

Touchstone

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

Inside

Forgiveness and healing



Our people



Help for Haiti



MCNZ Past President Setaita Taumoepeau K Veikune embraces the Prime Minister Jacinda Ardern at the apology ceremony in Auckland

The Dawn Raids

The ‘Dawn Raids’ during the 1970s produced considerable public outcry at the time from Pacific leaders, churches, media organisations and social justice groups including the Polynesian Panther Party who protested the targeting of Pacific peoples.

Following a request from the Polynesian Panther Party to the Government asking for an apology, the Minister for Pacific Peoples directed the Ministry to meet the Polynesian Panther Party in the first step of a comprehensive research process to support government decision-making.

After that meeting in February 2021, the Government gave careful consideration to the request. On 14 June 2021, Cabinet approved a paper proposing an apology be given to communities and individuals impacted by the Dawn Raids.

On Sunday 1 August, the Prime Minister, Rt Hon Jacinda Ardern, and the Minister for Pacific Peoples, Hon Aupito William Sio formally apologised to Pasifica representatives at an event in Auckland.

Many members of MCNZ attended the ceremony, including Kathleen Tuai-Ta'ufu'ou from SIAOLA who said, “It is the beginning of healing and journeying toward an equitable way of living for all who call Aotearoa home. For our Tongan community, I believe it was when Her Royal Highness Princess Mele-Siuli'ukutapu Kalaniuvalu Fotofili accepted the apology on behalf of our community, that we too accepted the apology.”

Tuioti Lani Tupu QSM JP came to New Zealand from Samoa as a 16 year-old in 1951. He attended Wesley College, Paerata, Auckland. When he arrived, he did not speak English. In this article, Lani shares reflections and his role in bringing his wisdom and influence to a shameful and dark era in our country's history.

In 1951, I didn't speak English at all although I went to the Teacher's Training College in Samoa. There most of the subjects were taught in the Samoan language. I knew a few English words but was not able to string a sentence together to enable me to have conversations with other students, I worked hard at my studies and after six months I made some headway in speaking with other students and teachers.

When I left Wesley College at the end of 1955 I went to Auckland University and studied anthropology and economics. At that time there were very few Pacific people living in New Zealand. The Pasifica people that were living in New Zealand came legally and were working. There was no sign or indication of discrimination then.

However, at the end of the 1950s, there was evidence of increased Pacific migration from the Pacific. It

began to emerge, that some who came on short stay permits stayed without informing the authorities. They were classified as “overstayers”

The Background to the Dawn Raids

In the 1950s and 1960s the New Zealand economy was booming and the government welcomed the Samoans, Tongans, Fijians and other Pacific Island people to New Zealand to relieve the shortages in the labour force, especially in the manufacturing and primary production industries.

However, in the 1970s, the New Zealand Government, faced with the downturn of the economy, decided to clampdown on Pacific people who were brought here to join the work force. It was claimed the Pacific Island people overstayed their working visa, and were causing job shortages and other social harms.

In 1973, Labour Government Prime Minister, Norman Kirk, approved the raids. They continued with his successor Wallace (Bill) Rowling (Norman Kirk died in office in August 1974) and later National Government Prime Minister Rob Muldoon (1975), until the early 1980s.

Pacific people were treated very harshly by the police under orders from by the government of the day. In Auckland, Wellington and in other

major North Island cities people were arrested in their homes, often late at night or early in the morning, leading to the term the “Dawn Raids”. Police arrived with dogs and loud speakers. They barged inside people's homes and arrested them from their beds. They also turned up at workplaces and arrested many Pasifica on the streets.

Wellington

In 1964 the late Sir Guy Powles, invited representatives from the Pacific communities in Wellington to a meeting at Parliament. The purpose of the meeting was to set up a Pacific Advisory Council to liaise with the government on issues and needs of the Pacific communities. I was appointed Secretary of the Council.

Council members included the late Noa Nawalowalo, a lawyer (Fijian), and the late Andrew Afeaki, Executive (Tongan) along with representatives and leaders from the community and Church.

The Pacific Advisory Council met with Government representatives on a monthly basis and discussed matters of interests.

I would point out that the Government did not set up the Pacific Island Ministry until a later stage.

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The Dawn Raids From Page 1

Contact Help Centre Set Up mid 1970s

Our Council set up a contact help line at the Wesley Methodist Church, Taranaki Street, Wellington for our Pacific communities to contact us for help with their court cases, counselling and other areas where support was required.

Our Church leaders had been great in helping the families, visiting their homes, doing a lot of counselling, and helping as interpreters in their court cases.

Council members took turns in manning the centre night and day. Unfortunately, in manning this base, we received plenty of hate messages and abusive calls from the New Zealand community telling the Pacific communities, "To get out of our country you black b.....s".

We put up with a lot of abuse but we fought for our human rights like every one else.

The End of the Dawn Raids.

The end of the Dawn Raids came in mid-1979, but the relationship between New Zealand and the Pacific Island communities and countries had already been damaged.

The Privy Council.

Falema'I Lena Sega, who was born in Samoa, was threatened with deportation by the authorities. She was living in Wellington at the time, and claimed she was a New Zealand citizen. She came to the Council for assistance with her case. After consideration, our Council decided to take it up as a test case.

We consulted Dr George Barton QC in Wellington who agreed to take the case to the Privy Council.

The result was that the Privy Council ruled that the Samoans born between 1924 -1948 and their descendants were British subjects and therefore were New Zealanders.

Background: In 1920, The League of Nations granted New Zealand the mandate to administer control of Western Samoa. By doing so the Samoan people, under the League of Nations Mandate became British subjects, and therefore became New Zealanders.

In 1982, the New Zealand Government under PM Robert Muldoon's leadership changed the rules and blocked the loophole

with the introduction of New Zealand's 1982 Citizenship (Western Samoa) Act. From then on all Pacific Islanders coming to New Zealand had to apply for permanent residency and New Zealand Citizenship.

The question to ask now is, "Are people still feeling the impact of the Dawn Raids era?"

I am sure there are people still feeling the impact of it in their lives. As a spokesperson and the one who fronted the Pacific Island Council in difficult times, I still feel the impact of those sad times.

However, I am thankful I am a New Zealander and enjoy all that offers my family and me. God Bless!

The Dawn Raids Apology

Setaita Taumoepeau K Veikune was honoured to be invited to participate in the New Zealand Government's Dawn Raids Apology event held in the Auckland Town Hall on Sunday 1 August 2021. She shares her personal experience of a special encounter with the Prime Minister.

The event began with enacting a variation of the Samoan Ifoga, the act of humbly seeking forgiveness. The Prime Minister, Rt Hon Jacinda Ardern was seated and covered with an 'Ie toga (fine mat), remorsefully seeking the forgiveness of the Pacific peoples. Alongside other key Pacific community figures, I was the Tongan representative to publicly enact the declaration of forgiveness on behalf of the Pacific peoples by removing the mat from the Prime Minister's head.

It was up to those of us who represented the hurt party to decide whether or not to show forgiveness. If yes, we decided the duration of keeping the Prime Minister covered as an indication of how the community felt. What we did after uncovering the Prime Minister was also

determined by how we felt in that moment. A speech would have been as appropriate as any other cultural or human act of showing forgiveness.

A strong warm emotion of love and gratefulness flooded my heart and soul, which led me to lifting the 'Ie immediately. I offered my hands to the Prime Minister who quickly reached out and I raised her to her feet. We both instinctively embraced, in one of the longest hugs I'm sure each of us would have held in our lifetime. A loud applause resounded and I said to the Prime Minister, "In the name of God and on behalf of the Pacific People, I forgive you." The Prime Minister embraced me even tighter and responded, "Thank you." It was a moment I will treasure for life.

I agree with the Prime Minister that, "An apology can never reverse what happened or undo the decades of disadvantage experienced as a result, but it can contribute to healing the Pacific peoples in Aotearoa."

People in the Methodist church and beyond, with whom some of the Dawn Raids trauma has stayed, have shared with me that the formal public apology has brought healing and value to their lives. Praise and thanks be to God.

Haere Mai - Na Harihari o Ngāti Ruanui

Verse 1 Reflection by Tara Tautari

**Haere mai e ngā iwi huihui tōtou
E piki ki runga ki tō waka kia te manawanui
Hāpainga ngā hoe, ko te pono ko te tika.
Ko te rangimārie te tatā, ko te aroha te puna,
Ko te toka i werohia e Mohi, te pou herenga atu e.**

This waiata begins with a simple call - Haere mai e ngā iwi huihui tātou.

It's a call to the people to gather. It's a call to the assembly, the ekklesia, the 'called out' ones, bearers of the faith. It's the type of call we might commonly hear at the beginning of our liturgies - a call to worship. It's a clarion call demanding of us an action.

And what is that action?

It is for us the community of faith, to climb aboard our waka, manawanui, and to set forth into uncharted waters.

The image of the waka is a powerful and compelling one here in Aotearoa. The image is contextual for a moana people - in these Covid times, who hasn't heard the whakataukī, he waka eke noa? The personification of the waka as manawanui - perseverance and steadfastness - demands of Methodists a resolute commitment to united action.

And so raising our paddles, Faith and Truth, we strike out from the shore, with Peace our bailor and Love our anchor.

Can we say that our Church's mission statement charts our course - to reflect and proclaim the transforming love of God? I believe so. For God stands in front of Moses at the rock at Horeb and says "Strike the rock, and water will come out of it, so that the people may drink." Moses does so and it comes to pass.

Such is the power of transformational love, providing for our thirst in uncertain times.

**Come everybody let's gather
And climb aboard this canoe (called) perseverance.
Raise (in unison) the paddles (called) faith and truth,
With peace our bailor and love our anchor,
The rock which Moses smote our safe anchorage.**

Ka tīmata tēnei waiata i te karanga - Haere mai e ngā iwi huihui tātou.

He karanga ki ngā iwi kia huihui tahi. He karanga ki te whakaminenga, te ekklesia, rātou i karangahia, ngā kaihapai o te whakaponu. Ka rangona tēnei karanga i te tīmatatanga ā ō tātou whakaritenga karakia - he karanga ki te karakia, he karanga nui ki te mahi.

He aha tērā mahi?

He karanga ki te hunga whakaponu, kia ekengia te waka, kia manawanui, he wai anō kei tua atu.

Kei Aotearoa nei, he tohu whakahirahira, he tohu rangatira te waka. He tohu mō ngā tāngata o te moana. I te wā o te mate urutā ko wai ō koutou kāhore anō kia rongu i te whakataukī, 'he waka eke noa'? Kia manawanui ngā Wēteriana, kia mau ki te aka matua. Kia kotahi te mahi.

Hīkina ngā hoe o te Whakaponu me te Tika. Tukua te waka kia whakaterere i te takutai moana. Ko te Rangimarie tō tātou tīheru. Ko te Aroha tō tātou puna.

Ka tāea e te Hāhi te whakatutuki mahi hei tautoko i te aroha noa o te Atua? Ki taku whakapae, āe. Ka tū te Atua ki mua i a Mohi ki te kāmaka o Horepa. Ka mea te Atua, "Māu e patu te kāmaka, ā ka puta mai he wai i reira, hei inu mā te iwi". Ā peratia ana e Mohi.

Kōia tērā ko te aroha noa o te Atua ki ngā tangata hianu i ēnei wā pāhekeheke.



Addition to Wesley Village Opens

In July the Minister of Housing, Hon Dr Megan Woods, joined residents from Wesley Village and staff from Christchurch Methodist Mission, along with other guests, to celebrate the completion of four new units that will provide homes for Christchurch retirees.

The units are filling a gap for affordable, comfortable and accessible housing for older people. A growing number of Kiwis are reaching retirement without the security of owning their own home or the financial means to afford suitable accommodation. The four-unit block is the first of two that will be constructed on a site adjoining the existing CMM Wesley Village complex to address this need.

The Minister acknowledged the strong community relationships and commitment to the public housing space that CMM has in leading the Housing First initiative in Christchurch and in Blenheim. She added that although the government is working hard to reduce the systemic housing shortages, with \$300 million to support the homeless action plan,



New tenant, Carol Gray, (centre) in the kitchen of her new unit at Wesley Village, is joined by Hon Megan Woods (left) and Sarah Pallett, CMM (right). Photo courtesy Laura Todd.

winter energy payments and the disability action plan, there is still more to do. Partnering with community providers is helping reduce deepening inequalities and Hon Woods extended her thanks to "all those who have stepped up to address the problems."

CMM Executive Director Jill Hawkey welcomed the guests and extended a special thanks to the project team that completed the development early and on budget. "These homes have been built with love and care and we look forward to welcoming our new residents to join the other households at Wesley." Despite expanding the capacity at Wesley Village, demand for affordable, safe rental accommodation for older people far exceeds the supply. There are currently

more than 60 people on the waiting list for a place at Wesley Village and the annual turnover is only two or three.

Carol Gray is one of the four people looking forward to moving into the new units this month. Carol considers herself fortunate to have been offered a place in the new complex. The light, sunny and spacious one-bedroom apartment is a huge improvement from the property she has rented for the past six years. "I have been living in a private rental in Phillipstown. My flat was half of an old house. Steps into the back door and shower and uneven floors in the kitchen and lounge made it difficult for me to get around. This is going to be my forever home. It is the first home I have ever called that."

Planning on pause for Conference 2021

On 25 August the Pastoral Committee met to consider the threat posed by the Delta variant of Covid-19 to Conference 2021, planned to be held in Wellington in November.

The committee were united in their decision that continuing to prepare for a face-to-face Conference would be irresponsible and an online Conference is proposed. Over the coming weeks the group will consult with a much wider group of Connexional leaders and seek advice on the legal ramifications of moving Conference to an online forum.

In correspondence to the wider Connexion sent that afternoon, the General Secretary Rev Tara Tautari and Presidential team Rev Andrew Doubleday and 'Etuini Talaka jointly

acknowledged the disruption this decision may cause to those who have already made arrangements to attend the event, and invited anyone to share concerns about the proposal to the General Secretary.

The statement concluded with an assurance that regardless of the forum chosen, Conference 2021 will be a success. "We are confident that we are able to stage Conference on-line in a competent and life-giving manner - where our voices will be heard, the necessary decisions of the Church made, those markers of 'rights of passage' sensitively and appropriately marked, and the church readied to be able to joyfully celebrate its bi-centennial year in Kerikeri in 2022."

Attendees are asked to put any planning on hold until a final decision is announced in mid-September.

New Connexional Website

A new website will be launched in December this year. After more than 15 years, the old site is well overdue for retirement. Work has already started, looking at the big picture user experience and talking with developers.

IDEAS

We like the UK Methodist website (www.methodist.org.uk). Their (English) headings resonated with our bi-cultural journey, and we overlaid them with whakapapa, mahi and tāngata, to give an idea of what our new site could look like.

THE NUMBERS

In the past year, nearly 45,000 people have visited our website and viewed over 180,000 pages! People are using the site for many things: looking up lectionaries, viewing church pictures, finding music, seeking funding, locating churches and reading Touchstone.

THE CONSULTATION PROCESS

Over coming months we will be in discussion with Connexional personnel and user groups across the church to ensure that the new website will meet their needs. Regular progress reports will be shared in eMessenger. We are determined that the new website will be easy to navigate: simple, consistent and responsive.

Phase one of the new platform will be launched by Christmas 2021 with more features added in 2022.

Forum Recognises Volunteer's Outstanding Service



Heather Mace has provided invaluable support to the Cooperating Venture churches of the North Canterbury region for 22 years.

In July, the North Canterbury Regional Forum for Cooperating Ventures held their final meeting in Christchurch.

A resolution passed at the meeting acknowledged the outstanding service and dedication of Heather Mace, a volunteer who has provided secretarial and administration services for the Forum - and its many previous iterations - for more than 22 years.

Heather has provided guidance and has been the reliable and trusted face of the Regional Committee and the Forum that included Union Parishes and Cooperative Ventures associated with their parent churches: Anglican, Methodist, Presbyterian and Christian Churches NZ.

Over more than two decades

Heather spent endless hours organising teams, administering logistics, sharing resources and information, coordinating meetings, recording minutes associated with parish and ministry reviews, and numerous other special purpose activities.

Lyndsay Jacobs, a previous Chair of the Forum, has had a 15-year association with Heather in her support role. Lyndsay says the resolution was a small acknowledgement of the massive contribution Heather has made to the group and its work.

