

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

Inside

Climate Justice



Meri Kirihimete



MCNZ Rangatahi Rock



CONFERENCE 2021

Many months of meticulous behind-the-scenes planning and preparation came to fruition on Wednesday, 17 November, when the Methodist Church of Aotearoa New Zealand, Te Hāhi Weteriana, Online Conference 2021 opened. President Rev Andrew Doubleday joined Vice President É tuini (Edwin) Talakai, General Secretary Rev Tara Tautari, representatives from Te Taha Māori, Tauwi and youth leaders in a pre-recorded whakatau and remembrance service that included prayer, readings and hymns.

Conference concluded on Saturday morning with a Service of Recognition featuring a Q&A presentation where Michael Lemanu interviewed retiring presbyters from 2020 and 2021.

In the intervening days, via a combination of live and pre-recorded sessions, participants watched, discussed, deliberated, listened and learned as Conference unfolded online in a novel alternative to the planned gathering in Wellington. Ady Shannon presents an overview of Conference 2021.



MCNZ General Secretary Rev Tara Tautari and President Rev Andrew Doubleday deliver the 2021 online Conference.

In a first, all Conference events were held online via Zoom and online streaming. Registered participants were invited to attend an 'Introduction to Conference' Zoom meeting the day before. The briefing included information on the format and style of Conference and shared tips on how best to manage the peccadilloes of Zoom, interrupted internet connections and the many features necessary for a virtual Conference attended by 290 members and observers in separate and disparate locations.

President Andrew Doubleday reminded attendees that "Nothing takes God by surprise," in an opening address delivered from the Conference hub at Christchurch North Parish. It was a fitting reminder for a gathering that even a year ago would have been outside the realms of what was realistic and viable for a biennial event that reports on, determines and celebrates so much of the life and direction of Weteriana. Tuesday's introductory



session proved invaluable as attendees shared tips in a combined spirit of flexibility, adaptability and patience as technical teething problems unfolded. Resolution was swift; once all attendees switched off their microphones, there was an immediate positive impact on proceedings that continued for the duration of Conference.

Outstanding Delivery

Exceptional planning and preparation resulted in a rich and enriching Conference. In one of a series of international messages from global ecumenical friends, peppered throughout the three-day programme, Rev Sharon Hollis, President of the Uniting Church in Australia, said, "I pray that as you gather together to discern, to discuss, to decide you may know the blessing of the Spirit who joins us across time and space and holds us whether we gather in person or online." Given the respectful and diverse conversations that played out

over the course of Conference, that prayer was answered.

A combination of live discussions, business proceedings, performances and live-streamed pre-recorded presentations carefully scheduled, edited and curated ensured that Zoom fatigue was never an issue. Comprehensive reports were professionally presented by representatives who were in command of the camera and the content of the projects and areas they were reporting on. The consensus decision-making model, so intrinsic to the Methodist Church, was sharply in focus despite there being no direct physical contact between those asking questions and those providing answers. Raised-hands and thumbs-up symbols on screens indicated questions and affirmations in a graphic display visible to all.

A series of pre-recorded presentations gave insight into how Covid has impacted church and its people in so many ways. The Church response to change and pandemics over the past year has been creative, diverse and effective.

Day one started with a whakatau and service to honour those who have died. In the afternoon, the presidential team-elect was announced, and Rev Peter Taylor (President-elect) and TeRito Peyroux (Vice President-elect) Zoomed in from Invercargill and Auckland respectively, to address delegates. Most reports and suggested decisions were read and received with little debate. One exception was the NZMWF request for a long-term funding commitment from MCNZ to assist NZMWF members with the financial impact of attending conventions and meetings. A passionate and eloquent appeal from outgoing NZMWF President Siniva Vaitoha affirmed her commitment to and exceptional skills in advocacy for women.

Continued on Page 2

CONFERENCE 2021



The chapel at Christchurch North Parish was the virtual-Conference hub.

From Page1

Rangatahi a Priority

Recognising the importance of rangatahi to MCNZ was raised by many as a priority for action. TeRito Peyroux, reporting on behalf of Mission Resourcing, expressed frustration that over 20 years, she has witnessed the loss of talented and gifted youth. Despite ongoing decisions at Conferences acknowledging the importance of youth inclusion in leadership roles, rangatahi are still not widely represented on boards and committees. The General Secretary and President have jointly agreed to look at all board appointments and to strengthen the Conference commitment to achieving better youth representation across all areas of leadership and decision-making.

Next year, Michael Lemanu, Tauwi Children, Youth and Family Ministries National Coordinator, will be training for ministry. Michael has been a tireless and talented youth mentor and his involvement in Conference this year was significant. His availability for 2022 has yet to be determined, depending on his candidacy. However, Conference received an assurance from Mission Resourcing that the youth ministry will continue.

All Voices Heard

Thematic workshops were a new innovation for encouraging broader discussion. Participants joined any one of 16 workshops with facilitators tasked with encouraging discussion from all participants on a range of subjects, including:

- Bicultural Church
- How are we Known?
- A New Law Book?
- Resourcing Mission
- Covid-19

The President prepared an introductory video for each workshop, sharing the anticipated scope of discussions. Delegates were encouraged to participate in a group of their choice. Before participants broke out into chat rooms, the President reiterated, "The purpose of the Conference discussion groups is not to reach decisions but rather to gauge the temperature of the Church."

Workshop facilitators' reports can be found throughout the publication.

Rich and Enriching

There were many memorable moments, outstanding contributions and significant sharings. Highlights included:

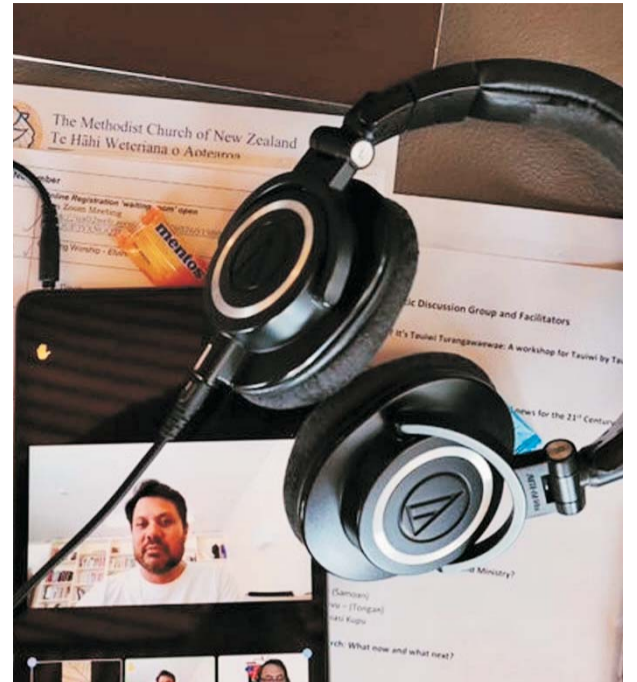
- Rev Dr Susan Thompson presenting tributes to those who have died - the content, tone, pace and delivery was superb.
- The Methodist Alliance compilation video that captured the essence of their mission in all its diversity as they ensured the vulnerable, aged, homeless and others were housed and fed during crisis times. Social justice and genuine kindness in action.
- Rangatahi sharing the impact of Covid on their lives and ministry. They have learned to connect, engage, share resources - including family recipes - and worship in many fresh, vibrant, helpful and innovative ways.
- Musical interludes showcasing talented musicians and singers, many fluent in te reo. Music and Methodism go hand in hand.
- A prayer breakfast inspired by the success of an online prayer breakfast held for the NZMWF Conference earlier in the year.

- Grafton Downs presenting an initial donation of over \$2 million to Conference towards social housing. The ongoing gifting of two percent of sales from Paerata Rise towards social housing throughout Aotearoa will make a massive difference.
- Michael Lemanu fronting interviews with retiring ministers, capturing the most rewarding and challenging times of a career in ministry. Poignant, moving, candid and insightful.
- Extensive Climate Justice presentations and discussions conducted in workshops and subsequently in a 90-minute plenary session. Action on climate change is a priority for MCNZ.
- Consensus decision-making taking place virtually in a mutually respectful, supportive manner.

Mahi Ahead

Many of the suggestions from Conference will act as a catalyst for further discussion and work. Revision of the Law Book, rangatahi representation on committees and boards, reviewing the role of the Council of Conference and PAC, and considering the potential merger of Mission Resourcing and Mission & Ecumenical are all areas for significant discussion and action in the future.

Conference 2022 will provide the forum for presenting reports and making bold decisions that reflect the structure, role and direction of MCNZ in its current context.



Technology was integral to the success of the Conference.



Rev Jill van de Geer and Wendy Keir assist with administration.

Conference 2022

Rev Kulimoi'anga Fisi'iahi, virtually accepting the Conference banner, extended an invitation to all Conference attendees to join bicentennial celebrations next year at Conference in Te Tai Tokerau, Kerikeri. After promising, "There will be kai moana in abundance", Kuli delivered a rousing rendition of *How Great Thou Art*, in te reo and English.

In closing, Rev Andrew Doubleday complimented all in attendance for their patience, tolerance, friendship and warmth. "This was not the easiest of circumstances as we have negotiated our way through Conference. We started out feeling like rabbits in the spotlight, but your grace got us through."

Given the unusual circumstances, it was a credit to everyone involved that business concluded ahead of schedule and that the tone of the live banter and online chats was enthusiastic, convivial and animated. Bicentennial celebrations aside, Conference 2021 might herald a new era in how and where MCNZ Conference convenes in the future.

Additional facilitators' and presenters' reports on various sessions can be found throughout the publication. For the Conference agenda, board and committee reports, and service booklets, visit: www.methodist.org.nz



President Rev Andrew Doubleday.

Tara and I might have been the face of Conference 2021, however there was a sense of inevitability about this, as an online Conference tends to hide all that is done in the background.

Conference was very much a team effort. Many hours were put in by a significant number of people - some of whom we never saw, nor heard their names mentioned. Yet they were there, hard at work, composing, translating, checking liturgies; sourcing music, assembling musicians, singers and speakers; contacting, interviewing, being interviewed, recording, and editing; doing all the necessary

Report from President Rev Andrew Doubleday

Looking back, looking forward

administration, conscripting additional support staff, journaling, written recording, housekeeping, photographing, note taking; providing all the tech support, monitoring the delivery around the connexion, sorting out problems/glitches in a calm and graceful way; co-ordinating volunteers, assembling teams, inputting, leading workshops, facilitating discussion groups, reporting back. And more ...

As the Conference process opened, there seemed to be a graced flow to it all.

The liturgies were prepared well in advance, and much was pre-recorded. This took out a huge amount of stress on the days for which they were programmed - rather than 'psyching up' for significant parts in our worship events, much of it was initiated on the day simply by the push of a button. And it was seamless - from the whakatau at the beginning through to the service of recognition at the end. Even I, who knew all this, looked on with a sense of wonder at how beautifully it all fitted together and flowed.

When it came to business, yes, we had some technical glitches. This was only to be expected - we've never been this way before. And we discovered some

benefits beyond what we expected.

Rather than depriving us of contact and engagement, the technology offered us a sense of connectedness that we have often missed in the in-person conferences. If anything, it was Zoom's chat capability which may have been the defining feature of this conference. It allowed even the most timid among us to be heard, in a way that was graced and largely risk-free. It allowed everyone to effectively engage, and gave Tara and I an unexpected opportunity to 'read the room' and understand what was going on. As is her wont, Tara picked up on this much more quickly than I did and we were gifted with a running commentary on how the Conference was unfolding.

Given some of the comments I've received, there is still much to be mined from this first online experience and, given the priority of Climate Justice and care for our planet, it may be pointing us in a new way of being together.

History tells us that pandemics have made a habit not only of disrupting life as it has been known, but also of offering new ways of being which effectively prevented us from going back to 'how things were.' My reading tells me that every pandemic has forever changed

the way in which we live - from leaps forward in availability of medicines and healthcare (including giving rise to universal healthcare in Europe after WW1), to the ending of feudalism resulting in the rise of capitalism, to giving birth to such disciplines as epidemiology and virology, to reshaping the geopolitical landscape as nations have sought to adjust to changing economic circumstances.

We are now in the midst of a technological revolution unfolding at an unprecedented speed, accelerated by Covid, as we seek to adjust to life lived quite differently before 2020. We will not be returning to life as it was.

And in this, for us as Te Hahi Weteriana, there is opportunity. As we rise to the challenge of the issues that confront us, some of which came through in our thematic discussions, we are invited to see how best we can ride the waves of the Spirit on which we now find ourselves. If nothing else, Conference has taught us that we can rise to the challenge and find a more abundant life in that response.

As we come into our bicentennial year, 2022 could represent a new beginning for us.

Editor's Note

As 2021 draws to a close, I am looking forward to the Christmas season, albeit different to any I have experienced before. Travel plans will be curtailed this summer, however I look forward to getting together with family and friends and taking a break from what has been a somewhat tumultuous year.

Attending Conference as an observer last month gave me a real experience of what it is to be astonished by the unexpected. Covid fallout has proven to be a cause of ongoing disruption and often disappointment with long anticipated events, activities, plans and festivities cancelled and / or rescheduled at short notice. Witnessing the success of Conference online renewed my sense of faith in what can be achieved - in different ways - when we are open and willing to doing 'normal' differently.

I extend a special thanks to all my contributors and the team that have helped me produce Touchstone over the past year. Despite the trials and tribulations of pandemic, we have managed to share news, views and information relating to the faith community in Aotearoa and beyond. I wish all our readers a safe and blessed Christmas season and look forward to reconnecting in February with the first edition for 2022.

Meri Kirihimete



Ady Shannon.

Putting it Right

Correction

To the Editor

The November issue of *Touchstone* included an historical article on Alexander Reid, my wife's great-grandfather. Reid was one of the many early ministers in New Zealand who worked hard to become fluent in te reo. This enabled him to befriend many Maori, and also to understand some of their concerns.

Reid was present at the hui in Rangiawhia on 17 June 1858, which confirmed Potatau as the first Maori King. Reid wrote an account of the hui, published in *The New Zealander* on 3 July 1858, signing himself "Curiosus". In typical Pakeha fashion of the time Reid was somewhat patronising toward



Alexander Reid

Maori. However, towards the end he showed he understood very clearly that the King movement was all about the Maori retention of their land, something most Pakeha were not willing to accept, preferring to see it as a matter of 'sovereignty'.

There is one small error in the article. Of course Reid, born in 1821, did not marry Georgina Darby in 1825, but on 14

December 1848, shortly before they left for New Zealand.

Graham Langton, Wellington

A Clarification

To the Editor,

I was pleased to see the article from Rev Dr Barbara Peddie, in the October issue of *Touchstone*. The list of topics which have been addressed by the InterChurch Bioethics Council (ICBC) covers a wide range of important issues, and it is good to see the work done by the ICBC reported in *Touchstone*.

I would like to add some further details concerning the origin of the ICBC. In 2000, in response to the interest and concern of New Zealanders regarding the work being carried out on genetic modification, the Government set up the 'Royal Commission on Genetic Modification'. In order to contribute to this, the Methodist, Anglican and Presbyterian churches set up the 'Interchurch Commission on Genetic Engineering'. This body was established

by the churches, and made written and oral submissions to the Royal Commission.

In 2001 the government published the findings of the Royal Commission, following which the churches decided that the Interchurch Commission on Genetic Engineering should continue to explore the implications of matters of ethical and scientific interest in a broader field. It was renamed the InterChurch Bioethics Council.

I chaired the committees for approximately nine years from the inception of the Commission, and I believe it is important to recognise that the Interchurch Commission on Genetic Engineering was independent of the government, as is the ICBC today.

(Dr) Audrey Jarvis, Palmerston North



A Call for Action on West Papua



Louisa Wall and Duncan Webb raise the West Papua "Morning Star" flag at the Bridge of Remembrance, Christchurch.

On 1 December a group of concerned citizens joined church and aid agency leaders at the Bridge of Remembrance in Christchurch to peacefully protest the occupation of West Papua by Indonesia.

Louisa Wall MP joined her colleague Dr Duncan Webb, MP for Christchurch Central, in raising the West Papua "Morning Star" freedom flag in commemoration of 60 years of occupation of the former Dutch colony. In West Papua, raising the Morning Star flag is a criminal offence likely to incur a 15-year jail sentence.

West Papua has been occupied by the Indonesian military since it was handed over, against the will of the indigenous population, to Indonesia in 1963. Since then, the people of West Papua have been subjected to gross human rights violations including rape, torture, cultural genocide, murder and massacre - more than

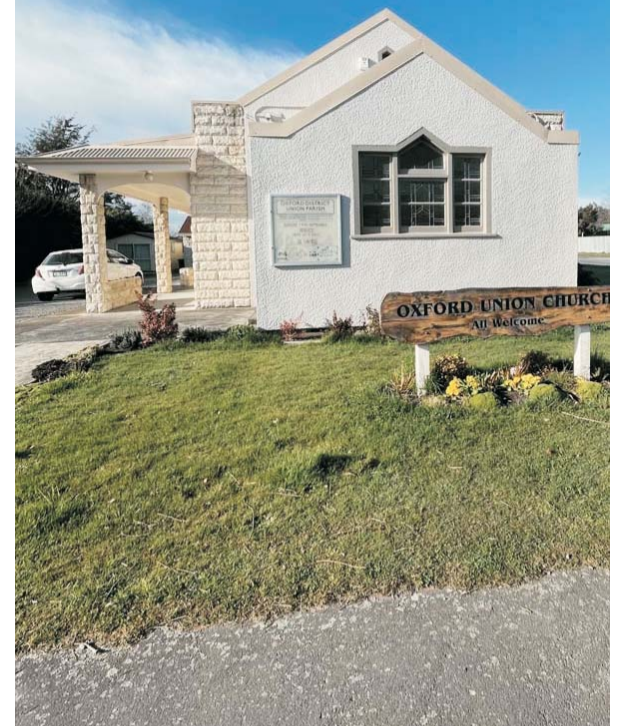
100,000 West Papuans have been killed. Many live in exile because it is not safe for them to go home.

In her presentation, Louisa Wall acknowledged the work of local organiser and vocal human rights activist Brian Turner, Coordinator, West Papua Action Canterbury, for his tireless efforts in bringing this major human rights issue to the fore and "being a symbol of hope and freedom for the people of West Papua".

Despite the human rights violations happening to one of our neighbours, the NZ Government has been largely silent in their response to the illegal occupation. Speakers, including Pauline McKay, Murray Overton, and John Minto urged people to speak out and to do all that they can to address the issue by:

- Discussing it with people
- Contacting local body and government officials and urging them to be involved
- Supporting calls for a UN probe into human rights violations.

