can only afford to participate in community events where there is no cost involved.

Supposedly WINZ is there to help; they can offer more financial support, but often this means incurring a debt to government that must be repaid to WINZ out of income support. When you don't have enough income to cover your outgoings, this is hard. You have to decide what you will go without. Sometimes

it is a choice between paying the rent, buying food or visiting the doctor.

If you are lucky enough to pick up some work but it is

inconsistent, then you need to declare your income every week to WINZ and they will reduce your benefit accordingly. So while you are striving to make ends meet, taking on inconsistent work, you are also managing an ever shifting income.

If you form a relationship, that affects your benefit levels. If you fail to declare a relationship, this is classed as relationship fraud.

We need to consider how we are treating our most vulnerable people. We need to have honest discussions about what a guaranteed minimum income would look like. It would have to be enough to live on, look after your children and be able to contribute to your community.

If we are dreaming of a better future, perhaps the income support could be individualised. So if you entered a relationship, it would not matter. And perhaps we could have a universal child benefit that recognises the value and importance of parenting. And perhaps we could have a system that was simple and easy to understand, where we operate from a starting point of ensuring people receive all the benefit and income support they are entitled to.

Let's dream of a better future and work to make that dream a reality.



Parish Websites: Web Illustrations

Peter Lane

My last article was on creating graphics for websites. Life and my personal Covid-19 bout have conspired to mean that this month's article is on a closely related subject: web illustrations.

The difference between graphics and illustrations is arguably a subjective one and the terms are sometimes used interchangeably. In my opinion, though, illustrations tend to be a bit more "arty" and have a more bespoke, individualistic feel. While stock or custom photos and custom graphics might come in handy sometimes, there's nothing quite like a custom illustration to add style and personality to your homepage or landing page. The other feature with custom illustrations is that many sources deliver illustrations as modular components that can be put together by the user to suit their particular requirements, using a graphics editor like Photoshop or Figma, or a specific web tool. This may not be as easy as it sounds. These resources will definitely require some experience to use effectively. Experience starts somewhere, so check these options out.

Dribbble – a blog for web designers - rounded up a list of resources that offer a variety of stock illustrations in different styles, each in line with the current web design trends. All design resources below

have free download options, though in some cases you'll have to purchase the original vector files for more custom edits. Have fun scrolling through and get inspired to create beautifully illustrated websites! NB I have nothing to do with the names of these services!

1. STUBBORN

Stubborn is a customizable illustration generator created by Craftwork. With their tool, you can create custom characters and scenes using their ready-made elements to mix and match. It's easy to get creative and quickly illustrate the perfect scene for your web page.

- **Free:** A generous selection of vector graphics to combine and customize as required.

- **For purchase:** Unlimited access to thousands of vector illustrations.

2. OUCH!

Icons8 created Ouch! which offers beautiful product illustrations to spice up your designs. Grouped by different illustration styles, you can pick and choose the exact look you're trying to achieve for your website design.

- **Free:** PNG files for personal and commercial use. Attribution required.

- **For purchase:** Original vector source files for all illustrations.

3. ABSURD

Absurd is a project launched by designer Diana Valeanu. Her illustrations are great

if you're on the hunt for a hand-drawn, black and white look. The illustrations are also fairly abstract which means they can be interpreted and used for a variety of messages you want to visually communicate.

- **Free:** 11 illustrations in PNG format. Attribution required.

- **For purchase:** Unlimited vector illustrations (SVG format) for personal and commercial use. No attribution required. Includes coloured versions.

4. BLUSH

Blush is a platform that lets you create and customize stunning illustrations with collections made by artists across the globe. Simply choose an illustration style, play around with the variations until you get your desired look, and download your illustration to use in any digital project you want to bring to life. Blush was created by Pablo Stanley and offers both a free and a paid plan.

- **Free:** Free with the Doodler Plan. This includes unlimited PNG downloads.

- **For purchase:** For subscribers, get unlimited PNG and SVG downloads, access to over 10,000 illustrations, and advanced customization tools.

5. CHARCO ILLUSTRATIONS

Bangalore-based designer Karthik Srinivas generously created Charco, a set of free illustrations for your web projects. His set of graphics includes themes for 404 pages, failed connection, no service

and under-construction pages to name a few.

- **Free:** A set of 16 illustrations in PNG file format. Free for personal and commercial use.

- **For purchase:** Photoshop (PSD files) so you can customize the illustrations.

6. HUMAAANS

Humaaans is a free illustration library created by Pablo Stanley. But unlike most illustration libraries, it specifically offers illustrations of fully customizable humans! There are tons of components to mix and match so you can create just about any human you're envisioning. Designers have full control over the illustrations by combining different body parts, positions, colours, clothing, hairstyles and even a few background scenes.

- **Licence:** This resource is free for personal and commercial use. Attribution required.

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. We also operate a website focused on building a community of people interested in improving how we can use technology in churches, located at www.dct.org.nz.

A R O U N D T H E C O N N E X I O N

International, In-Person Meetings Resume

As the world's borders open up, we are seeing the return of international travellers in and out of the Connexional Office. Recently Sheila Norris, Methodist Church of Great Britain Partnership Coordinator for Asia Pacific, spent five days visiting NZ as part of a regional networking trip that included Australia and Fiji.

Sheila is relatively new to her role. Following 36 years in Japan teaching Christianity and English at Kwassui Women's University she felt the time was right to return to the United Kingdom. The global partnerships position description appealed, although she doubted she would make the applicant shortlist. "As a female lay preacher nearing retirement age I didn't feel confident of my chances. I felt God saying, 'Don't you trust me not to offer you the position if it is not for you? Push the door and see'". She did push the door and although the initial response was not convincing - the letter inviting her to participate in a Zoom interview was addressed to another applicant - the error was merely administrative. The interview panel decided Sheila was ideally suited to the role that had been vacant for over a year.

Sheila started at Church House, London in April and her immediate focus was on the annual Methodist Conference 2022 where she helped to host participants from the Asia Pacific region. Supporting the delegates from Korea, Samoa and Singapore was complicated by Covid-related issues and in between dealing with passport, vaccination, transport and travel arrangements, Sheila was called on for translation duties. She is fluent in Spanish and Japanese.

Being adaptable is a key attribute for her job and has proved to be an advantage during her visit to New Zealand. Originally she was to be hosted by MCNZ President Rev Andrew Doubleday but plans were disrupted when he tested positive for Covid. Rev David Bush stepped in to act as Christchurch guide and along with a tour of the city and surrounds, her visit included time with Murray Overton, Director CWS and Tara Tautari, General Secretary.

The primary purpose of the meetings in New Zealand, Australia and Fiji is to build relationships. Discussions have revolved around partnerships and finding new ways of working collaboratively to achieve goals, as the funding model of the past is coming to an end. "In Britain, the Methodist Church is changing the way we work with our partners. In the past we were mostly providing grants. Reports by



Sheila Norris and Tara Tautari.

the Charities Commission in the UK have resulted in our decision to reduce our funds to zero reserves. Asia Pacific will no longer be eligible for ongoing annual distributions. Instead, partners will be encouraged to apply for one last round of capacity building grants. The final decision on funding allocation will be determined by the Grants Committee that includes two representatives from each region. It is not a British decision," Sheila says.

Sheila is keen to develop partnerships that bring benefits without an ongoing dependence on funding. "On a basic level, we can achieve so much by sharing information. For example young people and children meeting on Zoom - in-person visits are expensive and not easy or ecologically prudent."

'Twinning' is another initiative that is effective in developing partnerships without incurring associated costs. Sheila describes twinning as a sister-city collaboration for churches. "British circuits, or districts, adopt a partner

and create opportunities for sharing resources and expertise that offer advantages to both parties. Bristol is twinned with Korea. The Bristol Chair of District is an Honorary Bishop of the Korean Church and later this year our Youth President will visit Korea with his wife."

In addition to the recent Australasian / Fiji visit, Sheila is tentatively planning a trip to India and Bangladesh in September and hopes to join the Youth President and his wife when they visit Korea in October.

Sheila is planning five years in a role that will see her into her retirement. "It is a fascinating position, but there is just so much to learn." Given her multi-lingual skills, her experience as a theological lecturer, and her innovative approach to building partnerships, there is little doubt this global citizen will bring a whole new perspective to Methodist Church partnerships throughout the Pacific.



Cooperating and Venturing

Rev David Harding, UCANZ Standing Committee.

A cooperative venture should (i) cooperate and (ii) venture.

Sometimes when I go to regional gatherings of churches, I hear the story of a parish that has discovered something that works. I treasure one such story. A minister from a large church in the lower North Island reported their parish had 19 midweek Bible study groups and that some of them had been meeting together for years. Telling the story, he said that using funds donated for his discretionary use, he had quite deliberately without invitation given \$200 to each of those 19 groups and asked them to spend it to creatively benefit people from outside the church. The minister reported that although he had started with a small seeding investment, over time a great majority of the group were transformed from folk who came to the group for nourishment to groups who were there for others.

The minister further observed that the more creative and the more involving the social service taken on, the sooner and the deeper the group changed. He said that where they had had 19 Bible study groups, they now had 19 social service groups - all still doing Bible study.

Almost every church that I know provides opportunities for members to talk, to face one another. A great thing. It's my observation however that the churches that provide opportunities for people to look together in the same direction will make more of a difference to the lives of their people and to their community, long term. The work of the church is done when its members look together in the same direction(s). Co-Operating.

Time spent together with another on a shared task, a shared journey, that will matter most. Such time will benefit the individuals and the corporate life of the body. I have briefly wondered whether the sharing of tasks would matter even more greatly if the individuals involved

are somewhat disparate/dissimilar - different from each other in say education, wealth, physical ability, household make up. Venturing.

Some years on, what will matter more? The gift that your friend brought you or the effort they took to get it. The things that your friend said to you or the things that you did together with your friends. When you remember good times with your parents - will it be the chats about the other folks you grew up with or undertaking tasks and journeys together? Walking to a particular destination or traversing a particular track; building or demolishing a structure; cleaning, painting or emptying out a room; hosting a sale, or the time you put on entertainment. I have come to think that sharing a task with another will matter more in the longer term than any conversation. I remember successful tasks shared with my dad - milling strainer posts, making concrete - far more than the many discussions about the course of my life or of his.



Uniting Congregations
OF AOTEAROA NEW ZEALAND

As John Brook wrote, "Fantasy is the difference between what we have and what we want. We all dream constantly, and we try only a little less constantly to make our dreams a part of what we call reality. We usually succeed; reality is merely the sum of dreams that have been made to come true. (That many of the dreams were bad ones means that the world needs not fewer dreamers but better ones). Few of us settle for less than what we want, although we sometimes confuse what we want with what others have. Why does anyone want less than a world of love?"

Florilegia: a Collection of Sparklets

Rev Dr Mary Caygill

I'm finally beginning to find my creative resting place within the new rhythm I have been seeking to establish this year, having intentionally moved from full-time to part-time ministry and relocating to my first 'home' in the South Island. Both movements are helping me establish a deeper sense of peace within and without in this latter and largely unexplored season of life and faith.

I'm a lover of ideas, words, concepts, images, new frames of thinking, and of having the space to exercise my imagination and be in the company of others who are doing likewise. As an introvert, there is nothing I enjoy and crave for more than getting lost in a book. I'm one of these people who read with a pencil nearby or scraps of paper within my grasp, so that I can put a tick alongside a particular paragraph, or underline a phrase, write a comment in the margin, to hold in my awareness for later reflection. Then into my journal go these various transcriptions, selected underlining's, questions, thoughts, connections, imaginings, lest I forget the experience and insights gained of that moment in time, that living encounter with another's thought and living story.

Last week my eyes caught the simple title of an article that arrived in my 'inbox' of mail from a source I regularly read, often putting it aside for more than the cursory glance. The title was Underlined Words by writer Stephanie Paulsell (*Christian Century* July 8, 2022).

She writes, "In Valerie Luiselli's novel *Lost Children Archive*, the narrator tells us: 'I don't keep a journal. My journals are the things I underline in books.'" Paulsell, reading this sentence, underlined it; yes, as I did also, before going on to read what followed. Moving on, Paulsell noted that she did try to keep a journal, managing only intermittent entries - much like myself! For her, "underlining passages in books, though - I do that every day".