"Heather has been a great communicator, well beyond keeping us informed about meetings and dispatching information. She sends Christmas greetings, welcomes to new ministers, thanks and farewells to ministers moving on and letters of congratulations or condolence. She has opened her home for meetings, to share hospitality and to store Forum resources. She has also kept Cooperating Ventures in touch with the national UCANZ office."

"Even an extensive motion such as the one passed at the meeting does not cover Heather's contribution to our Cooperative Ventures fully or adequately. Perhaps we can best say this overall by indicating that every other region wished they had 'a Heather'. Countless Forum Chairpersons have only been able to carry out their roles as well as they have because of Heather's knowledge and organisation."



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PRESIDENT'S REPORT

How quickly life can change

President, Rev Andrew Doubleday.

Lynne and I are preparing to move out of the parsonage we have called home for the past 27 years. This has been a big deal. 27 years is a large part of our lives. And yet, as we prepare to shift, there is a mounting sense of excitement. We'll be moving to a house that belongs to us (and the bank).

We were doing some property maintenance. The oversized green bin needed some 'compacting'. My superior mass has always meant that this is my job. Unfortunately, once I got my leg up, and my foot into the bin, I became aware that there was no room left in the bin that would allow me to hoist myself into an optimal jumping position. I was forced to abandon the attempt. The only problem was that one foot was on the ground while the other was stuck in the bin at a height that made removing it difficult.

I lost my balance and crashed down into the garden, my rib-cage giving way

to a large sharp rock specially positioned to force its way as far as possible into my chest. There were some audible cracking noises, the pain was intense, and the thought running through my mind, "This can't be good". It wasn't. My life changed in a space of seconds, and I have been living with the consequences in the week since.

The next day saw us go into a national lockdown. While this is no surprise, we've been 'dodging bullets' for months, at this point the prognosis looks grim for a large part of the country given the high virulency of the Delta variant.

While it comes as no surprise, it still comes as a shock.

As a Cantabrian, the Christchurch earthquakes hit us with that same kind of 'out of the blue'-ness. In an instant, our lives changed, never to be the same. There is no going back.

Reflecting on this has made me aware of how privileged my existence has been. And still is. I'm grateful that I'm not faced with the traumas currently faced by those in Haiti, or Afghanistan.



Andrew Doubleday.

None of us know what tomorrow, or even today, will bring. I'm grateful for this - if we knew what was ahead of us, we may be unwilling to get out of bed in the morning.

All we have is the present moment. And it's only in the present moment that we can experience God.

In July, I toured Northland with Rowan and Margaret Smiley. We met with wonderful people. As I had opportunity to share, I offered my conviction that God is at work in each and all of our lives. And where is God to be found? In what's happening right now. At this moment. Does this mean that God is the cause of the awfulness in which we from

time to time find ourselves? No. It does mean that God is always present. Even when we feel alone.

And it does mean that we are given a choice as to how we are going to respond to where and how we find ourselves. C.S Lewis suggested that every decision we make takes us one step closer, or one step further away from God. God's invitation is always to seek the way of love, and of life. I know this is easy to say - often much more difficult to do. It can be easier to be angry. Vengeful. Or bitter.

Yet ultimately the path to peace and life is often found in embracing the pain in which we find ourselves. And rather than asking, "What has this taken from me?" ask, "What has this given me? Where is the gift hidden in here?"

The answers can surprise us when we reframe what has happened, stepping out of victimhood, into a mind-set of curiosity, and even gratitude. God is always present.



Rev Marilyn Welch, Chairperson Mission Resourcing.

The MCNZ Lawbook defines Mission Resourcing's role as: "To resource synods, parishes, leaders for contemporary mission and ministry." However, the role of the directors also includes many tasks that are more administration/ human resources and take up a large proportion of their time and energy. The reality is that these tasks need to be done and the conference has assigned them to Mission Resourcing.

Over a decade ago several denominations were moving to a model of ministry that did not require an ordained presbyter, instead relying heavily on trained lay ministry. The Local Shared Ministry Model, in its various incarnations, was adopted and the MCNZ, through Mission Resourcing, set up a committee to oversee the training for those congregations who could no longer afford to pay a presbyter and chose to adopt this model of ministry. Training for persons who were selected to exercise the various ministries took place. Unlike the Anglicans and Presbyterians this model did not gain much traction in the Methodist Church. Consequently, the committee decided to review its purpose and to widen its brief and look at offering a wide range of educational opportunities for presbyters, synods, parishes and congregations within the MCNZ.

We have spoken about this ministry on

several occasions at conference and slowly it has begun to gain momentum. The following workshops have been presented in the last few years:- Parish Visioning and Future Planning; Getting the Most out of Supervision; Professional Boundaries in Ministry; Setting up and Training of Pastoral Teams; Contemporary Worship; Setting up Alternative Worship Communities in New Areas; Being a Welcoming Church; Conflict Management; Orientation for Presbyters going into Uniting Congregations and more.

We do not want to be prescriptive as every region has its own way of operating and the requirements for enabling ministry in each area are different. There is a plethora of workshops that could be arranged. We hope that each area will consider their own educational requirements and then talk to us to see if we can put together something that would be beneficial to your specific parish, synod and region.

We are in the process of developing a workshop for Parish Councillors, Parish Stewards and Treasurers which we intend running on a regular basis. We are looking at Worship in Lockdown and making available resources and video-links. We are also developing resources for those preparing services next year about Understanding the year of Luke - Year C.

Our website www.missionresourcing.org.nz has many resources available and we invite parishes to contribute anything you might want to share with the wider Connexion. If your parish has any specific educational requirements please contact the Mission Resourcing Office.



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The Cost of Inclusion

Dear Editor,

I am contacting you to alert you to alert you to a significant decision of the recent UK Methodist Conference to allow same-sex marriage. 29 of 30 Synods supported the resolutions and it was passed by 254 to 46. The news came to me via the Society of Friends. As a gay man who lived in a loving relationship for 42 years, 16 of which preceded the passing of the Homosexual Law Reform bill of 1986, I have never married. Our relationship ended with the premature death of my partner before the legalisation of same-sex marriage in 2013.

Malcolm and I became Methodists in 1989 when the tiny congregation at Glenaven Methodist Church became the focus of debate in Methodism over the ordination of our then minister the Rev Dr David Bromell. For GLBT+ people they were hopeful but also distressing times.

I was a delegate to Conference 1994, which voted, "To order its life within the intention of the Human Rights Amendment Bill" that banned discrimination on the grounds of sexual orientation. It was a deeply divisive decision and sadly, many Methodists left

their congregations to join with others who shared their views. It was a heavy price to pay, both for them and for those who supported inclusion and remained. For the latter I am deeply grateful. Their ongoing welcome is a treasure for those of us who are GLBT+.

At times, I feel that the MCNZ Te Hāhi Weteriana o Aotearoa has moved on and wants to forget the pain and division of the 80s and 90s. That is understandable. No organisation welcomes division. However, it would be a mistake to minimise the cost of inclusion to our church. It was not achieved easily and much hurt was inflicted along the way. This needs to be remembered.

I think that because we have been there before, we should affirm this decision of the UK Methodist Conference and encourage them as they seek to serve all of God's people without exception. I hope that our President Andrew Doubleday will write a letter to the MCKU expressing our congratulations and support for their decision.

Euan Thomson, Mornington

More on Paul

Dear Editor,

I read 'Honest to God' by Ian Harris with interest (Touchstone, August 2021). The idea of more than one Paul is a new concept to me. I would be interested to read more. Could Ian suggest some references please?

Sarah Dunning

Ian Harris responds with a list of titles and authors, in order of publication.

In Search of Paul, John Dominic Crossan and Jonathan L Reed (HarperOne, 2004). This links Biblical text with archaeological exploration to place Paul firmly within the context of the first-century Roman world.

The First Paul, Marcus J Borg and John

Dominic Crossan (SPCK, 2009). The authors set out to show that Paul "was an engaging man who, contrary to what his critics have claimed, remained remarkably faithful to the gospel of Jesus".

The Real Paul: Recovering his radical challenge, Bernard Brandon Scott (Polebridge Press, 2015). The Paul who emerges from recent scholarship differs profoundly from the Paul of traditional teaching. What will the church make of him?

Paul: A Biography, N T Wright (SPCK, 2020). Paul's life is imagined by a more conservative scholar, drawing on various sources and with speculative in-filling. The man who emerges is broadly consistent with that of the other three books.

Power-sharing in a gospel-based church

Dear Editor

I await with curiosity to hear the outcome of the 2021 Conference discussion on the two major focus issues, particularly the first, a gospel-based bicultural church. This is because a sentence on the front page of the August *Touchstone* surprised and confused me: "If we are really committed to the power-sharing model of Te Tiriti, how can we make this happen in practice?" Power! Here was I thinking that Jesus was about servanthood. "And whosoever will be chief among you, let him/her be your servant." Perhaps shared-servanthood is the aim in a gospel-based church?

The second reason for my confusion is the concept of a gospel-based bicultural church. This seems at odds with New Testament concepts: "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, [neither Māori nor Pakeha] for you are all one in Christ Jesus." The folk in my congregation are all God's people, serving in our community.

Thank you to the President for the invitation that all have opportunity to be heard.

Ian Tucker, Dunedin

HONEST TO GOD - PART 2 OF 2

Ian Harris

Paul and Christ

Was the apostle Paul converted to Christianity on that road to Damascus? "Of course," most will snort. "What a silly question!" But the answer that seems obvious to us would not have been so to Paul.

Sure, something dramatic and life-changing occurred that day. It changed his whole perspective on Jesus, and his determination to purge the synagogues of Christ's followers withered and died. It did not, however, lead him to reject his deeply Jewish faith for Christianity - there was no such thing at that point.



Ian Harris

Yes, there was a nascent Jesus movement, but it was still deeply embedded within Jewish religious and community life - that's what riled Paul, and why he was bent on rooting it out. Then, out of the blue, something happened that spun him around.

There's a ton of speculation about the Damascus road experience, but it is probably best thought of as a flash of insight, a revelation, an apocalypse that this Jesus was not the enemy of Jewish faith, but the fulfilment and extension of all the best in the Jews' religious heritage ... a great prophet ... the messiah! Everything Paul wrote later reflected that pivotal understanding. But the revelation came to him as a Jew, and he remained a Jew all his life - a transformed Jew, certainly, yet one who recognised in the story of Jesus the messiah his people longed for. Writing in Greek, his word for messiah was "Christ".

Paul's momentous insight was not only that the whole point and purpose of the special Jewish way of being had been fulfilled by Jesus, but that the messiah's promise was for all peoples, not just the Jews. This was good news and, he insisted, he was called to be an apostle or envoy to pass it on.

In other words, Paul didn't see himself as being converted away from Judaism to an embryonic new religion, but called to proclaim that the central promise of God's covenant with the Jewish nation was being extended to embrace the Gentiles, other nations - and it was happening through Jesus as messiah. The messiah presented a vision of humanity as a single family, breaking all the old barriers of tribe, race, sex, class and status. It was a new way of being human.

Better still, non-Jews didn't have

to go through the rigmarole of Jewish custom and religion to become part of the covenant. The messiah made that superfluous. Within this lies an echo of the ancient promise that Abraham would be the father not only of the Jews, but of "the nations".

There's a wider, down-to-earth context for Paul's vision. In the New Testament everything was happening under the rule of a Roman emperor exalted as divine, Son of God, Lord, Liberator,

Redeemer, the Saviour who had brought peace to the world. All honour and glory were due to him.

Absolutely not, Paul retorts. Those titles belong to the one who opens the way to God's kingdom on earth. The emperor imposes peace and order through

military conquest, violence and oppression. The messiah brings peace and order through faith, love and justice, especially the justice of a fair distribution of the earth's resources.

That is a radical religious and social vision, but it has been blurred in translation and obscured by later interpretations centred on sin, guilt, punishment and individual salvation which the church has preached with great authority for hundreds of years.

Paul has also been lumbered more recently with assumptions about his approval of patriarchy, slavery and subordinating women, mostly based on letters attributed to him but written by others. Others say he succeeded only in fouling up the simple message that Jesus taught and tangling him in a web of supernatural speculation.

To see the real Paul, you need a different pair of glasses. It helps to use alternative translations for some highly-charged religious words, allowing a more neutral perspective. In his book *The Real Paul*, American New Testament scholar Bernard Brandon Scott uses envoy instead of apostle, community instead of church, nations for Gentiles, corrupting power for sin, the anointed for Christ.

For Paul, the messiah or Christ is central and, when radically rethought, the word should claim pride of place in Christian experience. New life "in Christ" is the recurring motif running through his letters. Today the concept is best thought of as an archetype of love, grace and transformation, lying deep within the human psyche: the Christ within.

More on that next month.

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





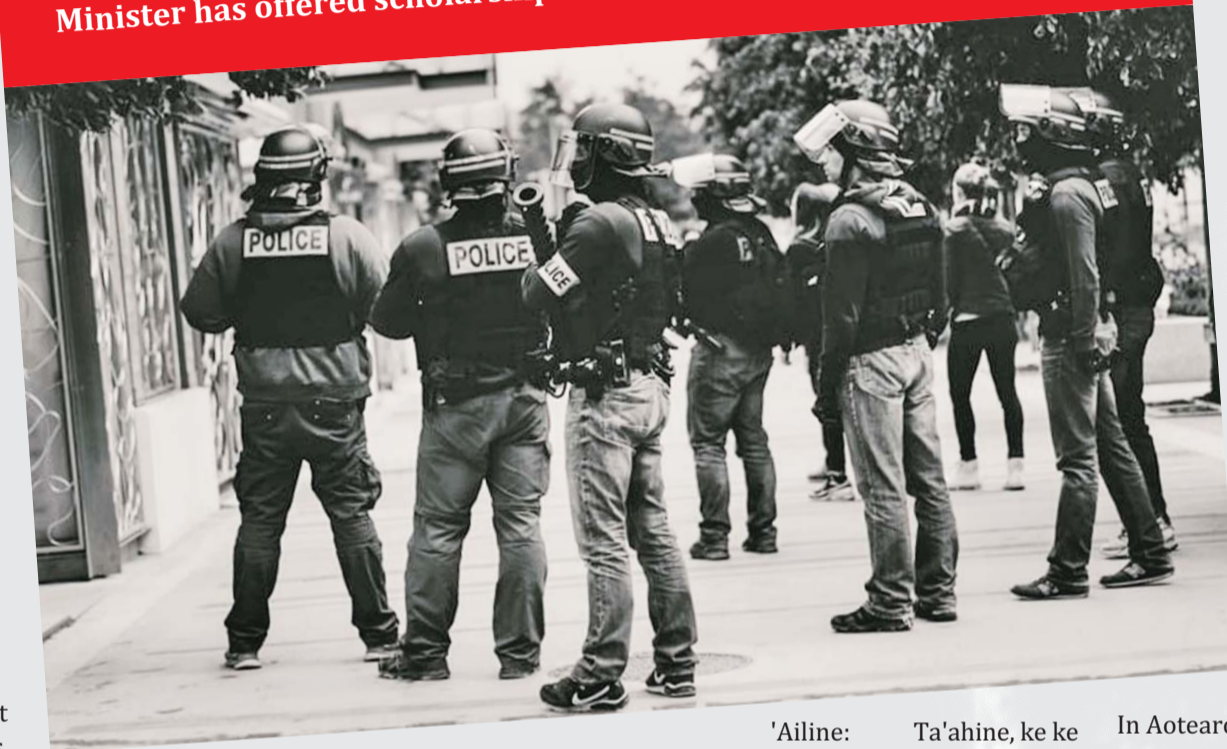
The Dawn Raids racism impacts and legacy

Soana Muimuiheata

Descendants of those targeted in the Dawn Raids and the Pacific migrants stood by her Royal Highness the Princess Mele Siu'ilikutapu Kalaniuvalu Fotofili of the Kingdom of Tonga as she formally accepted the Prime Minister's apology on behalf of Pacific peoples. Princess Siu'ilikutapu courageously said, "The law allowed us to come to New Zealand and the law was also used to denounce us as overstayers." The Princess reminded us migrants that we need to, "Stand up, continue to work harder, smarter and count our blessings" and maximise the opportunity we have in New Zealand.