Parish Celebrates 50th



The Oxford District Union Parish will celebrate the 50th anniversary of its inauguration on Sunday, 30 January 2022.

Past parishioners are invited to join the celebrations that will begin with a service in the Oxford Union Church.

After the service there will be time to mingle and reflect on memories and memorabilia from the past, before participating in a celebratory lunch.

For further information, please contact:

Maree Stephens (03) 312 4223 or Lorna Bowis, (03) 312 4682.

W E S L E Y C O L L E G E

Wesley College, New Zealand's oldest registered school and the only Methodist school in New Zealand, sums up its Special Character simply as "Our Why":

- We are Christian in practice
- We are Methodist in ethos
- We are Accepted for who we are
- We are Called to be God's people to do God's work
- We Belong to the Wesley College family and the wider family of God.

The school roll of 394 includes 263 boarding students who remained focussed and engaged in the classroom despite the disruption of Covid closures. Wesley boasts the highest number of rugby players per school roll in New Zealand. This year Senior Prize Giving was held online. The school is proud to share the results of their senior students.

Well-deserved achievements

WESLEY COLLEGE DUX LUDORUM 2021

Blues in Sport - Counties Heat 2021
Blues in Sport - New Zealand U20 Women's

FIRST LEVEL 1

Mathematics
Physical Education
Third in Level 1 Music

BIDRO CUP

1ST ACADEMIC ACHIEVEMENT LEVEL 2

Mathematics Advance
Music
Physics
First Equal in Level 2 Biology

FIRST IN LEVEL 3

WESLEY COLLEGE PROXIME ACCESSIT

English
Economics
History
Life & Faith

WESLEY COLLEGE DUX

First in Level 3 Biology
The NZIP Prize for Physics
Chemistry
Third in Level 3 Music
Third in Level 3 Mathematics with Statistics

Leititia Vaka
Head Girl



D'Artagnan Faitala

Troy Wigley

Renee Blake



Fili Fono



FIRST IN LEVEL 3 ACADEMIC AWARDS

Dance
Mathematics with Statistics
Mathematics with Calculus
Accounting
Geography
Technology
Digital Technology
Visual Art
Transition

MIT Police Academy Programme **Keana-Marie Carson-Walker**
Media Studies

Drama

Luke Lentner

Health
Physical Education
Sport Leadership
Music
Financial Capability

Billy Tomu



Wesley College

Family, Respect, Excellence, Responsibility



HONEST TO GOD

Earthling Christmas

Mystery, transcendence . . . where would Christmas be without them? But how do they fit within a 21st century world whose basic understanding is scientific and secular?

In the premodern worldview within which the Christian tradition was fashioned - and which still prevails in the minds of many people - a supernatural reality was thought to be essential. It was central to religious experience, gave people a sense of worth and identity in the wider scheme of things, explained much that was baffling in the world around them, and offered certainty beyond this life.

In society at large today that sense is withering away. The metaphysical speculation on which it feeds no longer carries wide conviction. Some will regret that, but others will see it as opening new ways of understanding faith that belong more naturally with the fruits not only of the huge advances in human knowledge over the past four centuries, but also of modern theological exploration.

That raises the question: Can there truly be mystery and transcendence without a sense of the supernatural impinging directly on human life and destiny? Indeed there can - provided we are open

to a radically new approach that continues to uphold mystery and transcendence as central to religious experience, but does so in a quite different way.

For dispensing with the supernatural does not rule out mystery. Now, though, it is not so much the mystery of the ultimately unknowable, but of human life itself. Awe and wonder may be a better way of expressing that, if only because those who focus on mystery sometimes brandish it as if it were a supernatural trump card. "Ah yes," they say when logical argument runs out, "but beyond all that is elusive / ineffable / ungraspable / indescribable / inexpressible / intangible (take your pick) mystery."

Mystery then becomes an unchallengeable hidey-hole in which the God of the gaps can repose for ever (the God of the gaps being the explanation for everything that cannot yet be explained by science or other knowledge).

So where does religion sit in relation to mystery today? Here Christianity rethought from a secular perspective has much to offer, stemming from the dual vantage point that it is both the



Ian Harris.

most secular of the world's great faiths, and it is within the Christian West that secular culture has taken root.

There are good reasons for that, beginning with

the church's most innovative doctrine: the other-worldly God of old became human flesh and blood in Jesus of Nazareth. God was earthed. The human (and not just the human Jesus) became the locus of the divine. This insight is so astounding that it is only slowly being rediscovered, after lying dormant for 2000 years.

Sir Lloyd Geering points out that this revolutionary perspective proved too much for the early church, which took the opposite tack: instead of teasing out the implications of making God human, it poured its creativity into making Jesus divine. Drawing on the cosmology of the times, it imagined Jesus as having been sent by God from a heaven that was as real as Earth, to be born in Palestine; and after his death and resurrection it returned him bodily there. In heaven, say the church's 4th-century creeds, he reigns over creation as a full and equal partner with God the Father and the Holy Spirit, three aspects of the one Godhead.

It was inevitable that mystery gathered around Jesus in that heavenly world, and for hundreds of years theologians wove their interpretations around that understanding of God in his heaven with Christ at his right hand, and humans sweating it out on Earth.

A secular Christian faith, by contrast, grows naturally out of affirming that incarnation or enfleshment of God in human form. It does not locate a supernatural God in a faraway heaven, nor insist that Jesus is "divine" in the traditional sense. Instead, it interprets Jesus as a man whose life makes total sense within this world of space and time.

That affirmation of humanity as the locus of the divine does not mean abandoning any notion of mystery and transcendence. It simply reinterprets them so that they belong naturally within our secular experience of the amazing miracle of life.

Transcendence climbs across (that is what "transcendent" means) the confines of our everyday existence to give a glimpse - and an experience - of a quality of life that excites, transforms, enlarges, satisfies and renews. The divine becomes incarnate.

That is mystery. And that mystery is what Christmas is all about.

C A R I N G F O R O U R P E O P L E

Protecting the Vulnerable is Church Priority

Methodist Church of NZ leaders President Rev Andrew Doubleday, Vice-President 'Etuini (Edwin) Talakai, and General Secretary Rev Tara Tautari, recently released the following statement of position on the MCNZ response to Covid-19.

In keeping with our recent Conference commitment to provide leadership on our Covid-19 response, we have considered where we find ourselves in light of the Government's recent information release on their Protection Framework and Vaccination Pass process. While we recognise that there will be those among us who consider the position we outline below as overreach, our consistent position has been to protect the most vulnerable among us.

- Vaccination, mask wearing, and physical distancing are

crucial tools in the efforts against Covid-19. The Church endeavours to be an open church that is welcoming, hospitable, and safe for everyone.

- To offer maximum protection for those who meet with us, all who are in active ministry (lay and ordained) and medically able, must be vaccinated.
- Church members and other groups using church premises will need to verify vaccine passes as a condition of building use.
 - Alternative arrangements are encouraged for worship and pastoral care for those

people without a valid vaccine pass.

- We encourage kōrero on issues of ongoing concern and will be running a series of webinars to provide a forum for questions and concerns.
- A small team of communicators/facilitators will be available to accompany parishes in their ongoing discussions on Covid-19 and its implications for their churches and faith

communities. Contact Trudy Downes on 027 457 4196 or by email healthandsafety@methodist.org.nz.

We are aware of the rapidly changing environment regarding government information on next steps for Covid-19 protection, and we will be providing further details as they develop including the latest information for Parishes that have paid staff who are affected by vaccine mandates.



Methodist Trust Association

Professionally managed investment funds.

Investment Options:

- **Income Fund** - Provides competitive income returns. Low risk.
- **Growth & Income Fund** - Focused on longer-term capital growth. Medium risk of capital loss, particularly over shorter time periods.

Quarterly Income distributions may be paid out or reinvested.

Only available to Methodist Church groups.

Contact email: info@methodist.org.nz

Provides secure, responsibly managed investment options for the Church's funds.



Claims based on outdated information

To the Editor

Gary Clover (*Touchstone*, Nov) is using outdated sources to justify his claim that Israel is not an apartheid state, whereas John Minto (*Touchstone*, Oct) is quoting Archbishop Desmond Tutu and contemporary authorities that it is.

As John Minto points out, Archbishop Tutu has described Israel's policies towards Palestinians "as worse than that suffered by black South Africans under apartheid".

John Minto also points out that B'Tselem, the largest and most respected human rights organisation in Israel, and US based Nobel Peace prize winning 'Human Rights Watch', have both described Israel's policies towards Palestinians as "organised violence" and constituting "crimes of apartheid and persecution".

Brian Turner, Christchurch.

A Deafening Silence

To the Editor

In the September *Touchstone*, Adrian Skelton challenged us to see the church 'As It Is'. He focused particularly on the need for us to face the current model of 'denominational' Christianity.

In November he raised the issue of the quality and quantity of church leadership. These are two of the top three challenges for the church that I've had on my own mind.

Adrian notes in November that his September article has been met with a deafening silence. I hope his challenges will not be lost and wonder how the church in New Zealand can face these vital issues.

Perhaps *Touchstone* readers do not read the monthly UCANZ item because they feel it relates to cooperative ventures only. That would be a mistake as it invariably focuses on the 'whole church'.

How can we get past silence?

Lyndsay Jacobs, Christchurch

White Ribbon

To the Editor

Congratulations to Dr Lynne Frith on her article in November *Touchstone* regarding White Ribbon Day. It was good to see the matter of violence against women brought to the forefront in our church paper. At Wesley Broadway Methodist Church in Palmerston North, we have marked White Ribbon Day for many years on the appropriate Sunday.

I represent local Methodist women on National Council of Women Manawatu (NCWM), which speaks out on behalf of women and families. White Ribbon Day is also supported by our 'Let the Children Live' group which functions in a number of areas as we reach our 10th year since inception.

Audrey Jarvis, Palmerston North

How did the College decide?

To the Editor

I thought long and hard about whether or not to write about the Trinity Methodist Theological College's submission on the Conversion Practices Prohibition Legislation Bill (*Touchstone*, October 2021). This is because of my fear (ie cowardice) of being vilified (and cancelled) for daring to ask questions and that asking questions is interpreted as opposition to the submission and the Bill. However, I was encouraged by the submission's statement "*as Christians it is our responsibility to participate in public debate conscientiously ...*". Therefore, I decided to write. Firstly, I am not opposed to the thrust of the Bill and I support the College's viewpoint that conversion therapy practices, (and indeed every health therapy practice), should be subject to health professional standards and disciplinary measures.

My questions are to the College which bases its submission on theological considerations, as one might expect. One theological consideration is that "*all human beings are created in the image of God*" and that "*invalidating and demonizing people created in the image of God is a sin against God whose love embraces all of us as we are.*" I would agree with this but I also know that not all human behaviours are acceptable. We incarcerate people for some behaviours. We say we love the person but reject the behaviour, and we try to help or encourage the person to change that behaviour.

My question for the College is how did it decide what behaviours are acceptable in a just and inclusive society? In the dim past the church was the authority on moral issues, or at least in the West it thought it was. But how does the church/College now decide: read the zeitgeist, react to pressure groups, use theological principles (which ones)? How has the College discerned God's will on what is acceptable? Is the outcome different from the church's viewpoint of 50 years ago, and if so, why? Please provide a response to these questions "*to assist our faith communities in their discernment process.*"

I am influenced by statements from a 50 year old JAMA* paper: "*Our present concepts of normal and deviant behavior cannot be divorced from the value systems of contemporary society.*" and "*In our culture, a key distinguishing factor between what is regarded as healthy or unhealthy sexual behaviour is whether such behaviour is motivated by feelings of love or whether it becomes a vehicle for the discharge of anxiety, hostility, or guilt.*" (Marmor, 1971).

It will be good to hear the thinking of the College on these challenging questions.

* JAMA: *The Journal of the American Medical Association*, 217 (2), pp. 165-170. Marmor J. (1971)

Ian Tucker, Dunedin

The College responds

We appreciate the responses and reflections relating to our statement on the CPPL Bill. Our theological reflections on contemporary ethical issues are developed rigorously by discerning the signs of the times, being informed by scripture, tradition, reason and experience, and by being inspired and guided by the Holy Spirit. We are offering courses on different social and ethical issues pertaining to the life and witness of the church in Aotearoa today. Please contact us if you are interested in enrolling in our courses.

Trinity Methodist Theological College

Resourcing Congregations

To the Editor

It was heartening to read Andrew Doubleday's thoughts of where our church is at and his plan to commence the process of restoration.

To summarise, Conference will deal with four questions: being Taiwi, being Good News, Law Book makeover and resourcing congregations.

Without congregations, there can be no Church and if we have no church, we do not need a Law Book or concern ourselves with how we are perceived or being Good News. But, here is the rub, a failing church has very limited ability to resource its congregations. So the question should be, "How can our congregations better resource themselves and how can the wider church help"?

The answer is two-fold: encouragement and an appreciation of self-worth.

Too often we focus on our weaknesses. This leads to feelings of failure and negative self-worth. We need to turn this around. Instead, focus on what we are good at and utilise the strengths within.


This is not easy and this is where the wider church needs to help.

It can be done.

Graeme Day, Masterton

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.





Uniting Congregations
OF AOTEAROA NEW ZEALAND

UCANZ EXECUTIVE OFFICER

Applications are being received for the position of Executive Officer for UCANZ (Uniting Congregations of Aotearoa New Zealand).

Here is a significant role for somebody with a wide experience with Cooperative Ventures (CVs) and their partner churches - a leader, advocate, good communicator and facilitator.

- National Position
- Up to full time
- Home office based
- Available to travel around New Zealand as required

Enquiries to Rev Geraldine Coats
coats@xtra.co.nz or 027 208 4513

Applications close 31 December 2021



New Head of Methodist Mission Northern

In early December Shirley Rivers, Ngāi Takoto, Ngāpuhi and Waikato iwi, will take on the role as Head of Methodist Mission Northern. Shirley is an active member of Te Taha Māori, Te Hāhi Weteriana o Aotearoa, both within the Waikato rohe as a Kaikarakia and at a national level as a member of several Connexional Boards.

Her work history includes 20 years of Tiriti/Treaty and Social Practice professional development education at the Waikato Institute of Technology (Wintec) in Social Work and Counselling degrees.

Prior to tertiary teaching, Shirley was involved in supporting community development and capacity building of Iwi, Māori and not-for-profit agencies throughout the greater Waikato



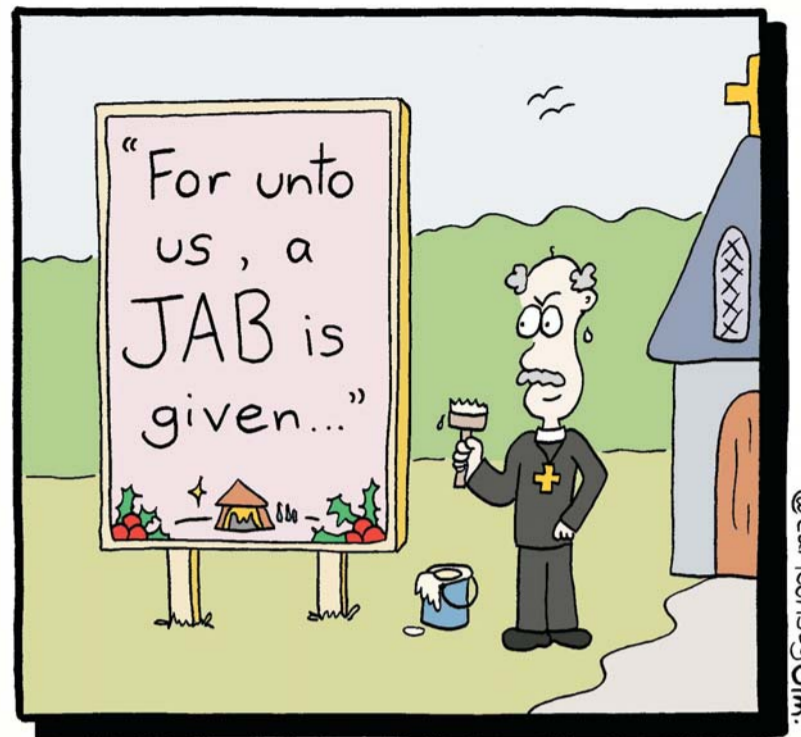
Shirley Rivers.

area. She is keen to bring this expertise and experience to support Te Hāhi Weteriana o Aotearoa in its work with vulnerable communities.

In announcing the appointment, Board Chair Marion Hines said, "This is an historic

appointment as, for the first time in our 170 year mission history in Auckland, Shirley is the first Māori, the first woman and the first lay person to hold the position. We invite Te Hāhi Weteriana o Aotearoa to join us in celebrating this moment."

The Board extended their gratitude to Rev John Murray, for acting in this role throughout the appointment process and their thanks to the members of the 4+4 and the President for their support in expediting the appointment.



@cartoonsbyjim

Rev Smythe was done being subtle about the rules for making sure the St Clive's congregation had a COVID free Christmas.

New National Director for CWS

From his office window on the first floor of the Aldersgate Centre, Murray Overton can view the Christchurch city skyline in one direction and the port hills in the other. It is an outlook he is enjoying given that his first few weeks in his new role as National Director of CWS were spent working from home communicating with his new colleagues and associates via Zoom, email and phone as a nationwide lockdown prevented him from going to the office.

Aside from his obvious enthusiasm for his new role, Murray is inspired by the many connections from his past that relate to his present workplace. "I grew up in Canterbury and attended Weedons Methodist Church. It was a small rural congregation. I remember one Sunday Garth Cant preached; our family of four were the only people there." The family subsequently joined the Upper Riccarton Methodist Church and Murray and his sister were active in the youth group.

The new modernist Aldersgate worship centre is very different to the original stone church destroyed in the 2011 earthquakes, however echoes of the past incorporated into the building invoke strong memories for Murray. "There are many references to the church that was here before," he says referring to recycled wooden doors and other features retained in the new build. "My wife Jacqui's parents married here and I attended Scripture Exam presentations in the original church building."

Mission Abroad

Murray and Jacqui met through the church youth group. They married in 1990 and two years later the couple went to Dhaka, Bangladesh on a mission. Murray, a teacher, worked at a CPEC Christian Primary Education Centre and Jacqui, a physiotherapist,



Murray Overton, Director CWS

volunteered at several 'slum clinics'. Their initial plan to stay for a year extended to two. When they returned to Christchurch, Murray found a job at Gilberthorpe School, in the suburb of Hei Hei. In his teaching career, Murray has only worked in Christian schools overseas. "It is important to have people of faith in state schools in New Zealand. I liken it to salt and light being in the world."