She goes on to explain that, "a few years ago I began transcribing the underlined passages I most wanted to remember into a notebook. Medieval readers (monks, mostly) called passages like these 'sparklets', bits of text so arresting that they seem to sparkle up from the page. Monastic readers transcribed these sparklets in collections called florilegia, a word that evokes flowers in a garden. Luiselli's narrator describes the light such sparklets produce - the light that flickers in our brain when we come across words for something we have experienced but have never had the language to describe. Something we underline so we won't forget".

Now that I have transcribed the above underlined words into my journal, thus have engaged in this wonderfully illuminating act and art-form of florilegia, I will not forget. Truly, as Paulsell makes final comment, "the creation of florilegia, whether through underlining or transcribing, shows how fluid the boundary is between readers and writers. Transcribing other people's sentences eventually creates a new text, words set down next to other words in a new order".

How wondrous is that?

The Good Samaritan

Rachael Masterton,
NZLPA Executive
Member

Lay Supply Coastal
Unity Presbyterian
Parish, Dunedin

I wasn't taking a church service on the Sunday in July when the Good Samaritan was the lectionary reading but I remember seeing a headline in the media that week about a particular Good Samaritan and what he had done to help another person. That headline got me wondering why the media uses that title and if there is any understanding of where it comes from.

A quick search on *Stuff*, putting 'Good Samaritan' into the search function, pulled up 2390 results in a matter of seconds.

Headings like:

Good Samaritan saves 11 cars from floods

Shock guilty plea in 'Good Samaritan' murder trial

Good Samaritan savaged by dog

Woman and Good Samaritan reconnect
Hunt on for Good Samaritan ...

A search on the *NZ Herald* website finds only 618 results (and at least two of them are about the Good Samaritan acting badly). The *Otago Daily Times* shows 408 results. And this morning as I write this, another heading appears in the media: "Good Samaritans bitten, punched by suspected drink-driver after Dunedin crash".

As New Zealand becomes increasingly



secular in its outlook, and the message "Be kind" has been well and truly lost since the first Covid-19 lockdown, it seems strange to me that we have these headlines. We know that the Good Samaritan is a person of compassion and mercy, someone who shows care and kindness - especially in

times of need - but what does the average New Zealander think of when they see the term Good Samaritan? Does it inspire them to go out and do good? Does it scare them off? Or does it mean nothing at all to them?

In America in the 1970s an experiment was undertaken to see how individuals would react to seeing someone in distress. The participants were given the story of the Good Samaritan from the Bible, and were then told they would need to give a short speech on this story and were sent off to another building a short walk away to give their speech. What they didn't know was that on the way they would have to pass by an actor acting out being in distress. So, with the story of the Good Samaritan fresh in their minds, how many of these people would stop to help a person in distress or would the thought of a chance to give a talk be more important to them? Many of those people rushed right on past the person in distress, going straight to the studio and giving their speech on the Good Samaritan, yet didn't think of how their actions were in direct contrast to their words. Near the end of the write-up we are advised the participants were seminary students!

What would we do today? If we were to pass someone in distress, would we rush to help or rush away, hoping someone else would go to their rescue?



Roe v Wade: History and Impact

Supreme Court Finds Right to Choose Abortion

Ruby Manukia-Schaumkel, Legal Advisor

On January 22, 1973, the U.S. Supreme Court announced its decision in Roe v. Wade, a challenge to a Texas statute that made it a crime to perform an abortion unless

a woman's life was at stake. The case had been filed by Jane Roe, an unmarried woman who wanted to safely and legally end her pregnancy. Siding with Roe, the court struck down the Texas law. In its ruling, the court recognised for the first time that the constitutional right to privacy "is broad enough to encompass a woman's decision whether or not to terminate her pregnancy" (Roe v. Wade, 1973).

Roe has come to be known as the case that legalised abortion nationwide. At the time the decision was handed down, nearly all states outlawed abortion except



to save a woman's life or for limited reasons such as preserving the woman's health, or instances of rape, incest, or foetal anomaly. Roe rendered these laws unconstitutional, making abortion services vastly safer and more accessible to women throughout the country. The decision also set a legal precedent that affected more than 30

subsequent Supreme Court cases involving restrictions on access to abortion.

Ruling Reflects American Traditions, Changing Times

To reach its decision in Roe, the Supreme Court drew on decades of case law that established that the government cannot interfere with certain personal decisions about procreation, marriage, and other aspects of family life. In *Griswold v. Connecticut* (1965), an appeal of the criminal conviction of the executive director of the Planned Parenthood League of Connecticut for providing contraceptives to married couples, the Supreme Court found that a state statute making it a crime to use birth control violated married couples' right to privacy.

Seven years later, the justices found that this right also applied to single people (*Eisenstadt v. Baird*, 1972). Together, these cases set the stage for Roe.

Roe was also a reflection of the changing times. By the late 1960s, a nationwide effort was underway to reform the criminal abortion laws in effect in nearly every state. Health care providers, women's rights advocates, clergy members, and the legal community lobbied state legislatures and went to court to overturn statutes that had been in place since before the turn of the century. Many of these laws dated back to the mid-1800s, when state legislatures moved to ban abortion despite this nation's history since colonial times of allowing abortion prior to "quickening". Between 1967 and 1973, four states - Alaska, Hawaii, New York, and Washington - repealed their abortion bans, while 13 others enacted limited reforms (Gold, 1990). Even before Roe was decided, lawsuits challenging criminal abortion laws had begun to work their way through the courts in more than a dozen states.

A Constitutional Right Is Defined

In Roe, the Supreme Court found that a woman's right to make her own decisions about her pregnancy deserves the highest level of constitutional protection. The

court also recognised that the right to privacy is not absolute and that a state has valid interests in safeguarding maternal health and protecting potential life. A state may but is not required to prohibit abortion after viability, except when it is necessary to protect a woman's life or health.

The Supreme Court overturned Roe v Wade

The United States Supreme Court's historic ruling to strike down Roe v. Wade on June 24 this year has real and immediate consequences. The Supreme Court overturned one of the most famous and controversial rulings in modern history. A five-justice majority of Republican appointees ruled that Roe v. Wade and a following case, *Planned Parenthood v. Casey*, were wrongly decided.

Now, according to the Supreme Court, there is no constitutional right to abortion. Over the protests of Chief Justice John Roberts, who voted to uphold Mississippi's abortion ban after 15 weeks but not to overturn Roe, the status quo of the past 49 years is gone. (The three liberal justices dissented in full.) That shift causes an immediate change in the United States and impacts the world globally.

M E T H O D I S T A L L I A N C E

Accessibility Matters

Maxine Campbell, General Manager, Methodist City Action, Hamilton.

Earlier this year Stuff ran a series that focused on how the way the world is built proves to be inaccessible for people with disabilities. All the obstacles to participation that were highlighted in the series need to be negotiated before people with disabilities can even begin to think about doing things that they enjoy or things that are essential to their wellbeing or just having a life.

Accessibility can make a world of difference and enables the provision of programmes and strategies that enhance wellbeing by encouraging participation in activities that provide benefits far beyond the immediate activity. Methodist City Action provides programmes like this at the (accessible) Methodist Centre in Hamilton's CBD. Our programmes are available to people aged 20+ with physical, intellectual, behavioural and mental health disabilities.

The programmes that we offer

look ordinary on paper - Art & Craft, Brain Gym, Indoor Team Sports and Cookery. The thing is, they are so much more than simply a chance to engage in activities that the rest of us take for granted. In this respect, our starting point is to provide 'a life more normal' for our participants. Our end point knows no limits. Our students improve their physical skills, for example, through playing volleyball, indoor cricket or table tennis. At the same time they learn to play by the rules of the game, to be part of a team and to win or lose graciously. Then add in the friendships they forge, the social mores they absorb and the delight they take in all of this.

Our students have a large range of disabilities - autism, brain injuries, Down Syndrome, cerebral palsy, blindness, hearing impairments and mental health issues. We've had a couple with a history of violence and two who began with us as non-verbal individuals. When they are here, they grow far beyond their disabilities, focussing on what is possible rather than what is limiting. Some of our more experienced students volunteer on Mondays to help us produce the community meal we provide for up to 70 locals who are homeless, hungry or lonely.

We recently added a class is for



Chefs Jen and Cheryl ready for action

students who a short time ago couldn't remember what they had done in the past week. They are all from a mental health unit and all are medicated and initially struggled to focus. One was non-verbal. During the fourth class, he began to sing. In week five, he walked into the building with "Morning, Jen. How are you?" That is progress; achievement unconnected to cookery skills but obtained through them. The difference represents a step change in their quality of life and we know that ongoing programmes are required to sustain them for as

long as it takes for them to become self-sustaining. Therein lies a problem.

Funding for services and programmes for people with disabilities is notoriously difficult to find. We are routinely excluded from access to funds because of whom we serve. Many funders exclude projects serving people with disabilities on the grounds that government should be funding them. This argument conflates clinical services with social services and can be traced back to the medical model of disability which is based on 'deficits' and

how to 'fix' them. The social model of disability focuses on abilities rather than deficits and acts on what can be changed in our 'disabling environments' to further facilitate what is possible rather than what is limiting.

MCA falls into this latter category; we provide pathways for personal and social development. Our services are not clinical. We don't provide 'treatment' (yet we do), we don't provide 'therapy' (yet we do) and we don't simply help to fill in their day (yet we do). These are not health services though they do much to improve wellbeing.

Whether it is the responsibility of government or not, the fact is government does not fund the types of services we offer and without philanthropy our students would stagnate - unfulfilled, unchallenged, underdeveloped and always undervalued. Each life that is less than it could be is a loss to both the individual and the community. We have some wonderful organisations and individuals in the region who quietly and generously champion social justice and equity in all its forms. There is a perverse irony in the fact that for MCA and others like us there is a continuing problem with accessibility when it comes to funding.



Whakatau

Preface: Rev Keita Hotere

In this reflection Glen Hauraki, Kaikarakia from the Taitokerau Rohe shares how he incorporates *whakatau* the welcoming ceremony in his workplace. As a *Kaiarahi* Site Manager Glen provides supported accommodation for tangata long-serving men released from prison. We see the grace of compassion, patience always present in this practice of whanaungatanga relationship building.

Whakatau: Glen Hauraki

He hōnore ki te Atua.

He maungarongo ki runga i te mata o te whenua.

He whakaaro pai ki ngā tangata katoa.

Hanga e te Atua he ngākau hou ki roto ki tēnā ki tēnā ō mātou.

Whakatōniga tō wairua tapu.

Hei awihina, hei tohutohu i a mātou mahi katoa.

Amine.

I begin with this prayer in our *whakatau* to settle and offer the welcome into the space of the whare. In the mihimihi we do three things. We acknowledge *Atua, mate* those who have died and them as the *manuhiri*. The next stage of this process is to create *whanaungatanga* relationships.



Glen Hauraki and his moko.

The whole experience is to foster the *ahuatanga* of trust, to give them the sense that this is a safe place.

Tangata arrive with their own life experiences, character and personality. In the whanaungatanga we explore *whakapapa* connections in a cultural and spiritual way to find common ground of relating to each other. In *whanaungatanga* I meet men from different backgrounds, and different cultures. It is a challenge if they are of different nationalities, or social classes. The men arrive with conditions set by Corrections and are responsible for their conduct while living in the house. The whare is a stepping stone in their journey to transitioning back to their whanau and into the community.

A condition for the men to be accepted into the house is that they have served three or more years in prison. Some I have met have served up to 20 years and have come out institutionalised by their experience. Whilst I see physically the tangata are present, their *wairua* is still incarcerated in the place they have come from. It takes time for them to readjust to the new settings.

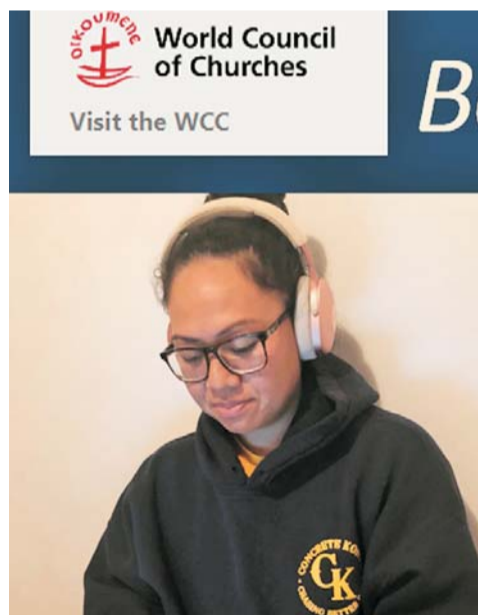
For some it is difficult to adjust to the freedom of living outside of prison where they are responsible for making their own decisions. In prison their movements are restricted and also their daily decisions. When they arrive at the house, I sense they are in a state of *tapu*, as in their boundaries have been limited. This is where the whakatau is important to uplift their mana, so that their dignity and integrity is upheld.