I had the opportunity to interview a group of Tongans on their lived experiences of the Dawn Raids, as well as some descendants on Radio Tonga o Aotearoa (1593 AM). All interviewees appreciated the opportunity and agreed that it was timely to talk about the event and the impact on their families. Tears of sadness were shed, as well as tears of appreciation and acknowledgement of the legacy that their parents and grandparents left behind. They knew that their loved ones fought the good fight; their struggles were stepping-stones for a brighter future. Stories shared recognised the pathway established for Pacific people to know that God has blessed us with wisdom, courage to know what to change, commitment to make the change and love

On 1 August, 2021, thousands of people gathered at the Auckland Town Hall and thousands of people watched on-line, as the Rt Hon Jacinda Ardern formally apologised for the Dawn Raids of the 1970s. The story of the dawn raids is regarded as the most racist attack on Pacific peoples by the government in New Zealand's history. The Prime Minister reminded us that, "As a nation, we expect everyone in New Zealand to be treated with dignity and respect and we expect that all individuals are guaranteed their rights without distinction of any kind". The Prime Minister has offered scholarships for Pacific peoples.



to overcome racism. I would like to quote 'Anahila Kanongata'a-Suisuiki's speech at parliament debate on 11 August. 'Anahila is a descendant of Dawn Raid, a member of Fakafeangai Ma'oni'oni Onehunga Tongan Methodist Church, daughter of the late Ailine Tupou Isoa Kanongata'a of Hofoa, wife of the late Siosuia Likiliki of 'Utlulei, Tonga, overstayers from 1971 to 1978. 'Anahila quoted her mother's word, as she constantly reminded her of her pathway to New Zealand.

'Ailine: Ta'ahine, ke ke 'ilo 'ia mai, Te'eki ke mafoa e ata, 'oku ma 'i tu'a, Ko hoku kau-nga fononga ko e fetu'u mo e mahina. Na'a ku lotu ki he 'Eiki ke kau mai 'i he 'eku fononga. Pea u hiva e ngaahi himi, 'a hoku hufanga'anga.

English: My daughter, if only you knew, my travelling companions were the stars and the moon. I found refuge in prayers to God for our safety and I found peace in singing hymns as we leave home before dawn.

This is a typical message; reminding

descendants of the hardship, sacrifices made, and encouraging Pacific migrants to fulfil our duties and obligations of legacy left behind.

The announcement that the Government would formally apologise for the unfair and race-based dawn raids in the 1970s, touched Pacific hearts. It opened up a safe space for talanoa (conversation), strengthened family ties, united Pacific communities and recognised the history. The Tongans were heavily affected by the Dawn Raids as more Tongans were deported in 1974 than any other nationality. Tongan overstayer who pleaded with the government for an amnesty for her four New Zealand-born children. She appreciated the church and community care and provision, but asked for a chance and pathway to residency. As a church, do we know how many members are overstayers?

In Aotearoa, the Methodist Church is committed to the Treaty of Waitangi and the bi-cultural journey. It is timely for the church to think deeply about unconscious bias, racism and cultural safety within our midst. As Paul's letter to the Galatians 3:28 (NIV), 'There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.' It is appropriate to stand together and fight all forms of racism as we are whanau of God.

UK Methodist Conference confirms resolutions on same-sex marriage

Following years of debate, consultation and 'difficult conversations', Britain's Methodist Church made history at Conference 2021, voting in favour of same-sex marriages.

A report on marriage and relationships, titled *God in Love Unites Us* was received by the Conference in 2019. At that time, local District Synods were asked to consider the provisional resolutions and report to Conference 2021, held in Birmingham in June. The Conference received a report on the results of the local conferring that showed that 29 out of the 30 Synods confirmed support for the provisional resolutions.

Following debate and presentations from speakers expressing a range of views, the proposals to allow same-sex marriages were passed with 254 votes in favour versus 46 against. A freedom of conscience clause allows ministers who oppose the changes to opt out of conducting same-sex

weddings.

The Conference also voted to recognise, accept, and celebrate the love and commitment of unmarried cohabiting couples.

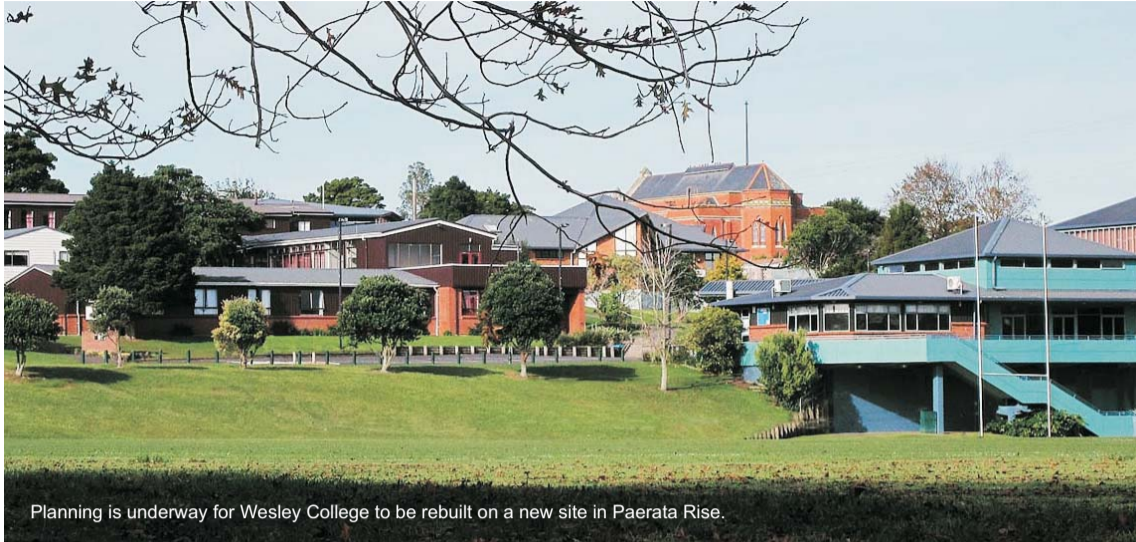
In a statement released on 30 June following the vote, President of the Conference Rev Sonia Hicks said, "The debate today and our wider conversation has been conducted with grace and mutual respect. As we move forward together after this historic day for our Church, we must remember to continue to hold each other in prayer, and to support each other respecting our differences."

The Methodist Church is the fourth largest denomination of Christian churches in the UK with membership of 164,000. Same-sex marriage is forbidden in the Church of England and the Roman Catholic Church, but permitted by Quakers in Britain, the General Assembly of Unitarian and Free Christian Churches, the Scottish Episcopal Church and United Reformed Church.



Wesley College

Old ways of discipline have no place today



Planning is underway for Wesley College to be rebuilt on a new site in Paerata Rise.

Former Wesley College student William Wilson recently gave evidence at the Royal Commission of Inquiry into Historical Abuse in State Care and Faith-based Institutions, relating to abuse he suffered as a student at Wesley during the 1990s. Wesley College Principal Dr Brian Evans reports on that testimony and how the college has responded to the revelations.

I went to the hearing and listened as William Wilson described in graphic detail the physical abuse that he suffered at the hands of his fellow students - including prefects; people who had been chosen to be leaders. William called some of his beatings as the "Island Respect hiding". It was horrifying. We have checked the school's records and he did spend the time in the medical centre that he described.

William told the hearing, "Tulou - Our Pacific Voices: Tatala e Pulonga (lifting the dark cloud), about the ongoing

physical abuse he received from senior students at the boarding school and the abuse he witnessed. He described the long-lasting impacts the abuse has had on him and his Samoan cultural identity.

Chair of the Board of Trustees, David McGeorge, and I immediately publicly apologised to William and working with the Royal Commission, we have offered to meet with him so that we can say sorry personally and assure William this college will do better; that bullying and any other form of harassment, has no place in our school.

Wesley College is the country's oldest secondary school. It was established in 1844 and its trust board under The Methodist Charitable and Education Trust Act 1911. Today it is a Methodist Christian special character school.

When the school moved to its location in Paerata (near Pukekohe) in 1924, the school was in a rural setting and known colloquially as "The Farm". Over the following years among its traditions was a strong bias to hierarchical community structures that some ex-pupils and members of its community called the "Wesley Way".

I have heard of former pupils who have publicly said a version of the Wesley Way is what made them successful, or feel the college was different. They apparently truly believe it, however, the behavioural management style that has been deeply woven into the college's past is not acceptable in New Zealand society and educational institutions today.

We are leading change at the school. This change has seen the roll grow to a current maximum of 400 day and boarding pupils, with a waiting list for enrolment. The school could easily grow to 600 but the current site restricts that and a new school is in the planning phase.

Wesley caters for boys in Years 9 to 13 and for girls in Years 11 to 13. The school has a history as a highly successful sports college, but now also points to NCEA and UE passes well above national averages.

A Health and Safety Review in March this year by respected independent education consultants found that most pupils felt positive and fewer pupils felt threatened by discipline being meted out by their peers. However, changes are still needed.

A shift to more modern approaches to teaching and pastoral care is complicated

by a small minority of current students who feel practices traditionally accepted in the past are traditions that need to be continued. A vast majority want them gone.

A letter sent immediately after the Abuse in Care hearing asked everyone in the school community to help people connected to the college to understand that people in New Zealand are calling out anyone responsible for bullying, sexual harassment, and other such behaviour.

This is not about cultures. I have been principal of two large, predominantly Pasifika colleges and a prominent rugby coach. This is about life in New Zealand society in 2021. Society constantly changes and that means some traditional practice becomes no longer relevant to our young people. For our students to thrive in the world today they must understand how to fit in that world.

Feedback from the college community has been hugely supportive and along with our board and senior managers, we are encouraging people to openly talk about what is right today for the college's culture.



TECHNOLOGY TIPS

Lighting for Church Services



Peter Lane

Most of you are used to churches where the lighting decisions boil down to "on or off". Churches that use more lighting than this can be collectively categorised as "Pentecostal" or "Mega-churches". That's not us, I hear you say.

However, this almost-post-Covid world we live in is forcing us to make more use of alternative arrangements for virtual

attendance at our services and other events. The reality is that the camera is not as forgiving of imperfections as the human eye. If we wish to deliver our message to remote audiences with as much clarity and atmosphere of in-person presentations, then lighting becomes much more important. As we increasingly record or stream our services, fit-for-purpose lighting floats up the priority list to essential status. This does not necessarily mean a large deal of effort or expense, although as with

many technology disciplines, it is easy to get carried away and come to earth with a thud when the final cash register bell rings. Sure, you might be able to get more "wow factor" by doing "more", but is it really worth it? Joel Ostein, a US televangelist who preaches in a 20,000 seat sound stage is superbly lit by three lights. Additional lights illuminate the set for special purposes, but if you turn those off while Joel preaches, you probably wouldn't notice.

The mission of the church universal, is arguably about communicating a message of good news to our audience. Anything we can do to enhance the quality of that communication needs to be considered. The retail and advertising industries have long known that there is a link between how people perceive images depending on how they are lit. If an object is clearly and easily seen, we pay attention to it. With video, it is even more obvious - as a viewer at the remote end of a communications link, we can see objects that are well lit and can't see them well at all if they are not. Technically, this is because the camera and video processing

components aren't struggling to compensate for the lack of light and instead can work on ensuring the best possible picture. However, this is equally true when we consider the vision processing equipment most of us have mounted in our heads!

So what do we need to consider if we are thinking about our church lighting? Firstly, lighting quality is subjective. Secondly, lighting (like communications systems generally) does not lend itself to "cookie-cutter" solutions. Every room is different, and requirements differ from congregation to congregation. Is the objective to light a speaker at two or three fixed locations (eg the pulpit, the lectern and the altar), or to uniformly light the full width of a dias? Does your technology setup need to be built and packed away again each week? What level of control do you need? Good lighting needs to be subject to the constraints of the space itself, along with the tools available, the personnel and skills available and the finances available.

Continued on Page 11.



As It Is

Helen Thomas was the widow of the English poet Edward Thomas. Theirs was not an easy marriage, but she loved him deeply and was devastated by his death at the Battle of Arras on Easter Monday 1917. To process her grief, she wrote a short memoir of their time together: *As It Was (1926)*, followed by a longer sequel, *World Without End (1931)*.

Her aim was to write an unvarnished account principally as therapy for herself. However, the resulting memoir - published as one volume since 1935 - is a moving testimony to her love for her brilliant but melancholic husband. It is filled with moving scenes and evocative descriptions. It is intensely subjective, but that is the nature of examining a subject close to the heart.

It is time to look at the Christian Church and to see it "as it is". To do this



objectively is nigh impossible, because for those inside the Church, it matters or has mattered intensely, while, for some of those outside, it is perceived equally passionately as an irrelevance.

The late American Anglican bishop, Mark Dyer, noted that about every 500 years the church has undergone a momentous change. When the Faith was about 500 years old, apostolic teaching was succeeded by monasticism as the Roman Empire declined. 500 years after that, Catholicism separated from Orthodox Christianity at the Great Schism. Another 500 years on, and Protestantism made huge inroads into Catholic hegemony in Western Europe.



The 500-year itch is upon us and indeed we see huge challenges for the current model of 'denominational' Christianity. If the denominations are to survive, they will have to adapt. To help see a way forward we need an exercise in therapy:

Rev Adrian Skelton, UCANZ EO

honestly appraising the state the Church is in. The current pandemic, and the sudden dramatic changes in our ways of life, have encouraged this reflection to happen now, before we fall back into the old ways.

We can wallow in nostalgia for a world that is disappearing: a world of respect for institutions and anachronistic models of authority. Our relevance is at stake. How amazingly long have feudal ways and concepts held sway in the Church! We are a very conservative body, even by the standards of other institutions.

Trying to glimpse ways forward is like seeking a way out of dense bush, with only contours and watercourses to guide us. We can see hints of direction, from where general culture is heading. A rediscovery of the primacy of the local dimension is one example. Consensus democracy is increasingly valued, and there is a growing suspicion of centralised power and cultic leadership.

The pertinent question may be whether the denominational institutions can loosen their grip while the local churches are yet alive.

Human Wisdom Challenged by God's

Rev Peter Taylor

The Lectionary, after Pentecost and before Advent, continues to apply how we should live in the light of the life, death and resurrection of Jesus and the coming of his Spirit to the Church. Generally this September we find our usual human wisdom challenged by God's wisdom. God is able to see at greater depth, and without the selfishness that often mars our so-called wisdom, about what truly matters as we journey through life.

On 5 September, the theme is firmly about treatment of the poor with its strong resonance to today's society. The Proverbs reading reminds the rich that they and the poor are both made by God and thus the rich should share with the poor and not take advantage of them. James says that our faith is only made real by our actions - so we should always treat the poor fairly. In Mark Jesus is faced by two people who as far as the Jewish Law would be religiously poor - a gentile woman and a man unable to hear or speak properly. Jesus heals the woman's daughter and the man.

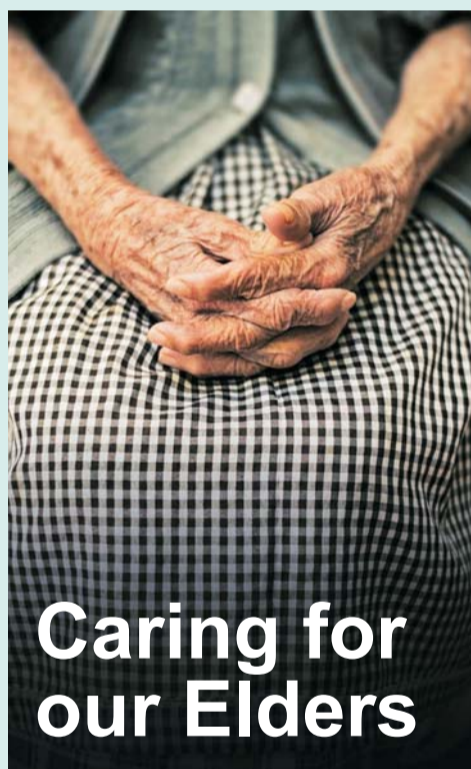
On 12 September, we are warned about how we use words. The Proverbs reading has wisdom personified as a kind of market trader urging all to learn from her words. James warns us about how unwise words can sometimes get us into trouble. In Mark Jesus asks

his disciples who he is, and Peter blurts out the words, "You are the Messiah", but betrays the humanness of his wisdom by arguing with Jesus about what 'Messiah' means.

On 19 September, Proverbs treats us to a description of the 'capable wife'. Most preachers would consider this as being sexist. But it is a passage of its time and culture, and even so portrays a very positive image. James explains what God's wisdom is like, in particular the way it builds community, and then calls us to submit to God. In Mark Jesus reiterates the suffering he is about to endure while all the 12 can do is argue about which one of them is top disciple. There must have been times when Jesus wondered if God's wisdom would ever get through to them.