The arrival of children Hannah, followed by Tim two years later, coincided with a number of job changes and career leaps that culminated in a principal's position at Shirley Primary School. Murray says, "I loved teaching in the classroom but being Principal enabled me to think strategically about the whole organization and to work on different things." That included studying for a Master's Degree in leadership and education. When that was complete, Murray began to feel a "slight unrest" as he considered his faith and career journey.

The decision had implications beyond Jacqui and Murray as they had two children aged 10 and 12 likely to be impacted by any major change. Murray and Jacqui prayed and looked for opportunities. His first Google search

turned up a job opportunity in Ethiopia. The position appealed but the fact it came with no income meant it was not viable given the family's personal financial situation. Amazingly, within six weeks they had the funding support in place to move to Ethiopia for a year. That one-year commitment grew to be a six-year role in Addis Ababa with Murray appointed as Director of Bingham Academy, a faith-based school that taught the Cambridge International curriculum to 350 students from 40 countries.

In 2012 the family returned to New Zealand. "Hannah wanted to go to university. We were ready for a change. It was an amazing experience but a big responsibility and very challenging," Murray says.

Time for Change

Murray returned to the Christchurch education sector, first as acting principal at Discovery and then as principal at Kaiapoi Borough School, a position he held until the CWS appointment. Recovering from quadruple heart bypass surgery earlier this year gave him time to ponder his next career move. "I was 55 and looking for a change. I had always thought that would be a good time to leave my role

as principal. Pastoral care and social support in the schools I worked in were always a priority but the needs and challenges around students and their families were becoming increasingly complex. I knew it was time for a change."

An advertisement for a new Director at CWS caught his eye after a particularly challenging day. "I immediately thought, 'How amazing!' But then I didn't think I would fit the job description as I had no project management experience in aid and development." Jacqui encouraged him to apply, adding, "You don't always get the first job you apply for."

Only he did. He is excited by the possibilities and challenges ahead as he leads the ecumenical aid organization with strong connections to the church organisations it is aligned with. "How do we position ourselves to move forward is foremost in my thinking and prayers. Making contact with the people on the CWS database is also high on my list of priorities and strengthening partnerships with the organisations we work alongside. They know what is best for their communities."

Murray believes there is scope for more of a CWS presence in the Pacific and is looking closely at working with church partners to find ways of delivering better outcomes by working more collaboratively. "The needs we meet are not going to go away, so we need to be working together to achieve more."

Building on the 75-year history of CWS that has seen it positioned as a highly effective, strong and vibrant aid agency is a priority. "CWS has established strong links with partners. We have many loyal donors. I want to ensure we continue to be an organization known for its work, including education and advocacy, in NZ and overseas as we help people in need. It is a real privilege for me to help set the direction on where we are going. I believe this is the right place to be and I am excited by the possibilities."



Conference Climate Justice Workshop

Rev Siosifa Pole.

I begin this article with a quote from Sonja Klinsky, an Associate Professor and Senior Global Futures Scientist at Arizona State University, "Climate change has hit home around the world in 2021 with record heat waves, drought, wildfires and extreme storms. Often, the people suffering most from the effects of climate change are those who have done the least to cause it." (NZ Herald, 9 November, 2021) Climate justice is an ideology and notion that has been formulated to combat the injustice that the polluters and the emitters of carbon dioxide have imposed on the poor nations and the endangered species of the world.

The most vulnerable members of creation, both human and other species, are the ones who are unjustly affected by climate change.

Evidence proves that the whole of the human community contributes to pollution and carbon dioxide emissions. We have all contributed to the natural disasters that we experience and witness in our world. Therefore, our government and our society should work together to find a way to mitigate global warming



and to enhance the sanctity of life that God has purposely created since the beginning of time.

The Methodist Church of New Zealand should put our efforts into contributing to a solution or a pathway that can heal the pain of our mother earth. Perhaps that's why President Andrew Doubleday suggested that we should have a Climate Justice workshop at Conference. We cannot remain silent any longer. Lives of loved ones have been lost, homes and properties ruined, people displaced and endangered species are threatened.

Dr 'Elisapesi Havea confirmed it is not too late to heal the damage that has been

caused by human activities in the world.

Te Aroha Rountree reminded us that we are the environment and the environment is us, ko tātou te taiao, ko te taiao ko tatou. Dr Emily Colgan drew our attention to the role of the church as people who are standing on the tradition of prophets and of Jesus Christ who proclaimed a message of justice for the weak, powerless and the marginalised.

Discussion groups focused on three areas: worship, policy and politics. Reports from the discussion groups were diverse but there were common themes that came out strongly such as: introducing a Green Day, where our whole church should participate in planting trees or collecting

rubbish in our local communities; creating and sharing resources on climate justice for our Sunday worship; investment in companies that are eco-friendly; utilisation of solar panels on our church buildings; encouraging members of our church to use electric vehicles and public transport, and sending submissions to the government on matters that relate to climate justice. There was a strong suggestion that young people should take a lead for our church on this matter for they have the energy and passion.

On behalf of the Climate Justice Working Group, I would like to thank the presenters, the facilitators and all those who participated in the discussions for their wisdom and openness. Your thoughts are valued and will be shared around rohe, synods and parishes. Hopefully, by Conference 2022 we will come up with a suggested decision that will become our collective voice to proclaim justice for the vulnerable individuals and communities that are affected by global warming.

We must act quickly and strategically to mitigate climate change. After the workshop where we were all engaged, I would like to ask a question similar to the question that Jamie Morton asked after the COP26 Conference, "So COP26 is over. Will it make a difference?" (NZ Herald, 25 November, 2021) A similar question that I would like to ask, "Our Climate Justice workshop is over. Will it make a difference?"

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

Revive and Reunite



NZMWF Incoming Executive 2021 - 2023

Photo shows the NZMWF National Executive.
Top row left to right: Tui Salevao, President, Suresa Tufuga, Vice-President and Chaplain, Rosalina Toilolo, National Secretary, Rita Tuimaseve National Treasurer, Janice Auva'a-Walters, Missions Link.
Bottom row left to right: Juanita Salevao, Liaison link, Leuluaial'i Pauline Lauaki-Ah Young, Diaconate Link, Janine Tuivaiti, National Council of Women link, Lautalie Aumua, World Federation of Methodist and Uniting Church Women link and Sharlene Malaemi.

Tuituivao (Tui) Salevao, the new NZMWF President for 2021 to 2023, introduces herself and her team.

"Nau te rourou, Naku te rourou, Ka ora te manuhiri" - "With your basket and my basket, our people will thrive."

This whakatauki reminds us that together we can create something greater than ourselves, and collectively we can be our best and healthiest version of ourselves. I opened my NZMWF Convention speech with the whakatauki to encourage us to work together to create a deeper and more meaningful relationship with each other and with God.

The incoming NZMWF National Executive was inducted via a virtual Convention this year. We stand before you, ready to serve you to the best of our ability as we continue the enriching work of the NZMWF. Our team will endeavour to revive and reunite our districts to continue helping those in need. In the last three years we have seen a decline in our membership numbers, and this has resulted in districts going into recess, reduced from 20 to 14. What do we need to do to reignite the passion of our work to include these districts back?

Over the following months we will share our news in Touchstone and we will write about ourselves, so you have a bit of an

insight as to who we are.

This month will start with me: NZMWF President for 2021 to 2023.

Introducing Tuituivao (Tui) Salevao

I am a first generation NZ-born Samoan. I live in Auckland and I am a member of Panmure Methodist Church. I have been in NZMWF since 1989 and a member of the Mafutaga Tamaita'i Sinoti Samoa Ekalesia Metotisi Niu Sila (MTSSEMNS) - Samoan District.

My parents migrated from Samoa to support their families back in Samoa. My father came in 1951 and moved to Tokoroa to work at Kinleith mill. There he met my mother, a nurse. They married in 1960 and moved to Grey Lynn, Auckland in the mid-1960s when they started their family. My parents later purchased a house in Mt Wellington and our family started our spiritual journey at Panmure Methodist Church in 1971.

I am married with two daughters and currently work for the Ministry of Social Development where I have worked for over 30 years. I consider myself a servant and try to assist people in any capacity through my job, church and family.

In closing I would like to take this opportunity to wish you all a Merry Christmas and a Happy New Year.



The Miracle of Christmas

Rev Canon Jenny Chalmers, UCANZ co-chair and Canon Precentor at Waiapu Cathedral of St John, Napier.

On Christmas Day community halls throughout New Zealand are filled with people eating at community Christmas dinners. Whether you have a family or not, at Christmas time there is a place for you to go. In these celebrations we see the grace of the Christmas story, and the best of human nature.

The Christmas story is the greatest love story ever told. God loved the world so much he sent his son, the one whom we call Immanuel, God with us.

This is a story young children enjoy, the wonder of the nativity scene, and the romance of a child placed in a manger. It's a story the marginalised and disadvantaged adore, for in that story they are intelligent, wise and accepted. It's a story that the old, the discerning and the insightful ponder year after year, for it is one of those myths that gains

more significance with each year's retelling.

It is a story of great paradox; a story of the joy, wonder and hope of a new family. It's also about the deep and mysterious love of God that he should send us a messiah. And it's also a story of deep humiliation, extreme marginalisation and overbearing oppression.

It is in holding these extremes together that we have the mystery and the real story of Christmas.

The story of the birth of Jesus as told in Luke, tells us that Mary became pregnant, but not to her betrothed Joseph. In this one line we catch a glimpse of Joseph's deep humiliation. But we have a greater glimpse of Joseph's deep compassion, for a pregnant young unbetrothed woman in that culture, is a scandal that ricochets on to the mother and her child.

Mary and her child are at huge risk from gossip and marginalisation and having to rely on the charity of others for existence.

Joseph, having accepted Mary as his own, was then summoned to a census in



Bethlehem, the place where his family came from - and so they travelled, although Mary's time was due, to the place where the census would be taken.

It turns out that the place was inhospitable. Where else would a labouring woman be offered an animals' shelter, than in a place where people were treated like animals?

The birth of this baby is nothing short of scandalous. There are no clothes prepared, no family waiting and nothing that can be given to a baby. There were just the shepherds who came to adore the new-born. We can understand the deep humiliation of the parents, and yet as with all new parents, they have big dreams for their child.

The story of Mary and Joseph and of their baby Jesus is a story lived by millions around the world. It is daily lived by the homeless, those without family, the marginalised, the strangers in a strange place, the Pacific Island people struggling against the climate that has changed their environment irrevocably.

But it is in this story of Christmas, that we recognise the best that humans have to offer and the most that the grace of God has to give.

For no matter how dehumanising, how obscene the situation of the child born in the manger, the child born in the refugee camp, we have the innate dignity of a new human being with all the hope and promise that brings.

It is the miracle of Christmas, not just that in Jesus, God became human but that in becoming human, God became one of the weak, frail, defenceless, misunderstood, rejected and marginalised persons of the world. In being born in the obscenity of an animals' shelter, God took on human form at its most defenceless and weakest.

Why? Because God's love and grace is unlimited.

Songs for Christmas in Luke's Gospel

Rev Peter Taylor

What is your favourite Christmas carol?

Silent night? Joy to the world? Mine is Love came down at Christmas.

At Christmas even those with no church background know some Christmas carols; I spotted this in the Harry Potter books, not known for their spirituality: "It was quite something to hear 'Oh [sic!] Come, All Ye Faithful' sung by an empty helmet!" In Advent and Christmas we focus on Jesus' coming and birth. Most people like to hear of a birth; it is not surprising that Jesus' arrival caused others to sing.

As the Lectionary turns to Luke's gospel from Advent Sunday I thought it might be useful to have a look at the four songs Luke records for us around the birth narratives. They could become a theme for the December Sunday services.

I begin with Zechariah's song found in Luke 1:68-79; logically it comes first even though it is

not the first song. Zechariah was struck dumb when he questioned an angel's message to him about becoming a parent after many years of his and Elizabeth's infertility. The song, coming after John the Baptist's birth and the end of Zechariah's temporary dumbness, praises God's provision for Israel and looks forward to a promised salvation to be fulfilled through John's ministry as he prepares for the Messiah. Maybe here on the second Sunday of Advent is a time to reflect on God's promises.

The second song, commonly called The Magnificat, is found in Luke 1:46-55, and proclaims a radical shake-up of society to be enacted by God. It is an echo of Hannah's song found in 1 Samuel 2, after the birth of Samuel. It could form the basis of a sermon on the coming transformation through Jesus Christ and be just right for the third Sunday in Advent.

The third song is brief and sung by the angels to the shepherds, see Luke 2:14. Although the song

is part of a reading in most carol services, I suspect very few preachers have tackled it. Now is the time to do so; it sums up the gospel in very few words - God is to be given glory, peace will come to earth, God is pleased. There is your three-point sermon for the Sunday before Christmas.

The last song, coming on the last Sunday of December, is the so-called Nunc Dimittis, found in Luke 2:29-32, spoken by Simeon in the Temple when Jesus' parents bring him for God's blessing. It proclaims that God has kept his promises and the salvation God seeks is unfolding, and will embrace Jews and Gentiles. In a world of division this message needs to be heard - here is an opportunity to preach it.

However you celebrate Advent and Christmas, whether you sing traditional carols, or more modern ones, may we as Methodists, who are known for our singing, do so wholeheartedly, even if those carols do not include your favourite.

Life and Loss

Rev Dr Susan Thompson

Christmas is a tough time for anyone living with a sense of loss. Those who have lost loved ones during lockdown have been denied some of the usual rituals that help people to grieve. Their feelings of pain and sadness may be intensified.

Working in a retirement village and rest home brings me into the presence of death and grief on a daily basis. It brings home the reality that we are all on the same journey of life and inevitable loss. Thinking about grief is something I'm often called to do.

The writer and artist Jan Richardson suggests that days like Christmas are "thin places" in the year. They're days when the world we live in and the world of the spirit seem closer than usual. As we reflect on those who have gone before us, we may become aware of their continuing presence in our lives.

When someone we love dies, their physical presence leaves us. Our hearts ache and we are bereft. Hopefully we will love again, yet no one can ever replace the unique person who has gone from our lives. We will never have quite the same relationship again. In itself that's often a cause for huge sadness and pain.

And yet, the love we shared doesn't end. We remain in relationship with those who have died, carrying them with us in our hearts. There is more than just emptiness.

I was in my early thirties when my first very close friend died. We were students at college together and we laughed at things no one else found funny. When Liz died, I felt like I would never laugh again. Joan Chittister says "the loss of a friend is a gouge in the heart forever" and I struggled with grief.

Months passed and then one day I unexpectedly laughed at something quirky. I knew it was the kind of thing that would have made Liz laugh too and suddenly I realised that she would always be with me. I could always go to her memory in laughter, in gratitude for the things we shared, in tears sometimes for her absence. I could rest in her memory, in the knowledge that love continued.

That was a profound moment. It didn't heal my pain, I still miss my friend. But love found its way through the gap inviting me to trust that she was with me still.

This Christmas may you too know that those you have loved and lost are with you still. In the words of John O'Donohue, may you know that "absence is alive with hidden presence ... the song of an eternal echo".





Covid-19 Protection Framework and Vaccine Certificate Requirements

Aotearoa will move to the traffic light settings at 11:59pm on 2 December 2021. The new Covid-19 approach will introduce more freedoms for vaccinated New Zealanders. Tamaki Makaurau will move into Red, and the traffic light settings for the rest of Aotearoa will be confirmed on 29 November 2021. It is important to understand the requirements for the new vaccine certificate in the traffic light system.



Traffic light colours indicate:

GREEN

GREEN LIGHT is when there are some Covid-19 cases in the community, and sporadic imported cases. Community transmission will be limited and Covid-19 hospitalisations will be at a manageable level. The health system will be ready to respond, including primary care, public health, and hospitals.

How we stay safe at GREEN

- Record keeping and scanning will be required.
- Face coverings are mandatory on flights and encouraged indoors.

Where we can go at GREEN

- Public facilities.
- Retail.
- Workplaces.
- ECEs, schools, kura and tertiary providers.
- Specified outdoor community events.
- Regional boundary restrictions will not apply.

ORANGE

At ORANGE LIGHT, there will be increasing community transmission putting pressure on our health system. The whole of health system will focus its resources, but can continue to manage primary care, public health, and hospitals. There may also be an increasing risk for at-risk people.

How we stay safe at ORANGE

- Record keeping and scanning will be required.
- Face coverings will be mandatory on flights, public transport, in taxis, retail, public venues, and encouraged elsewhere.

Where we can go at ORANGE

- Public facilities will be open with capacity limits based on 1 metre distancing.
- Retail will be open with capacity limits based on 1 metre distancing.
- ECEs, schools, kura and tertiary providers, with public health measures in place.
- Workplaces.
- Specified outdoor community events.
- Regional boundary restrictions will not apply.

RED

At RED LIGHT, action will need to be taken to protect both at-risk people and protect our health system from an unsustainable number of hospitalisations.

How we stay safe at RED

- Record keeping and scanning will be required.
- Face coverings will be mandatory on flights, public transport, in taxis, retail, public venues, and recommended whenever leaving the house.

Where we can go at RED

- Public facilities - open with up to 100 people, based on 1 metre distancing.
- Retail - open with capacity limits based on 1 metre distancing.
- Workplaces - working from home encouraged.
- ECEs, schools, kura and tertiary, with public health measures in place.
- Specified outdoor community events - allowed with capacity limits.
- Regional boundary restrictions may apply.

The Vaccine Pass is an official record of your Covid-19 vaccination status for use within Aotearoa. Once we move to the traffic light system, everyone will need the pass to enter venues. Anyone aged 12 and over who has had two Covid-19 Pfizer vaccinations administered in Aotearoa, or who has been given a medical exemption can apply for a pass.

You can also request a My Vaccine Pass if you have been vaccinated overseas with an approved vaccine or received 2 doses of the AstraZeneca vaccine in Aotearoa. To apply, visit www.mycovidrecord.health.nz or call 0800 222 478 and have your NHI number ready. This can be found on a hospital letter, a prescription or prescription receipt

The Pass includes your name, date of birth and a QR code. You can save this pass on a digital device, or print a physical copy. Those registering by phone will receive their pass by mail.

If you cannot access My Covid Record, or you would like to request a pass on behalf of someone else, call 0800 222 478. You will need to have your NHI number ready.