Each man brings a different energy to the house, and that influences the dynamics of their interactions with one another. We provide support and help them to attend appointments, access programmes, gain employment and approved accommodation.

The experience of working with the men has challenges and rewards. For me, I believe I am there for a reason, not by pure coincidence. I trust in a higher calling that gives me strength and guidance to journey alongside the men I have encountered. I walk with them on their journey because everyone needs a helping hand at some point in their lives. My journey as a Kaikarakia helps me understand we are all individuals searching for hope and a place to belong. I find faith in God, my culture, and from my own life experiences to give me courage in those moments of uncertainty.

N Z M E T H O D I S T W O M E N S F E L L O W S H I P

Scholarship Lifechanging



Sharlene Fnone Malaeimi is the UCANZ Link & Correspondence Secretary for NZMWF National Executive. She was a Bossey Scholarship Recipient in 2022. In this article she encourages other women to apply for the opportunity to enrich their lives with this scholarship.

Malo lava le soifua, malo le onosai, malo foi le tauata'i. Warm Pacific Greetings and Kia Ora!

I attended the Mafutaga Tama'ita'i Sinoti Samoa Ekalesia Niu Sila (MTSSEMNZ) camp in April 2021 and it was there I heard about the Bossey Scholarship.

During the Convention, I was named as one of 10 members of the incoming NZMWF Executive team. On day one of the online Convention, Itamua Mata'iva Robertson was guest speaker. She spoke

about the wonderful opportunity she was given in receiving this prestigious scholarship. She attended the Bossey Institute and was able to further her studies. Her puurakau (story) ignited a light of encouragement and endless motivation. I was determined to apply.

With support from Leu Pupulu, Rev Sioa Letalu and Tuitui Salevao, I applied in late October 2021 and in November I received news that my application was successful. The scholarship covered my registration fee for the Bossey course and a new laptop.

Fa'afetai tele lava i le Afioga ia President Alison Judd, lau susuga Leu Pupulu ma lou ofisa, Sinoti Samoa, MTSSEMNZ, my āiga, and my Manurewa Methodist āiga, have all supported me during my studies. I was fortunate to get into the online programme, Together Towards Unity. Being Church in a Fragmented World 2022. I met so many knowledgeable people who I call my brothers and sisters in Christ. They include PhD and Masters students from all around the world, committed to ecumenical studies. I found all the lectures and readings refreshing, and I was engaged in every aspect of the Zoom meetings.

I am thankful and honoured that I was given this opportunity to learn many quality life skills and gain an exhilarating spiritual feed for my soul.

I encourage all young women eligible for this scholarship, to take a leap of faith and apply. I did not think I was worthy or qualified enough to get the scholarship or get into the Bossey Institute programme. God is GOOD! The Lord answered my prayers and gave me this chance. I put my trust and faith in God. With God, nothing is impossible.

National Executive

This month we introduce Leulua'iali'i Pauline Lauaki-Ah Young, our Diaconate Link



Ehara taku toa i te toa takitahi, engari he toa takitini

"I come not with my own strengths but bring with me the gifts, talents and strengths of my family, tribe and ancestors."

My ancestors hail from Samoa, Tonga, and Germany. I was born in Auckland and I grew up in Samoa and West Auckland. I have four sisters and one brother. I currently live in West Auckland with my parents, my husband and our two young children. I also have three adult children and four grandchildren.

My parents Motuopua'a Mataafa Siaki Lauaki and Tofilau Temukisa Lauaki are currently serving God through the Henderson Methodist Parish in West Auckland under Sinoti Samoa Methodist Church of New Zealand.

Many years of following and observing my parents' commitment in serving God has shaped the person that I am today.

Spiritual matters and church play an important role for my Samoan family living in Aotearoa. Spirituality became a central part of my parents' lives as it gave them the opportunity to identify their beliefs and values, and pass them on to their children.

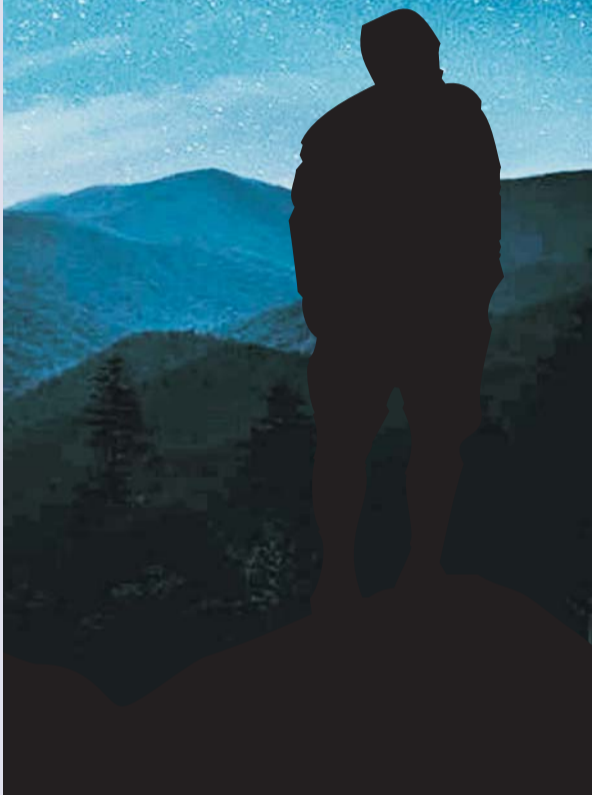
I am a proud member of the Henderson Methodist Church. I am a certified and active lay preacher, a Sunday school teacher, a member of our church choir and a committed member of the Mafutaga Tama'ita'i Sinoti Samoa Ekalesia Metotisi Niu Sila. I am also a member of the New Zealand Methodist Women's Fellowship Executive team as the Diaconate Link.

Taking on the Diaconate Link role, I had little knowledge about NZMWF. Now after many meetings and professional development discussions, I have developed a broader understanding of the national and international relationships of MTSSEMNS. I thank God for this opportunity, and I will forever be grateful to our current NZMWF President, Tuitui Salevao for selecting me to join the NZMWF Executive team and participate in this wonderful journey.

I am studying towards a Bachelor of Social Work at the University of Auckland. It is a journey that God is leading and guiding me through as I discover what the future holds for me. I am excited by the unrealised potential that exists.



These prayers were composed by attendees at the Enabling Ministry Team Wananga.



He Karere

Kia hiwa rā, kia hiwa rā. He karere tēnei ki te Hāhi Weteriana o Aotearoa. Kia tūtuki ai tātou katoa mō te Hui Tōpu Rua Mano Rua Tekau Mā Rua. Kia maumahara tātou ki te kaupapa Rua Rau tau o te Hāhi. I tīmata ai ki Kaeo te Mīhana tuatahi o Te Hāhi ki Aotearoa. I runga i ngā manaakitanga o te Matua, Tama me te Wairua Tapu. He hōnore he korōria ki te Atua runga rawa. He maungarongo ki te whenua. He whakaaro pai ki ngā tangata katoa.

A Prayer of Thanksgiving

As we work towards our MCNZ Conference we give honour, and glory to God. On this our bicentennial year we look back to Kaeo the place of our beginnings. Where our first Methodist Mission Station began in this land. In the name of the Father, Son and Holy Spirit. We ask for peace on earth, goodwill to all, in this world and the next.

Te Whānau Marama

We ask for Te Whānau Marama the family of light to guide us. The Mātua the Mum and Dad are Wainui and Tangotango. The first child the oldest one was Te Rā, The Sun. The second child was Te Marama, The Moon. The third child was the Ngā Whetū, The Stars. The fourth child was Hīnātore a Glowing Light. The fifth child was Parikoikoi a Not so Bright Light. The last child was Hine Rauāmoa a Wee Tiny Light. I know all the tamariki off by heart. The light helps us to see where to go.

E te Atua o Ngā Mano

E te Atua o ngā mano. Te Kaihanga ngā whetū. Te Kaihanga o Matariki. Nōu te korōria. Nōu te hōnore. Nōu te orokohanga o te Ao. I mua i tō aroaro ka whakamoemititia. Ka maumahara ki a rātou kua riro i tua o te ārai. He wā anō kua takoto mō ngā mea katoa. Me te wā mō ngā meatanga katoa i raro i te rangi. Ko Matariki ki te rangi, Ko Matariki Ahunga nui.

God of the multitudes, creator of Matariki. Glory to you, honour to you. In your presence we give praise and remember those who have passed beyond the veil. For everything there is a season under heaven. Matariki in the heavens, our guiding star.

Inoi o Matariki

E te Atua Kaha Rawa, e whakawhetai ana mātou ki a koe. Mō Matariki, te timatanga o te tau hou Māori. Ko te Atua o ngā mano, te kaihanga whetū, te kaihanga o Matariki. Nāu te korōria, nāu te aroha.

Ururangi kia whiti i tōu marama ake, ake. Whakawhetai ki a koe mō tō aroaro me ngā manaakitanga. Tīrama Tīrama i ngā wā katoa, kia ora tonu ngā hau e whā. Ko koe tētahi whetū Matariki.

Waiporoporo, Waikoropupu, Waipounamu. Kia hohou ai te rongo, Waiti, Waitā whetū. He reo Waiti te oro pai o te tangata. Hīmene, Waiata Wai karakia, he rongopai nō te Atua. Kokopū, inanga, tuna, piarau. Waiti wai Māori e kai eee. He reo Waitā, pīata mai rā, karanga tohorā tangia tohorā, karakia tohorā. Whakapau karakia eee. Roimata toroa, Puke karoro, ka mate wheke, kia mate ururoa. Waitā takutai moana, e kai, e kai, kia eke Kokohu, Puanga Kairau eee.

Waipuna-a-rangi, the star that controls the cycle of water in all its forms. Ua, nganga, hukarere. Whakawhetai ki a koe mō tō mahi whakapai ki te whenua, ki te taiao.

Tupu-a-nuku, a star associated with everything that

grows in the soil. Tupu-a-rangi, a star associated with everything up in the trees. We give thanks to the bountiful gifts you continue to provide to sustain our health and wellbeing. The spiritual nourishment you provide us that will continue to strengthen us for the future.

Hiwa-i-te-rangi, the youngest whetū, looking towards the future of our universe. Our dreams and aspirations. Keeping hopes and love for one another. Hiwa-i-te-rangi, is a wishing star, which we can all wish for good tidings for each year. And finally, e te Atua, as we move forward into a new phase in our lives.

The star of Pohutukawa reminds us of those who have passed from our sight. We remember our beloved whanau members, our beloved friends, and our beloved pets too. Even though we move forward in life without them, we remember how blessed we have been to be part of them. We thank you for their lives.

Father God

Father God, Job 38:32 You lead forth the constellations in their seasons;

Psalms 104:19 You have made the moon to mark the seasons; the sun knows it's time for setting; Galatians 4:10 You have observed special days; and months and seasons and years.

Jeremiah 8:7 Even the stork in the heavens know its appointed season; and the dove, the swift, and the thrush observe the time of their migration; but Your people do not know the ordinance of the Lord.

Daniel 2: 20 Blessed be the name of God from age to age, for wisdom and power are his. 21 You change times and seasons, depose kings and raise up others; You give wisdom to the wise and knowledge to those who have understanding.

Acts 14:17 Yet, You have not left us without testimony. You have shown us kindness by giving us rain from heaven and fruitful seasons; providing us with food and filling our hearts with joy.

Psalms 103:1 We praise You, Lord, oh my soul. We praise Your holy name.

Honoa Mai

Whakatau mai te Aroha o te ringa o te Atua matua Kaha rawa.

Tēnei mātou, anei mātou e rongomau ana i te whenua.

I runga ano hoki i ngā wai o ōu Roimata.

Honoa mai ōu iwi kia koa tahi mai te noho i runga i te koha.

Nāu i hōmai ki a mātou, ara, ko te Whenua, ko ngā taiao.

Honoa mai te iwi i runga i tōu ingoa tapu.

Kia tapatahi te hiko i runga i te hamumu o tōu ngākau.