The First Reading on 26 September switches from Proverbs to give us a stand-alone reading from Esther. It shares the background to the Festival of Purim which Jews joyously celebrate in March or April. Esther, married to the Persian Emperor and secretly a Jewess, successfully prevents a massacre of Jews in the empire - a crisis averted. James mentions how prayer and other religious rituals (such as singing, anointing the sick, and confession) can avert other crises within the life of a congregation. In Mark Jesus rebukes disciples who want to create a crisis when they hear of others using Jesus' name to drive out demons; Jesus goes on to emphasise that we are to help others keep the faith and retain our saltiness in society.

Plenty here for any preacher.



Caring for our Elders

Rev Dr Susan Thompson

One of my new tasks as chaplain at Tamahere Eventide is to attend monthly training sessions for staff where I offer a brief reflection on the values at the heart of our work.

I always note that Tamahere is owned by the Methodist Church of New Zealand, Te Hāhi Weteriana o Aotearoa. That means we're not a big corporate whose only aim is to make a profit. As a faith-based organisation, our main aim is to provide high quality, loving care for our residents. For me, one of our key values is that we treat everyone with dignity and respect, especially those who are physically or mentally frail and need our special care.

The District Health Board calls those who work in the aged care sector "ngā ringa atawhai o ngā kaumātua". Literally that

translates as the kindly hands of our elders. I think that's a lovely phrase.

"Ngā ringa atawhai" talks to me about the qualities of loving kindness, patience, gentleness and real love that I see our staff showing our residents. That includes all of our staff from the cleaners to the chief executive: our nurses, caregivers, gardeners, therapists, cooks, laundry workers, receptionists and office staff.

At Tamahere everyone has time to stop and listen, to help someone find their way, to share a hug or a conversation. A family member of one of our dementia residents recently told me that she's never talked so much nonsense as she has in the last few years. But in that time the residents have become her family, a community of love.

I also love the word "kaumātua". I don't think English has a word quite like it. Our terms for aging seem a lot more clinical. But kaumātua is a word that to me carries so much love and respect and reminds us that our elders are taonga or treasures to be cherished. They're the ones who have made us who we are, we stand on their shoulders.

When I think about our residents, I always try to keep in mind not just who they are at the moment, but who they have been. For they all have a story to tell, and when you take the time to stop and listen, you start to discover the hidden holy depths of their lives. Lives made up of joy and pain; struggle and achievement; hope, adventure and love, just like ours.

Working at Tamahere means I get to see our values put into action on a daily basis. It's a privilege to be part of such a great team as together we seek to be kindly hands for our elders: ngā ringa atawhai o ngā kaumātua.



Essential Travel During Lockdown

As a lawyer, I am not considered to be an essential worker unless I am undertaking essential work. There is a specific definition of essential work, and generally most work carried out by lawyers in Aotearoa does not require essential travel. However, travel for the purposes of attending to priority court proceedings is allowed, including travel to police stations and courts for the purposes of taking instructions from clients and attending hearings.

Generally, travel to an office to carry out work is not permitted at Alert Level 4 and lawyers are required to work from home. Lawyers can check with the court if a matter is a priority proceeding which broadly speaking relates to:

- Liberty of the individual
- Personal safety in wellbeing, or
- Matters in which resolution is critical

Lockdown brings added work, pressures and anxiety. Now, more than ever, wellbeing needs to come first and take priority. We think about the wellbeing of all essential workers, working tirelessly to provide essential services and keep us safe during lockdown. Essential travel is available for people working in essential services, for medical reasons, to access essential services including getting to the supermarket, pharmacy and Covid testing and vaccinations. Using a private vehicle for transport is allowed for essential personal movement. However, you should not travel if you:

- have been requested to self-isolate
- have symptoms of Covid-19
- are waiting for a Covid-19 test result.

You should only travel in your car with

people from your household bubble. Even if you have been vaccinated, you still need to follow the rules to keep everyone safe. Any unnecessary travel may spread Covid-19.

Air travel can be used to transport:

- people undertaking Alert Level 4 services
- freight, or
- for other permitted reasons

Other permitted reasons include:

- to do necessary work as defined in the Public Health Response Order
- to pick someone up from an airport
- to pick someone up from managed isolation or quarantine (MIQ) - to pick



Ruby Manukia-Schaumkel.

someone up, you must have a formal letter from MIQ

- to leave New Zealand
- to provide urgent care for a child or a person in a critical or terminally ill condition
- to attend a Court, tribunal, New Zealand Parole Board hearing or another judicial institution

My thoughts are with the many people in Afghanistan who face grave danger under the Taliban control. While all members of the judiciary are at risk under the Taliban rule, women lawyers and judges are a particular target. The women judges have helped establish the rule of law, an essential pillar of a democratic state. They deserve a safe travel passage because of their sacrifices as part of a humanitarian response.

LIFEWISE

Protecting Our Most Vulnerable

Rachel Dunn, Relationship Manager, Lifewise Auckland

On 2 August, Lifewise hosted a Covid-19 vaccine outreach clinic for our street whanau, clients and frontline staff to receive their vaccination. The clinic was organised by the Auckland District Health Board (ADHB) and the Lifewise Housing First team. Our goal was to ensure that the vaccine was easily accessible to all and provided in a safe and welcoming environment.

This vaccine initiative ran across two days and was attended on average by 50 people each day, including emergency accommodation tenants, Housing First clients and residents of the local motels. To make it easy, people could walk in without an appointment.

ADHB worked alongside River Paton, Lifewise Housing First Service Leader, to assess how Lifewise could create a Covid-19 response and vaccination rollout for vulnerable street whanau.

"I am grateful for the ADHB's support to make the implementation process of the clinic so easy," says River.

The WHO and the ADHB have identified that the homeless community is one of the country's most vulnerable to contracting Covid-19 and they are also more likely to develop serious side-effects from the virus.

In part, this is due to many people experiencing homelessness having compromised or low immunity through basic unmet needs that many of us take for granted. For example, a lack of regular



Lee Peri, Lifewise Housing First Peer Support Worker, serving one of our street whānau some fresh and warm boil-up after getting their vaccine.

healthy meals, no warm, dry home, excessive alcohol or drug use, and irregular access to healthcare. In addition, because the virus can take up to 14 days for the symptoms to show, there is a potential for high exposure to the wider public if they happened to be infected.

Another basic aspect of life many of us take for granted is identification documents, like a driver's licence or a form of photo ID. Unfortunately, people who experience homelessness often do not have the documents on hand. This can get in the way of getting a vaccine.

ADHB staff were able to remove this obstacle by creating a National Health Index (NHI) number for anyone who got the vaccine. This NHI number is also a useful way to track who has received their first dose and when.

As well as providing an opportunity to receive the vaccine, the clinic provided a place to share information about the virus and the vaccination. Those who attended enjoyed nutritious kai, prepared by the Lifewise Housing First team, and other

treats provided by some of the organisations' supporters. The kai went down very well as people ate and relaxed on the couches for the 20-minute post-vaccine period.

As a show of solidarity, frontline staff were also encouraged to get the vaccine along with street whanau and the people they work with. Lifewise, in partnership with the ADHB, had scheduled another vaccine outreach clinic for later in August, however, the second clinic could not proceed as planned, due to lockdown.

Our whanau can rest assured that once a lower, safer alert level is announced, Lifewise Housing First key workers will swing into action again. Although the vaccination process requires two doses, even one dose of the vaccine helps to increase immunity to Covid-19 and decreases the chances of developing fatal health symptoms.

Lifewise is strongly advocating for all those who require our services to receive the vaccine and doing everything we can to make that process as simple as possible.



Help families live better lives

Every child has a right to a good start in life. Everybody has dignity and worth in the sight of God.

Every day Methodist missions and parishes work with individuals, families, children, and older people who need support.

Your donation or bequest can help make a lasting difference to people in need throughout New Zealand.

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

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/methodist_alliance



METHODIST ALLIANCE
NGA PURAPURA WETERIANA



Inoi mō te ahiahi pō

Recalling places where deep meaning and comfort reside

On this night Lord you are our support.

Your spirit moves to guide, shadowing, foretelling.

Inspiring us in all that we do.

You give us the courage to overcome.

Grant to us your blessings for mind and body.

Those in need of your comfort and care.

Grant to them also these blessings.

Your peace enfolds us all.

Christ lights the way to what is just, and what can be done.

Always in love, life-affirming.

Keita Hotere

This reflection begins with an inoi mō te ahiahi pō an evening prayer. Extracts are from connexional evening prayers delivered during the recent nationwide lockdown.

During lockdown, we can do many things to keep each other safe despite the changes going on around us. The reading comes from Ngā Waiata a Rawiri. Psalm 20: 1-5 is a petition made to God just as it was made in the time of King David. A prayer that is received by the people with great hope. There is a collective sense of unity and knowing amongst the people that whatever is going on in the world they will overcome and triumph.

This psalm gives me hope that God hears the cry of the people. Living in this Covid environment we all hear the cry of Papatūānuku. We sense for ourselves that once again she is given rest. In the stillness of the night, we take time to listen to what we say to one another, how we say it, and what can be done together. This means listening to what the whenua is saying to us as well. And how the people on the ground

are affected.

Psalm 20 verses 1-5 draws me deep into memory and talk of the sanctuary, of refuge, and of a place of rest called Zion. Hione is the māori name for Zion a name given to my whānau cemetery, the cemetery of my father's people. If you ever travel there, you will see why it is a sanctuary, a place of solitude

and peace. It is nestled in the west coast seaside settlement of Mitimiti in North Hokianga. Hione overlooks our marae Matihetihe and is surrounded by moana. My grandfather used to say, "te hononga o te whenua ki te akau" the "meeting place of the



Hione cemetery looking out to the Hokianga. Image courtesy Keita Hotere.

land and sea" as you can tell it is always connected. People to the land, the land to the sea and the sea to the skies. It is a place I don't get back to often, except in memory. And in times like this when I am away, I recall the places where my loved ones rest and this gives me comfort.

We continue to observe, watch, wonder, and take stock of what is happening around us all the time. We reassess where we are going, and how we might get there, the reset button is helpful in teaching us how adaptive we can be when faced with great challenges and change. Mindful that we are not going through these changes alone.

I encourage those who cannot travel, those who need not travel, and those who do to join with me in prayer and reflect upon the words of the psalm. Let us recall those places of deep memory and meaning where we know peace and comfort reside.

OUR PEOPLE

A Servant of God and leader of people

'Amelia Takataka

'Amelia was born and raised in Hamilton. Her father, Solosolo is from Leimatu'a and Niuatoputapu, and her mother, Fe'iloaki is from Nukuleka, Kolofo'ou and Kolomotu'a, Tongatapu. Along with her two brothers, 'Amelia is a first generation NZ born Tongan. 'Amelia is a member of St John's Methodist Parish, Hamilton where she is actively involved in youth leadership and training. In this article, 'Amelia shares how her strong Methodist foundation influences her work life and church life in every aspect, as she strives to help people for the greater good and bring positive change.

Education

I attended Four Winds Ngahau E Fa Preschool, Forest Lake Primary, Maeroa Intermediate and Hamilton Girls' High. I graduated from the Waikato Institute of Technology (WINTEC) with a Bachelor of Media Arts, Majoring in Graphic Design.

Within the church, I have completed ecumenical training with the World Council of Churches interreligious training programme ì YATRAÿ (Youth in Asia Training for Religious Amity) in Cambodia, and World Methodist Evangelism - International Christian Youth Conferences on Evangelism (ICYCE) programme ì Metanoiaÿ in Costa Rica.

I have been fortunate to receive professional and personal development opportunities in project management, governance, co-design and leadership training. I am currently studying in the ì Te Aratiatiaÿ Leadership programme, a selected cohort of 14 Māori and Pacific public



Amelia (back row holding her youngest niece) with her family.

servants within the Ministry of Social Development (MSD), Ministry of Education (MOE) and Inland Revenue Department (IRD).

Methodist influences

I was born into a strong Methodist family. Growing up, Christian values were embedded at home and taught at Sunday school. My parents served the church through acts of service and in leadership roles.

In the mid-1990s a small group of families broke away from the church I grew up in (St Paul's Methodist Tongan Congregation), due to conflict. This group of families would congregate at our humble living room every Sunday for lotu (prayer and devotions). We would also fellowship at other family houses and this went on for some time. On 5 July 1998, my father moved our small fellowship of families to St John's Methodist and this was the birth of the St John's Methodist Tongan Congregation. The church initially started with five families, and has since flourished throughout the years to involve more than 20 families.

My father's involvement in the church and leadership has been

an influence that has shaped my journey. I have been fortunate to have amazing people from the Methodist realm who have influenced my journey. Spiritual mentors including the late Rev Melema'u Molitika, Dale and Desmond Jack shaped my faith outlook in my youth years.

Sione Molitika, Rev Anne Griffith's and Rev Dr Susan Thompson are leaders that epitomise servant leadership qualities and always encouraged authenticity. My brothers in Christ Osaiasi Kupu and Michael Lemanu have been loyal supporters of the youth ministry here in Waikato, and have played an important part in strengthening my development as a youth leader.

Being a part of our Waikato Waiariki Synod Executive team (as Youth Co-Convenor for Waikato Waiariki Unite youth ministries) has deepened my understanding around the functionalities and the life of the church. The same goes with being part of the TYTANZ (Tauwi Youth Together Aotearoa New Zealand) team in the youth space. Each person brings their own special gifts, flavours and different

perspectives to the table. I am energised by learning from them and their support to continue God's work.

Career path

Learning more about myself, my strengths and unpacking expectations that didn't serve me landed me where I am now. Over time, I came to a realisation that I needed to be in a space where I can help serve people, and to be all of me in the workplace, without comprising my own values and self-worth.

I currently work full time as a Pacific Case Manager for MSD and I'm seconded to a Pacific Community Health provider at ì K'aute Pasifika Trustÿ. This partnership is to support at risk and vulnerable communities, to access Work and Income support and collaborate with the K'aute team around wrap around services.

I hold two other portfolios in the MSD Pacific space, Mana Pasifika Convenor (MSD Waikato Pacific Staff Network) and Waikato Delegate for the Pacific Leaders forum (MSD National Pacific Internal Governance Group). My career path choices align with my purpose, to ultimately help people for the greater good. I

enjoy it because it's dynamic and I can use my strengths to bring positive transformation.

What motivates your work ethic?

"Let every action of mine be something beautiful for God." is my favourite quote from Mother Theresa. Knowing that we serve a higher purpose encourages me to work better. Having the right support systems in place (family, mentors, close friends, reading His word, exercise or listening to podcasts) motivates and sharpens my practices.

Serving in the youth space has its own unique challenges and blessings along the way. Highlights include seeing youth reconnect with God, forming meaningful relationships with one another and seeing them either step up or utilise their God-given gifts. Having the support of the church to engage in ecumenical training overseas has been a highlight in my faith journey, bringing depth in my cultural understanding and faith.

Challenges for me include finding time beyond working hours, figuring out a good system to create balance and the odd 'mana munchers' (negative people/road blockers).

Vision and goals

My goal is to continue to serve wherever He leads me. To build God's Kingdom either in the community or youth ministry, Our vision for WWU is "He Waka eke noa" meaning that we are all in this waka towards faith together, and we leave nobody behind. In our current season we are working towards developing our youth to become confident leaders, willing to learn how to serve in the life of the church. Most importantly it's important to have fun along the way and know we serve a living God!



To know christ and to make him known

A community of women engaged in mission

Siniva Vaitohi,
President NZMWF.

As we continue to journey through this unstable Covid-19 time and find ourselves back in the rhythms of lockdown, I have been impressed with how well the church and many organisations have moved to the online dynamic again, a move that is recognised and valued.

There is a lot of uncertainty, including what is going to happen to events like the MWF Convention. On all of these fronts there are active discussions. There are many arrangements in place for the upcoming Convention and there are explorations going on about what will happen with all of the planning and the programme. Helping our MWF women through these uncertain times can be complex. Learning to be comfortable with uncertainty may come easily for some and not for others. There is some leadership theory which talks of 'worrying about many and every possibility when, in fact, there's only one which will eventuate.' That's applicable now and it is probably helpful for us to deal with what is



directly ahead of us and not to worry too much about the myriad possibilities which might be ahead. Being kind, keeping safe, eating well, exercising and getting adequate rest remain important. The National Executive continues to work hard to prepare for the

National Convention 2021 with fervent prayers that God leads and guides for He is the Way, the Truth, and the Life.