SUMMARY

It is important that we remain vigilant and follow the legal requirements of the Covid-19 protection framework and vaccine certificate requirements for our safety and protection. Vaccine levels will play a key determining factor for the traffic lights regions go into, and the vaccination certificates are intended to allow businesses to be able to open and operate at any level.

H E W H A K A A R O A R O

*Kia ū ki te Kaupapa o te Tiriti o Waitangi
Tōna pūtaka ki tēnei whenua o Aotearoa
Kia mau ki te Kupu
I roto i a Ihu Karaiti
Kia ita ki te Whakapono
I roto i ngā mahi i waihotia e ō tātou
tupuna
Ka Ora ai mātou*

As we come out of Conference 2021, we continue to reflect upon the theology of our Church Mission Statement, willing to be led by the Spirit and to be transformed in the discoveries we find.

In the Conference Thematic workshop – How are we known? we reflected on our work as church in society. How we are known, seen, experienced to reflect and proclaim the transforming love of God as Weteriana today. We explored how we are seen to be “good news” for the 21st century? Our conversations involved understandings of the Mission Statement with a 21st century lens of where our church is at today.

These discussion points sparked energizing discussions about how we are perceived as a church in the religious marketplace and perhaps the need to rebrand ourselves. What is our ‘point of difference’ that sets us apart from other churches? Understanding who we are as



Methodists, reimagining ourselves, there was a strong call to create spaces for our young people who might enliven that point of difference. We reimagined where we might locate Jesus in our context and

time, exploring indigenous theology and echoing the need to provide a sense of belonging, a place for everyone.

These discussions drew me into conversation about the theology of life

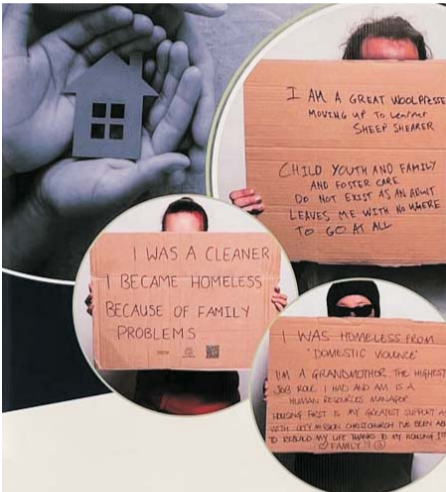
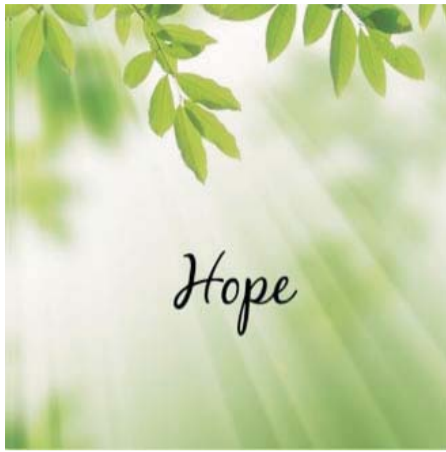
programme first brought to us through the World Council of Churches ‘Justice Peace and Integrity of Creation’ unit. Our indigenous response in Te Taha Māori circles during the 1990s talked of gospel centered theologies borne of this land, and expressions of a *Ka Ora* theology developed. A theology that was an exploration into alternative ways of affirming life and witness in Aotearoa. The focus centered on building *ka ora* relationships and networking, *ka ora* ministry and *ka ora* ways of being. Today we talk of building resilient communities. In my opinion little has changed. We need to continue to denounce those theologies that oppress and diminish our capacity to grow and express our indigeneity.

No one prayer or Mission Statement can say all that could be said as we continually revisit our understandings of who we are today. Cognizant of our colonial past and the seeds planted by our Weteriana forebearers, we build upon these strong foundations, and this calls for further unpacking by all generations as we move towards the bicentenary of our Church in 2022. As with previous generations of Methodists before us, we continue the discussions to unpack meanings for us today, whatever that might be and where that might take us. Always open to where the Spirit might lead us next and keeping the Christ light before us.



The Holy Family were Homeless

Carol Barron, National Coordinator Methodist Alliance



IF YOU LOST YOUR JOB TOMORROW, WHAT WOULD YOU DO?

"Those of us who can call on whānau in a crisis can't imagine what it is like to have no one to help us in tough times. Someone has to help."

Housing First Christchurch is six organisations working together to support people who have experienced long-term homelessness

Te Manu Kaewa
The Traveller replaces the english word of client



who are also struggling to find a safe secure place to live that meets their needs.

Our most vulnerable whānau have a lot in common with the Holy Family - they struggle to find a home suitable for their needs. I don't think our vulnerable whānau should accept a barn to live in, as we know that safe, affordable housing is essential to wellbeing and to enabling people to thrive.

Advent provides a framework to consider the needs of our most vulnerable during the weeks ahead and the work our members are doing.

ADVENT WEEK 1: HOPE & FAITH

May the God of HOPE fill you with all joy and peace as you trust in Him, so that you may overflow with HOPE by the power of the Holy Spirit. *Romans 5:13*

Some people we work with struggle to find hope. They are at rock bottom and have given up hope for a better future. They have no faith in the government, the system or people in general. Our members work tirelessly to build trusting relationships with the people they work with and spark the hope for a better future and the faith that this can happen.

ADVENT WEEK 2: PEACE

PEACE I leave with you; my PEACE I give to you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid. *John 14:27*

Methodists have a strong tradition of being a voice for the poor, oppressed and marginalised in our communities. With the regulations about vaccinations which impact on people's lives, it has created a divide. However, we need to find a way of peace, a way where we can agree to disagree, like John Wesley said. We need to find the peace of respecting opposing views and realising that everyone is worthy of God's love and peace.

ADVENT WEEK 3: JOY

But the angel said to them, "Do not be afraid. I bring you good news that will cause great JOY for all the people. Today

in the town of David a Saviour has been born to you. He is the Messiah, the Lord." *Luke 2:10-11*

The global pandemic has affected the marginalised in our communities disproportionately. They live on the margins and under the radar. They make a living by any means they can. They have very little joy in their lives and often seek to numb the pain with drugs and alcohol as this is the only comfort they know. However they find joy when they are accepted and are supported to realise their authentic dreams. At these times they glimpse the grace and joy of God's transforming love. Joy can come in the smallest acts of kindness, the unexpected joy of connection when someone makes eye contact or offers them a coffee.

ADVENT WEEK 4: LOVE

For God so LOVED the world that he sent his only son that whoever believes in Him will not perish but have eternal life.

John 3:16

The Advent story has a wide range of characters - angels, kings, shepherds, farm animals, new parents and a baby. When you spend a moment to think about it, you realise that this is not a natural grouping of people. Shepherds would probably not feel all that comfortable in the presence of kings, and they were frightened of the angels. The kings would not normally travel a great distance to visit a new family in a stable full of farm animals and shepherds.

Yet, all these characters felt the awe and wonder of transforming love. This love transcends economic and social status, and all the other points of difference that so easily divide us. Whether you are rich or poor; cool or nerdy; gay, straight, or questioning; vote Labour, Green, Act, Te Paati Māori, or National; Pakeha or Māori; it is irrelevant, as everyone is worthy of the love of God.

This unconditional love is what our members show and offer to the people they work with. We give a voice to their concerns when we advocate for them.

If you would like more information about how you can support the Methodist Alliance especially in working to end homelessness, please contact me.

03 375 0512 027 561 9164
Carol@MethodistAlliance.org.nz

With the approach of Advent, we remember Joseph and a very pregnant Mary left their hometown and arrived in Bethlehem with no place to live, and Mary ready to give birth. They struggled to find a home just like many young families today.

Mary and Joseph and their new baby ended up staying in a place that was not suitable for their needs, just like many young families today. The stable was cold, open to the elements, had animals in very close quarters, with all that entails, plus there seems to be a whole range of strange, uninvited visitors turning up. And these visitors were not Housing First, offering the young family a range of support services and a better place to live.

Mary and Joseph would qualify to be on the social housing register, especially after the birth of their child. They would qualify for emergency housing and might end up living in a motel alongside others



METHODIST ALLIANCE

NGA PURAPURA WETERIANA

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

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

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

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/methodist_alliance



Give joy and justice this Christmas

The Christmas Appeal was launched by the then National Council of Churches in 1945. Last year CWS marked the 75th anniversary of the first appeal responding to those who urgently need food, water and justice.

Together we have helped millions of people survive disasters, build new livelihoods and uphold their human rights. We work with experienced local partners who achieve real gains in their communities often in very difficult situations. They are helping refugees and displaced people, families struggling to deal with the changing climate and loss of livelihood, and communities trying to overcome violence and injustice. By giving to the Christmas Appeal,

you are supporting all of our partners in their work to take action against poverty.

Christian World Service is accountable to the Methodist Church. General Secretary Rev Tara Tautari represents the church on the CWS Board and Methodist layperson Edmond Fehoko holds a skills-based position on it. We are grateful to President Rev Andrew Doubleday for endorsing this appeal and for the many ways the Methodist Church supports our work.

“Seek justice, rescue the oppressed, defend the orphan, plead for the widow.” Isaiah 1:17

*Happy Christmas, Hari Kirihimete
Murray Overton, National Director*

On this year's poster the look on Shanti's face says it all - the burden of caring for her children, the poor wages for daily labour when she get it, and the treatment she faces as a Dalit woman living in South India. She knows the rules - how she should behave, where she can walk, what she can touch. Her life is defined by her caste and her gender, but it does not need to stay that way.



are confronting injustice and bringing great joy to people who have been oppressed and ignored.

In this year's Christmas Appeal, Christian World Service is asking you to pray and support people who are crying out for justice. We think of our Pacific neighbours fighting for their lives and climate justice, Dalits and Tribal peoples who are denied human rights, the poorest people everywhere who cannot protect themselves against Covid or feed their

families, and places of conflict like the Holy Land where violence and hardship prevail.

Like John the Baptist, we need to prepare the way for something new. The Christmas story happened at a time like this. Hunger was common and life hard. Christ comes when we rediscover God's promise of love and peace in each other.

I am grateful for your faithful support to people who need food, water and justice. In my first months in the job, I have been impressed by your amazing generosity and the equally inspiring work our partners do in our world that God loves. Through your giving and their skilful work, people get the help they need today and the skills they need for the days ahead.

Please give generously to the Christmas Appeal. Give joy and justice.

The Women Development Resource Centre is making change happen through its training programmes. Dalit women are learning their legal rights and supporting each other to register for government entitlements like food rations during Covid and their own homes. For a women like Muneeswari the results have been life changing. She has her own home, a threefold pay increase and new confidence as a member of the local sangam or association.

With a membership of over 24,000, WDRC has built a strong network of people able to multiply change. The village sangam have successfully campaigned for street lighting, drinking water and bus shelters. The members

Act for Afghanistan

Christian World Service is grateful for donations to the Afghanistan Appeal. The Appeal is helping some of the many displaced mothers and children in need of urgent help.

Afghanistan is suffering a harsh winter. By the end of winter, an estimated 55 percent of the population will be close to famine without urgent assistance.

Mothers like Fatima are worried for their very survival. Her husband and 15 year old daughter were killed in crossfire and her home badly damaged earlier this year. Left with three children, she travelled with relatives to Kabul seeking safety.

For fifteen days they were able to sleep in a hastily constructed shelter in one of the parks, but then the fighting got worse. Fatima rents a room with relatives and works as a house cleaner but she often does not have enough money to buy food. As a displaced mother, she was grateful for a cash transfer of NZ\$153 last month from CWS partner Community World Service Asia.

Last month National Director Murray Overton met with MP Gerry Brownlee, National's spokesperson on foreign affairs. As part of the Act for Afghanistan campaign supported by more than 60 groups, CWS asked him to



A woman and her six children have spent the past two weeks sheltering under a tent made of plastic sheets.

push for more aid. So far, the New Zealand Government has given NZ\$6 million to United Nations agencies and the Red Cross. By contrast the New Zealand government spent hundreds of millions on the failed military campaign. Mr Brownlee agreed to discuss this at the next Select Committee meeting.

By mid November, 577 citizens, permanent residents and visa holders had arrived in New Zealand. A further 1,000 people may require assistance to get to New Zealand - a costly process made possible with help from Qatar. Act for Afghanistan is asking the Government to open pathways for relocation and resettlement, and to establish formal relationships with the Afghan community in Aotearoa New Zealand.

CWS encourages people to prayer for the Afghan people and to contact their local MP in support of the campaign.



DONATE NOW
christmasappeal.org.nz

! www.christmasappeal.org.nz !



We Cry for Justice

The Cry for Climate Justice

The Pacific Conference of Churches has been relentless in voicing the cry of their people for climate justice. Like a canary in a mine, they have warned all people of the dangerous level of global warming in an effort to protect our common home for the unborn and future generations.

General Secretary Rev James Bhagwan (far right) spoke to many groups and addressed High Level negotiators at COP26, last month's climate conference. In Fiji, PCC is developing a farm to teach traditional farming skills and self-reliance, expanding the Food Bank concept and as a model to members.



Photo: PCC

The Cry for Rights Justice

Muneeswari (right) knows what it is like to be abused and keep silent. As a child like other Dalits (formerly called Untouchables), she lived apart, not allowed to wear shoes or cross the path of people from a different caste. As a mother and agricultural labourer, she has learned about her rights to fair treatment and the necessities for life, guaranteed in India's constitution from the Women Development Resource Centre. She is now a proud member of her local sangam or association, helping other woman like her. Her pay has tripled and her family has their own home.



Photo: WDRC

The Cry for Covid Justice

In Uganda Covid-19 has caused great harm. The official Covid death toll would be much higher if more people had been tested. Medical centres are unprepared and the promise of the People's Vaccine far distant. Schools have been closed for the last 18 months and incomes have fallen.

But there has been joy in the southwest where the Centre for Community Solidarity has organised rainwater tanks, distributed facemasks made by young women and taught the HIV and AIDS caregivers how to protect themselves and their communities. Grandmother Sikora (below) says her tank was a blessing from God.

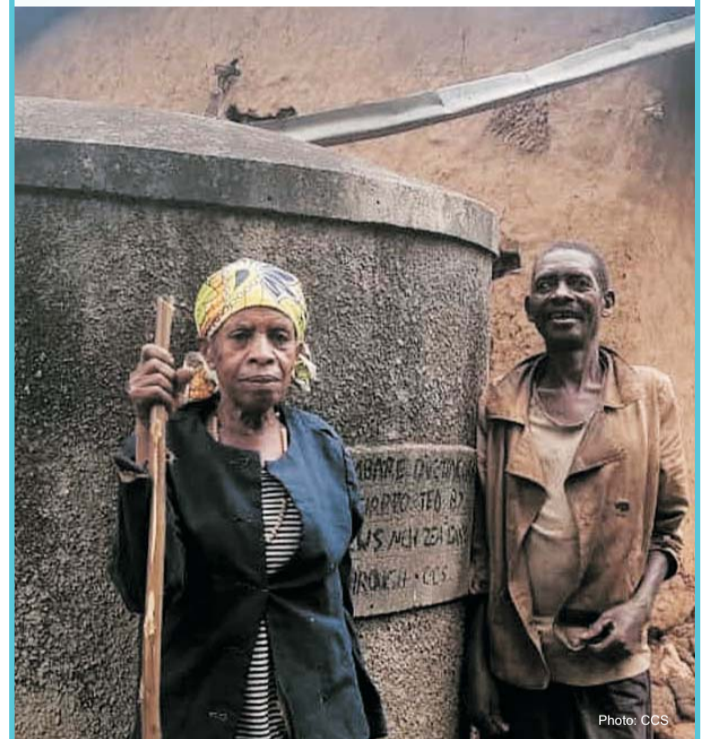


Photo: CCS

The Cry for Economic Justice

Maura stands in her flourishing garden, surrounded by her family. She has always worked hard and the new skills she is learning from CEPAD are lowering her costs and increasing production. But it is the tomatoes, peppers and papayas she grows that make her proud.

Her family is eating a more nutritious diet, even when there is drought. With her own garden and good skills, she is more confident at a time of so much uncertainty. Having enough good food is the first step towards a fair economy.



Photo: CEPAD

The Cry for Peace with Justice

We look to the Holy Land and pray for its people longing for an end to poverty, violence and dislocation. Jesus was born in Palestine under occupation. The people were taxed and denied justice. With his disciples, he wandered its roads, speaking truth to the people.

Living in the same land, the Department of Service to Palestinian Refugees of the Middle East Council of Churches keeps alive his message of love and always the hope of change. For more than seventy years, they have been a voice for refugees and their deep desire for a just peace for their neighbours and community.



Photo: ACT Alliance/P. Jeffrey

TALK JUSTICE

- 720 -811 million were hungry last year.
- 2.2 billion people lack access to safely managed water.
- 255 million people lost their jobs during the pandemic.
- Only 5.55% of people in low-income countries have received at least one dose of the Covid-19 vaccine.
- 200 million people of India's 1.3 billion population are Dalit.



CONCERNING FAITH

A bi-monthly column exploring questions concerning faith issues.



Ask Auntie

Auntie welcomes your queries. No concern is too small, whether it is an opinion, advice or information that you are seeking. Please email the editor with your questions. We respect your privacy. You are welcome to choose a pen name for anonymity.

Dear Auntie,

Do you think it is against medical ethics to force someone to be vaccinated? Tiaki

Dear Tiaki,

Doctors know intimate details about patients. No two humans are exactly the same in body or mind. Consider peanut butter: most people like it and some don't; a few can die from it and there are some who find the smell so unpleasant they live with the constant fear that any contact with peanuts will harm them. People with phobias don't want this made common knowledge.

Professional confidentiality required doctors to not disclose private information without the patient's permission. Our Human Rights Act protected us from undergoing medical procedures without our consent. Doctors were not forced to perform medical procedures they did not agree with. Government rulings have abruptly removed these safeguards. GPs are particularly compromised as they are in a position to best know their patients. Vaccinations are safe and beneficial for the majority. But there are people so seriously affected by past traumas that they can't tolerate any invasive medical procedure without risk to their mental health. There are a variety of underlying conditions that a vaccination could make worse. Should the Government marginalise people because they refuse a medical procedure? Conscientious objectors say no. Mandates have trapped doctors into the ethical dilemma of either serving the majority or supporting a vulnerable minority. Ethical decisions are complex. Personal dilemmas require a personal response.