Methodist Trust Association

Income Distribution Rates to 30 June 2022

	3 Months	12 Month Average
Income Fund	0.0%	2.51%
Growth and Income Fund	1.41%	1.70%

Income distributions for the quarter totalled \$625,820

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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:

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METHODIST ALLIANCE
NGA PURAPURA WETERIANA



Drama Christi - 75 years

In 1947 Rev WH Greenslade asked two stalwarts of Wellington theatre to organise a Christmas production for Wesley Church, Taranaki Street. Don and Tim (Allona) Priestley had recently rejoined the Church. The First Crib played in Wesley Church on 7 December, 1947. Congregational members involved in this continued to provide dramatic contributions to worship services. The name Drama Christi was adopted for the group which continued under the guidance of Don and Tim.

Don died in 1979. At the 40th Anniversary in 1987, Tim retired from directing productions but continued to be involved until her death in 1998. Arthur Olsson, a member of the original cast, remained actively involved until

moving to the Kapiti Coast in 2015. He died in 2019. Since Tim's retirement, the group has continued as a cooperative with various members directing plays.

Drama Christi is based at Wesley Church but has performed in many places. The group has helped to celebrate the opening and anniversaries of many churches, not just Methodist.

Plans are being finalised to celebrate 75 years on the weekend of 5/6 November. Many people who attended Wesley Church over the years became part of Drama Christi and would be very welcome to be there. For more information email info@dramachristi.org.nz.

Colin Scarf, Wellington

Humbly and Proudly Tauwiwi

I am a Methodist lay preacher who is passionately ecumenical, and proudly and humbly Tauwiwi. John Thornley has entered into a lay preacher debate about the future of *Word and Worship*.

John Thornley and I are singing from the same song sheet when we celebrate the contributions of Colin Gibson, and John and Jill Meredith. These three have, over three decades, lifted *Word and Worship* into the status of a world class publication for lay preachers. Colin and John and Jill, we are proud of you.

After that I must strike a discord.

Word and Worship should not have a policy of retaining English language for all of its contributions. As a collective, Methodist lay preachers lead Sunday worship in Fijian and English, Samoan and Tongan, Korean and more. Let NZLPA and *Word and Worship* celebrate this diversity. Let Aotearoa New Zealand join with nations like Canada and Australia in affirming that our identity is more than English.

Garth Cant, Christchurch

Weather in Bible Stories

Rosalie Sugrue

Discussions on weather did not begin with the realisation of climate change; Weather has been one of the most widely discussed topics since humans began to communicate. Most living things are weather dependent for survival and general wellbeing. Though less obvious in later time for people living comfortably in predictable climates, weather remains our staple conversation filler. Happy holidays are often weather dependent particularly when skiing or camping. How did the weather impact your last holiday? Some Biblical folk had tents but none had holidays as we know them, however weather impacted on their everyday lives more directly than it does on ours. Palestine had two main rainy seasons with an interval of dry weather. The first rains after summer usually began in November. When the rains failed, so did the crops, causing widespread famine.

The north ___ drives away rain	W	_____	RSV Prov 25:23
Dreams of corn blighted by the ___ wind...	E	_____	Gen 41:23
...predicted seven years of	A	_____	Gen 41:27
Jesus calmed a ___ from a boat	T	_____	Lk 8:23-25/ Gen 1:18-19
The sun was created on the ___ day	H	_____	Song 2:11
The lover said, ...the rain is over and	E	_____	Gen 7:12
The Great Flood lasted ___ days	R	_____	
God makes the sun ___ on evil and good	I	_____	Mt 5:45
Elijah saw a cloud the size of a man's	N	_____	1Kg 18:44
Sign of God's weather covenant, the	B	_____	Gen 9:13
Joshua made the sun stand	I	_____	Josh 10:12
Scorching heat causes ___ to perish	B	_____	Jas 1:11
The Israelites were led by a pillar of	L	_____	Ex 13:21
Elijah said, "There shall be no ___ or rain"	E	_____	1Kgs 17:1
The rain falls on the just and the	S	_____	Mt 5:45
As the ___ flashes and lights up the sky	T	_____	Lk 17:24
And the rains fell and the ___ came	O	_____	Mt 7:25
Jeremiah lamented a great	R	_____	Jer 14:1
___ weather predicted by the evening sky	I	_____	Mt 16:2
As the sun was ___ they brought their ill to Jesus	E	_____	Lk 4:40
"Like snow in ___ or rain in harvest, honour is... not fitting for a fool."	S	_____	Prov 26:1

Answers: wind, east, famine, storm, fourth, gone, forty, rise, hand, rainbow, still, beauty, cloud, dew, unjust, lightning, floods, drought, fair, setting, summer.

K I D Z K O R N A

Welcome to Kidz Korna and the cold winter weather. I grew up in England and always looked forward to making snowmen, ice skating and roasting chestnuts on the fire.

Unfortunately the winter weather is not always kind to us and we need to think of all the people who have had to leave their homes because of the floods in our country.

Others who need our thoughts and prayers are Christians who are treated badly in their countries. Many of them become refugees and the places they escape to put them into camps.

A group of people have formed a trust - Rescuing Persecuted Christians - and they held a fundraising dinner to send medical supplies and clothes to the camp in Bangkok, Thailand.

The little boy in the picture, Philemon, with his sister, Tirzah, spent the first five years of his life in that camp after the family escaped from Pakistan.



For your bookshelf

God's Dream

Authors: Archbishop Desmond Tutu & Douglas Carlton Abrams

Illustrator: LeUyen Pham

Published by Walker Books

This is a beautifully illustrated picture book with a minimum of text. It tells of the dreams God has for all children everywhere whatever their colour, size, what language they speak, or where they live.

God dreams that children everywhere will play together, care for one another and share. At the end of the book there is a page telling about the authors and illustrator.



Winter Word puzzle

Can you find these words in the puzzle?

BOOTS FOG FROST GLOVES RAIN SCARVES
SKATING SKIING SNOW SNOWBALLS SNOWMEN WIND

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

What are the kids in your church up to?

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



Transforming Ecumenism - "listen to what the Spirit is saying to the churches"

Rev Tony Franklin-Ross (MCNZ Mission & Ecumenical / World Methodist Council - Ecumenical Relationships) attended the 5th International Conference on Receptive Ecumenism in June 2022, hosted at the ecumenical centre of the Sigtuna Foundation in Sweden. Here he reports on the gathering.

The opening speaker, Rev Dr Sofia Camnerin (Christian Council of Sweden) introduced the theme of listening to what the Spirit is saying to the churches (Revelation 2:7): to be attentive and hear the silenced voices, the cracked voices, and what is silent within ourselves. Camnerin referenced Nathan Söderblom (1866-1931) from Sweden, who was an important leader in the ecumenical movement. He won the Nobel Peace Prize in 1930 for his efforts in the area of international understanding.

Söderblom believed that peace could only be achieved by overcoming 'the ancient Adam within each of us'. He saw the ecumenical movement as a revival movement, applied to nothing less than the saving of the whole world. Camnerin asked if the challenge remains: do we still believe that visible unity is that crucial, and that the saving of the world still depends on it? (Indeed, Sigtuna had hosted Dietrich Bonhoeffer and international churches leaders to hear his concerns of Hitler and Nazi fascism.)

Receptive Ecumenism is offered as a strategy and place of transformative imagination for contemporary ecumenism, and promoted as a Christian spirituality. "It needs to be understood as the initiative of the moving Spirit of Christ. It has the feel of the stirring of the Spirit," offered Professor Paul Murray (University of Durham, UK).

Murray's keynote presentation suggested Receptive Ecumenism encompasses a formative thinking on 'discerning what



Conference attendees at Sigtuna Foundation, Sweden. Image courtesy Tony Franklin-Ross.

might be' and 'enacting a future in love'. But first is 'attending to what is', of taking our lived reality seriously (the good and the messy) and "to step away from ecclesial defensiveness and sense of completeness in ourselves". Murray moots the transformative potential within ecclesial communities as a means of walking the way to a church reformed, and being moved to realise the need of our healing for our flourishing in the communion of God. This represents a conversion and growing into the fullness of Christ.

Dr Antonia Pizzey (Australian Catholic University) suggested metaphors for Receptive Ecumenism: the receiving of gifts, a school of learning, a healing or reparative ministry, a pilgrimage. But Pizzey suggested the most important image is an ethic of 'friendship'.

This exhibits confidence in intrusting your thoughts, being able to speak frankly with each other, of praying for each other, and working to preserve and nurture the friendship. "It is God who calls us to be one - it cannot be manufactured; it requires a pathway of interior conversion. The primary relationship is not between Christians, but between us and Christ. The true friendship is between us and God."

Receptive Ecumenism is commended as a 'disposition' rather than a 'methodology', where its intent is an encouragement for learning within traditions from observing other traditions. This vision of Full Communion does not seek the reduction of the traditions or a bland uniformity, rather through mutual learning nurtures greater flourishing and fulfilment. Receptive Ecumenism does not promote a one size fits all method or process - it works in different ways in different contexts, and diversely engaged in the flax-roots of local church communities, ecumenical practitioners and academics.

An example was shared from the journey of relationships between the (Lutheran) Church of Sweden and Evangelical Lutheran Church of Tanzania. The mutual learning within the Tanzanian church, which was formed from seven missionary organisation origins, has been an important journey as it reflected on its own diversity of inherited traditions and theologies.

Further, the increasingly liberal Swedish church and the more traditional Tanzanian church have consciously embarked on intentional mutual learning and sharing; not to teach or instruct the

other but to trust, listen and comprehend.

The Conference offered a wealth of reflections, learnings and offerings across nine plenary sessions, and 30+ short presentations. I presented a short paper on my discernment of Receptive Ecumenism in the international multilateral dialogue of the five communions formally associated with the Joint Declaration on the Doctrine of Justification (Lutheran, Roman Catholic, Methodist, Anglican and Reformed).

Having also attended the 4th Conference held in Canberra (Australia) in 2017, I noted how the 5th Conference reflected how Receptive Ecumenism is increasingly seen in new contexts and expressions. For some it has 'given a name' to practices that were already expressed.

My hope is that there is a 6th Conference, where there could be further explorations offered from indigenous and non-Western contexts - such as in Africa, Asia and the Pacific and I hope to formulate a project to talanoa the concepts of Receptive Ecumenism as interpreted and discerned by tikanga Māori and Pacifica understandings. As for Methodism, Receptive Ecumenism resonates with John Wesley's 'Sermon on the Catholic Spirit'.

US Churches Condemn Israel's Treatment of Palestinians

Two prominent churches in the United States have recently condemned the oppressive treatment of Palestinians by the Israeli government. In July the US Presbyterian Church voted at its 225th General Assembly to declare Israel an "apartheid state" and designate a Nakba Remembrance Day within their calendars. In the same month The Episcopal Church voted at the 80th General Convention (GC80) to condemn Israel's occupation and oppression of Palestinians and urge the United States to take action to oppose Israeli laws and practices that result in unequal rights for two peoples.

The GC80 Convention also passed a resolution opposing the criminalization and penalization of boycott, divestment and sanctions movements as infringements of First Amendment rights. Approximately 30 states currently have laws limiting people's ability to boycott Israel.

The US Presbyterian Church Committee on International Engagement passed a resolution recognizing that "Israel's laws, policies and practices regarding the Palestinian people fulfill the international legal definition of apartheid". The committee also called for an end to Israel's siege of Gaza and

affirmed the "right of all people to live and worship peacefully" in Jerusalem.

The two Church's resolutions echo other church and human rights groups' statements surrounding Israel's treatment of Palestinians and continued occupation of Palestinian land that have been defined as apartheid by Amnesty International and Human Rights Watch. In June, the New England Conference of The United Methodist Church overwhelmingly passed a resolution entitled "Identifying and Opposing Apartheid in the Holy Land". The resolution called on the US government "to condition US funding to Israel upon



Israel's willingness to dismantle its apartheid system and implement all the rights due to Palestinians under international law".

Jonathan Kuttub wrote in an article titled Celebrate the Victories for FOSNA (Friends of Sabeel North America, a Christian voice for Palestine), communicating the decision. "Today, we are blessed with the news of a great victory from the International Committee of the Presbyterian General Assembly 2022, where a number of important overtures were overwhelmingly passed". He was referring to the recognition of the

practices of Israeli government on Palestinians, fulfilling the definition of apartheid, that 15 May will be designated a Palestinian Nakba remembrance day and the call for Israel to lift the siege of Gaza.