This month we continue to meditate on some of the MWF's themes: (i) Proclaiming Life and Hope for Women and Children. (ii) To Know Christ and To Make Him Known.

Matthew 2:13-18 has two interrelated stories within this passage. The triggering incident is the senseless order of King Herod that all male children under age two should be killed. He fears one of these children will be a threat to his rule and power. Warned by an angel about the impending danger, Mary and Joseph escaped with the baby Jesus, fleeing to Egypt. Unlike Mary, however, other mothers lost their children to Herod's terrorist act. The Gospel does not say how children were killed, but the story captures the voice of the traumatised mothers in verse 18: "A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children, she refused to be

consoled, because they are no more."

Horror came to these mothers indiscriminately and unexpectedly, "How long, O Lord, how long!" was their cry.

The passage in Mathew quotes from Jeremiah's powerful image of Rachel as the mother of the people of Israel, bereft of her children who are exiled in Babylon (31:15-17). In her sorrow and inconsolable grief, Rachel reaches out to all women who are grieving for their children and loved ones.

To proclaim life and hope for women and children is to stand together with the *Rachels of today* and **Knowing Christ and Making Him Known** is to be *wounded healers*. Such tragedies in one's life and community leave deep scars. Many women, however, move from these places of grief and become "wounded healers" for others. The Rachels of the world connect, share their pain over the senseless loss of their children to terrorist acts, and become advocates for demanding trust, healing, forgiveness, and restorative justice in their communities.

I read about the United Methodist Women's sponsoring a Bible Women's training programme in Angola, Africa - 27 years of civil war left their country in ruins with terrible loss of life. The Bible study however lifted up Isaiah 53:3 and the following reflection-

"Jesus, the victim is able to identify with all the victims of the world. He is our crucified Saviour who can identify with all the *crucified peoples of the world*. Jesus, the victim, started the forgiving process. Until the victims and their families start the process, there will not be full forgiveness. Reconciliation starts with the victims and their families. This takes time. May the Crucified Saviour heal our memories and encourage the victims among us to start the healing process. We are *wounded healers*."

I leave you with these questions and a prayer: (i) What are some of the helpful ways we can accompany persons who undergo deep pain and grief? (ii) Who are the "wounded healers" you know or have heard of? (iii) How does their experience strengthen your inner spirit as you journey ahead?

Prayer: God, give us the strength to say, "I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:38-39). Amen.

May the Lord bless all MWF women to be bearers of Jesus' mission in service through this changing time. Grace and Peace.

TECHNOLOGY TIPS

From Page 7

Lighting for Church Services

Peter Lane

Once you understand the requirements, the technical design is a layed approach;

1. Provide the main subject lighting (called the key light) and fill any undesirable harsh shadows (fill light). This is the main illumination source and provides around 75 percent or more of your final light level.
2. Provide some top light (sometimes called back light) - a light behind and above the subject. This gives an outlining effect to the subject's head and shoulders (if the subject is a person), helping their image stand out from the background and creating a more 3D feel.
3. Provide some interest to the background - while technically it is acceptable to have a talking head floating in a sea of black, providing some illumination or scaling elements in the background assist the viewers to mentally position the subject in the space. This is particularly important for video lighting, as the viewers of the video won't have the peripheral vision cues that assist in-person audiences to do this.
4. Finally, (if the budget and enthusiasm make it this far)

think about how you can use the lighting elements to enhance the message by creating a visual panorama that encourages viewers to feel complementary emotions and moments to the message. This is where your creativity can soar (and your bank account drain, if not held in check!)

Finally, rinse and repeat. As church lighting specialist Lucas Harmon said, "The cool thing about churches [...] is they are best placed to learn new things, because every week you get to try it again. [...] We get the opportunity to really look at what we're doing, evaluate what we're doing and see 'If I do x, y and z, what will happen?'"

What will happen if you try some of this?

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 who are interested in improving the way we can use technology located at www.dct.org.nz.

Old Proverbs Lasting Wisdom

Rosalie Sugrue

This September the Hebrew Scriptures dip into the book of Proverbs. Preachers tend to avoid this book but it is a fascinating collection of old sayings and carries wisdom applicable to modern times. Though attributed to King Solomon scholars believe it originated in his time but not completed until post-exile (400 years later). There are poems to 'Lady' Wisdom and 'Dame' Folly. The last chapter is advice to young noblemen as what to look for in a wife. It is written as a mnemonic in acrostic form with each verse beginning with a different letter of the Hebrew alphabet. However, the book is dominated by two line proverbs written in a parallelism form. The clues to this Challenge are all in the first line. Checking out the second line is well worth the effort.

			NRSV
In all toil there is ____, but mere talk leads to poverty.	___ O ___		14:23
Even __ who keep silent, are considered wise;	___ L ___		17:28
Whoever __ in a quarrel, is like one who takes...	___ D ___		26:17
Whoever loves __; loves knowledge, but...	___ P ___		12:1
___-children are the crown of the aged, and the glory...	___ R ___		17:6
The drunkard and the gluttonous will come to __, and	___ O ___		23:21
Whoever loves discipline __ knowledge, but those...	___ V ___		12:1
Trust in the Lord with all your __, and do not...	___ E ___		3:5
Train __ in the right way, and when old...	___ R ___		22:6
By wisdom a house is __, and by understanding...	___ B ___		24:3
Happy are those who find __, and those who get...	___ S ___		3:13
Let your father and mother be __, let her who...	___ L ___		23:25
Make no friends with those given to __, and do not...	___ A ___		22:24
Hatred stirs up __, but love covers all offences.	___ S ___		10:12
To make an __ answer is a joy to anyone, and a word...	___ T ___		15:23
___ counsel plans go wrong, but with many advisors...	___ I ___		15:22
The fear of the Lord is the __ of wisdom, and...	___ N ___		9:10
Go to the ant thou __ consider her ways, and be...	___ G ___		6:6 KJV
A soft answer turneth away __, but grievous words...	___ W ___		15:1 KJV
Prize her __, and she will exalt you; she will...	___ I ___		4:8
To do righteousness and __, is more acceptable...	___ S ___		21:3
Do not answer fools __ to their folly, or you...	___ D ___		26:4
Whoever is __ to anger has great understanding;	___ O ___		14:29
Do not rejoice when your __ fall, and do not...	___ M ___		24:17

ANSWERS: profit, meddles; discipline, grand, poverty, loves, heart, children, built, wisdom; glad, anger, strife, apt, without, beginning, sluggard; wrath, highly, justice, according, slow, enemy



We salute a long serving Te Hāhi Weteriana youth leader

As has been discussed many times in different areas of this publication and beyond, a church isn't simply bricks and mortar; it is people. This doesn't mean it's easy – after all, things rarely go to plan when people are involved. Across the breadth of Te Hāhi there are your typical personalities and characters that you will come across.

The leaders, the faithful, the gatekeepers, the pew occupiers, the stalwarts. In very few places, though, will you find a person possessing the long-standing credentials and legacy of Hamilton East Parish's very own, Desmond (Des) Victor Jack QSM. In August, Des was laid to rest before a church so full, attendees overflowed into the lobby and filled the entire hall. The very land the Hamilton East Parish was built on has a connection to the Jack family and so it was fitting this would be the place he was farewelled with mana and respect.

Of all the things Des was and meant to people – of which there were many – I wish to focus on his unwavering dedication and



Desmond Jack and his late wife Dale (left hand back row), with youth from St John's Hamilton East parish.

commitment to youth ministry in Hamilton East and Waikato Waiariki. Des' 50+ years of service as a youth leader – which he only surrendered this year due to failing health – may very well set him as the longest serving Methodist to youth ministry that Weteriana has ever seen. Des' commitment to the youth of Hamilton East through mentoring, support, discipleship, fellowship and his love of telling a good story, mean he has mentored generation after generation of young people for half a century.

The makeup of Hamilton East has undeniably changed during

that time, from a majority Pākeha congregation to what is now a multi-ethnic, multi-generational church. That changing parish profile only enhanced Des' service and standing. At his funeral, Tongan, Fijian, Samoan and Asian young people stood in respect and love for Des, and spoke of his ability to provide a space for young people to grow in faith and character. Some of the most respected young Pasifika leaders of our church today will pay ultimate tribute to Des as an unshakable supporter of their development.

From Des' service to Rotary

International – being a recipient of the Paul Harris Fellow, the Rotary's highest honour – to his involvement in the Tidd Foundation Charitable Trust, Habitat for Humanity, Epworth Easter Camp, Waikato Waiariki Synod and Hamilton East Parish, everything Des did was done with a huge spirit of generosity and service. He was a great example of a faithful servant who young people draw from and aspire to follow in the footsteps of.

Earlier this year, as Des' health was deteriorating at a rapid rate, the combined youth of the Hamilton East Parish led a youth

service in tribute and honour of their beloved leader. A video message was recorded where youth were able to pay tribute to Des. One leader's words fittingly describe Des' impact as a youth leader of the highest quality:

"Thank you for being a Spiritual Father. You are the epitome of what a Christ-like leader is and you have demonstrated that over many decades for St. John's Youth. You've cultivated a safe, loving space for the youth to grow in faith and thrive in the community. You've shown us spaces and places that not many of the youth would have been able to experience. You've helped us to be better people by the lesson's you have taught us. Our growth as Christ followers is a testament to your hard work."

As Des' body was laid in the hearse, awaiting the final journey to the cemetery, young men mentored by Des for many years sent him off with a resounding haka. The ultimate final act solidified a deep sense of love and respect.

Thank God for Desmond Jack – a true champion of youth ministry. A legendary figure, who has left an incomparable legacy and set the bar for what it means to truly see young people for their worth and value, here and now. Moe mai rā, Des.

Welcome to September Kidz Korna

I am sitting at my laptop, wondering how long we will be in lockdown because the Covid virus has returned!.

It isn't easy being unable to go to school and meet your friends, skateboard in the park, go to Saturday morning sport or to church on Sunday where we can listen to stories about Jesus and his friends. However, it is very important that we obey the rules and keep ourselves and others safe.

Spring is on the way. Daffodils are flowering in my garden and there are flowers on the camelias. God always gives us something to look forward to and we need to remember this.



Sunday morning story time.

Bible Quiz

- 1) Who received the 10 Commandments from God?
- 2) Who was swallowed by a big fish?
- 3) What did David take with him to fight Goliath?
- 4) Who baptised Jesus?
- 5) Where did Jesus walk on water?
- 6) Where was Paul when he was blinded by a bright light?

Answers
1. Moses
2. Jonah
3. His shepherd's staff, a sling and a stone
4. John the Baptist
5. The Sea of Galilee
6. On the road to Damascus



For your bookshelf

Jigsaw Book 3

(Bible discovery for young children)



Edited by: Christine Wright

Published by: Scripture Union

This is the ideal book for lockdowns, holidays and mostly for exploring the Bible. It is a great book for parents to share with young children and for children who are older to use by themselves. There are eight topics in the book ranging from Bible stories to a follow up about Easter. Inset is a frieze about birds that also has a follow up.

Crammed with lots of information about familiar things, things that are also discovered in the Bible, this is a book to share and enjoy.

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



Training Day

The Nelson, Marlborough, West Coast and the Central South Island Synods met together in August and enjoyed a rich day of wellbeing resourcing.

Lucy D'aeth, from Durham Street Methodist, introduced Sir Mason Durie's model of Te Whare Tapa Whā - a holistic approach to wellbeing.

Wellbeing includes both feeling good and functioning well. The 'All Right?' campaign gives tools to increase our wellbeing using five ways:

Resilience is digging deep into our own and others' resources and checking in with each other. Awhi mai - awhi atu - whose back do you have and who has

your back?

Matthew Croucher, Durham Street, focussed on mental wellbeing. We all move through uplifting feelings and lower feelings, like moving through light and shadow on a tree-lined street during daylight.

We can learn how to observe our feelings, but not be defined by them. Learning how to identify our feelings can help us come to terms with our past or our future. There are many paths into and out of depression, and the path out doesn't need to match the path in. Contrast Mary and Martha's approaches to wellbeing. Mary stopped and rested in God. Martha's path to wellbeing was by actively doing things.

Don Scott, former North City Church pastor, spoke about



spiritual wellbeing and the need to eliminate the "hurry" from our lives, being still so we can know God. Don led an exercise of breathing in "Yah" and breathing out "weh" while being acutely aware of the presence of God.

Ian and Irene Oxley, who run a Keep Active programme, focussed on physical wellbeing with some fun physical activity: warm up, balance exercises, various activity stations and a warm down. Some Synod members proved to be skilled with the hula hoop and skipping rope.

Siu Williams-Lemi, from Beckenham Methodist, presented about whānau wellbeing and whakawhānaungatanga - establishing relationships, connections made when we get together. Can we name five people whose houses we could turn up to unannounced? Who is part of our church whānau? Who could we connect with in our community? How can we nurture these relationships?

Tara Tautari, General Secretary, spoke about whenua wellbeing. We discussed the whakatouki:

Ko au te whenua, te whenua ko au - I am the land and the land is me. What does whenua mean to us? We are guardians of our whenua, each property has its own story and past. Some stories are not easy to hear. Too often we are confronted with a Treaty relationship with marginalisation of Māori. What is our Tiriti covenant teaching us today? What lessons are we learning from the past? How does our bi-cultural journey speak to a church that seeks to be a movement not an institution? What is GOD calling us to be? Where is GOD calling us to go?

Music Through Worship

Doreen Sunman and Linda Hall recently led a professional development workshop for lay preachers.

The Auckland Ecumenical Lay Preachers' Gathering met at St John's Theological College, Auckland, on 31 July to explore the theme of music and worship. It was not a sing-along, a concert or a music lesson. The workshop was designed to empower lay preachers to become more knowledgeable and confident when selecting music for worship. In groups, we discussed who we were, where we worship and how music is used in our churches' worship services. Then we examined the practicalities.

One group talked about the music team: the musicians that lead the singing, how to encourage and nurture talent, and the options of singing unaccompanied or using recorded music if there is no one to lead the singing. Another group discussed what we sing; whether we use heritage hymns or contemporary songs and what "set pieces" (such as a sung Lord's Prayer) churches may use. A third group talked about the music played before and after the service, during the offering and so on. The fourth group examined how choirs and soloists can enhance worship, without a service turning into a concert.

The groups shared their thoughts with the whole group and we acknowledged the cultural factors that influence how music is used in worship as well as any challenges we have, particularly with regard to doing anything different. Good communication between the preacher and the musicians is very important to ensure that the musical items in the service are appropriate to the size of the congregation, are theologically sound and fit the theme of the service.

Finally, using the Bible readings from the lectionary for August, the groups chose music for each service.



NEXT WORKSHOP

The Jewishness of Jesus. Is it important to recover the Jewishness of Jesus?

Led by Rev Dr Terry Wall

Saturday 16 October, 9.30am-12.30pm at St John's College.

What was Jesus' relationship to the Pharisees?

Who was responsible for the death of Jesus?

Could Christianity supersede Judaism?

In what ways could Christianity be indebted to the Jewish tradition?

Come and work on these important questions. The answers directly influence our preaching.

Contact: Linda Hall, Correspondence secretary for NZLPA.

Please visit our website www.nzlpa.wordpress.com Our AGM is on Tuesday 19 October via Zoom.

We hope to see as many NZLPA members as possible. There will be no pressure to join the Executive! NZLPA is your Lay Preacher Association. We want to know what we can do to support you.



Members of the New Plymouth Samoan Parish join special guests friends and family to celebrate the opening of their renovated church.

New Plymouth Samoan Parish Church Upgrade

On Saturday 31 July, the renovated and upgraded New Plymouth Samoan Parish church building in Fitzroy, New Plymouth was officially opened with a special ceremony led by Sinoti Samoa superintendent Rev Suiva'aia Te'o. Methodist Church of New Zealand President Rev Andrew Doubleday and Vice President Etuini Talakai were both present to witness this special milestone. Joshua Robertson reports.

Superb weather contributed to a day full of joy and celebration for the parish members, invited guests, friends and family. This building refurbishment project has been in progress since November 2020, with the final touches completed during the week leading up to the opening ceremony.

The New Plymouth Samoan Parish was officially handed sole stewardship of the Fitzroy church building in 2006. The building is more than 110 years old, so maintenance has been an ongoing challenge over the years.