Be open to understanding different perspectives, Auntie

Dear Auntie,

Can praying help with Covid? Josh

Dear Josh,

Prayer can always help if we let it. Prayer enables us to release feelings in a positive way and encourages us to find practical ways to help with difficulties. Covid brings fear to communities. Whether vaccinated or not we can lessen fear by boosting our immune systems with vitamins C and D. Eat lots of fruit and vegetables for vitamin C. We make vitamin D from being in sunshine and it's available as supplements. Praying calms body and soul when we give thanks for our blessings and uphold others before God.

Promote happiness, Auntie

Dear Auntie,

My boyfriend is refusing to get vaccinated against Covid-19. He won't listen to my arguments. What can I do about this? Janet

Dear Janet,

Fear, misinformation and misunderstandings put tremendous strain on individuals. Psychologists tell us the best thing we can do for anyone experiencing stress is to be there for them, and let them know you care by being willing to listen. Defending an argument in a formal debate is stimulating fun, arguing over a serious issue with someone you love is not fun. Persons who go against the mainstream have reasons. Empathy brings better results than arguing. Jesus respected individuals.

Show love in all you do, Auntie

Kidz Korna Welcome to December

How will you celebrate Christmas this year? The children at St John's, Hamilton are preparing a play that they can do on Zoom if we cannot go to church.

A Sunday School in Palmerston North had a great celebration earlier this year. This is their story.

PALMERSTON NORTH PARISH EASTER CAMP

A Let the Children Live grant helped Palmerston North Tongan Methodist Parish bring their children, youth, youth leaders and caregivers together for an Easter weekend camp at the Ashurst Community Centre.

Following a Friday night church service in Palmerston North, everyone travelled to the Ashurst centre for opening prayers, delegation of camp roles, a bake-off and volleyball. On Saturday a church Steward led youth in a Bible study session, while younger children joined Sunday school teachers for an egg hunt. In the afternoon, attendees delivered food to the homeless in the community.

On Sunday, the Tongan church joined their English-speaking counterparts in Feilding for a combined Easter Sunday service where the church choir and youth performed.



Children and youth with the bags of food.



For your bookshelf

Christmas Activities



Author: Bethan James
 Publisher: Authentic Media

This is a great book full of activities to help fill in the wet days we get over Christmas. All the events of the Christmas story are told from the coming of Jesus, the shepherds and the visit of the kings. All this in an easy to read and beautifully illustrated book. There are puzzles, mazes, colouring pages and much more. A book to enjoy.

Word Search Can you find these words in the puzzle?

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

- ADVENT ANGEL BETHLEHEM DONKEY HOPE INN JESUS
- JOY LIGHT LOVE MANGER MARY PEACE STARS

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

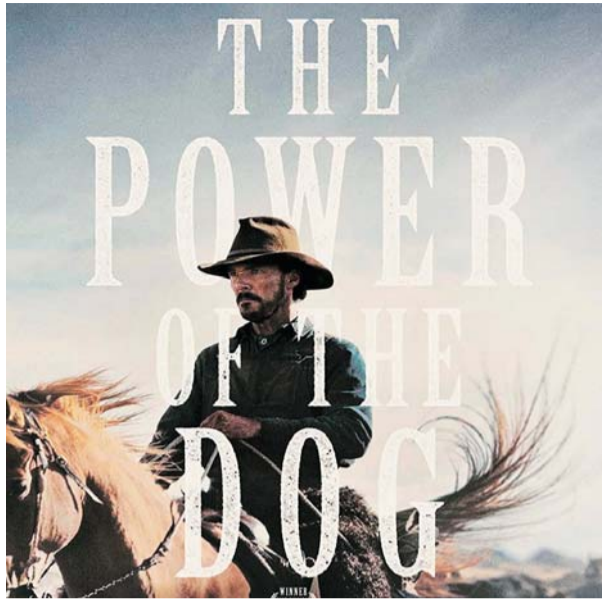


CINEMA

After a 12-year silence, New Zealand director, Jane Campion, delivers a new film *The Power of the Dog*. Acclaimed for her work on *The Piano*, Campion takes us to 1920s Montana. Phil (Benedict Cumberbatch) and George (Jesse Plemons) are brothers. Strikingly different, they share the lonely task of raising cattle on their parents' ranch. Tensions are heightened when George marries, bringing Rose (Kirsten Dunst) to the family homestead.

A stellar cast offers powerful performances. Highlights include Cumberbatch, who plays the talented, yet grief-stricken Phil, and Peter (Kodi Smit-McPhee), Rose's enigmatic son.

Ironically, the film's most important character is never seen. In a cowboy



world of few words, the death 25 years earlier of ranch hand Bronco Henry is a grief that refuses to be forgotten. It is intriguing to watch a film haunted by the main character's absence, the unprocessed grief, a festering wound demanding attention.

The film is based on a novel by Thomas Savage. In books, words provide insight into motives. In films, the inner monologue can either be verbalised or

visualised. Or, as in *The Power of the Dog*, a lack of words becomes a deliberate tool that deepens mystery and builds suspense.

In 1920s Montana, anthrax is a killer, deadly to cows and humans. In a scene-setting cattle drive, a dead cow draws the attention of Phil and his faithful cattle dog. It wasn't until 1937 that Max Sterne developed a vaccine. While this new vaccine was to bring immediate good news for humans working with cattle, its development was a few years after the movie's final dramatic scenes.

The movie title is a quote from Christian scripture. Rose's son Peter reads the words from a Funeral Order of Service. Psalm 22:20 become the last words spoken in the movie: "Deliver my soul from the sword; my darling from the power of the dog."

Psalm 22 is a psalm of lament. The hearer is invited to share in the experiences of a man needing deliverance, a person surrounded by enemies like prowling dogs (verse 16).

Reviewed by Steve Taylor

In history, the Christian church has connected Psalm 22 with the death of Jesus. In the drama of the cross, Jesus' last words include the voicing of verse 1: "My God, my God, why hast thou forsaken me?" Yet in the drama of Jesus' death, his final words also include a prayer that enemies might be forgiven.

The crucifixion thus presents a compelling contrast with the scenes that end *The Power of the Dog*. What emerges in the life and death of Jesus is a radically different understanding of justice. Isolated like Rose, Jesus offers a cry of forsakenness rather than a cry for rescue. Mocked like Peter, Jesus places the demand for justice in the hands of God. Such radical trust challenges the human seeking of deliverance, so dramatically enacted in *The Power of the Dog*.

(For those placed in Covid-19 red traffic lights, *The Power of the Dog* is available on Netflix from 1 December).

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

Freyberg - A life's journey

Author: Matthew Wright.

Publisher: Oratia Books, Auckland: 2020. 216 pages.

Reviewer: John Meredith.

Speaking with someone about his war service in North Africa I discovered he had carried out secretarial duties as a member of Bernard Freyberg's headquarters staff. He spoke warmly of Freyberg's innate courtesy and of his respect for the most junior soldier. This is emphasised by Matthew Wright who identifies kindness, gentleness and empathy as marked features of Freyberg's character.

Born in London, Freyberg came to New Zealand with his family at an early age and grew to become a champion swimmer. He was in the cadet corps at high school and, while working as a dentist, became a lieutenant in the territorial forces.

At the outbreak of war in 1914, Freyberg travelled to London where he was assigned to the Royal Naval Division to assist land-based forces. In April 1915, Freyberg's battalion was sent to the Gallipoli peninsula. On the evening of 24 April Freyberg volunteered to swim ashore to light flares that created a diversion to the landing on what we now know as Anzac Cove. For this selfless and courageous act he was awarded a DSO.

Further military decorations followed: the VC and two bars to his DSO. Although wounded nine times during the course of the war, Freyberg refused to give in or give up.

Although he had not lived in New Zealand for many years, when war broke out again in 1939, Freyberg accepted an invitation to lead the Second New

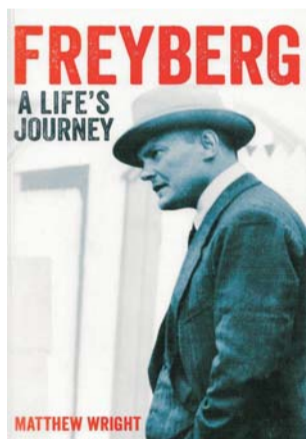
Zealand Expeditionary Force (2 NZEF). Wright comments that this was the time that Freyberg cemented his place in New Zealand as a household name and made his major impact on history.

Quickly he gained high regard from the New Zealand soldiers through his genuine concern for their wellbeing and his willingness to share the dangers of the battle front. Bernard Montgomery, Commander of the British Eighth Army wrote of the inspiration of Freyberg's "splendid example, untiring energy and infectious optimism."

In 1942 Freyberg was knighted and promoted to Lieutenant-General. At the end of the war he returned to New Zealand as Governor-General. Wright comments that Freyberg's appointment was welcomed as the people of New Zealand regarded him as a friend.

Upon completion of his term of office, in 1952 he and his wife, Barbara, returned to England. He was elevated to the House of Lords taking the title Baron Freyberg of Wellington, New Zealand, and Munstead, Surrey. He was appointed Deputy Constable and Lieutenant-Governor of Windsor Castle and remained there until his death in 1963.

Wright concludes that Freyberg validated a sense of worth in the men he led and he influenced a significant number of young Kiwis. No remote hero, Freyberg was approachable and kindly, and people felt better for having met him. His name appears in New Zealand in the many public places named in his honour. Although he lived and died in England Bernard Freyberg was at heart a proud New Zealander. Those who read this book will feel they know him better.



Let's say a Psalm

The psalms in a fresh voice for children, families and worship.

Author: Silvia Purdie

Publisher: Philip Garside, Wellington: 2019. 135 pages

Reviewer: John Meredith.

Silvia Purdie's love of the psalms is obvious. Rather than simply paraphrasing the original words, she has interpreted each of the 150 psalms in terms of contemporary experience, infusing them with everyday images and presenting them in poetic form.

We may be accustomed to psalms having titles: *A Prayer for Help*, *A Prayer for Safety*, for example (Good News Bible). Purdie follows this practice but her titles are creatively evocative.

Psalm 11 is entitled *The Xbox Psalm*. The Psalmist speaks of those who are righteous finding refuge in the Lord from the arrows of the wicked, whereas Purdie imagines a shoot-out on an X-box game. Manipulating an X-box is no help when we feel under attack in real life. Rather, through trusting God and caring for one another 'we see the face of God and know the power of love.'

The Washing Psalm (51) is a psalm of penitence and a prayer for cleansing which Purdie words thus: 'Get out your scrubbing brush and wash me clean. Clear out my lies and soak me in truth.' Psalm 104 is a psalm in praise of God the Creator. Drawing on Maori mythology and using Maori phrases, Purdie presents *A Psalm for Aotearoa*.

The book includes a helpful paragraph about using the psalms with children in worship. Purdie states that, while we might not read vindictive words to

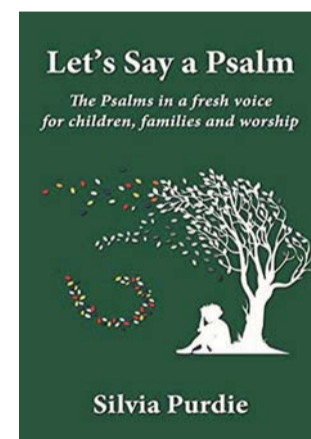
children, it nevertheless helps children to know that even when we are in a violent rage we are still known and loved by God. Psalm 109 leaps off the page: *SO ANGRY!!* It is certainly likely that children may sometimes feel like this. Some of the psalms are formatted for several voices. This works well in services of worship involving children.

In her introduction Purdie states that she interprets the Psalms through a 'Jesus lens': assuming that Psalms include prophecies about Christ, that Jesus reinterpreted Psalms and challenged earlier understandings of God, and that through the Holy Spirit all of scripture breathes the living Word of Christ.

The book includes a thematic index and a list of New Testament references. It is attractively presented and illustrated with black and white drawings and photographs. A list of pictorial sources is included.

Let's Say a Psalm is indeed a fresh voice and readily accessible to any reader. The author states on the cover: 'Some of these poems are prayers for home, perhaps for bedtime. Some are for church, for all-age worship.' She expresses the hope that readers will explore other translations and enjoy saying the Psalms together in lots of different ways. The book is an asset particularly for parents and worship leaders. An e-book edition is also available. All material in the book may be reproduced for local church use with acknowledgement.

Published in *Word & Worship* Autumn 2021.





Bicultural Church

Three groups met in breakout rooms to discuss the issues regarding Te Hāhi Weteriana continuing its Treaty partnership journey focusing on being a Te Tiriti honouring church. This report summarises the major points raised in the three workshops facilitated by David Hanna, Barry Jones and Ikilifi Pope.

1. More work needs to be done by Tauwiwi to be a Tiriti honouring church.

There is now more cultural diversity in church than when the bicultural journey started in 1983. This needs to be reflected in our language. However, the covenant of Te Tiriti and the Methodist Church's role is the common ground linking us all together. There is a lack of appropriate resources that explain the bicultural journey and the role of Methodism in the creation of Te Tiriti.

Pasifika leaders are open to making their own contributions from their cultural perspectives. The various cultural Synods can be forums where the contribution of diverse cultures within Tauwiwi can be identified and expressed.

We need to respect what Te Haahi Weteriana has done in the past to further its bicultural journey and to pick this up in our current context. At present there appears to be 'a vacuum' where little intentional work is being done to further

the journey. The President provided a clear challenge to us, the church, to address this situation.

Presbyters from overseas said that because they chose to live in Aotearoa, and because the Methodist church required them to engage with the bicultural journey, they have an awareness of Tiriti issues that many of their New Zealand presbyter colleagues lack.

2. There is a generation gap in Tauwiwi.

There are young people, particularly within Tongan, Samoan, Fijian-Rotuman parishes, who have had no exposure to the church's commitment to be a Tiriti honouring church, and they are unaware of its history and challenges.

Younger Pacific generations (born in Aotearoa) know plenty about Te Tiriti o Waitangi through what they have been taught at school and university, but little of the church's commitment for Te Taha Māori and Tauwiwi to be engaged in a 'power sharing' partnership.

3. The contribution of Trinity College.

There was recognition of Trinity College's work in having students relate to Te Taha Māori and Māoritangi by visiting Tai Tokerau to attend Waitangi Day events and meet with Weteriana Māori. The College curriculum has a strong emphasis on the theology and practice of justice.

4. Methodist Alliance has taken a proactive stance in addressing Tiriti issues.

Many of the Mission organisations within the Alliance are actively working with Māori to address critical issues such as poverty and housing. They are another resource to support the wider church.

At its meeting earlier in the year, the Alliance Forum invited Rev. Dr Arapera Ngaha and Peter Glensor to present the history of the Te Haahi Weteriana's bicultural journey. Front-line staff from the various Missions appreciated their input as it helped them understand something of the Church's bicultural journey and its stance on Tiriti issues. The forum also viewed videos of church leaders in 1984 talking powerfully about the power-sharing process.

5. Key factors in 'Being Tauwiwi in a Tiriti honouring church.'

Four dimensions were identified:

- 1) Honouring the right of Te Taha Māori to exercise authority over its life, mission and resources, and revising the Methodist Law Book to define more accurately the partnership between Te Taha Māori and Tauwiwi.
- 2) Respecting Māori spirituality and recognising that Tauwiwi religious insights and traditions are not supreme. There is an indigenous spirituality that can enrich the life of the church and all its members.
- 3) Honouring te Tiriti beyond the church community.
- 4) Encouraging Tauwiwi to learn their history, both of the Methodist

Church's role and of their local place.

6. The need for 'a body' within the church to promote and resource the focus on being Tauwiwi within a Tiriti honouring church.

Need for a group that can oversee the development of resources that can challenge and encourage us on the journey.

A body with credibility and mana with Tauwiwi for it to be effective in its leadership. Tauwiwi Strategy and Stationing Committee might be the group with the necessary mandate to establish such a resource group.

7. The need for the Law Book to be revised:

Te Taha Māori is defined in the Law Book under the heading of "Organisations." That is not an adequate means of expressing how Te Taha Māori can fulfil its goal of "Becoming financially independent, self-sufficient and self-determining." There is a growing awareness of the colonial thinking that informs the Law Book.

8. Affirming the contribution of Māori spirituality and cultural practices.

A chaplain working in a Methodist Aged Care Home shared how she had requested the assistance of Te Taha Māori to provide a blessing of a room where a resident had recently died. She spoke appreciatively of how the prayers and symbols used in the blessing had been helpful to both residents and staff.

How are we known?

Josh Robertson reports on a Conference thematic breakout session that focussed on how Methodists and Methodism is known, seen and experienced in Aotearoa. How can we be good news for the 21st century?

What does it mean to be "Methodist"? Did we derive our name from a nickname that was given to a group of "holy students" from back in the day because they were so methodical? Is this still an appropriate name to use to describe who we are today? Or has this name run its course and expired? Some views shared suggested we need to look at re-branding.

Once we were advocates for social justice, following in the footsteps of the one whose heart was strangely warmed and did all the good he could, whenever and wherever he could. Are we still seen as being the change that needs to take place in order for the marginalised to catch a break? Opinions were divided on this front. Whilst it was acknowledged that we - in particular via some of the mission arms of the church - are still doing a lot of great work in the community, locally and internationally, perhaps we need to raise the profile of what we are doing so that more people, including ourselves, are aware.

Many of our church buildings are old, tired and

due for an upgrade - these structures often create the first impressions upon those looking in from the outside. For many, this is also a fair metaphor for the state of our church congregations. Some youth participants went as far as to say our church was boring, perceived as being very white, old, declining in membership and in need of some rejuvenation. This may be true within some congregations, however many of our cultural synod congregations are bursting at the seams in terms of numbers and energy. It was suggested that the Tauwiwi sector of the Methodist church of Aotearoa could do better to harness some of this energy by ensuring various committees / decision-making bodies contain a membership that accurately reflects and represents the make-up of our church.

Actively encouraging youth involvement in all aspects of the church, including key decision-making committees / boards, was a strong message that came through in the discussions. There is a need for our Hāhi to encourage and be proactive in finding ways to be accommodate a youth presence at the table.

Our respective views are obviously very much influenced by the context we find ourselves in within the conglomerate that is Te Hāhi Weteriana o Aotearoa. Collectively we have the opportunity and responsibility to make some changes. It is time for action.

How do we resource our congregations for Mission?

Rev Rob Fergusson

We tackled several tensions within the question. How do we manage the feelings congregations often express of having too little of anything to be effective - too old, too tired, too small?

Allied with "Why can't church be like it used to be?" There was the recognition that we are often burdened by our buildings. Maintaining parish structures becomes increasingly difficult with a lack of leadership in aging, smaller congregations. What can we be and do in our varied communities? What's in our hands as the Conference theme reiterated? Can we look positively at ourselves by focussing our life on what we do have rather than lamenting what we don't have?