"Detailed reports by Human Rights Watch, B'Tselem, Amnesty International, the UN Special Rapporteur, and even Harvard University Law School all reached the same conclusion: that the international crime of Apartheid was in fact being perpetrated by Israel. As Presbyterians and other church denominations join in this recognition, it will become a standard, recognized description of the situation on the ground.

The big challenge, however, is how to translate such a new understanding into actionable political facts. Activists feel frustrated and paralyzed. We must find ways to translate this growing understanding of Palestinians and their cause into a new political reality that challenges apartheid in favour of a new society built on justice and equality for all."



Banquet with a Difference



Hugh Laurenson dishes out lentil soup at the Operation Refugee Banquet.



Joy Grove looks forward to her entree of flatbread, hummus and refried beans at the Operation Refugee Banquet. Images courtesy Nicola Teague Grundy.

The 10am congregation of Wellington Methodist Parish had a fun evening putting their prayers into action at a special fundraising event.

The parish organised a banquet, using the recipes and hints supplied by Christian World Service. The menu included hummus and refried beans on flatbread, lentil soup with optional za'atar, a ricebake made with chickpeas and smoked fish, rice cakes and water for drinks.

"For many months in our prayers of intercession we have been praying for people who have been

displaced from their homes because of war, climate change, religious intolerance, politics, the list goes on. We decided that we wanted something more tangible. Operation Refugee gave us the impetuosity to do something," says minister Nicola Teague Grundy.

Nicola said people were surprised how good the food tasted. The group enjoyed cooking for the crowd and there was plenty of lively conversation. They challenged participants to come up with a menu plan for a week with a budget of only \$35. "While we had fun coming up with all sorts of ways to feed ourselves on such a meagre budget, we were sobered by the knowledge that for many people this is reality," she adds.

The parish auctioned Operation Refugee t-shirts and is very close to raising their goal of \$1,000 for Operation Refugee.

"CWS is very grateful to the 10am congregation of Wellington Methodist Parish for their practical support for refugees. Operation Refugee is a time for some fun and a challenge. We appreciate the strong support from so many people," says Murray Overton, National Director.

Operation Refugee runs until August 20. CWS is inviting groups to help refugees from Afghanistan, Syria and Ukraine with emergency supplies, medical care and education. Organise a Gathering or Banquet, plan a sponsored walk or eat refugee rations and raise funds to assist local partners with the work they are doing. Resources are available: <https://cwsoperationrefugee.nz/> or call Murray Overton on 0800 74 73 72 for other ideas or to organise a speaker.

Pray, Walk, Eat.

Join Operation Refugee
Raise funds for refugees
June 20 – August 20
cwsoperationrefugee.nz



Photo: ACT Alliance/HIA

Feed the People of Sri Lanka

Last month a group of Sri Lankan garment workers and their families met for the first Solidarity Kitchen.

At the outside kitchen there is much laughter and chatter as they prepare the food. After they eat, the families play games, sing, dance and talk some more.

Christian World Service partner the Women's Centre and the Free Trade Zones and General Services Employees Union started the Solidarity Kitchen to meet the food gap. Now they want to run more.

Centre Padmini Weerasooriya is encouraging the workers to cook together to maximise resources and "ensure no one is left behind to suffer from hunger with the severe economic crisis which hit their kitchens directly."

"This will raise their mental morale and spread it to those around them," writes Padmini.

Food prices rose 57.4% in the first six months of the year. Fuel (including cooking gas) and medicines are out of reach. The country has been forced to close schools and there are regular power blackouts.

Workers have taken on extra shifts or another job to survive. Some have been made redundant and in desperation a few have turned to sex work. "The women who are the backbone of the industry are paying the highest prices," adds Padmini.

Garment workers and tea pickers are employed in two industries that earn the foreign exchange the country desperately needs. After Covid-19, garment workers like Premalatha who featured in CWS's Winter Story 'Sometimes we Starve' and women picking tea are asking "What next?"

Premalatha has a young daughter to raise and is



Garment workers from the Katunayake Export Processing Zone enjoy shared food at the Solidarity Food Kitchen during the severe economic crisis in Sri Lanka. Credit: Women's Centre

trying to send money back home to her parents who are agricultural workers. She is one of thousands of workers who have nowhere to turn.

CWS partners in Sri Lanka: the Women's Centre, Devasarana and Monlar (the Movement for Land and Agricultural Reform), work closely with the people to improve their livelihoods and foster better relations between people of different religions and ethnicities.

"We feel deeply for the people who are paying the price of harmful economic policies. Please remember them in your prayers. Donations to the Winter Appeal will give our partners the resources they need to offer water, food and justice to some of the people struggling the most," says Murray Overton, National Director.

Donations to the Winter Appeal can be made at cws.org.nz or by phone 000 74 73 72.



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CINEMA

Dame Whina Cooper towers over Aotearoa. Aged 80, she trod the 1,000 kilometres from Panguru, the land of her birth, to Parliament. Joined by 5,000 others, Te Matakite (the Māori Land March) gathered 60,000 signatures to a memorial of rights, asking the Crown to honour Te Tiriti and preserve Māori turangawaewae. Whina's cry "not one more acre" inspired generations of Māori.

While the events of 1975 are a central and recurring theme, the movie brings all of Whina's justice-making to life. Born the daughter of Heremia Te Wake (played by Wayne Hapi), the young Whina (played by Miriama McDowell) is arrested for passive resistance. Aged 19, she filled in drainage ditches to halt a Pākehā farmer draining her local mudflats. She works with Sir Apirana Ngata (Ngāti Porou) on land development schemes in the Hokianga, then the centenary celebrations of the signing of Te Tiriti o Waitangi. As the first president of the Māori Women's Welfare League, Whina became a pan-tribal Māori leader, honoured as Te Whāea-o-te-motu (Mother of the Nation).

Like all mothers, Whina is far from perfect. Rena Owen, who played the older Whina says she struggled as she learnt



some things about Cooper. The advice from directors Napier Robertson and Paula Whetu Jones was necessary: "Just remember Rena, you are portraying a very flawed person."

Yet flaws can form. Acting Dame Whina also led Rena Owen back to Mass. "I went to confession ... I prayed a lot during those seven months because it was so important to me to get it right" (CathNews, Monday, June 13, 2022). Such was the faith that shaped Whina as Te

Whāea-o-te-motu.

While *Whina* is a profoundly Aotearoa story, it cleverly works with global dynamics. We see the fatal impact of global pandemics as Whina's father dies from the Spanish flu in 1919. The impact of WWII on the young men of Panguru shapes Whina's building of a meeting house.

A highlight of *Whina* is the immersion in Māoritanga. Much of the dialogue is in te

Review by Rev Dr Steve Taylor

reo, while the creative dynamism of matauranga Māori is clearly evident. Whina challenges patriarchy by building a meeting house, not a marae so that women can speak. Describing Te Matakite, Whina reframes the march. "Māori only march for war. We march to wake the conscience of the Pākehā." This is a dynamic approach to culture, demonstrating agile and creative approaches to tradition in the seeking of justice.

As Te Matakite march gathers support, it inevitably attracts protest. The final steps toward Parliament include an attack by young and angry white men. Whina falls, a poignant witness to the frailty of this 80-year-old woman.

The fall also provides a striking witness to her faith. Whina remains Catholic, despite the cultural ignorance of the movie's only prominent Pākehā character, Catholic Priest, Father Mulder (played by Erroll Shand). Three of the fourteen Stations of the Cross involve Jesus falling. These stations illuminate the cost of Jesus marching toward peace. As Whina falls and the crucifix around her neck is twisted by the violence of the impact, Te Matakite becomes an indigenous expression of Christian pilgrimage.

Rev Dr Steve Taylor is the author of "First Expressions" (2019) and writes widely in theology and popular culture, including regularly at www.emergentkiwi.org.nz.

ON PAPER

Shameless: A sexual revolution

Author: Nadia Bolz-Weber
Publisher: Random House, USA, 2019. 224 pages
Reviewer: Megan Blakie

Reading this book can be cheap therapy, a discussion starter, or a refreshingly honest critique of the Church's traditional stance on sex and sexuality. Or all three. Take your pick.

I knew nothing of Bolz-Weber before devouring this book in a weekend a couple of years ago. Bold, reflective and inclusive are adjectives I ascribe to this public theologian who, for a decade, served as a Lutheran pastor in the States (until 2018). She founded the House for All Sinners and Saints, a diverse yet encompassing congregation in Denver.

Reader warning: the author has tattoos, expounds the detrimental impacts of many of the Church's teachings on sexuality, and liberally makes use of the term s**t in the book. In other words, millennial readers will probably not bat an eyelid; as a Gen X, I applaud Bolz-Weber's bravery, candour and insightfulness.

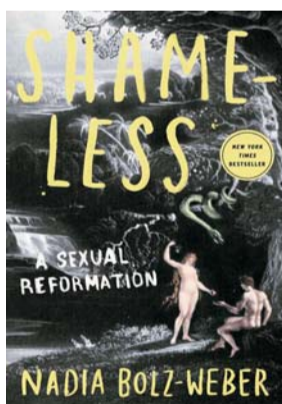
The author uses storytelling - drawing on her own and others' experiences - to illustrate how difficult it is for many (most?)

people to fit within the Church's traditional stance on sexuality. You know: the ideal that everyone should be heterosexual, cis-gender (the gender of their birth) and remain a virgin until marriage, at which time they can 'flick the switch' and magically experience a wonderfully enriching sex life.

"We [are taught to] deny our natures, identities and desires in order to not anger an easily disappointed God. The result is suffering ... and it's not of God's making," she writes in a chapter about the dissonance between the reality of people's sexuality/sex lives and the sexual purity ideal taught (overtly or by inference) by the Church.

Biblical analysis and exposition sit alongside Bolz-Weber's engaging and heartfelt stories, offering readers a framework for theological reflection. Four sections also give the book thematic structure.

Admittedly, the American-conservative Christianity that Bolz-Weber refers to in the book (and provides an antidote to) may not resonate with some Kiwi audiences. Despite this, many of her topics have the potential to spark thoughtful, honest conversations within our families and faith communities.



New Zealand 2050

Author: George Bryant
Publisher: DayStar Books
June 2022. 164 pages
Reviewer: Gary Clover

What are Kiwis looking for in their daily lives? More comfort, security and personal freedom? Being pain free? Greater pleasure? More money? What is required to live a good, worthwhile existence? Will we be happier and more caring? These are just some of the questions George Bryant asks as he examines what our lives might be like in 2050, only 28 years hence. An ordained Presbyterian minister in Tauranga, publisher, past college principal and political activist, Bryant has been a prolific author of 24 books of a socio-political nature which promote his perceptive observations of New Zealand's present and future socio-cultural and economic trends, such as *Big Questions* in 2019.

Within 164 pages and 19 short, pithy chapters, Bryant explores topics and trends ranging from new technology and IT advances to future genetics and developments in health, industry, agriculture, religion and the environment. He considers how increasing globalisation, trade regulation, security pacts and consumer demands are changing our New Zealand society and MMP politics. He also considers the future of education, political correctness, our growing racial and cultural diversity, the impact of our expanding rich-poor divide and humanity's future if we

cannot tame climate change or suffer more catastrophic natural disasters.

This is a very readable little book to savour and repeatedly return to as Bryant exhorts us "to think about where we are going as a country". It's a thought-provoking, well-researched read which skips rapidly through each chapter, introducing information and insights which until 1988 the Commission for the Future published more extensively.

It leaves many more questions than answers.

Surprisingly missing is a chapter tracing iwi socio-economic and political advancements since the 1980s. Nor is any substantial consideration given to the future place of Māori in an officially bicultural and bi-lingual, but increasingly diverse multi-racial New Zealand.

The Treaty of Waitangi, Crown-tribal settlements and co-governance, by which Māori, the Māori world view and iwi investment clout are increasingly impacting New Zealand's economy and political future, are mentioned throughout but only as scattered references.

"The future is not something we enter. The future is something we create", is a quote introducing Chapter 17, by Leonard Sweet, a contemporary American theologian, academic, and church analyst. If this book inspires us to dream, then create the vision, values and social future that advances the wellbeing of us all, it will have done its job well.