Following the first nationwide Covid-19 lockdown in 2020, the Ministry of Business, Innovation and Employment (MBIE) contacted the Taranaki Vaimoana Pasifika Charitable Trust (TVPCT) to advise about Provincial Growth Fund (PGF) funding that

was being made available to Pasifika Churches within provincial regions to undertake renovation and upgrade works. This MBIE initiative was a means of generating work, stimulating the local economy and supporting local communities in light of the Covid-19 impact. The New Plymouth Samoan Methodist Parish was the only parish in the region that met the criteria of owning its own building. After submitting an application to MBIE in July 2020, in October the parish received news that it had been successfully selected to be a recipient of a PGF grant to the value of \$444,838.00.

Local building company, Uhila Building Solutions Ltd, owned by Veni Uhila was the main contractor for the project. The scope of the works covered external building repairs, upgrades to wiring and plumbing, new insulation, painting (exterior and interior), upgrades of chapel, kitchen, bathrooms, church lounge, Sunday school and storage rooms, new fencing, landscaping as well as construction of a new external deck and accessible staircase to provide safer access to the backyard and rooms located downstairs.

This PGF grant from MBIE has been a true blessing for the parish, enabling the church facilities to be brought up to a modern standard. The building is well utilised by the parish and various community groups also. With the refurbishment now complete, ongoing use will continue for many years to come.



Earthquake hits Haiti



Haiti's powerful earthquake caused extensive damage to people's homes and livelihoods. It is essential that aid gets through to the people who need it. Photo: ACT Alliance Haiti.

Christian World Service is appealing for donations after a powerful earthquake hit southwest Haiti last month. The magnitude 7.2 quake was followed by numerous aftershocks, and heavy rains, flooding and landslides from tropical storm Grace, two days later.

Over 2,000 people lost their lives and many more injured. More than 50,000 homes were destroyed and at least 70,000 badly damaged. The damage was widespread in areas where people had not recovered from Hurricane Matthew in 2016 or the 2010 earthquake on the same fault line.

CWS is appealing for funds to assist people with what they need most: shelter materials, water, food, hygiene supplies, and medical care.

ACT Alliance (Action by Churches Together) Haiti members responded quickly. Local members began helping with shelter, drinking water, and psychosocial support. Staff and volunteers searched for survivors. They erected tents outside one of the hospitals damaged in Les Cayes, close to the epicentre of the quake. ACT Alliance is supporting a survivor and community-led response with cash grants, food, water, hygiene and first aid kits, shelter materials and healthcare.

"We are looking at a real difficult situation," says Prosperity Raymond for ACT Alliance Haiti. Gangs control the road south from the capital city Port-au-

Prince and armed violence is an ongoing threat. The political situation is unstable and the level of existing poverty is high. Many people were not getting enough food each day before the quake.

Long term partner, Karl Lévêque Cultural Institute (ICKL) has sent a team to visit some of the affected rural communities near Cavillion. From phone conversations ICKL knows the communities have lost people and homes in the quake. ICKL expects they will need help with shelter materials, water and food. In most cases humanitarian assistance never reaches these communities except through dedicated local organisations like ICKL.

"When I visited Haiti in 2014, the owners were very proud of the houses they had built with materials paid for with your donations after the 2010 earthquake. We can do it again. Please support our appeal," says Trish Murray, International Programmes Coordinator.

Local groups are best placed to support relief efforts and avoid the corruption that has plagued previous responses.

The CWS appeal anticipates supporting recovery efforts, likely to involve assistance with shelter and livelihoods.

New Zealanders responded generously to the 2010 earthquake that hit the capital city Port-au-Prince. Families were able to repair and rebuild homes as well as establish new and improved livelihoods.

Donations to the Haiti Earthquake Appeal can be made on: 0800 74 73 72 or www.cws.org.nz

Afghanistan needs urgent help



Community World Service Asia has formed and maintained deep relationships with communities where it has been working for decades. It is appealing for support to provide urgent cash grants by mobile phone, so families have funds to meet their most urgent needs. Credit: CWSA.

Christian World Service is appealing for the peoples of Afghanistan. Afghanis urgently need food, non-food items like hygiene supplies, shelter materials and healthcare.

The Afghanistan Emergency Appeal will fund cash transfers so the neediest families can buy what they want and need.

"The people of Afghanistan need help to survive this catastrophe. If you can, please support our appeal so the most vulnerable can meet their immediate needs," says Murray Overton, National Director.

ACT Alliance (Action by Churches Together) local members are hoping to assist 50,000 families with food, non-food items (including for hygiene), shelter and healthcare with funds raised from the global community.

More than 550,000 people have been displaced this year on top of the 2.9 million who had sought shelter and safety in 2020. While a few are reported to be returning home now that the Taliban has taken the country, most are sheltering in informal settlements in parks and on public land in the cities.

These camps are cramped, unsanitary and lack the most basic medical facilities. Residents are forced to travel long distances to obtain water. Displaced people living in these settlements have not received any protection measures or education about Covid.

"Most of these people have very little

reserves of their own to even support themselves for a few weeks without an income or any external help and we're just a couple of months away from the harsh winter in the country which will make things worse. They need support and assistance the most right now. We need immediate help to assist the IDPs (Internally Displaced People)," says Marvin Parvez, Director, Community World Service Asia.

CWS's local partner, Community World Service Asia also part of ACT Alliance has been working in the country for nearly four decades. It has formed and maintained deep relationships with affected communities as well as with past and recent governments. ACT Alliance members are exploring safe pathways for a smooth continuation of programmes, while upholding humanitarian principles under Taliban rule.

The pandemic has left women dependent on men in the family for food and other daily necessities. The situation has also exposed women to greater risk of domestic violence, with limited access to protection services. The health system has broken down.

One in three people were already facing hunger in a population close to 40 million. Wheat production fell by 40 percent because of widespread drought. Food prices have risen sharply, pushing the population further into acute poverty.

Donations to the Afghanistan Emergency Appeal can be made by phone: 0800 74 73 72 or at: www.cws.org.nz

Afghanis urgently need food, water, hygiene supplies and shelter

Donate now to the Afghanistan Emergency Appeal



Christian World Service
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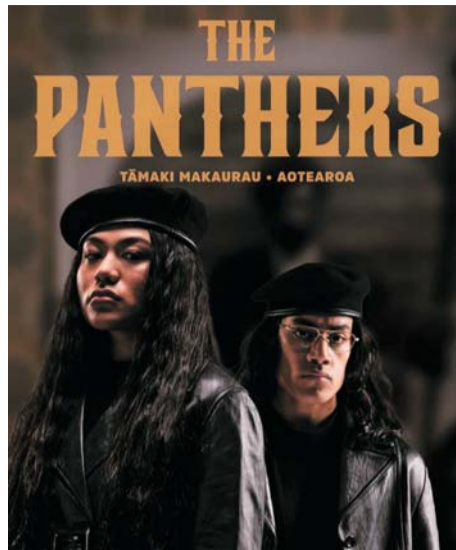


CINEMA

The ocean currents of the Pacific have carried people for centuries. Fijian historian Tracey Banivanua Mar traces these networks of relationships (*Decolonisation and the Pacific*, 2016). She describes how indigenous peoples of Oceania have nurtured identities, sought justice, and worked for freedom. One such story is told by *The Panthers*, currently free to air on TVNZ OnDemand.

Set in the 1970s, *The Panthers* tells a uniquely New Zealand story. Based on true events, it is uncomfortable viewing, a form of *They are Us* reality TV. Police racism is depicted, along with the ways in which political parties used race-based rhetoric to divide and conquer at the ballot box. In the 1970s world created by *The Panthers*, whether Pakeha or Pacific, few seen happy.

Central to *The Panthers* is the question of



how to make a change. Will Ilolahia (played by Dimitrius Schuster-Koloamatangi) is a young medical student. In a powerful scene, he studies a black and white photo. One of his ancestors holds a gun in his right hand and a fishing spear in his left. Should Will Ilolahia rise to riot? Or is there a unique Pasefika way of navigating the ocean storms of racism?

The church is central. Over the radio, Scripture is read. We hear from Romans 12:1: "present your body is a living sacrifice." Should Will's "living sacrifice" involve attending evening choir? Certainly, churches can nurture identity and enhance language retention among migrant communities. However, what if the sin of racism continues, no matter how much you sing?

In the first episode, angry young men invite Will to riot against police injustice. Car windows are smashed and punches thrown. Should violent protest be Will's "living sacrifice" against the sin of racism?

Instead, over six episodes, *The Panthers* tell the story of the formation of the Polynesian Panther Party (PPP). Across the ocean waves, Will forms networks of activism with Afro-American liberation movements. These are uniquely contextualised, Oceanic style. Through community outreach and legal aid, the PPP advocated for those forcibly evicted by private security firms. Through living sacrifices of education and activism, racial inequalities in Aotearoa were challenged. The organisation was one

Review by Rev Dr Steve Taylor

way to enact the words of Amos 5:24, quoted by Martin Luther King at the Lincoln Memorial in 1963, of justice rolling like a river.

Recently, the Polynesian Panthers approached the Government about the need for an apology. As a result, on 1 August 2021, Prime Minister Jacinda Ardern offered a Government apology to Pasifika communities for the dawn raids of the 1970s. The ceremony included a modified version of ifoga, a Samoan ceremony that signals the asking or receiving of forgiveness. As part of the ceremony, Presbyterian Minister Rev Dr Feiloaiga Taule'ale'ausumai thanked God for the apology. She prayed that justice might continue to roll like a river.

"Give us, O God, a vision of the world as your love would make it" (In Samoan, "Liligi maia lou alofa, lou alofa tunoa ina ia mafai ona matou ola faatasi").

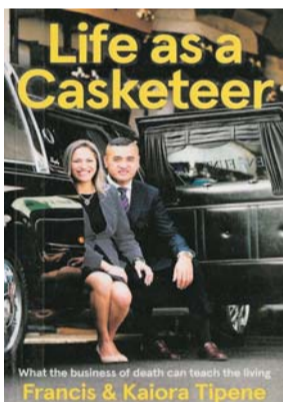
Rev Dr Steve Taylor is author of *First Expressions* (2019) and writes widely in theology and popular culture, including regularly at www.emergentkiwi.org.nz.

ON PAPER

Life as a Casketeer

What the business of death can teach the living

Authors: Francis and Kaiora Tipene
 Publisher: Auckland: HarperCollins 2020.
 336 pages.
 Reviewer: John Meredith



The authors have become well-known from their appearance on the popular reality television show *The Casketees* which is also available on Netflix. Both Francis and Kaiora grew up proud of tikanga Māori in communities where tangihanga

were part of daily life. This motivated Francis to become a funeral director and eventually he and Kaiora began their own firm known as Tipene Funerals. Readers learn how their family life and work are integrated. Their children are often with them at work.

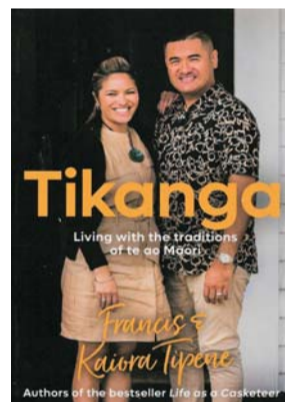
The intention of *The Casketees* is to show what goes on behind the closed doors of a funeral home. When Francis and Kaiora were first approached they were reluctant to agree to such a programme; but after getting to know the film crew it seemed natural to have cameras focused on them as they went about their work. The families whose tangi were filmed all agreed to take part, some special sacred moments were captured and audience response was positive.

Francis and Kaiora and their staff endeavour to put into practice what they have learned from tikanga Māori, te reo Māori and te ao Māori – culture, language and context. They embrace a belief that when those we have loved in this life die they join the great company of ancestors. As Francis states, life goes on without them but physical absence does not mean we forget them. The gap left by those who have died is always there. There is no final 'closure' and Francis finds this term in relation to grief unhelpful.

Arranging and directing funerals is serious business. Funerals must always be dignified but this does not mean that funeral directors must be aloof or impersonal. Francis and Kaiora tell their story with a touch of light-hearted humour and in a way that is always respectful.

Tikanga. Living with the traditions of te ao Māori

Authors: Francis and Kaiora Tipene
 Publisher: Auckland: HarperCollins 2020. 320 pages.
 Reviewer: John Meredith



The 32 chapters cover many aspects of tikanga Māori which involves a sense of identity, belonging and connection. This is expressed in all aspects of the work of Tipene Funerals. Whakapapa (genealogy) recognises the importance of building relationships and is not limited to one's immediate whānau. This is emphasised when new staff are welcomed with a pōwhiri and a karakia (prayer) is offered at the end of a meeting with a family.

Practising manaakitanga (hospitality) encourages and supports people and should be part of all relationships. It must always be welcoming and is why at tangihanga on a marae Francis will speak in te reo Māori and te reo Pākehā. He emphasises that it is important to be inclusive and this cannot happen if people do not understand what is being said.

Comment is made about the End of Life Choice Act which is contrary to tikanga but the authors state it is not for outsiders to judge. If life is to be enriched, open-minded listening and learning is a theme that emerges strongly in this book. By stirring readers to think about living respectfully for all creation *Tikanga* has much to offer.

Lies my preacher told me

An honest look at the Old Testament

Author: Brent A Strawn.
 Publisher: Louisville: Westminster John Knox 2021. 116 pages.
 Reviewer: John Meredith.

Despite the provocative title, Strawn is not implying that preachers have generally or deliberately misrepresented truth about the Old Testament. In his view wrong or inadequate information has led to the promulgation of mistruths that may be harder to expose than bold-faced lies. Strawn examines 10 hypotheses that he considers to be mistruths or lies and uses these as chapter headings: the Old Testament is 'someone else's mail', is a boring history book, has been rendered obsolete, presents God as really mean, is hyper-violent, tells us that David wrote the psalms, isn't spiritually enriching, isn't practically relevant, is nothing but a burden. The final mistruth is that what really matters is that everything is about Jesus.

For Christians, Strawn believes the Old Testament remains vital, indispensable and irreplaceable. It speaks about faith in relation to everyday activities and presents the commandments of God not as a burden to bear but as a means by which right relationships with God, fellow humans, the earth and its creatures is maintained.

Strawn states that at a glance the Old Testament may strike the casual reader as a history book but events from the past are told in dramatic fashion that is scarcely boring. The writers are not, however, seeking to record verifiable facts but are telling the story of the people of God who, through all the vicissitudes of life, saw the hand of God guiding them and enabling them to overcome all that was ranged

against them.

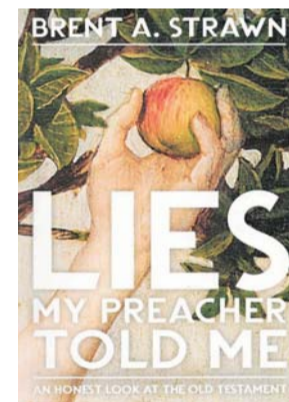
There is undoubtedly a great deal of divine wrath in the Old Testament that may make modern readers uncomfortable but when God is

angry this is because of injustice and sin. God is never indifferent. Sometimes violent action is attributed to God but because the people believed that God required them to slaughter their enemies this does not mean it was God's will. Strawn invites us to consider that descriptions of graphic and brutal violence should not be read with approval but as a challenge to act in ways that affirm and not destroy life.

It is important to note that Jesus never appears in the Old Testament. The Old Testament speaks about the coming of the Messiah (God's anointed servant) whose character Christians believe was ultimately revealed in Jesus Christ but to read the messianic prophecies as if they are referring to Jesus of Nazareth is to take the prophecies out of context.

Strawn concludes that what really matters is truth about scripture. Ignorance of the biblical message of a life-giving God whose desire is for universal freedom and goodwill may lead to the ideological cherry-picking of biblical texts. In this way misinformation, half-truths, mistruth and lies have been used to promote violent attitudes and actions such as white racism.

Each chapter begins with a statement of mistruth and ends with a statement of clarification. This is followed by questions that may be used for private reflection or group discussion. Strawn acknowledges that many scriptural mistruths are based on ignorance. This book is an invitation to read and learn.