We recognised that lament has often become our default position. Looking back with a

mixture of nostalgia and almost resentment that somehow the past cannot be repeated. We shared small steps from around the country.

Recognising that we actually have hands is a big step for many. We need help to look at ourselves, and to look at our community. We need the confidence to explore new ways of gathering in a Covid world. We look for confidence to abandon a "temple" culture focussing on "come to us", and work with relationships we already have, to create new ones. In valuing older folk we open up many possibilities to support and resource the processes of ageing and the wisdom we have untapped.

President Andrew's questions are life-giving in their challenge to look at our hands. To join hands and to look past our lament into a different way of being. No one pretends it is easy. But if Synods and the Connexion can resource those challenges, we have a future of hopefulness and life.



CONFERENCE 2021 FACILITATORS REPORT ON THEMATIC WORKSHOP DISCUSSIONS



Gill Hawkey records decisions.



Pauline McKay and Valerie Marshall maintain a record of discussions.



Attendees Zoomed in from all over Aotearoa.

What will love look like?

Trudy Downes

I was privileged to facilitate one of two Covid-19 group discussions at Conference 2021. I am humbled to think I am possibly the only health and safety professional in Aotearoa whose task is to consider, 'What will love look like?' as we respond to the changing Covid-19 environment.

Participants shared examples of how they enacted the commands to love God with heart, mind and soul, and to love our neighbours while ensuring the safety of everyone.

One presbyter attending a grieving family at Alert Level Step 2 in Auckland had to refuse to enter the house as it is against the Alert Level rules. When the calls come from people in need, there is a lot of pressure on our people as to how to respond with love and safety.

Another presbyter shared how they remotely attended somebody's last days, talking with the attending nurses to enlist help with telephones and timing.

Aucklanders' resilience and patience is wearing thin and many people are feeling uncomfortable with the risks associated with people being unvaccinated. Anxiety levels are rising and anger is coming through with many hitting out against leaders and figureheads. It is a strange amalgam with palpable energy.

There are so many changes occurring with Alert Level changes, MIQ debates and the upcoming Protection Framework (aka traffic lights system) that people are now requesting that the Connexional Office tell them what to do rather than being given recommendations or multiple options.

One person said, "The greatest anxiety is being the door steward. What do I do if a visitor comes - do I have to ask them if they are vaccinated? I want to be prepared for how I will deal with the situation as other people come in and out. People in the foyer at the door need to know how to respond."

"Having a vaccine-hesitant person in a parish adds to the complexity of

the situation. Will that person honour the precautions that the parish wants to take? It would be difficult if the person is belligerent."

Outcomes from the discussion groups were:

- Connexional Office/Conference to provide clear directions on how parishes are to proceed.
- Guide parish councils on how to have the vaccine conversations.
- What might an inclusive church look like for the vaccinated and unvaccinated, and the implications of decisions made - e.g. Use of premises by other groups and congregations?
- What might the protocols look like to keep those in active ministry (pastoral visits etc.) safe with those who are unvaccinated or, if unvaccinated, with those who are.
- Should those in active ministry be mandated to be vaccinated?
- Suggested that Synod Superintendents have Zoom meetings with presbyters and lay leaders in their region to initiate the conversations.
- Suggestion to have a Zoom gathering to share ideas of how to be an inclusive and safe church during these times.
- Proceed with love. Everyone may attend at green and orange alert levels.
- Be safe as we action our choices.
- Undertake actions which include people without vaccination certificates, medically exempt people and children.
- Take out the ambiguity or difficulty for parish councils, door stewards and greeters.

In closing, love will guide our Covid-19 response plan.

- Considering other people in our choices is love.
- Equality to worship is love.
- Vaccinations are love.
- Facemasks are love.
- Children are love.
- Inclusion is love.



The Chapel at Christchurch North Parish was the Conference control centre.

Revising the Law Book

Revs Peter Williamson, Paulo Ieli and Kathleen Tuai-Ta'ufo'ou facilitated the thematic workshop called "The Law Book - more tinkering or a new start." The title had the Law Revision Committee quivering, even before Conference started, however the facilitators brought together a small group sharing great ideas!

The group recognised the Law Book as living and breathing document - one with a real history that needed to be respected, yet one that needed regular review so that it properly reflected where the Church is now. There was the faint hope that it might also reflect where we might need to be, as well. We didn't want to lose the Law Book's place as an inspirational theological document, as well as a book of laws.

We acknowledged that the Law Book comes out of the decisions of Conference made year on year. There is a risk that the Law Book comes to look and feel like a multi-layered, but unintegrated document.

The first criticism the group made was the Law Book comes from our history in colonialism. The whole of the first part of the Law Book relates to Tauwi ministry, usually palagi, while the laws relating to Te Taha Maori are buried in Section 6 - Connexional Committees of Conference. There is no attempt to integrate ministry method or purpose. That was the

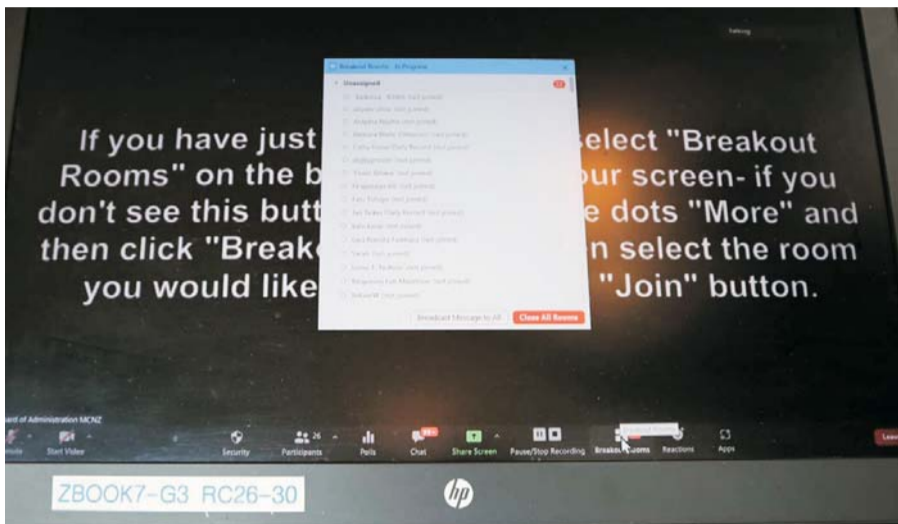
foundation of the suggestion for Church structure review. The time for tinkering - just adding another layer to the pile of laws - is over.

But that means that it is not just the Law Book up for change; it means that we have to critically examine the Church and its structures, so that the Law Book properly reflects them. The misconception is that the Law Book controls the life of the Church and not the other way around. The structures in place allow the Church to operate well - and so become the Law Book. Therefore the questions to be asked are not to do with Law Book tinkering, but more along the lines of: "Who are we? What do we mean by 'Church?' Where are we now, and what direction do we need to go? How do we structure that?" If we answer these questions, the Law Book will write itself!

As a result the group looked for a review of Church structure, including rewriting the Law Book to suit that reviewed structure. It was suggested this Church structure review should be reported to Conference in 2023. It also suggested that Law Revision Committee should examine its membership, with a view to including not just senior church people (who know the current Law Book and structure), but others who are neither senior and don't know the Law Book. It might make for some interesting meetings. The group also asked that the Disciplinary Procedures be looked at again. There here are some things for which you don't need a sledgehammer to catch a fly!



Pre-recorded musical performances were a highlight of Conference.



Members broke out into Zoom rooms for thematic discussions.

Council of Elders' Report

The Council of Elders, Rev Tovia Aumua, Viv Whimster (Tauwi) and Hoana Flay and Roslyn Wilkie, (Te Taha Maori), assist the Church in its bicultural journey by seeking to model the equal partnership prefigured in the Treaty of Waitangi.

They monitor recommendations and reflect on the style, work and priorities of committees and boards, making recommendations for further consideration of any report or decisions that may hinder the church from its bicultural journey. On Friday afternoon they jointly presented a report they prepared in collaboration.

Rev Tovia began by commending and acknowledging the inclusion of Te Reo Maori by the Presidential Team, the chaplains and the speakers in the Opening of Conference Whakatau, Powhiri, Tributes to the Deceased and the Opening Service.

Tovia quoted the late Nelson Mandela who said, "If you speak to a man in a language he understands, you speak to his head. If you speak to him in his own language, you speak to his heart."

Elders noted that the technology used throughout Conference "captured the essential parts of this important gathering point" and that the general behaviour and conversation throughout Conference was very respectful.

Discussion around the importance of

the land stories was commendable, and having the resources provided to explore them at the local level was also commendable.

Areas that require addressing include consistency in consultation with Te Taha Māori across all boards. The involvement and inclusion of rangatahi/young people more fully in leadership roles and committees was an ongoing theme. In urging Te Hāhi to make sure that rangatahi voices are heard, elders suggested a rangatahi presence in a third Elder being added by each partner.

There should be a review of the Law Book in the light of its colonial background. That review needs to re-vision how Te Hāhi is structured.

Elders urged Te Hāhi to adopt the many points raised from the Bicultural Church discussion groups, e.g. around providing new resources on the history of the bicultural journey in our bicentennial year, holding cultural diversity within the Treaty framework, and seeing power-sharing partnerships in practice.

Hoana said in closing, "The bicultural partnership is not only about understanding each other, but learning to appreciate each other, a wairua, a tinana, a hinengaro, in life-giving relationships. Allowing us to function wholeheartedly in our own space of identity and inclusion. Our whanau from Te Moana Nui A Kiwa, our youth, our elders are part of this wairua ethos demonstrating their own strength values and beliefs in their own cultural uniqueness."

Wesley Historical Society Lecture The Day Conference Made a Brave Man Cry

Rev Ian Faulkner, President Wesley Historical Society

This was the very evocative title to the Annual Wesley Historical Society (NZ) Lecture that revisited and evaluated the decision of the 1942 Wellington Conference to dismiss the Rev Ormond Burton: decorated WW1 war hero and foundation member of the New Zealand Christian Pacifist Society (NZCPS). He was convicted of disturbing the peace and other misdemeanours prior to this decision being made.

Commentator on this decision was Dr Kevin Clements, who will be acknowledged as the recipient of the International Studies Association's 2022 Distinguished Scholar Award. Dr Clements, the son of a Methodist Probationer denied ordination for his pacifist views, told a very human, personal story that recounted disturbing moments of his own experience of being the child of a 'conchie' minister in post-war New Zealand.

My response after listening to the events of that time, the questions asked of the speaker, the replies and other comments made in response, was to express the wish that the Methodist Church of New Zealand - Te Haahi Weteriana o Aotearoa has processes that allow those within the family to listen to, debate and resolve differences. As described in the lecture, in 1942 a challenge to the discipline of the Church was resolved by flexing bureaucratic power and resorting to what was termed an ecclesiastical injustice.

The saga that was laid before us is fully described in Ernest Crane's biography of Rev Burton, *I Can Do No Other*, published in 1986. It is not the detail that is recalled from the lecture that is memorable, it's the signals given about the mood of wartime New Zealand, the Methodist Church in wartime, the relationship between the factions within the church separated by attitudes related to supporting the war effort or otherwise, and the various attempts to find the middle ground in the debate.

In 1936 Ormond Burton was a founding member of the NZCPS, along with its first President, Rev Jonathan Haslam, the then President-elect of Conference and Mr Arch. Barrington, who was Vice-President of Conference in 1974. Prior to this, several pacifist groups were

part of the fabric of protest movements in New Zealand. What characterised the NZCPS was that it was exclusively Christian. The story that unfolded showed that Christian Pacifism was not a singular movement that opposed war.

There were those described as militants, who would not take any action, however small, that might support the war effort, and those who simply advocated non-violence and refused to bear arms. Rev Burton too could not be described as fitting what might have been described as the typical Methodist Minister. He was described as an Anglo-Catholic-Methodist imbued with a holy stubbornness. An example of this was the central place that he gave to the cross at the front of the Webb Street Church in Wellington, at a time when Methodist Churches did not display a cross in such a prominent place, and his habit of genuflecting to show his high regard for what the cross symbolised.

It cannot be said that expressions of pacifism were minor influences on the Methodist Church. Indeed, many who were opposed to the actions of the institutional church in 1942 became leaders of the Church in the 1960s and 1970s. Their influence was marked.

This Annual Lecture achieved what the WHS hoped for: a renewed understanding of those events that shook the Church in 1942, leading to the opportunity to view Church processes at that time, and to perhaps understand why the decisions made were arrived at.

The fact that the resolution to dismiss Ormond Burton from the Methodist Ministry was carried by a vote of 75 in favour to 45 against, with 100 delegates recording their abstentions speaks volumes: a decision that in fellow-traveller A.C. Barrington's words "made a brave man cry". It took some years before moves to restore him to full connexion were achieved.

Towards the end of the discussion following the lecture a question was asked about pacifism now; and perhaps the hearers were left wondering whether a debate on Christian Pacifism would be as divisive for the Church in 2021. A measure of the effectiveness of a lecture is that it both provides information and raises more questions to ponder on. Thank you to Dr Kevin Clements for creating such an opportunity. This lecture will be regarded as a gem in the memory of those seeking to understand our past and inform our future.



Conference 2021 from a Youth Perspective

Michael Lemanu,
National Co-ordinator Tauwi Children,
Youth and Family Ministries.

Methodist Conference 2021 online was a highly interactive experience filled with many firsts and new norms for Te Hāhi to experience. Conference took place in a virtual space where young people are, in all honesty, more comfortable than on the pews of a church. And so, this year's Conference provided an opportunity for young people to be heavily involved, display their competency, and tell stories in engaging ways.

Conference Music Team

A massive piece of the Conference puzzle is music - Methodism is, as they say, born in song. A team of musicians from across the Connexion was tasked with recording hymns and songs for Conference services, devotions and breaks. This team put in a huge amount of work, with music being recorded in Christchurch, Auckland and a socially-distanced 409 converted recording studio. Our team included trained musicians, creative artists and performers within the industry who have travelled the world honing their craft. Our Hāhi was blessed to have them help make Conference feel like Conference, with the advantages of a new age modern sound and quality.

Online Youth Service

Another big part of Conference for young people was the online Connexional Youth Service, which was streamed live via Methodist TYTANZ on Facebook. The Conference agenda had an allocated time in the day-to-day for youth, as opposed to an unofficial side event. The organising committee put in many hours of work in preparation for this, bringing together



Falelotu Kosipeli (FLK) Youth performance from the Connexional Youth Service.

contributions from Auckland, Hamilton, Palmerston North, Wellington and Christchurch. Picking up on President Andrew's message of life in all its fullness (John 10:10), our theme was "keepin' it 100" which was a celebration of life, young energy and spirit that has endured during the last two pandemic affected years in particular.

Conference Business

Youth had a strong involvement with Conference this year including sharing Covid stories, testimonies in Prayer Breakfast and contributions towards workshops and thematic discussions. Using social media platforms, youth delegates regularly updated young people on Conference business and explanations of different reports and processes. Leaders of the church, via the awesome chat feature that made Conference so interactive, constantly discussed the role of youth within the life of the church. Questions around board representation, young presbyters coming through, and the state of youth ministry were constant themes throughout Conference. These

conversations were encouraging, challenging and empowering. The challenge ahead is to ensure transformative action comes from them.

As I reflect on Conference 2020 from behind the organ, Conference 2021 felt like a step in the right direction - albeit from behind a screen this time. As we head into preparation for our bicentenary celebrations at Conference 2022, we will continue to advocate for young people to be heard and to be seen transforming the life of the church as we know it.

I want to acknowledge all young people who contributed towards the various events and occasions of Conference 2021:

Music Team:

Ivan Fuimaono, Wesley Machee, Jerry-Moses Roebeck, Elizabeth Salesa, Eseta Lemanu, Valeti Hoef, Siu Williams-Lemi and whAANau, Toa Siulangapo.

Youth Service online and Contributions:

'Amelia Takataka, Osaiasi Kupu, Anaseini Nuku, Setu Pio, Janice Auva'a, Rachel Hickling, Maumi Taukolo, Ramona Misilei, William Toduadua, Make Puamau, Alofa



Sitela Ahokava (Waikato Waiariki Unite) shares her Covid experience with Conference.

So'olefai, young people from Lower North Island and FLK Christchurch.

For all music recorded at Conference:

YouTube: [Methodist TYTANZ](https://www.youtube.com/channel/UC...) Or
www.missionresourcing.org.nz/song

For a full replay of our online youth service and other material:

www.facebook.com/MethodistTYTANZ or
www.missionresourcing.org.nz/youth

Lay Preachers' Network Virtually

Viv Whimster

Covid has presented lay preachers with many challenges; however, at Conference, meeting via Zoom on Monday night offered a welcome opportunity to gather virtually at a more convenient time than its usual slot around lunch on the Sunday of Conference. Connecting by Zoom enables us to meet more regularly than once a year, and we plan another gathering for early 2022.

This year, lay preachers from across the country - many who might never attend Conference - met each other, updated news, and shared ideas and experiences. We discovered lay preachers who had been active for nearly 60 years and others who had only just become accredited during the introductions. We heard about the training offered by the Pasifika Synods and discussed options for English-speaking lay preachers that include a certificate available online through Trinity College or parish-based Lead

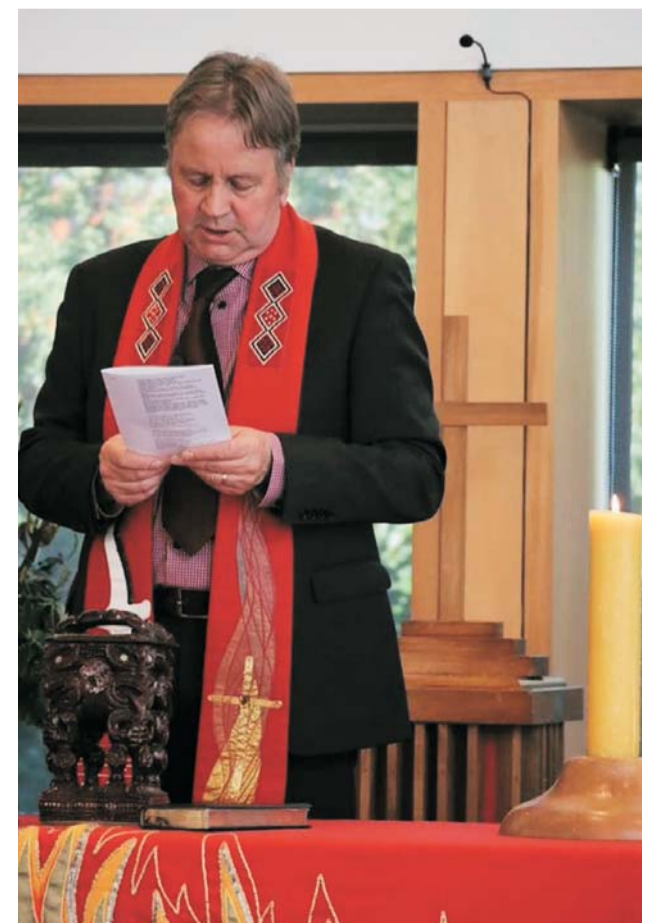
Worship. The cost of training was also raised as an issue and we discussed possible sources of funding.