The New Zealand Methodist Centenary 1922

Jo Smith, Archivist, Methodist Church of New Zealand Archives

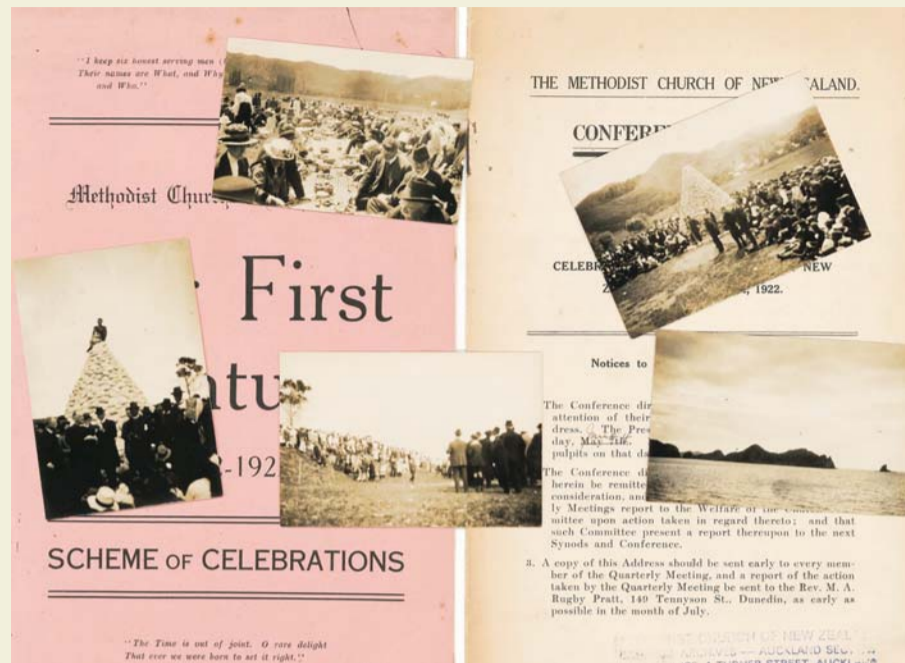
“It is with a full heart that I enter upon the Presidency of the Conference in this Centenary year of our New Zealand Church” said Rev C H Laws at the opening of the Methodist Conference 22 February 1922 in Auckland.

Conference was reported in full in the *New Zealand Methodist Times* which also included a special centenary supplement on 4 March 1922. Other newspapers throughout New Zealand reported not only Conference but also the unveiling of the memorial cairn at Whangaroa and laying of the foundation stone of the centenary memorial church at Kaeo. Newspaper reports also wrote about the individual celebrations that took place in different circuits.

This article outlines some of the records for researchers held in the Methodist Church of New Zealand Archives and online.

Planning for the centenary started around 1917 and included recommendations to preserve records and forward them to the Connexional Office. The 1918 Conference set up a Centenary Committee to look at ways to celebrate the Methodist mission in New Zealand. It was arranged that commemorative services would take place in every circuit in 1922 on the same day.

Fundraising was undertaken for a Thanksgiving Fund, to be distributed to the Supernumerary Fund, Theological College, Church Building and Loan Fund



and other Methodist causes needing money in the 1920s. All this was outlined in a pink pamphlet called *Our First Century* which can be seen on our website www.methodist.org.nz/whakapapa/archives/methodist-history/special-interest-stories/

After Conference each parish received a copy of the Conference Address in which Conference asked “that you will give your prayerful thought to the following resolutions that aim FIRST at stimulating personal religion and the corporate welfare of the Church”. A copy of this pamphlet is also on our website.

Rev W J Williams, editor of the *New Zealand Methodist Times*, was commissioned to write a centenary history. It was not a success. E W Hames notes that not many of the 3000 copies printed were sold and the book ended up being remaindered. The copy held in the Methodist Archives reference book collection is in very good condition and does not look well-read. Copies are held in most main centre public libraries.

Within the Methodist Archives are several unattributed photographic collections connected to the 1922 centenary. They are very small photographs, possibly taken by amateur

photographers rather than professionals.

One collection where we know the name of the photographer is George Spooner’s collection. From the contents, we can assume that he came on the boat SS Ngapuhi with approximately 230 people from Auckland. They disembarked and went to the site of the cairn where the Whangaroa Mission station used to be to join the celebration on 8 March.

Another collection held is that of Rev E E Sage. He was there at the centenary conference and the unveiling of the memorials at Kaeo and Whangaroa. Two talks or notes for sermons written by him are held. These are part of the Personal Papers and Historical Records Collection: www.methodist.org.nz/whakapapa/archives/archives-collection/

For first-hand accounts of the centenary, the Methodist newspaper is still the best source and these can be seen on the John Kinder Theological Library website <https://kinderlibrary.recollect.co.nz/>

It was a time of looking forward and looking back. Some saw the centenary celebrations as a time of rejuvenation, others pondered on how little progress had been made particularly with the Maori mission.

Rev C H Law’s presidential address at the opening of Conference included these contemporarily relevant words: “The chief question for us today is what Methodism is to be.”

Unsung Methodists

Rev Donald Phillipps

“We Are a Cheerful People”

The Future of the Methodist Newspaper

One hundred years ago the *New Zealand Methodist Times* had an editor, Napier Milne, and an assistant editor, Percy Paris. Their front-page article on 5 August 1922 isn't attributed - we have to guess whether it was by one or both. It starts off with a very bleak view of the world, speaking of prophets of doom whose homes are in the “older civilisations” who have their backs to the wall.

The Dean of Westminster, WR Inge, known as the 'Gloomy Dean' had been talking about the break-up of the Empire. In response to this sort of talk, the editors referred to New Zealanders as a “cheerful people”, whose isolation from the world stage tends to a “radiant happiness” - an exact quote!

The editors spoke of discerning the signs of the times, while remaining committed to Christ the “incorrigible optimist”. Christianity marched to the “music of hope”. The Church, like Jesus, must talk to its people in their own language. There should develop a ceaseless search for the truth, to replace dogmatism. It was a time when denominationalism and nationalism should be seen for what they are - twin-brothers that “plunge us into wars”.

It was time for the Church to engage in dialogue with institutions and not just individuals. It was time for an analysis of modern social and political life; time to take the lead in the de-paganising of western civilisation. It was time for the

Church to find a new vocabulary to better serve its needs, and to adapt its methods to the needs of the times.

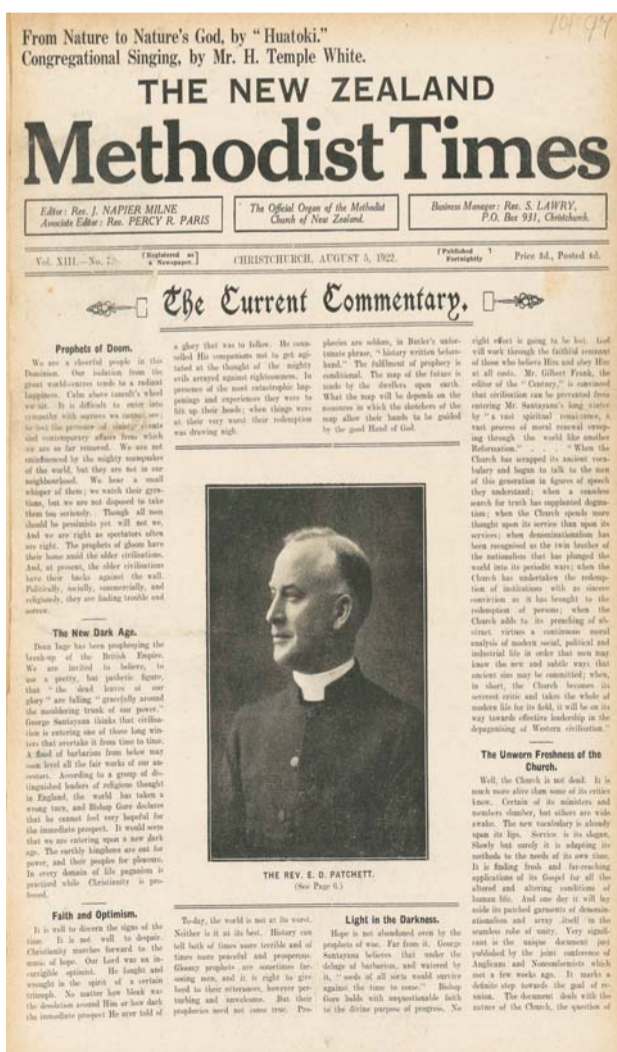
All this brave talk was based on the natural assumption that there was such a thing as 'the Church' and that the search for a shared purpose within the varied expressions of Christianity was a worthwhile goal. “The Church is getting on; we may be of good cheer. Christ is coming to us walking on the troubled waters and all will be well with the Church and the world.”

James Napier Milne (1874-1957), of Aberdonian Presbyterian background, spent most of his ministry in significant English circuits. He came to New Zealand in 1918 and spent just six years here before returning to his roots. His abilities were quickly recognised and he became editor of the NZMT after just four years. He was well-read and articulate. While he was highly regarded it seems likely in the light of his later career that he did not easily fit in. The article quoted sounds more like that from a man

looking at New Zealand from the outside as Milne was, rather than from an insider, as was so for Percy Paris.

The notion of dialogue with society was tested a few months later in November 1922 when Milne published a special 'Human Welfare' issue in connection with the temperance referendum. It ran to 30,000 issues - the biggest ever. How on earth, nowadays, does the Church engage in dialogue with society in general? Is the Church newspaper read by any but loyal Methodists? These are important matters being considered at this very moment.

There have been Methodist newspapers for just over 150 years. They are an essential part of our history and taken together paint a vivid and, I dare say, exact picture of the 'People called Methodist'. If we can think of them as part of a continuing dialogue with our neighbours - New Zealanders - how are we to continue the conversation?





E ALA 'ESE'ESE MAI LE FINAGALO O LE ATUA

Ia i le Atua poto le vi'iga e le aunoa, aua ua la faia mea sili ua tatou fiafia ai. Sal.126:3.

E lua itu taua ua afua ai le agaga fa'afetai a'e i le Ali'i o le Itumalo o Manukau i lenei vaitau o le folauga:

O le aso 30th o Me 2022 na amata aloaia ai le polokalame e ta'ua o le 'INL' Intensive Literacy & Numeracy' course mo le a'oa'oina o le tomai tau computer i St Paul Otara, mo le fale fa o Matagaluga a Magele Tutotonu, Magele i Sasa'e, Papatoetoe ma St Paul Otara.

O lenei fa'amanuiaga ua to'ia fa'atasi ai Itumalo a Manukau ma Aukilani, sa taua mai i feso'ota'iga a le faletua ia Manu Palelei, mai le Matagaluga a Manurewa ma le 'Ignite Colleges' o se tasi o providers o lo'o auala mai nisi o fesoasoani a le Malo mo tatou tagata i communities ta'itasi.

E tele magavai o fesoasoani, ae ua patino lenei fesoasoani mo nai o tatou tagata

matutua ma so'o se tasi e mo'omia lenei tomai ina ia latou malamalama i le fa'aaogaina o msini computer mo feso'ota'iga e pei ona tula'i mai le aoga tele ma le taua i le taimi o le Koviti 19, ina ua vaoia le tele o fa'atasiga ma mafutaga e le gata i aiga ma galuega ae sa fa'apena ona afaina ai tapua'iga ma polokalama masani a ekalesia.

O lea ua savali le valu(8th) o vaiaso, ae o lo'o tumau pea le maua o le agaga auai o le vasega e tusa ma le 20, i Aso Gafua ma Aso Tofi uma mai le 11.00am-2:00pm & 6:00pm - 9:00pm.

O le vi'iga sili lea o le Ali'i, aua e le tuligofie le 200 itula, aemaise lava lenei vaitau o le malulu. Peita'i o lo'o taula'i tasi le va'ai a sui uma i le taunu'uga, o le a maua ai le Computer fou, e fai ma tau i le onosa'i ma le lē solomuligofie. Viia le Ali'i.



O le AsoSa 26th Iuni 2022, sa fa'ataunu'uina ai le Lotu lona lua a le Itumalo Manukau. Ma sa tapenaina ma ta'ita'iina lava lenei sauniga e le susuga i le Konevina o Autalavou ma lona Ofisa, o Peresitene o Autalavou a le Itumalo.

Sa pei ose teu fugala'au matagofie i le va'ai le felanulanua'i o va'aiga i tapenaga o fa'aevagelia, aemaise o vi'iga ma fatuga malie sa pei o pesega a agelu o le lagi. Ma o i'ina na lagona ai i tino ma finagalo le ala 'ese'ese o le pa'i mai o le feau a le Tala lelei i lona AsoSa fa'apitua.