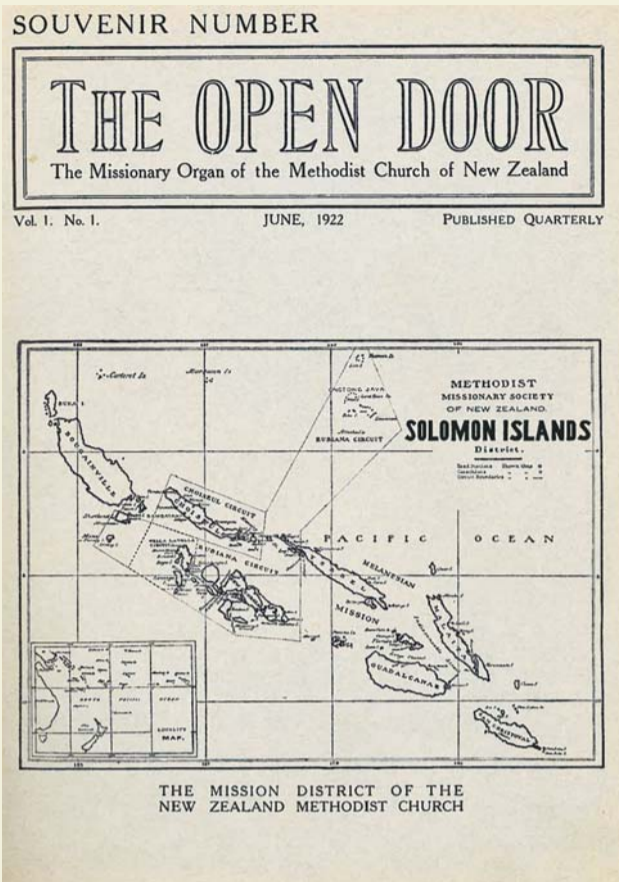


Marking milestones?

Rev Ian Faulkner, President Wesley Historical Society.

We hear of plans to mark the bicentenary of the establishment of the Wesleydale Methodist Mission Station at Kaeo. Recent editions of *Touchstone* have set these plans within a context where what has gone before, what is now, and how this may lead us into the future, is considered. We will have the opportunity to engage with some resources to aid reflection in our lead up to Conference in Kerikeri in 2022; and the Wesley Historical Society is planning a publication that will focus on what has been, drawing in part on the material presented at the 2019 Bicentenary Symposium held at St Johns College, Auckland.

There is another milestone to consider in 2022. The Minutes of the (Centenary) Conference held at Pitt Street, Auckland, from 22 February - 6 March 1922, includes the following resolution presented as part of the Foreign Missions Committee Report: "That the heartfelt greetings of the Conference be sent to the Chairman and Missionaries of the Solomon Islands District on the occasion of the transfer to the



jurisdiction of this Conference."

Recognising this, what markers are now appropriate, and who decides what in the discourse is considered accurate and appropriate?

The 1922 Minutes includes comments expressed in the language of and reflecting the attitudes of the day. In a section headed 'Our New Mission Field' it's recorded "On 1st January 1922, our New Zealand Church became responsible for the maintenance and control of the Solomon Islands Mission,

and for the evangelisation of the whole western Solomons, with its vast numbers of heathen people." Missionary fervour and the excitement for New Zealand being able to play a 'mature' role in sharing the gospel message are evident in the proclamation. These remarks were recorded at a time of heady excitement where the Methodist Church in New Zealand was marking its centenary.

It would be easy in the excitement of this milestone to overlook that endeavours in the Solomons were championed by immediate Pacific neighbours. Another section in the Foreign Mission Committee Report makes this clear. "Rev A H Cropp, of Sydney, appointed by our President to the Solomons at the request of the Board of Missions, leaves

in November, accompanied by a party of (unnamed) Fijians, to undertake pioneer work on Bougainville."

This revelation means that we must recognise that international boundaries are no longer what they were. Time has placed Bougainville under various ecclesiastical and political jurisdictions. A marker of what this means to those calling Bougainville home, or who whakapapa back to this archipelago, may be found in a recently published book *The Treasury of Teapu, Discovering*

the real gold in Bougainville, written by Australian Ray Grindley. This book is a fascinating memoir of the author's one year placement, starting in August 1968, at Teop (or Teapu), as a missionary worker, recruited by Bishop Brian Sides, to regularise the accounting practices of the various mission stations in that region. It would be easy to categorise this writing as that of an Australian male commenting on what he observed.

The test of the value of the writings is, however, in the recommendation given by Nathan Taovasi Mosusu, a mining specialist, who does whakapapa to the land, commenting: 'Highly commended, this book is a must read for all Teop children, and to those who want to learn more about the Teop people of Bougainville: an indigenous expression.' There is also the commendation from Dee Valich, of the Glenorie Community Church, who writes 'I thoroughly recommend this book as much more than an informative, historically accurate account of life in Teapu during a specific year in time. The author gives honour to the people, their culture, values and daily life in a realistic and heart-warming way, also giving attention to the challenges faced in their family life and society.'

Milestones are built around memory. The abiding question remains: whose memory is weighted, given prominence or lesser status, and will parallel or alternate memory be included in the stories told, in 1922 here in Aotearoa and in any reflections on interactions with the Solomons Islands?

Unsung Methodists

Rev Donald Phillipps

Free Methodism - Independent Methodism

Kenneth H Melvin 1905 - 1969

In the August column reference was made to George Bowron's involvement in the United Methodist Free Church. This former breakaway branch came to New Zealand in 1860 when a society was formed in Rangiora and the first minister was appointed to Christchurch in 1864. It rejected Wesleyan authoritarianism and looked for more democratic forms of government. One congregation was established at Mt Eden, Auckland in the early 1870s.

These folks decided in 1893 to distance themselves from the other UMFC societies who were now negotiating to join with the Wesleyans in forming the Methodist Church of New Zealand in 1896 - though they still wanted to be

recognised as Methodist. In 1900, at the Mt Eden church, a meeting agreed to form 'an annual assembly in connection with the Free Methodist Church.' The new body had quite a group of officers - John Hosking was the President, and Job Benning and Richard Ashwin were the Vice Presidents. There were congregations at Auckland (two), Ngaruawahia, Omaio (east of Whakatane), Hamilton, and Wellington. If a reason for the break had to do with being more evangelical, the Mt Eden church then became part of a network of like-minded congregations. There were links with both the Auckland Central Mission and the Auckland Methodist City Mission.

For 40 years Mt Eden maintained its independence, though the Free Methodist Church of New Zealand as an entity had ceased to exist by 1916. There was a court case in 1932 over contested ownership

claims, and as late as 1970, the notice board at the corner of Mt Eden and Valley Roads stated this was the Mount Eden Free Methodist Church in conjunction with the Valley Road Baptist Church. From 1929, the congregation was pastored by Kenneth Hector Melvin who consistently described himself as an Independent Methodist. When he moved into broadcasting in 1937, a major change took place and the congregation became associated with the Valley Road Baptist Church.

That pastor, Kenneth Melvin, became a national figure. Born in Rotorua in 1905, as a young man he received musical training, earning the LRCM (the highest level of The Royal Conservatory Certificate programme). He worked for the YMCA for a time and was at Mt Eden from 1929 until 1937. He married Ena Margaret Orr in 1932, and graduated BA in 1936. From 1937, he was involved in radio, initially with his Melvin Radio Studio, producing radio programmes for

1ZB. He became a newscaster, and by 1940 was an authority on European affairs. He was nationally known as 'Tusitala, Teller of Tales' on National Radio 1938-1942, and I still remember his lovely voice and his stories on a Sunday evening.

He served as a Flt.Lt. with RNZAF in Pacific 1943-1945, and after the war was for a number of years the National President of the 2nd NZEF Association. In his later career he was Sales Manager for Watties Canneries from 1957-1960, and then moved to Dunedin as a lecturer in education at Otago University, 1960-1966, where he obtained his PhD in education. He then moved to Boston University and was Professor of International Education there until his death three years later.

Others reading this will remember him too. What a varied career, with its constant impression of independence. Blessing or not, independence makes such multi-talented people invaluable.

Kisipone ma ona mafui'e, Gisborne Earthquakes



Earthquake 2007.

Se'i mua pea ia o mea i Matautusa, i le fa'asao i le Atua soifua fa'avavau, aua ua onomea ona fa'amati'eti'eina lona mamalu, i le agaga fa'atumulia i le fa'afetai, aua o le taeao ma le afiafi, a'o le tele o aso ua fa'aopoopo i lo outou soifua ma so matou malosi.

Kisipone o se nu'u ua lauiloa i le tala fa'asolopito o Aotearoa, aua ua muamua ona vaa'ia le la i lona oso a'e i le taeao. The first city to see the sun. Lalelei lona fogasami, tele le Kaimoana, toe oa lona laueleele i so'o se ituaiga fuala'au aina, 5 minute i a'oa'oga, ma galuega, faigofie ma filemu i le atiina a'e o aiga ma fanau.

O aso anamua anamua lava, atonu o le vaitaimi ia o le toaina o Noa, i le tasi aso ua mae'a le tasi o mafui'e tele, ua va'ai atu tagata Maori ua matua pe eleele le tai,ua tau leai se suasami, ua alalaga tagata, oh thank you Lord for the fish, ma taufetuli atu, ua tufi a latou i'a. Peita'i ua latou le iloa, o lo'o fa'afua mai le galu tele, o le mea la ua tupu, ua uma le thank you lord, a ua selau meter le initia i le mea e ola ai. O le mafuaaga lena o le tau oso mai a o lea mafui'e, ma ia mafui'e, ona tau le ofi lea o atumauga ma mea maualuluga, aua ua lolofi iai o tagata.

M 6.7 earthquake Gisborne Thursday December 20 2007

E eseese la'u maitau ma la'u fa'alologologo i mafui'e pe a o'ina luluina si o matou nu'u, I le tausaga e 2007, na oso ai se mafui'e tele i Kisipone, e le mafai ona e



Earthquake 2007: The clock stopped at the time of the earthquake.

tu i luga, aua ua le paleni, e pei o se va'a i luga o le sami, aua ua tifa le tu o le fale. O le ituaiga galulu la lea o le mafui'e, na mautinoa ai le tele o nofoaga ma auala na fa'aleagaina, a ua matua mavaevae le eleele.

- Major magnitude 7.1 earthquake, Friday 5 March 2011, 1:27 am
- 15 March 2011 M 4.7 earthquake, 2:12 pm, M 3.4, 6:am, M 2.4, 1am.

I le tausaga nei, e tolu ni mafui'e na luluina ai Kisipone, i le vaveao seia o'o atu i le aoauli, a e na fa'apena ona fa'alogoaina e isi itu o Niusila. Ou te fa'alogo atu, ua matua pa'o ma galulu le fale ina ua luluina, ina ua mavae atu o ia mafui'e, e leai ni mea tele ua fa'aleagaina. Pau a le popolega, sa fa'atalitali pe oso mai se



Earthquake 2007: Mayor Meng Foon and Rick Barker surveying the damage.

sunami.

Tele mafui'e laiti o le tausaga, a e a o'o atu loa le malosi o mafui'e i le M 6 agai atu i luga, o lona uiga e matua fa'alogoaina lona gatete ma lona malosi. O le tele lava o mafui'e e oso i le vaveao a'o momoe tagata.

Sa iai se Pulenu'u ua fa'ama'a'ana lana tu ma lana faalo fa'aaloalo, ina ua taunu'u atu pasika a leoleo e fa'afeao atu le malaga a le tupu ma ana malo mamalu. Ua matua faalo fa'aaloalo le pulenu'u, peitai e leai ma se isi o le au malaga o tilotilo mai ia te ia, pe faalo mai foi ia te ia. Ua tepatepa solo le pulenu'u po'o va'ai mai se isi ia te ia, ma tu'utu'u lemu ifo i lalo lona lima.

E mafua se manatu, ona o le lagona maasiasi pe a iloa mai e tagata, aua pe a

tupu mai ni mafui'e, ua le fia mau i lalo ose laulau ma nai tamaiti, ma lalafi ise mea e malu ai pei ona fa'atonuina ma lapataiga, ua le fia momoe i luga o mauga ma mea maualuluga, leai ni vai o tapenaina ma ni mea'ai, aemaise o se First Aid Kid.

Ua mae'a fetalai ma fa'ailoa mai e Iesu Keriso, E iai mafui'e tetele i lea mea ma lea mea, ia tatou nofo mataala e le aunoa ma tatalo, ina ia outou maua le malosi e sao mai ia mea uma ua tali o'o mai, ma ia tutu i luma o le Atalii o le tagata. Atonu e tutusa lava fautuga mo le aso tele o le Alii, ma le nofouta i mea uma e tutupu i aso uma o le nei soifuaaga.

Manuia - Rev, Oka Ieti.



Lesoni: Lakoyani 3:1-12

MO LUVATA TANI NA NOMUI VAVA NI KO SA BUTUKA TU NA QELETABU

The texts in Exodus 3:1-12 talk about a mysterious voice from the burning bush commanding Moses to do two actionable duties. First, to untie his sandals and then to set foot into the sacred space before him. It is a divine command from the Commanding Chief to an exilic Hebrew-son. The command demands he untie the old sandals that he has worn for the last 40 years in the Midian wilderness and allow the spirit of the burning bush flames of God to re-equip him for that special mission. The mission is to liberate the Israelites, his relations, from the claws of the oppressors, the powerful ancient Egyptian empire.

In the spirit of our talanoa with these texts, God ultimately intervenes and acts in the liberation of the oppressed people. In that ultimate mission, God uses his servant Moses to step into that holy space and act as God's agent to free His people from the oppressive abusive powers of powerful kingdoms. In doing so, He gave Moses a new operandi shoes, his own staff to be the instrument for this rescue mission. In that contextual theological framework, we are challenged to untie those old sandals and re-fit them with the new divine shoes of readiness to proclaim the liberating good news of God to the injustices and wrath of plagues around us.

Enai lalakai ni vula oqo eda sa vakagolei ena vakasama ni luvati ni vava makawa ka kauti keda tu mai ena dua na gauna balavu ka da kalawa rari ena qele se vanua ni veivakarautaki ni Kalou. Nai cavukalawa ni noda toso ena noda Lakoyani vou 2021, e vakavoqa taki mai na loma ni lekutu koya vua na turaga digitaki me laki vakayacora e dua na kakacaka ni veisereki kei na veivuetai vei ira na wekana dina era vakatotoganitaki tu ena ivesu ni veivakabobulataki kei na veivakaocataki ni matanitu-veiliutaki ko Ijipita.

E kacivi ko Mosese me laki raici Fero kei na nona qaqa ni veiliutaki ka laki tukuna vua na kaukauwa kei na qaqa ni Kalou ka me ra sereki na yavusa Isireli. Ena lesoni e cavuta tiko ni sa raica dina na nodra rarawa na weka ni Kalou mai Ijipita, sa rogoca talega na domo ni nodra tagi ena kaukauwa ni cakacaka e vakacolati veiira, ka rogoci vinaka tu mai na nodra tikotiko tabu Vakalou na veika e vauci iratiko na yavusa oqo. E cavuta na lesoni oqo ni voqa vinaka toka vua na kalou, ka rauta ni 400 na yabaki vakacaca na voqa ni tagi kei na rarawa ni yavusa oqo ena vanua oqo e Ijipita. Oqo e dua na bolebole levu ni noda lotu kei na kena vakabauta ni Kalou edau rogo masu kei na kerekerekeke ia me waraki na gauna Vakalou. Ena raw a ni balavu se lekaleka na kedra saumi na noda vakatakekeke ia e sega ni



Hamilton East youth leading the Church Service on 11 July 2021. The leadership role empowers the youth in the life of the Church.

vakawelewetaka na Kalou na ka baleti keda.

Ena noda lakoyani vou oqo e Aotearoa, e bibi me da vulica ka dinata ni veika dredre eda curuma ka tagica vua na Kalou, e tiko kina na yalo ni nona kauwai na Kalou. E sega walega ni kauwai, e rogoca vinaka na domo ni masu kei na vakatakekeke ka vakagolei vua ena yalo ni vakabauta dina. O ira na yavusa Isireli oqo, era tagi toka me rauta e 430 na yabaki, sa qai takoso na liga ni veivuetai ni Kalou me veisereki. Ena loma ni buka waqa koya, e raica vinaka toka ko Mosese na katakata ni buka ia sega ni visa se kama na vunika koya. Oya nai tukutuku bula e via vakadewataka tiko na Kalou ni katakata tiko mai lagi na nodra tagi na yavusa oqo, ia e sega ni guilecava na Kalou na katakata se raragi ni oca era curuma tiko na yavusa oqo. Ena loma ni katakata ni bukawaqa se cudru waqawaqa ni Kalou, e tu e loma donu ni veika kece koya na loloma levu taumada ni Kalou ka dauvakayacoka kina ena vuku ni loloma savu koya.