We noted that the presentation of certificates to long-serving lay preachers becomes a challenge when records have not been kept up-to-date either through the annual Methodist returns or by belonging to the inter-denominational New Zealand Lay Preachers' Association (NZLPA), which also maintains a database. Every Methodist lay preacher is warmly encouraged to send details of their date of accreditation and current parish to the Network.

Participants talked about the importance of Lay Preachers' Sunday. For some, it gave the parish presbyter a Sunday off after August Synod, for others a welcome opportunity to lead worship, and for some, it was a time of recognition by the parish of the vital ministry offered by lay preachers.

More information, the latest Network newsletter and the current Update Form can be found on the Methodist website

www.methodist.org.nz/board_of_ministry/lay_preachers





War Comes to Choiseul: An encounter with the enemy

Lynne McDonald

After the Japanese attack on Pearl Harbour in 1941, the Solomon Islands became embroiled in the war and became well known for several battles fought there. The island of Choiseul was not the site of any battles and there were few recorded incidents involving violence by the Japanese on the island. Choiseul, however, received attention from both the Japanese and the American troops.

Missionaries from the Methodist, Seventh Day Adventist and Catholic missions were evacuated from the Solomon Islands as soon as word of a Japanese invasion reached them. New Zealander, Rev John Metcalfe was the last Methodist missionary to depart, after leaving the mission on Choiseul and going to the headquarters at Munda. Metcalfe noted in a letter to Rev John Goldie in New Zealand that he was "utterly at a loss to understand their [evacuated missionaries'] mentality . . . appears to me to be criminal



Credit: David L. Hilliard, "Protestant Missions in the Solomon Islands 1849-1942." Australia National University, 1966. (Thesis)

folly . . . they did not call a meeting of staff . . . left us of Choiseul in the lurch . . . they know I should not have agreed to such an idiotic proposition." In his radio message to New Zealand, he said they left "without authority or consultation".

Metcalfe did not believe the Japanese were a threat. Based at Munda, on Kokeqolo in 1942, he became friends with trader, Harry Wickham. Gideon Zoloveke (a medical dresser from Choiseul) described the two men spending "a lot of time together, telling stories and drinking tea. They used to assure us the Japanese would

leave the Solomons without visiting Kokeqolo." Zoloveke added that when the Japanese landed on New Georgia, he and others had to "help the Reverend Metcalfe along the difficult paths" to reach the hideout they had prepared for this eventuality. Belshazzar Gina said that Metcalfe "believed or professed to believe" that the Japanese would not invade.

When the Japanese arrived on Choiseul, there were only three Europeans still there, coast-watchers Cardel Seton, a member of the Australian Imperial Force, and Alexander Waddell, a former district

officer in the BSIP, appointed to report on enemy activity. The Catholic priest, Father Binois, also remained and hid in the bush in the north of Choiseul until he was finally forced to evacuate in 1942. There were no recorded or remembered reprisals on the Choiseul people, nor did they attack the Japanese. Loyalties were divided. A frequent challenge if two Choiseul people met was "Are you with Japan?"

The Japanese travelled as far south as Sasamuqa. While the Japanese kept largely to themselves in the area, some Islanders identified a distinctive "fishy" odour which they said they could smell when a Japanese soldier passed by. The smell was attributed to the quantity of tinned fish the Japanese consumed. Choiseul people would bring Japanese prisoners to Seton, who would arrange their evacuation by PT boats or Catalina flying boats. Stories were related to a missionary (Coralie Murray) about Japanese prisoners being strung from a pole and transported like a pig to a feast. The tales often included cryptic remarks that not all made it to the coast-watcher alive.

By 1943, an estimated 5000 Japanese troops were concentrated around Sagigai and Choiseul Bay, in the

northwest of the island. In October 1943 American troops landed further south, at Voza to carry out "Mission Raise Hell" or "Operation Blissful", intending to create a diversionary action. They were assisted by local people especially recommended by the coast-watchers to act as scouts. The Americans walked everywhere in heavily forested areas on Choiseul and sometimes encountered the remains of the Japanese camps. American soldiers gave the scouts food from their rations. The food was disappointingly unappetising to the Choiseul people.

According to Metcalfe the Japanese on Choiseul made no effort to occupy the rest of the island or terrify the people, allowing Seton to go into their area and shoot three beasts for Christmas in 1942. The only recorded casualty among the Choiseul people was an elderly man who may have surprised some Japanese troops and was shot.

The Japanese evacuated Choiseul when the invasion of Bougainville began. It was of no use to them due to the rugged terrain. The Choiseul people continued with their daily lives, celebrating Lotu (Church) and welcomed the missionaries back from 1945.

Unsung Methodists

Rev Donald Phillipps

Radio Church

Leslie Bourneman Neale 1886 -1959

New Zealand's first radio broadcast took place on 17 November 1921 when Professor Robert Jack broadcast from Otago University's Physics Department. Radio NZ is celebrating 100 years of public broadcasting with events celebrating various milestones, what radio means to us today, and some of the unforgettable moments and memories.

The newspapers of the time do not provide evidence of the immediate use of the new-fangled invention by the churches in New Zealand. It was altogether too new, too exciting and too uncertain. By the end of 1923 however - appropriately in the Christmas season - Trinity Church in Dunedin provided a 'sacred concert', featuring carols of course, over Station 4YA. F.J. O'Neill, the station manager, took it upon himself to follow that up with more broadcast carols nearer Christmas. It took a couple of years for 'ordinary' worship to be broadcast as a matter of course. Among the earliest users of the medium were the Edgeware Road and Rugby Street Methodist churches in Christchurch, to which Leslie Neale had just been appointed - using Radio Station 3AQ.

Radio was something of a challenge to



Rev L B Neale, 1940. Credit: The Methodist Church of NZ Archives Collection.

the churches, and there was concern lest people preferred to stay at home and listen to a broadcast rather than attend worship. On the other hand, there are occasional newspaper accounts of the way in which American churches were using the new media and of the large numbers of people being reached. It was a matter of organisation and in those early years there was not much of that. It was not until the mid-1920s that there was any degree of systematic control over who might provide radio programmes. When the YA network was established in 1925, its priorities did not include religious broadcasting. Nor did the Methodist Church have any systematic policy - in fact it was not until 1939 that a connexional Radio Committee was set

up. Shortly afterwards, WW2 broke out and strict controls were put in place to regulate broadcasting.

In the meantime, there were ministers and others who saw the possibilities, and made good use of them. One of the first was Colin Scrimgeour, for a time a Home Missionary in charge at the Auckland Methodist Mission. He was an innovator in radio worship, and when he finished at the Mission he became immersed in radio, to the point where he was eventually appointed Controller of National Commercial Broadcasting. But this article focuses on Leslie Neale who by that time was well into his lengthy and productive ministry as Superintendent of the Dunedin Methodist Mission. He had seen the possibilities of radio, as had been noted, in Christchurch in 1924. He saw it as a way of bridging the gulf between the Church and those otherwise indifferent to it.

In 1934 he founded the Radio Church of the Helping Hand. It was broadcast from Station 4ZM, a private operation run by Robert Walls, who had himself introduced ecumenical services over the air a couple of years earlier. Leslie Neale came from an Auckland Methodist family and entered the ministry in 1911. He served as a chaplain and was wounded at Passchendaele. He made a name for himself as an innovative leader while in the St Albans Circuit from 1924 -1931. He then spent over 20 years in Dunedin and is remembered for his initiatives in

relief work during the Depression, in the establishment of a children's health camp, and an aged care operation at Company Bay that ran for 60 years. He was President of the Conference in 1940. Leslie was awarded the MBE in 1947 for his public services. He died in Auckland in 1959.

Leslie Neale had had some experience in business before he entered the ministry and reading the story of his life one senses his thoroughly practical approach to his pastoral ministry. Leah Taylor, his biographer, calls him "A Man of Faith and Vision". He was that and more, and it could even be said that there was something of the entrepreneur about him - he was not afraid to use the media to further the work of the gospel. Leah's book provides a detailed and fascinating insight into the world of religious broadcasting in its formative years. When the Mission ceased its involvement with Radio Church, it was one of the longest continuing radio programmes in the world - the best part of 70 years Sunday by Sunday.

At this time, when Covid-19 has forced the Church to look at new ways of communicating, and this year's Conference is being zoomed to its participants, there is a challenge, as never before, to find new ways in which the Good News can be shared. Thinking outside the square takes on a new meaning especially when the square is a computer screen.



Koviti19 Delta Variant ma le Tui Puipuia



Aufaigaluega a le Talanoaliva i le Aso Sa, aso mulimuli o le Mega Vax Pacific.

O lo'o ua fa'apopo nei a'o ni aso ua. O ni aso folau fo'i ae le tu'ua. Ua aga'iga'i atu nei fo'i ina tau-fa'aifofo le la i le faitauga o masina, o vaiaso ae fa'apea fo'i aso o le malaga fai mai a le Sinoti Samoa, i lenei tausaga atoa 2021, lea o le a tali mavae. Ua toe nei o le masina ma nai vaiaso la tatou faiga-malaga, ona tatou fa'amavae atu fo'i lea i lenei tausaga e pei ona mua'i ta'ua.

Ae pagā lava lea, e iai lava le manatu, e le o se tulaga e tau fa'aioaina lenei lava tausaga ma ona taulumaga. Aua o se tausaga ese lava lenei i le malaga a le Sinoti Samoa mai lava i ona Ta'ita'i, o Tua'a ao-sinasina se'ia o'o lava i alo ma nai fanauti. O le uiga o se lagona o se tausaga- ese lenei, aua fo'i e tele fuafuaga fa'ata'atitia ma polokalame a Aulotu, Matagaluega, o le Sinoti, ae fa'apea fo'i le tele o Komiti ma Mafutaga, vaega eseese atoa ai fo'i ma aiga ua le mafai ona fa'ataunuina ma fa'atinoina i ala e masani ai, ona o tapu ma vavao o le Koviti 19 ma lona ma'ema'ea.

E ui lava, e le'i aofia-matagi ia Niu Sila atoa i le malosi o le pipisi o le fa'ama'i e pei ona iai level eseese, ae ua avea a'afiaga tele i Aukilani, o se vaega o le atunuu o lo'o to'atele ai a tatou Aulotu ma Matagaluega ae fa'apea fo'i o tatou tagata tapua'i, ma ua fa'asolo ina a'afia ai fo'i ma nisi vaega o lenei atunuu e pei ona iai fa'amaumauga mai le Matagaluega o le Soifua maloloina e pei fo'i ona fa'aioa mai i lea aso ma lea aso.

O le TUIPUIPUI o lo'o fa'agasolo nei, e matua ioe lava le taofi ma le talitonuga, e tusa ai ma su'esu'ega ma saililiga ma ni taumafaiga a Saientisi, o Foma'i Su'esu'e ma i latou uma ua aumai iai le potu ma le atamai, o le AUALA lea ua tapena ma saunia e le Atua, e fa'apena ona auala ma momoli ma fa'aioa mai ai lona ALOFA ma lana FA'AMALOLOGA i lana TAGATA soifua i lenei lalolagi, ua lailoa ma tigaina i le mata'utia o lenei Fa'ama'i o le Koviti 19 ma le Vairusi o le Delta Variant.

E oge upu lava le gagana e fa'amatala ai



Tama o le Sinoti, Muaimalae, susuga ia Rev. Masunu & faletua ia Senerita, ma le afioga ia Fepulea'i o le Ta'ita'ifono.

le mata'utia o le Atua na molimauina i lenei fa'amoemoe, ona ua le gata ia i latou na fa'apolokalameina atoa lenei Tuiga, ae o le to'atele o i latou fo'i na ofo atu lo latou lagolago i so'o se vaega o lenei fa'amoemoe. Mai le tolu la o aso o lenei Tuiga na fegai ai, e tusa ma le 2773 i latou na faia Tui i lea lava weekend e aofia ai ma le tele o alo ma fanau.

A'o le RIPOTI talu ai nei mai le Matagaluega o le Soifua maloloina a le lalolagi WHO e pei ona taunuu mai le Aso Faraile na te'a i le weekend ua tuana'i atu; ua tusa ma le 251,788, 329(Luaselau limsefulu male tasi miliona, fitu selau valusefulu ma le valu afe, toluselau luasefulu ma le iva tagata ua 'a'afia i le Fa'ama'i. Ae 5,077 907(Lima miliona, ma le fitusefulu ma le fitu afe, iva selau ma le fitu i latou ua maumau ma malilii i latou mai lenei lava fa'ama'i talu ona amata mai.

O le fesili le pa'ia e, i le aufaitau ae maise o la tatou Sinoti Samoa; **Fa'amata o le a se lagona e o'o ane ia te oe le tamā po'o oe le tinā ae a'afia se tasi o le fanau i lenei fa'ama'i ma ma'ima'u atu ai ma lona ola ona ua pisia mai ia te oe ona e le'i faia sou tuipuipui?**

O le filifiliga a le tagata, o le aiā tatau lena



Afioga i le Sea & faletua ia Leotele i le Mega Vax Tuiga Aso To'ona'i.

a oe lava ia? Ae tau lava ina na'o na toe fa'amanatu atu, e leaga le toe iloa mulimuli ane le mea sa'o e tatau ona fai, ae ua tuai ua le aoga ua malii se tasi. O lea tatou te ola ai lava ma na lagona e oo lava i le gata'aga o le ola i luga o le foga'ele'ele. O Iesu lava na ia fetalai: ...ua ou sau ina ia outou maua le ola, ola atili ai lava.

Ae tau lava na ona toe fa'aoololoma'au

atu ai i la tatou Sinoti, afai lava e iai se tasi e le'i faia sona tui ma tui o ou alo ma nai fanau, o le fa'atalosaga ma le loto maulalo, ia faia nei loa. Aua fai mai la le aposetolo o Paulo: Ua tatou iloa fo'i e galue le Atua i mea uma lava mo le lelei (manuia) fa'atasi ma i latou o e alalofa atu ia te ia (ma talia lona lava vala'au mai.)

Rev Tovia Aumua.



SEREKI MAI NA MATE KI NA BULA

Lesoni: Aisea11:1 – 10; Maciu1:18 – 23

Vosa Taumada.

Ena vuku ni veiliutaki ena loma ni Wasewase Talatala Qase Peni Tikonaika keina Talatala Qase Cavuti Alipate Livani, kei ratou na veitacini vakaitalatala, sa cavuta tiko na vakavinavinaka ceceka, ena veiqaravi kece ena loma ni Wasewase keina vei Tabacakacaka. Ena Joni 6 : 29 “...meda cakava na ka sa VINAKATAKA na Kalou, meda vakabauti koya sa ta’la mai ko koya” Ena vuku saka ni noda yalodua ni noda Vakabauta na Gone Turaga, eda sa sarava kina na cakacaka ni TUBU ena loma Wasewase keina vei Tabacakacaka.

Sa cavuti kina na nodra Vakavinavinaka na Talatala Qase sa mai cegu tiko o Rev Peni Tikonaika, ena loma ni Bose Vakayabaki ena yabaki oqo. Ena nodrau cakacaka voli ena liutaki tiko na Wasewase. Sa vakagolei tikoga kina me vakalagilagi na Kalou o Jiova ena nona veituberi keina veivakukauwataki tiko ena veigauna ni veiqaravi sa na cava tiko.

Ena domodua, keitou sa cavuta tiko kina na neitou vakanuinui vinaka keina lewe ni Wasewase ena Siga ni Sucu keina Vakacagigagi sa tu e matada. Meda kaougata tiko ka kunea tiko na veivakacegui ni Kalou ko Jiova ka tawamudu.

“Ia ena tubu mai e dua na Coke mai na dulumi I Jese, ka na tubu cake mai na wakana e dua na ...” [Aisea11:1].

Parofisai ni nona mai sucu ko Jisu me sereka na tamata mai nai vesu ni valavala ca.

Tamata yadua, vuvale, vanua, lotu, veiwekani. Ka kece e mate, malai, sega na kena yaga. Sa sereki me bula.

Bula vata kei iko mo curuma rawa na dredre:

“... Ko na vakayacana ko Imanueli ... na Kalou ka tiko vata kei keda” [Maciu1:23].

Vesu ena loma ni buka waqa mo mate. Sereki, lako voli ena bula vinaka e loma ni lovo bukawaqa katakata.

“Raica au sa kunea e lewe va na tamata sa sereki tu, ka ratou lako voli tiko e loma ni bukawaqa, sa sega na ca e yacovi iratou, ia na kena I rairai ni kena I ka va, sa vaka na I rairai ni luve ni Kalou” [Tan.3:25].

Na uto ni cakacaka e talai mai kina ki vuravura ko Jisu.

“Au sa sega ni masu mo ni kauti ira tani e vuuravura, mo ni maroroi ira ga mai na vu ni ca” [Joni17:15].

Vakavinavinakatataka na loloma levu ni Kalou ena nona mai sucu vakatamata ena noda dui bula.



Cell group wellbeing programme – District Church at Meadowland, Auckland.



Youth and Sunday School at Whanganui Fiji Church.

Mo sereki, lako ena galala ena loma ni butobuto, buka waqa. Lako vata voli kei keda ko Jisu Karisito.

“Raica ena bukete e dua na goneyalewa, ka na vakasucuma e dua na gonetagane. Ka na vakayacani ko Imanueli ... na Kalou ka tiko vata ...” [Maciu1:23].

Vakacegu na yalo ena loma ni dredre:

Loma ni valeniveivesu, vesu na liga / yava ena senicodo, yadravi vinaka mai vei ira na I vakatawa.

Laga sere, masu ena domolevu ena buto ko Paula kei Sailasa. Tasere na I vesu, vakamoceri na I vakatawa.

“A sa tavuki vakalevu vakasauri na vanua, a sa yavala kina na yavu ni valeniveivesu, a sa tadola vakasauri kecega na I sogo ni katuba, a sa sereki yadua na kedra I vesu na tamata” [Cak.16:26].