Na atagia lenei molimau ina ua fa'atomua le saunoaga fa'ai'u a le susuga i le Tausi Itumalo i upu a le perofeta o Isaia; 'O tatou manatu, ua le o le finagalo lea o le Ali'i, o tatou ala fo'i, ua le o ala ia o le Ali'i'. Na afua ia lagona ona o se atugaluga, ina ua ia silasila i le polokalame o le aso, e na o le fa'afeiloa'i pu'upu'u lava a le Konevina, soso'o ai ma le tatalo pu'upu'u a le sui o le aiga

Peresitene o Autalavou, ona amata loa lea o le polokalame. I lona finagalo, sa tatau lava ona iai se upu fa'amalosiau e ala mai lea i se lauga mai se tasi o le Aufaigaluega, peita'i sa leai.

Ma na fa'ato'a talitonu Toma ina ua va'ai ma molimauina le laulau sasa'a mai o le faiva o Pili, ina ua fa'asolo mai Autalavou, Oka! e leai se Autalavou na alo tamala i le tapenaina lelei o fa'aevagelia ma pesega na momoli mai ai le feau a le sini o le Tusi Faitauaso; "O LE FA'AILO O LE FA'AMOEMOE OLA MO LE AU-FA'ATUATUA' - 'A PREVIEW OF THE LIVING HOPE FOR THE FAITHFUL'".

O le agaga ua inu malie i fa'alumaga o taumafa fa'ale-agaga, na momoli ai le fa'amalo ma le fa'afetai tele i le Konevina ma le Komiti o tapenaga, aemaise o Autalavou ta'itasi o le Itumalo, ona fa'ai'u lea i le tatalo ina ua mati'eti'e le le vi'iga o le Atua, i le ala 'ese'ese mai o lona finagalo mo lana fanau. Tumau ia i le Atua le vi'iga ma le fa'ane'etaga nei ma aso uma lava.





Nai Lalakai

NAI LALAKAI MAI NA WASEWASE KO VITI KEI ROTUMA E NIUSILADI

EDA NA SERETAKA VAKACAVA NA SERE I JIOVA ENA NODRA VANUA NA KAI TANI?



Launching of the Fijian curriculum Sunday School "Na Moka ni Wili Vola ni Siga Tabu".



Tabacakacaka Okaladi e Loma Meke group.



Matanitu Kubuna.



Meke performed by Tabacaka o Waikato kei Waiariki.



Matanitu ko Burebasaga.



Sermon by Talata Qase Vakacegu Peni Tikonaka and the Tovata ladies performing a traditional vakamenemenei protocol.



Matanitu Tovata.

With the lyrics and music of Psalm 137:4, Wasewase ko Viti kei Rotuma I Aotearoa is redefining its diaspora spiritual direction by asking, "How do we sing a cultural-spiritual song that is relevant, enriching, divine and indigenous to the way we worship and lotu in Aotearoa?"

The Wasewase Annual General Meeting, which took place at Wesley College from July 15 -17, brought to light an important facet of our traditional spirituality, the lotu component. The appropriate technique to sing that song is rediscovered and reinforced at this communal meeting using the Matanitu Vanua's Solesolevaki method.

Na nodra qaqani masu nai Talatala Qase Vakacegu kai Talatala ni Tabacakacaka ni Veiwekani Ceva, Nai Talatala Peni Tikoinaka e kaya vaka oqo ne, " Ni sa kauti Viti lesu mai veikeimami" ena totoka ni yalo vata kei gu ni noda lotu ena kena Solevu kei na Bose ka ni lotu e Aotearoa. Oqo na rarama vou ka mai vakayadrati vinaka tale ena loma ni Wasewase ko Viti kei Rotuma ka saravi vinaka na nodra yaco mai veivanua mai Invergargill ka yaco sara ki Kataia ena Solevu oqo. Na Solevu vakainaki vakaoqo e davo vinaka tu kina nai cegu bula Vakalou me vaka na nona solia na Kalou nai cegu nib ula ena yago qele se vanua



Traditional farewelling of the outgoing Synod Superintendent Rev Peni Tikoinaka and family.



Solevu kei na Soli vakamatanitu.

ena veibuli taumada.

Na lotu mai Viti e a vakacaberi kina vanua ka ra ciqoma ka maroroya na kena veiqaravi mei vurevure ni bula kei na kena vakakalougataki tu ena sasaga vaka koya. E mai saravi vinaka tale ena mua ni macawa bibi oqo. E a matalia ni kena maroroi ena loma ni lotu na noda veimaroroi vakavanua, vakaqaqaco taki ni veiwekani, na noda veisemati vakadra, kei na veivakamenemenei toka ni vei yavusa mai Viti ka da sa mai vakaitikotiko, veiqaravi, vuli, cacakaca, qito e na vanua oqo ko Niu Siladi.

E totoka na sere ni lotu, na sere ni vanua, na meke kei na kena kumuni vata na rairai ni noda duavata ena soli vata vakamatanitu me soqoni kina e duan ai yau levu lotu. Sa vuabale na vakavinavinaka ena Matanitu ko Kubuna, Na Matanitu ko Burebasaga kei na Matanitu ko Tovata. Vinaka vakalevu na Matanitu ko Burebasaga nai cavuisausau

dou sa biuta toka ena loma ni lotu e Aotearoa.

Ni da vakagolei ena sau ni taro ena Same 137:4 e qai mai sauma vinaka na parofita ko Jeremaia 29:4-7

" Sa tukuna vakaoqo o Jiova ni lewe vuqa, na Kalou ni Isireli vei ira kecega era vakabobulataki, o ira Ka'u a lewa me ra kau tani mai Jerusalemi ki Pabiloni: ⁵ Dou tara vale, ka tiko kina; dou tea na were, ka kania na vanua. ⁶ Dou vakawati, mo dou vakatubura na gonetagan kei na goneyalewa; ka kauta na yalewa eso me watidra na luvemudou tagane, ia na luvemudou yalewa dou musuka vei ira na tagane me watidra, me ra vakasucuma na luvedra tagane kei na luvedra yalewa; mo dou lewe vuqa mai kea ka sega ni lewe lailai. ⁷

Ia dou gumatua me sautu na koro Au a lewa mo dou kau vakabobula kina, ka masulaka vei Jiova: ni sa sautu o ya, dou

na sautu talega."

Wasewase ko Viti kei Rotuma e toka ena liga ni Kalou na noda bula sautu ena vanua oqo. O ira na yavusa oqo e cavuti vinaka vei ira me ra mai tara na nodra vale, na nodra koro, na nodra veiwekani kei na kena cacakaca kecega. E saravi votu ena loma ni macawa oqo na cacakaca ni noda tara vale kei na kena maroroi na noda kumuni vata vakamatanitu. Nai balebale ni vale me mai maroroya na noda vosa, na nodai tovo, na noda veiwekani kei na lotu ena vanua vou eda sa mai tiko vulagi voli kina. Me maroroi na Solevu kei na kena veiwekani vinaka mei vurevure ni bula e Niu Siladi.

Ena loma ni lekutu mai Waikato/Waiariki sa nuitaki ni da na sauma vinaka na taro nei daunisame ka vakaibalebale tiko na noda lotu veiwekani kei na vanua ena loma ni noda mai sasaga bula e Niu Siladi.

Fakatapui e falelotu 'o Oamaru Tongan Methodist Parish



Vahefonua Tonga 'o Aotearoa superintendent Rev Kalolo Fihaki with members of the Oamaru congregation and guests from Dunedin and Auckland, outside the newly upgraded Oamaru Tongan Methodist Church. Images courtesy Felonitesi Manukia.



Oamaru steward Livai Veituna (left), Vahefonua Tonga 'o Aotearoa superintendent Rev Kalolo Fihaki (middle) and Oamaru secretary Katalina Veituna (right).

Tatau ai pe pe ko e hā e me'a faka-kominiuti 'e fai 'e fakahoko pe ki he koloa 'a e Oamaru Tongan Methodist Parish.

"I he 'aho 13 'o Siulai, 2020, na'e tali 'e he Ministry of Business, Innovation and Employment (MBIE) 'emau kole funding ko e \$319,299 mo e seniti 'i he va'a Provincial Growth Fund 'o e potungāue," ko e lipooti ia 'a Katalina.

Na'e ngāue'aki e funding ko eni ki he tafa'aki faka-langafale (carpentry) ki hono monomono e tutulu 'i he falelotu mo e holo, fakapeito fo'ou, sā fo'ou, liliu e vai mafana mei he 'uhila ki he kasa, bathroom fo'ou pea mo e 'ā fo'ou. Fe'unga e fakamole ko ia mo e \$192,497 mo e seniti.

'Ikai ngata ai ka na'e faka-'uhila fo'ou e falelotu mo e holo, switchboard fo'ou, heating system fo'ou pea mo e heatpumps. Ko e fakamole ki ai ko e \$114,343.

Na'e tuku makehe foki 'a e pa'anga talifaki \$28,299 mo e seniti (contingency fund) ki ha ngaahi fakamole kehe.

Lolotonga 'a e ngāue na'e toki 'ilo ai e ngaahi tutulu makehe na'e 'ikai kau he tala fika ki he funding. Na'e toe fai pe kole ki he Ministry of Business, Innovation and Employment 'o nau tali ke fakakakato 'e he potungāue mo e fakamole ko ia, ko e fakamatala ia 'a Katalina.

Ka ko hono fakanaunau 'o e holo mo e peito na'e 'ikai kau ia he patiseti 'a e MBIE. Na'e fakahoko leva 'a e kole funding mei he Otago Community Trust 'o tali mai 'a e \$26,278 'o kumi 'aki e misini fufulu peleti, 'aisi mo e ngaahi naunau kehe ki he peito pea mo e sea fo'ou 'e 120 ki he holo.

Lolotonga 'a e langa mo e monomono na'e tuku taimi e ngaahi fāmili ke nau tokoni vōlinitia ki he ngāue.

Ko e taha foki e kau paionia 'o e siasi pea mo e kominiuti Tonga 'i Oamaru ko Tonga Havea, ka ko e Setuata Mālōlō 'o e kāingalotu. Na'e talu 'a 'ene 'alu o va'inga 'akapulu he kolo he valungofulu-tupu pea ne lata pea fakakaukau ke ne nofo ai pe ai 'o langa fāmili mo fokotu'u e siasi.

Na'e 'i he Kātoanga fakatāpui foki 'a e Setuata 'o e Metotisi Tonga 'i Dunedin, Sailosi Pole, mo hono hoa, Kaufo'ou, mo e ngaahi fāmili 'o e siasi, pea pehē ki he Sea 'o e Kominiuti Tonga 'i Dunedin, Palanite Taungāpeau, mo hono fāmili.



Vahefonua Tonga 'o Aotearoa superintendent Rev Kalolo Fihaki (left) leading the blessing ceremony for the newly upgraded Oamaru Tongan Methodist Church building, assisted by Rev Finau Halaleva (right), minister of Kosipeli Tongan Parish, Christchurch.

Fai 'e Felonitesi Manukia

Kuo lava 'a hono fakatāpui 'a e falelotu siasi Metotisi Tonga 'i Oamaru.

Ko e malanga mo e lotu fakatāpui 'o e 'apisiasi Oamaru Tongan Methodist Parish na'e fakahoko 'e he Faifekau Sea 'o e Vahefonua Tonga 'o Aotearoa, Rev Kalolo Fihaki, 'i he Tokonaki 'aho 25 'o Siune, 2022. Na'e 'i he katoanga ni foki mo Rev Finau Halaleva, ko e Faifekau Pule 'o e Vāhenga Kosipeli, Christchurch, ka ko e faifekau 'oku ne le'ole'o 'a e potungāue 'i Oamaru, pea mo hono hoa, Fekita Halaleva.

Ko Oamaru foki ko e ki'i kolo 'oku tu'u he vaha'a 'o Christchurch pea mo Dunedin. 'A ia ko e Waitaki District ia, 'i North Otago.

'I he fakamatala 'a e Setuata Lahi 'o e Vāhenga Ngāue Oamaru, Livai Veituna, na'e monuka e falelotu pea fai leva e ngaahi feinga tokoni fakapa'anga ke fakalelei 'i e falelotu mo e holo. 'Oku kau foki 'a e 'api nofo'anga faifekau loki 5 'i he koloa 'a e siasi 'o Oamaru. 'Oku tu'u fakataha pe mo e falelotu.