Ni toso tiko nai talanoa ni lesoni oqo, e toqai ena tikina e 8 "Ia kau[Kalou] sa lako sobu mai meu vakabulai ira mai vei ira na kai Ijipita." Oqo na usutu ni veikacivi ni Kalou vua na nona tamata digitaki me laki gusuni ni Kalou ena vanua ni veivakaocataki me yaco na veisereki kei na veivakagalalataki mai na vesu ni rarawa e bikai ira na nona tamata. Na Kalou e vakayacoka ena gauna ni rarawa kei na oca. E rogoca na domo ni kere veivuke ka vakayagataka e dua na dauniveivukei me yavalata nai tuvatuva ni veivuetai oqo.

Taumada, me luvati tani nai vava ni vakaulubale eso ka cavuta ko Mosese vua na Kalou. "Ko cei ko au meu lako vei Fero" v11. Oqo nai ulubale kai sai vava ni tawa vakabauta kei nai vava ni lomalomaru ka okati enai vava ni vakatitiqa ka dau vesuka na bula ni tamata digitaki. E dua nai vava bibi e daramaka tu ko ira na yavusa oqo, nai vava ni veivakaocataki, nai vava ni veivakatotogani ni yavusa butuki sobu, nai vava ni veivakaduiduitaki yavutaki ena kawa tamata, nai vava ni veiwasei yavutaki ena veika e bulia ko vuravura ka sega ni ka dina, nai vava ni vuku makawa kei Ijipita kei na kena qaravi Kalou matakau, nai vava ni sega ni dauvakarorogo ka sega ni tugana se karoni nai vakavuvuli dina. Na veika oqori e kaciva na Kalou me mai luvati



Photos taken at the recent wedding of Napolioni and Ma Vula, members of Kenisareti Church Invercargill.

e matama ka toso yani ena qele tabu ni nona veivakarautaki na Kalou. Ni sa luva nai vava kece oqo, me sa qai cavukalawa na tamata ena nona yasa ni qele tabu se vanua ni veivakarautaki na Kalou ka da sarava yani na veika lelevu ena vakayacora na Kalou ena noda sa kalawa ena nonai sera una Kalou.

Oqo na bolebole e tiko enai lalakai ena vula oqo. "Mosese! Mosese! Mo luvata tani na nomui vava." Na Wasewase ko Viti kei Rotuma e Aotearoa, nai vava cava e daramaki tiko ena vula oqo, eda sa kacivi me mai luvati na veika kece oqori ena Matani Kalou oqo me rawa ni veivakayagataki na Kalou ena noda lako yani vou oqo ena loma ni lekutu duidui eda vakarautaki tiko kina. Na Kalou e dau vakatara meda curuma na noda veilekutu eso me rawa ni da vulica kina na muri vosa kei na lewa vuni eso ka basika kina na



veisereki kei na veivuetai vei ira na wekada.

Sa vakanuinui vinaka tiko yani ni da rogoca vinaka na domo ni Kalou ena katakata ni raragi ni buka vakayalo ena loma ni lekutu mai Waikato kei Waiariki ena vulai vavakada oqo ka me teivaki vinaka na were ni Kalou ena mua ni yabaki sa tu e matada.

Tanumaki moe pou pou ki he tupulekina 'o e matu'a, fanau moe famili Pasifika 'i Aotearoa

Strengthening the wellbeing of Pasifika parents, children and families in Aotearoa



Parenting Creed

A child who is respected, will become Respectful.

A child who is loved, will become Loving.

A child who is treated with fairness, will become Just.

A child who is listened to, will become a Great Listener.

A child who is given choices, will become Responsible.

A child who is treated with kindness, will become a Great Friend.

A child who is nourished in all these ways will become a Leader.

In February 2020 before the world changed with the onset of the Covid-19 global pandemic the FanongokiheUi EMC group of Moia mei he 'Eiki Ellerslie Tongan Methodist Church was fortunate to be part of the unique Heilala Fungani Parenting Programme, an 8-week programme focused on child development, parenting strategies and strengthening the wellbeing of children.

FanongokiheUi EMC is a collective group of young couples and families from the Ellerslie Tongan Methodist Church who come together as members of the church but mostly to connect as a community, share experiences and foster positive relationships to strengthen the wellbeing of their young families. The unique Heilala Fungani



programme is delivered from a health, educational and cultural perspective, in conjunction with the teachings and values of the Christian faith. The programme is led by specialist Tongan facilitators Siosinita Lavemai Alofi and Exeter Alofi with their support team. The programme design, delivery and content is built on Tongan culture, beliefs and values that help parents apply cultural understandings to practice.

FanongokiheUi EMC held the first three sessions in February 2020, however due to Covid-19 and the subsequent lockdowns the programme was placed on hold for 12 months. The close relationships and positive engagements of the FanongokiheUi EMC group enabled the programme to resume in February 2021 with the final session at the end of March. To mark the success of the first programme the group hosted



a graduation feast/talanoa that included the programme facilitators, Reverend Lute Pole, church stewards Tevita Tu'ipulotu and Uhaone Metuisela as well as families and close friends, who attended the graduation on the church's behalf.

The FanongokiheUi group was keen to undertake the full programme again as Covid-19 restrictions interrupted the flow of the 8-session programme. The second round was successfully completed at the end of May 2021.

Having completed two rounds of the Heilala Fungani programme, the FanongokiheUi parents showed increased confidence to be positive and consistent role models for their children

and to provide the best parenting for their children. Participants described changes in their attitudes about the importance of communicating with and listening to their children, how to implement self-care and alternative options to cope with stress and using different disciplinary tools that address parent-child dynamics. Most importantly parents shared that they have applied their learnings into practice at home and are committed to investing time in creating positive memories for children, creating consistent rules and routines, building stronger relationships and prioritising open, calm and positive channels of communication with both their children and spouses/partners.



FAKALOTOFALÉ'IA – MONTHLY DEVOTION

Kaveinga/Theme: MO'UI - LIFE

Potu Folofola/Verse: Sione 6: 51

Ko au pe ko e Mā 'oku Mo'ui, 'a ia ne 'alu hifo mei he langi: kapau 'e kai 'e ha taha mei he mā ko eni **te ne mo'ui pe 'o ta'engata**: pea ko e mā foki te u 'atu ko hoku kakan o ia, koe'uhia ko e mo'ui 'a māmani.

51 I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world."



Ko e mā ke ma'u ai e mo'ui. Ko e ta'o mā 'a e tālekitā, Siosifa Pole ma'a hono famili lolotonga e fakatapatapu.

"Bread for life" baked by the director, Rev. Siosifa for his family during the lockdown

Kole ke u fakatulou atu mu'a pea mo e ngaahi fakatapu kotoa pe kuo fa'a aofaki 'i he hotau pangai ni. Kae tuku mu'a ke 'atā kau fakafofonga atu ha ki'i poupu 'i he mahina ni. Ko e lesoni kuo u fili ke fai mei ai 'a e fakalotofale'ia ko 'enií, ko e taha pe ia 'o e ngaahi kosipeli 'o 'Akosií 'a ia na'a tau toki situ'a mei aií. Ko Sione vahe 6 pea ko e veesi 51, 'a ia 'oku hā atu 'i 'olungaá.

Ko e puipuitu'a nounou kou fie lave ki ai 'o fekau'aki mo Sioneé, ko e tokotaha na'a ne 'ilo'i 'a Sisū pea na'a fanongo 'i he 'ene ngaahi akonaki pea mo 'ene ngāue ka na'e 'ikai ke feohi pe muimui holo ai. 'A ia ko e taumu'a 'o 'ene kosipelí ko 'ene hanga 'o lulu'i 'a e kau lau tohií ke nau fakakaukau fakavavevave ki he me'a na'e tokanga ki ai 'a Sisū. 'A ia ko e fakafuofuaá ko

e hili eni ia ha ta'u 'e ongongofulu tupu nai 'a e pekia 'a Sisūpea toki hiki 'a e kosipeli ko 'eni 'a Sioneé.

Kae lolotonga foki ko 'enií 'oku pule'i 'e Loma 'a e fonuaá pea kamata ke hū mai 'enau fa'ahinga tui ke toe mūlia ai 'a e ngaahi akonaki na'e fai 'e Sisūmei he 'atamai mo e lotu hono kau muimuií. Ko ia 'a e fakakaukau na'e toka he lotu 'o e fa'u tohi he kosipeli 'a Sioneé.

Ko e kosipeli foki ko 'enií na'e fakamamafa ia he ngaahi fakakaukau fakateologia 'o kau ki he 'Otuaá, Sisū pea mo e mo'ui 'a māmani. Na'e 'ikai ko ha kosipeli fakahisitolia 'o hangā ko e ngaahi kosipeli sio fakatahá, 'a Matiu, Ma'ake mo Lukeé. Ko Sione ia na'a ne hanga 'o 'omai 'a e ngaahi akonaki fakateologia pe ako ki he 'Otuaá ke ofi pea mahino ngofua ki he muimui 'o Sisū. 'I he hono fakalea 'e tahaá na'e hanga 'e Sione 'o 'omai 'a e ngaahi akonaki 'a Sisūke mahino ange 'a 'ene fekau'aki pea mo e mo'uií pea pelā ki he mo'ui 'a māmanií. Ko e ngaahi me'a mahu'inga [values] ia na'e tokanga ki ai 'a Sione 'i he 'ene kosipelíí.

'I he potu folofola ko 'enií 'oku mahino ai 'a e 'uhinga na'e hifo 'a Sisūki māmanií. 'A ia na'a ne hoko mai ke **fakamo'ui** [redemption/rescue or deliverance from sin/danger], pā 'omai 'a e **mo'ui** [life] ma'a **māmani**. Na'a ne hifo mai ke **fakatau'atina** [liberate] 'a e 'atamaií mei he ngaahi ha'isia 'o e mo'uií 'aā na'e ui ko e **angahala**. Na'e lahi e taimi na'e nofo ha'isia faka'atamai 'a e lotu 'o e kakaií ki he ngaahi me'a 'oku hoko 'i he mo'uií. Na'e kau ai 'a e mafasia ki he ngaahi me'a fakapolitikale 'o e fonuaá [eg hū mai 'a Loma 'o pule'i e fonua], ngaahi me'a fakafāfāfā, ngaahi 'isiū fakasosiale 'o kau ai 'a e nofo masiva, popula ki he fakaehaua 'a e kau ma'u mafaií [abuses of power] 'o tatau he lotū mo e komunitíí. Na'e hanga 'e Sisū 'o fai e fakatau'atāina ko iaá. Na'a ne hanga 'o **fakamo'ui** [heal] mo e ngaahi mahaki'ia fakaeloto, mahaki'ia fakasino mo e ngaahi mahaki'ia faka'atamai na'e fakatupu 'e he ngaahi 'isiū fakasosiale pe fakafāfāfā. 'I hono

'I he fakakaukau 'o e mā 'o e mo'ui ki hono fakafuo 'o e fakakaukau'í he mahu'inga'ia he mo'uií lolotonga e taimi faingata'a 'o e Covid-19, ko e **fakaātā** eni 'o e fakakaukau ko iaá:



Ko Pilinisesi Mele Siu'ilikutapu Kalaniuvalu Fotofili lolotonga 'ene me'a atu 'o huhu malu'í ki he Covid-19. Ko e sipinga eni kia kitautolu kainga Tonga ke tau mahu'inga'ia 'i he mo'uií pea tau lava atu 'o huhu malu'í.

Princess Mele Siu'ilikutapu Kalaniuvalu Fotofili vaccinated for Covid-19. This is a model and leading from the front for the Tongan community.

fakakātoa na'e hanga 'e Sisū 'o **fakamo'ui** 'a māmani. Pea ne hanga 'o uki mo faka'ai'ai 'a e **fefakamo'ui'akii** 'o hange ko e fakakaukau 'o e **fetokoni'aki** [helping each other], **fefakamolemole'aki** [forgiveness] pea mo e **fe'ofa'aki** [love others]. Na'e fakama'u pea fakamā'opo'opo 'a e ngāue ko iaá 'i he talanoa/'uhinga 'o 'ene pekiaá. Pea fai ai mo e folofola... "**kuo 'osi kuo lava**". Pea 'oku 'uhinga ia kuo lava pe kuo fakakakato 'a e ouau [process] 'o hotau fakamo'uií [rescuer/savior]. 'A ia ko e 'uhinga tefito 'o e ngāue/misiona 'a Sisū'í he potu folofola ko 'enií ko e 'omai 'a e **mo'uií** ki māmani pe ko hono **fakahinohino/ako'i** 'a māmani ki he **mo'ui** mo **tauhi** 'a e **mo'ui** 'a māmani.

'I he tu'unga 'oku 'i ai 'a māmani 'i he 'aho ni, pea mo hono uestia 'e he Covid - 19 'oku fu'u fakatu'utamaki 'aupito. Ko e ngaahi liu anga 'oku fai 'e he vailasi 'oku ne fakatupu 'a e mahaki ni 'oku toe

fu'u fakatu'utamaki ange ia. 'Oku vave ange 'ene mafolaá pea toe tokolahi ange e kakai 'e pipihi ki ai 'i hono fakafehoanaki mo 'ene 'uluaki ha'uu.

Ko e taimi ko ā 'oku tau fakakaukau ai ki he tu'unga ko iaá 'oku lava leva ai ke toe mahino ange kia kitautolu 'a e talanoa ko 'enií pea mo e me'a na'e 'uhinga ki ai 'a e kosipeli 'a Sioneé. 'A ia ko e uho e ngāue mo e misiona 'a Sisūko e fakamo'ui mo 'omai 'a e mo'uii ke mo'ui ai 'a māmani.

Ko e uki e fakalotofale'ia ko 'eni ke tau kau fakataha 'i he fetokoni'aki pea tau ngāue fakataha ke malu'í 'a e mo'ui hotau ngaahi famili, mo'ui 'a e siasii, mo'ui 'a e komunitii pea mo e mo'ui 'a māmani kotoa pā. Kapau 'oku tau tui ki he "Ma 'o e mo'ui" pea tau lotu ke ma'u tokoni mei ai mo hono ta'ata'aa pea tā 'oku tuha mo tauu ke tau fakahā'í ia 'i he 'etau mo'uií pea mo 'etau anga faií [live our faith].

Mahu'inga'ia he mo'ui, talangofua ki he huhu malu'í

Value Life and Get Vaccinated



Ko e minisita 'o e kakai 'o e Pasifiki, Hon. Aupito Su'a William Sio 'oku ne hanga 'o faka'ali'ali 'a e mēhu'inga ki he kakaií ke nau huhu malu'í koe'uhii ko e tu'unga fakatu'utamaki 'o e Covid -19. Kapau te tau kau fakataha 'e faingofua leva ke nau tokoni'í hotau kakai ke nau 'o huhu malu'í.

Hon. Aupito William Sio, Minister of the Ministry of Pacific People vaccinated and inspired Pacific community to vaccinate due to the dangerous of Covid 19 virus.

'Oku toe fakatu'utamaki ange e liu mai 'a e Coronavirus Covid - 19 pea pehee ki he siemu delta variant. Ko ia 'oku toe fakamamafa'í atu ai heni ke mou kataki 'o me'a hifo ki he ngaahi tu'utu'uni ko 'eni:

1. Ka 'oku te'eki ai ke ke huhu malu'í kātaki fakamolemole ka ke lava atu 'o huhu.
2. Kātaki fakamolemole ka ke nofo ma'u 'i 'api lolotonga e fakatapatapu levolo 4.
3. Kāpau te ke 'alu ki falekoloa 'o fakatau pe ko ha'o māvahe mei 'api fakamolemole ka ke tui e māsi.
4. Ko e vā mama'o pea mo e tokotaha 'i mu'a 'ia koē ko e mita 'e 2;
5. Kātaki ka 'oku ke meimei puke nofo ma'u 'i 'api pea ke feinga leva ke ke 'alu 'o sivi.
6. Mālu'í ko e mei ha tale pe lea ofi atu ha taha kia koe kā'oku 'ikai ke kau 'i ho kulupu [bubble].
7. Fānofāno'aki ha koa mo ha vai mamafa 'i he hili ho'o ngāue'aki 'a e toilet pea ko ha feitu'u pe 'oku ke 'alu ki ai.