Laga sere enai vesu ni valeniveivesu, e tukuna na sereki na yalo ni sa sucu vakayalo kina ko Jisu Karisito.

Ni sa vakacegu ka sereki na yalo, sa ka

wale sara na sereki ni vei ka e vesuka, vauca, vakamatea tu na yago.

“Ia ni sa lomaloma ni bogi na vanua, sa masu ko Paula kei Sailasa, ka sere vua na Kalou ...” [Cak.16:25].

Balebale ni vosa nei Jisu vei ratou na tisaipeli me baleta na bula ni vakatawa vinaka. Bula ni yago kei na yalo

“Sa sega ni lako wale mai na daubutako me butako ga, ka ravuravu ka vakarusa; au sa lako mai me rawa vei ira na bula, ia me rawa vakalevu sara” [Joni10:10].

Jisu Karisito na Bula vakataki koya:

Cava na ka e vesuki / vakabobulataki iko tu vakadede. Ko sa sega ni kunea se vakila rawa na bula.

Lako tu ena butobuto, ena buca ni yaloyalo ni mate. Segga ni raica rawa na rarama / bula.

Ciqoma na gone lailai ka sucu ena valenimanumanu, na Coke ka tubu cake ena dulumi.

“Ia ena tubu mai e dua na Coke mai na dulumi I Jese, ka na tubu cake mai na

wakana e dua na Tabana” [Aisea11:1].

Me sereki iko, mo lako ena galala ni sa druka ko vuravura kei na veivakabobulataki ni valavala ca.

Vanua e butuka na yavana e tubu kina na bula.

Na vosa ni gusuna e tubu kina na bula. Na tatara ni ligana e tubu kina na bula.

“Ko ira na tamata ka tiko ena butobuto era sa raica na rarama levu. Ia vei ira ka tiko ena vanua ni mate kei na kena yaloyalo, Sa cabe cake na rarama” [Maciu4:16].

Meda solevu ni vakavinavinaka ena Sucu I Jisu. Sucu vakayalo ki na noda bula.

Sereki keda mai na veika kecega eda vesuki tu kina.

“A tamata vakaloloma koi au, ko cei ena sereki au mai na yago ni mate oqo? Au sa vakavinavinaka vua na Kalou ena vuku ni noda Turaga ko Jisu Karisito ...” [Roma7:24 – 25].

“Ko e Misinale Ko e Ma'u'anga Mo'ui E Siasi”

Misinale, Annual Offering is Main Source of Income for Tongan Churches

'Oku hoko 'a e misinale ko e tefito'i ma'u'anga pa'anga ia 'a e ngaahi siasi lahi 'o e Vahefonua'. Ko e fua 'o e ngaahi fatongiaa pea totongi e ngaahi fakamole 'o hono fakalele e siasii' 'oku fakatefito ia he seniti 'oku ma'u mei he misinale'.

Lolotonga 'a e taimi faingata'a 'o e Covid kuo lahi e ngaahi potu siasi kuo fakatatafe pea 'ikai ke lava 'o fakakakato 'enau ngaahi misinale'. Kā 'oku 'ikai ke 'ao'ao'fia ai 'a e fiema'u ke fakahoko 'a e ngaahi katoanga koe'uhii ko e ngaahi ngafa fatongia 'o e siasii'.

Na'e kau he taa'imalie 'a e Vahenga Saione' 'o lava ke fakakakato 'enau misinale' neongo ko e tu'utu'uni ko e toko 10 pē. 'I he katoanga 'o e ta'u ni' na'e sea ai 'a Nau Terepo, Va'ila Tupou pea mo Melevasi Tenefufu. 'Oku 'oatu foki 'a e fakamālō mei he ongo setuata, 'Uhila Manase pea mo Tonga Tupou ki he kau sea' pea mo e ngaahi famili he 'ofa lahi kuo nau fai ki he ngāue 'a e peulisi Saione'.



Ko e sea ko Melevasi Tenefufu pea mo hono famili lolotonga 'enau tukumo'ui.



Ko e taha 'o e kau sea 'o e katoanga misinale 2020-21 ko Va'ila Tupou pea mo 'ene fine'eiki, 'Alisi Tupou.



Ko e sea ko Nau Terepo Loumoli, 'Ikilifi Pope [faifekau], Tonga Tupou [setuata], pea mo Niu Fakakovikaetau [sekelitali].

Tau ngāue fakataha ke malu'i 'etau mo'ui' Let us work together to protect life

'Oku kei hokohoko atu pe 'a e faka'amu 'a e Vahefonua ke tau ngāue fakataha ke malu'i 'a e mo'ui'. Ko ia 'oku kei taa'imu'a pe 'a e Vahefonua 'i hono uki pea mo fakahoko 'o e huhumalu'i 'i he ngaahi 'api siasii. 'Oku toe liu mai foki 'a e huhumalu'i' ke fakahoko 'i Lotofale'ia pea mo e 'api siasi 'o Tokaima'ananga'.

'Oku ngāue fakataha foki 'a Kalolo Fihaki [faifekausea], Lute Pole [faifekau potungāue talavou/finemui], pea mo 'Osaiasi Kupu [konivina e potungāue] ke uki 'a e ngaahi huhumalu'i'. Pea 'oku tokoni lahi foki 'a e Siaola' ki hono faitokonia 'a e ngaahi feinga ko 'eni'.



Ko e huhumalu'i na'e fakahoko 'i Lotofale'ia 'a ia na'e tatakia 'e he Potungāue Talavou 'a e Vahefonua. Youth Vaccination held in Lotofale'ia Church led by Vahefonua youth ministry.

To'utupu Malu'i Ma'a Tonga

Anaseini Nuku
Media leader of #TMMT
Youth representative of Vahefonua Tonga 'o Aotearoa Methodist Church

“As Tongans, we're communal by nature - thinking about the collective over our individual needs has always been a part of us. The challenges presented through COVID-19 are no different. Do it for those who don't have the privilege of choosing to get vaccinated.”

#TMMT2021

@toutupumaluimaatonga
toutupumaluimaatonga@gmail.com

TAKANGA 'A E KAU TAKI LOTU TONGA 'O AOTEAROA

TO'UTUPU MALU'I MA'A TONGA
DOUBLE 2 DOUBLE SHOTS, TOKO!
#TMMT VACCINATION EVENT

FRIDAY 3RD & SATURDAY 4TH DECEMBER 2021
8.30 AM - 5.00 PM

1. TUINGAPAPAI FWC, 143 FAVONA RD, MANGERE
2. MANUREWA LIBRARY CARPARK, 7 HILL RD, MANUREWA

TAKANGA 'A E KAU TAKI LOTU TONGA 'O AOTEAROA
TONGAN INTER-FAITH NETWORK OF AOTEAROA

TOUTUPUMALUIMAATONGA | toutupumaluimaatonga@gmail.com



Kaveinga/Theme: “Hoko Mai Fakamo’ui Ke Tau Hoko Atu Fakamo’ui”

“Redeemer dwelt to inspire life-giver”

Veesi/Verse: Sione/John 1: 4

4'Ilonga ha me'a kuo hoko mai na'e nofo 'i he toko taha ko ia ko e mo'ui; pea ko e mo'ui ko ia 'a e maama 'a e tangata.

4 In him was life, and that life was the light of all mankind.

'Oku hoko ma'u pē 'a e fa'ahi ta'u 'o e Kilisimasi' ko e taimi fiefia ki he ngaahi famili'. Ko e taimi 'oku mālōlō pe tutuku ai 'a e ngaahi ngaue'anga'. 'I he 'uhinga ko iaa' 'oku fakahoko ai 'a e ngaahi fakataha'anga fakafamili, ngaahi fakafeohi mo fe'a'ahi'aki 'a e ngaahi kaingaa' ngaahi maheni' he 'oku faingamālie ange ko e tutuku 'a e ngaahi ngāue'anga'.

'Oku fakafotunga [embody] 'i he ngaahi feohi'anga pehe ni' 'a e fe'ofa'aki, feveitokai'aki pea mo e fepoupouaki 'a e **'nofo-'a-kainga'** he fonua muli ni. Ko e ngaahi fe'ofa'aki ko iaa' 'oku toka loto pē 'i he'etau mo'ui' ka 'oku hangē pē ha 'ofa'aki-'a-kakau' koe'uhi' ko e 'ikai ke ma'u hā taimi lahi pe faingamālie ke fakahā'i ai 'a e ngaahi fe'ofa'aki ko iaa'. Ka 'oku hoko 'a e mālōlō 'o e Kilisimasi' ko ha taimi mo ha faingamālie ia ke fakahā'i ai 'a e ngaahi fe'ofa'aki ki he famili'. 'Oku hoko eni ke ne toe langa'i ai ha mo'ui fo'ou ki he ngaahi fāmili mo e kaingaa' 'o tautautefito ki he kau toulekelekaa' he ko e me'a na'a nau anga maheni ai 'i Tonga.

'Oku 'ikai ke ngata pē ai ka 'oku kau ai mo 'etau faanau'. 'Oku lava heni ke nau toe maheni ange pea mo feohi pea mo e ngaahi kainga 'oku 'ikai ke nau fu'u maheni pe 'ilo lelei ki ai. 'Oku hoko heni ke toe malohi ange ai 'a e fetokoni'aki' pea mo e ngaahi fe'ofa'aki'. 'I hono fakalea 'e taha' 'oku toe mo'ui ange ai 'a e vā 'o e ngaahi famili', pea 'oku hoko ai 'a e **fakamo'ui'aki** [fetokoni'aki, fe'ofa'aki] 'i he vā 'o e to'utupu' mo e fanau' 'o nau mahino'i ai mo e ngaahi a'usia [experiences] 'a 'enau ngaahi matu'aa', ngaahi kui mei Tongaa' neongo na'e 'ikai ke nau tupu hake 'i Tonga ke mamata ai. Ko ia 'a e ngaahi **teolosia** [ako ki he 'Otu] 'oku ou vakai'aki ki he potu folofola pe veesi ko eni mei he kosipeli 'a Sione'. 'Oku



Ko e Kilisimasi ko e faka'longa'i 'o e hoko mai 'a e Fakamo'ui. Christmas is the acknowledgement of the coming of the Redeemer



Ko e Fakamo'ui 'oku ne faka'ai'ai kitautolu ke tau hoko atu 'a e fakamo'ui. The Redeemer inspires us to continue the mission of being 'life-givers'.

ngāue'aki 'e Sione heni 'a e **mo'ui** pe ko e hoko mai 'a e Fakamo'ui, 'o 'ikai ngata ke fakamo'ui 'a mamani ka ke faka'ai'ai [inspire] 'a mamani ke nau hoko atu 'a e **'fakamo'ui'** [life-sharing] pea mo e tokotaha kotoa pē. 'A ia ko 'enau hoko ko e fakamo'ui pe ko e pehē, 'life-giver'.

Ko e veesi ko 'enī ko e fakamo'oni ia na'e hōifua 'a e 'Otuā ke tuku mai 'a hono 'Alō'i he misiona pe kaveinga ngāue ko e **'fakamo'ui 'a mamani'**. Ko e lea fakamo'ui [salvation] 'i he 'ātakai 'o e 'aho ni ko e 'oange [rescue, recovery, redemption, release] 'a e mo'ui [life] ma'a māmani katoa. Pea hangē ko e folofola 'a Sisu na'e pehē, **"ke mou ma'u 'a e mo'ui pea ma'u ke lahi 'aupito"**.

Ko eni 'a e 'uhinga pea mo e fakaukau 'oku tokanga ki ai 'a e Vahefonua' ki

hono fakahoko 'a e ngaahi huhumalu'i [vaccination] 'i he ngaahi 'api 'o e Siasi' pea tatakī 'e he ngaahi Potungāue Talavou mo Finemui 'a e Vahefonua' koe'uhii' ko e mahu'inga 'a e mo'ui pē malu'i e mo'ui 'a e kau memipa 'o e Siasi'. Kuo lava atu foki e ngaahi huhumalu'i [vaccinate] 'i Lotofale'ia, Northcote, pea mo e Saute 'o 'Okalani. Pea 'oku hanga atu eni e Vahefonua' ki tu'a 'Okalani 'o kau ai 'a Dargaville pea mo Uelingatoni. Ko e ngaahi fakakaukau ia 'oku ho'ata mai mei he ngāue 'oku lolotonga fakahoko 'e he Vahefonua'. 'Oku 'i he vahe ni foki 'a e faifekau ko Kuli Fisi'iahi pea 'oku kau mo ia he poupu ki he mahu'inga 'o e mo'ui lelei 'a e kainga lotu' pea pehē foki ki he komuniti'. Ko e me'a tatau pe ia 'oku fai 'e he faifekau, Hiueni Nuku mei Uelingatohi.

Kā 'i he taimi tatau 'oku tokanga 'a e Siasi' pea mo e Vahefonua' kia kinautolu 'oku 'ikai ke nau tui ki he huhumalu'ii' pea 'oku ta'ofi ai mo 'enau fānau' ke kau ki he huhumalu'ii'. Neongo 'oku taki taha 'i ai 'ene tui fakafo'ituitui pea ko e me'a tau'ataina pe ki ha famili ke nau fai tu'utu'uni ki honau ngaahi famili' ka 'oku makatu'unga 'a e tokanga ni ia ki he malu'i 'a e mo'ui 'a e tokolahii'. 'A ia 'oku kau ki ai 'a e famili, siasi pea mo e komuniti' pea mo e fonua' fakalukufua.

Ko e 'uhinga ia 'oku tuku atu ai 'e he Vahefonua' 'enau kole ki he ngaahi siasi' ke nau tokanga 'o uki pea mo faka'ai'ai e ngaahi famili ke nau kau mai ki he huhumalu'ii'. Pea ko e tu'unga 'oku 'i ai 'a e mahakii' 'oku kaka pe ia ki 'olunga. 'Oku 'ikai ko ia pē ka 'oku toe 'i ai foki mo e ngaahi vailasifo'ou kuo toe tupu mai he tefito'i vailasi Covid pea kuo kamata ke mofele mai mo ia 'i hotau mamani'.

'I he fakakaukau ko iā, 'oku ou tui ko ia 'a e me'a mahu'inga taha na'e uki pea tokanga ki ai 'a e Vahefonua', ko hono **fai ha fakamo'ui pe malu'i 'a e mo'ui** 'a e kau memipa 'i he taimi faingata'a 'o e Covid-19. 'Oku feinga 'a e Vahefonua' ke hoko ko e **'fakamo'ui'** [life-giver] ki he ngaahi fāmili 'o e siasi pea mo e kau memipa kotoa pē 'o e Vahefonua'. Pea ke nau ma'u 'a e **mo'ui** 'o lahi 'aupito' 'i he ngaahi tapa kotoa pē.

Ko e fakamā'opo'opó 'o e fakakaukau e fakalotofale'ia ni ko e **'Kilisimasi'** ko e hoko mai 'a e **'Fakamo'ui'** 'o mamani. Ko e **Fakamo'ui** ko iā 'oku ne hanga 'o faka'ai'ai [inspire] kitautolu ke tau hoko atu 'a e fatongia' ko e **'tufaki 'a e mo'ui pe fai fakamo'ui'**. 'I he fakalea 'e taha', ko e **'Fakamo'ui'** ko e **fa'ifa'itaki'anga** ia kia kitautolu ke tau hoko ko e kau **fakamo'ui** [life-giver] ki hotau ngaahi famili, kāinga, kaungāme'a, māheni, fakatupu [creation], pea pehē ki he komuniti foki. Sino-e-me'a ke mahino kia kitautolu ko e 'uhinga ia 'oku makatu'unga ai e fai tu'utu'uni 'a e Vahefonua ke kei toloi lōlōa e lotu **Mah'inga** ka ko e **mo'ui** pea ko kitautolu ko e **'fai fakamo'ui'** [life-giver].

'Oku fiema'u 'a e to'utupu ki he faitu'utu'uni 'a e Siasi Youth participation needed for Church decision-making

Ko e taha he ngaahi fakakaukau na'e hā mahino mai mei he konifelenisi' ko e fiema'u ke kau mai 'a e to'utupu' he ngaahi fa'unga pule fai tu'utu'uni 'a e Siasi'. Na'e hā eni he ngaahi fokotu'u na'e fakahoko ki he ngaahi feme'a'aki 'a e konifelenisi'. 'Oku 'i ai 'a e fiema'u ke kau mai 'a e to'utupu' pe talavou mo e finemui ki hono

alea'i pea mo kau 'i he ngaahi komiti 'oku nau fakalele 'a e Siasi'.

'I he taimi tatau p' foki 'oku tokolahi 'a e fanau 'o e Siasi' 'oku nau taleniti'ia pea nau ngāue lelei 'i he ngaahi potungāue kehekehe 'a e pule'angaa' ka 'oku 'ikai ke ngāue'aki kinautolu ki he ngaahi fatongia 'o e Siasi' 'o hang' ko 'enau ngaahi komiti'. 'A ia ko e taha eni e ngaahi me'a na'e tokanga ki ai 'a e tangata'eiki palesiteni', Andrew Doubleday pea mo e

sekelitali lahi', Tara Tautari. 'I he ngaahi feme'a'aki he ngaahi kulupu fakaikiiki' na'e hā mai e fakakaukau tatau, 'a e mahu'inga ke kau ange 'a e to'utupu' ki he ngaahi fatongia ko iaa'. 'Oku hā mahino mei ai 'a e faka'amu ke tokangaekina 'a 'etau fanau' pea mo fakao'iofi' mai kinautolu ki he ngaahi fatongia p' ngāue 'a e Siasi'.

'I he ngaahi huhumalu'i 'oku lolotonga fakalele 'e he Vahefonua' 'oku tatakī ia mo fokotu'utu'u 'e he Potungāue Talavou

mo e Finemui'. 'A ia ko hono tu'uaki pea mo hono fakalele 'oku fai kotoa pe ia 'e kinautolu. Ko e taha ia 'o e ngaahi fakatātā 'oku 'i ai e ngaahi me'a ia 'i he fakalalaka 'o e ngāue' 'oku 'ikai ke kei lava 'e to'u matu'otu'a ange' ka 'oku lava lelei ia 'e he fanau'. Ko ia 'oku tui 'a e Siasi' kuo taimi pe ke toe fakalahilahi ange 'a e faingamālie ke tuku mai 'a e to'utupu' ke ngāue fakataha mo e to'u matu'otu'aa' pea fakataukei' kinautolu ki he hoko atu 'o e ngāue'.