Ko e sekelitali 'o e siasi 'o Oamaru ko Katalina Veituna. 'I he'ene lea fakamatala 'i he 'aho fakatāpui ki he 'a e ngāue na'e fakahoko na'a ne pehē kuo hoko e 'apisiasi 'o e Metotisi 'i Oamaru ko e senitā ia ma'ae kominiuti Tonga 'i he ki'i kolo ni.



Kuo 'atā e folau ki Tonga

Fai 'e Felonites Manukia

Ko e ongoongo fakafiefia ki he Siasi Metotisi 'o Nu'usila mo e kakai kotoa 'o e fonua ni 'a hono faka'atā e kau'āfonua 'a Tonga 'i he 'aho 'uluaki 'o 'Aokosi.

Ka 'e toe liviu (review) 'i he māhina katu'u, Sepitema, 'e he Pule'anga Tonga 'a 'ene tu'utu'uni ko eni.

Ko e ngaahi folau mo e 'a'ahi ki hotau fonua, 'o hangē ki he Konifelenisi 'a e Siasi Uēsiliaana Tau'atāina, mo e ngaahi me'afaka'eiki mo e fakataha'anga faka-fāmili na'e ta'ofi he ta'u 'e ua kuohili koe'uhi ko e mahaki faka'auha Koviti-19.

'I he faka'atā ko eni 'a e kau'āfonua 'oku pehē ni 'a e fokotu'utu'uni 'a e Pule'anga Tonga ki he fakangatanga 'a e lahi e ngaahi folau vakapuna ki Tonga mei he 'aho 1-28 'o 'Aokosi:

- Vakapuna 'e 2 he uike mei Nu'usila ni.
- Vakapuna 'e 2 he uike mei Fisi.
- Vakapuna 'e 1 he uike mei 'Aositelelia.

Pea 'e fakalahi eni ki he vakapuna 'e 3 he uike mei Nu'usila 'o kamata he 'aho 29 'o 'Aokosi ki he 'aho 31 'o 'Okatopa. Pea ka 'osi e livi'oku kei 'i he tu'unga lelei e fonua 'e hiki hake ki ha vakapuna 'e 6 he uike mei Nu'usila ni. 'E to e vakai' e lahi e ngaahi vakapuna pea mo e ngaahi vakatahi 'i Sepitema mo 'Okatopa pea

'oku 'i he malumalu ia 'o e Komiti Fakafonua ki he Ngaahi Me'a Fakafokifa (NEMC).

'I ha fakamatala 'a e potungāue ni 'oku ngāue fakataha e ngaahi kupu fekau'aki hangē ko e ngaahi kautaha vakapuna, mala'evakapuna mo e Pule'anga ke vakai ko e ha e faka'amu 'a e ngaahi 'ealaini 'oku nau folau mai ki Tonga mo e vakapuna 'oku 'atāke folau pea 'e tokoni leva e ngaahi kupu fekau'aki ke pou pou ki hono fakahoko eni.

Fakatātā'aki pe 'a Nu'usila ni. Kuo fakahā pau mei he 'Ea Nu'usilā 'e 'aho kuo fai 'ene palani mo e ngāue tokamu'a ki ai.

'Oku mahino mai e mahu'inga ki he potungāue ke 'ilo e tokolahi 'e ala hū ange ke mateuteu e ngaahi kupu fekau'aki.

'Oku mahino ko e tokolahi tahā tenau folau mei Nu'usila ni pea hoko ai 'a Fisi, he ko e halanga ia 'oku fou ai e tokolahi mei 'Amelika.

Na'e tāpuni fakavavevave 'a hotau kau'āfonua he 'aho 23 'o Ma'asi, 2020 'i he taumu'a ke ta'ota'ofi ai e hu ki Tonga e mahaki fakamāmani lahi ni 'o hao fuoloa ai 'a e fonua. Pea ma'u faingamālie ai foki ke fakaivia e kau ngāue lainemu'a pea pehē ki he ngaahi naunau mo e tu'unga mateuteu 'a Tonga ke matatali 'e mahaki faka'auha ni.

'I he fakahā 'e he Pule'anga Tonga 'a e tu'utu'uni ke faka'atā e kau'āfonua, na'e mahino leva e 'aho 'oku fai ki ai e taumu'a

ngāue pea mahino mai ko e kamata eni pea mo e hanga ke lele pe e ngāue mo vakavakai pe e ngaahi me'a ke fakalelei mo langa hake 'a e fonua, hili 'a hono tātāpuni.

'I he ngaahi māhina Mā'asi ki Mē 'o e ta'u 2020 na'e fe'ao a Tonga mo māmani 'i he tu'unga tailiili he na'e fo'ou 'aupito e KOVITI-19 pea lahi e mate mo te'eki ai ha huhu malu' i pe ha faito'o kae tala faka'aho mai e laumiliona kuo nau puke mo mate.

Ko e natula eni 'o māmani talu e taimi ne ongonā mai ai e mahaki fakamāmani lahi ni.

'I he panaki mai e ongoongo 'o e mahaki 'oku 'ikai lava' i 'e he ngaahi fonua lalahi 'i 'Iulope, hangē ko 'Itali mo Pilitania, 'o mapule' i vave 'a e mofele 'a e mahaki mo e mate, na'e pau leva ke faitu'utu'uni 'a e Pule'anga 'o Pōhiva Tu' i onetōa ke tāpuni e kau'āfonua 'o Tonga.

'I he lolotonga e taimi faingata'a koia ne kei feinga pe 'a e pule'anga ke fakafoki ki Tonga hotau kāinga na'e tukuvakā 'i he ngaahi fonua muli, 'i ha founa fakapotopoto mo malu o kamata ai e ngaahi sēvesi ke fakafoki e kakai (repatriation flights) 'i he 'aho 13 'o Siulai, 2020.

Ka na'e fai pe fakaalaala mo e sivi na'a mafola e mahaki ki Tonga 'o uesia ai e kakai e fonua.

Na'e tālānga' i lahi he fonua pe 'e

fakangofua ke hū atu ha vakapuna. Pea lahi mo e tālānga ki he ngaahi vaka uta 'i tahi. Pea fai leva e ngāue ke fokotu'u ha ngaahi feitu'u ke kolonitini ai e kau folau tukuvaka mo fakangatanga pe tokolahi he 'oku mahino leva 'e 'i ai e faingamālie ke 'alu ha taha kuo puke pea 'e ala mafola ai e mahaki 'i Tonga.

Na'a fai e tokanga he na'e te'eki ma'u ha huhu malu' i pe faito'o 'i he taimi ko ia, 'o hangē ko e ngaahi mahaki kehe. Pea fai ai e ako e kau ngāue lainimu'a 'a e Potungāue Mo'ui 'a Tonga mo e ngāue lahi ke teuteu ki hono tali teke' i e mahaki pea mo fakahoko e polokalama kolonitini 'i he founa 'oku lelei mo malu, he kapau 'e hu atu ha taha 'oku puke, 'oku faingamālie ange hono tokanga' i mo fakamavahe' i ia mei he toenga 'o e kau folau mo e kakai pea toki tukuange atu ki honau 'api 'i ha'ane sai mo 'ata'atā mei he mahaki.

Na'e hanga foki 'e Tonga 'o sivilivivi' i e ngaahi fonua 'oku lelei fakangāue ke fai mei ai e folau he taimi na'e kamata ai ke feliliviviaki e fotunga ia e KOVITI-19. Pea ta'ofi ai e ngaahi folau 'e ni'ihī mei muli pea neongo e launga he fakahela mo e fakamole pa'anga, ne kei mahu'inga ange pe e malu' i e mo'ui e kakai 'o e fonua.

Na'e toki mafola 'a e mahaki faka'auha 'i Tonga 'i he tū'uta e kau ngāue muli 'ofa tokoni ki he fonua 'i he hili 'a e sunami tupu mei he laku 'a e afi mei Hunga-Ha'apai Hunga-Tonga he 'aho 15 'o Sānuāli.

Ko e ngaahi tu'utu'uni eni kimu'a pea ke toki folau ki Tonga



Tonga's border workers get ready for a busy time when the border opens on August 1. Images courtesy Mona Palu.

Fai 'e Felonites Manukia

Ko e ngaahi tu'utu'uni eni ke fakakakato 'e ha taha 'oku teu folau ki Tonga, ke fakahoko ia kimu'a he taimi folau.

- Oku fiema'u ke kakato e huhu malu' i 'a kinautolu ta'u 12 ki 'olunga kimu'a pea nau folau ki Tonga. Ko e angamaheni 'oku 'i ai e ngaahi tu'utu'uni folau 'a e takitaha fonua. Ko Fisi mo Ha'amoa 'oku na kei 'eke pe e huhu malu' i hangē ko Tonga (huhu 'uluaki mo hoani).
- 'Oku lelei ange ke 'ai ha malu' i ho'o folau (travel insurance) 'o kapau ko ha tokotaha muli koe 'oku ke teu folau ki Tonga, 'E ala fakataha e malu' i ko eni 'i ho'o fakataha ho'o tikite. 'Oku pau ke 'omai mo ha fakamo'oni pe ha tatau ki he email travel@health.gov.to, 'i ha houa 'e 48 kimu'a ho'o folau, ha tohi ke fakapapau' i kuo puka hao hōtele pe nofo'anga 'i Tonga pea to e fakaha eni 'i ho'o taimi check in.

(Ko e fiema'u pe eni ia 'oku angamaheni ma'ae kau folau 'eve'eva ke malu' i kinautolu telia ha'anau puke he KOVITI-19 lolotonga 'enau 'i Tonga. 'Oku 'i ai pe e ngaahi me'a pau ke fakapapau' i 'oku fakakau hono malu' i 'o kapau kuo 'osi 'i ai ha'o malu' i folau ka 'oku mahu'inga

ke fakakau ai e malu' i 'o ka ke puke he KOVITI-19.

Ko e fale' i lelei eni pea mo e founa ketau tokangaekina ha fiema'u 'oku 'ikai 'amanekina pe hoko fakafokifa. 'Oku lelei ange pe 'a e mateuteu.)

- 'Oku fiema'u ha setifikeiti pe kaati huhu malu' i mei he ma'u mafai ke fakahā he taimi check in. 'Oku fiema'u e kau folau hono kotoa ke email e tatau 'o e setifikeiti pe kaati huhu malu' i ko eni ki he travel@health.gov.to 'i ha houa 'e 48 pe lahi ange kimu'a e folau.
- Kuopau ke fakahā ho'o setifikeiti pe kaati huhu malu' i 'i he check-in pea 'i Tonga 'o ka fiema'u ke sio ki ai. 'Oku tali lelei pe mo e tatau he telefoni pe ngaahi naunau faka'ilekutolonika 'o kau ai e 'imeili.

Ko e kau pāsese 'oku nau pehē 'oku 'i ai e makatu'unga fakafaito'o pau 'oku 'ikai ke lava ai kenau fakakakato e fiema'u huhu malu' i, 'e fiema'u ha tohi fakamo'oni mei ha toketā ma'u mafai kuo lesisita 'o fakahā ai e ngaahi 'uhinga fakafaito'o ke faka'atā ai e tokotaha ni mei he tu'utu'uni ko ia.

'Oku 'i he potungāue 'a e mafai ke 'oua 'e tali ke heka he vakapuna ha pāsese pe ta'ofi ke tū'uta 'i he kelekele 'o Tonga 'o kapau 'oku 'ikai ke fiemalie e kau ngāue ki he



Nauru Airlines is among the airlines allowed to land in Tonga.



Tonga's airport has been very quiet since the border closed in March 2020. An influx of overseas travellers and expatriates are expected to fill the airport from August 1, when the border re-opens.

lipooti faka-toketā 'oku tuku atu.

'Oku mahu'inga ke mahino 'a e fiema'u koe ke ke huhu malu' i kakato 'a ia ko e huhu 'uluaki mo e hoani ka 'oku 'i ai e ni'ihī 'oku 'i ai e makatu'unga fakafaito'o 'e 'ikai lava ai kenau huhu malu' i pea 'oku tuku atu pe e founa ke vakai ai na'a kei lava pe ho'o folau.

Ko e tali mo e ta'etali 'e toki tuku atu ia. 'Oku hāhāmolofia ha tu'utu'uni pehē ni ka kuo 'osi 'i ai pe 'a e founa 'o kapau ko e 'uhinga fakafaito'o.