

Touchstone

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

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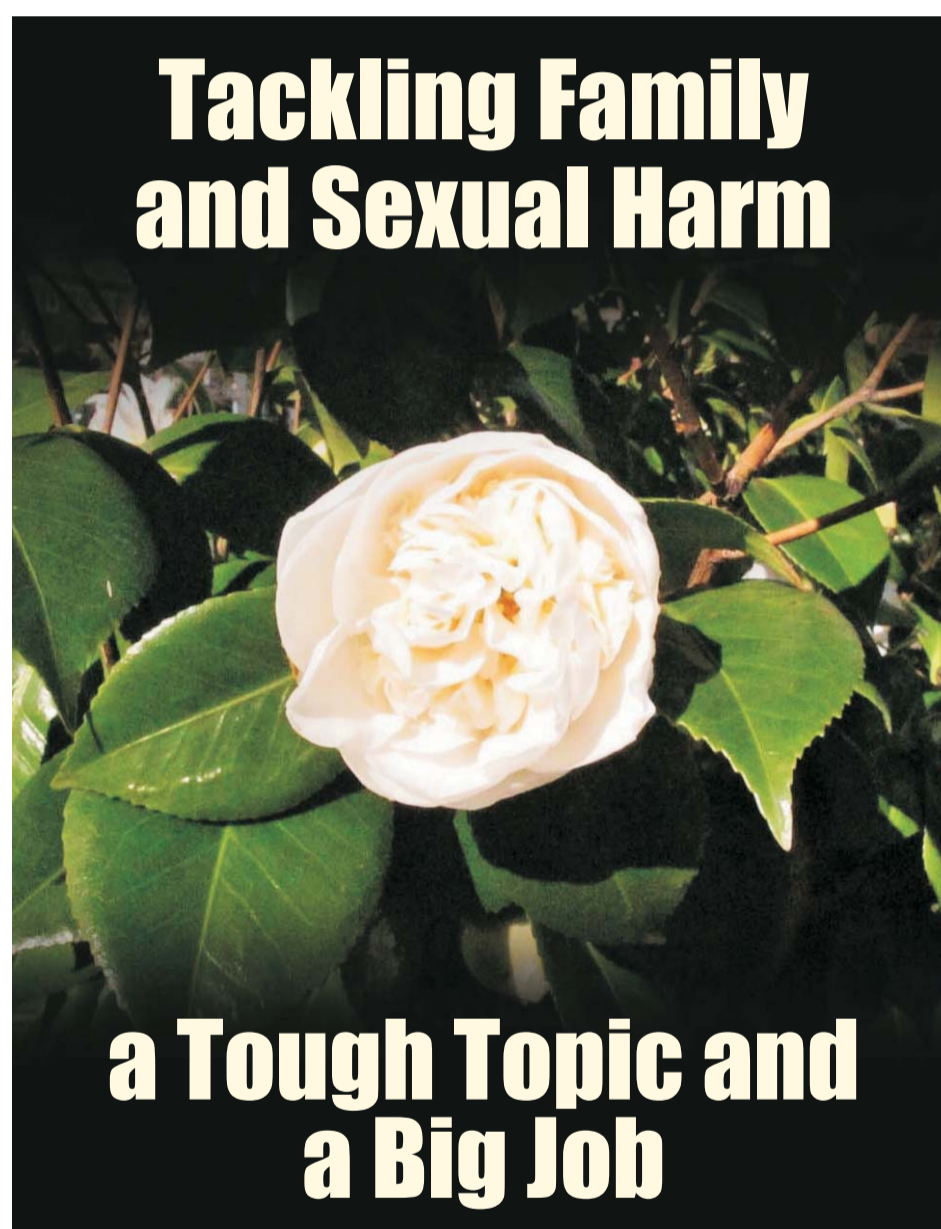


In December 2021, the government launched Te Aorerekura, a national strengths-based strategy and action plan to eliminate family violence and sexual violence. The Hon. Marama Davidson, Minister for Prevention of Family Violence and Sexual Violence, shared her vision for a future where women and children in Aotearoa are no longer harmed late last year in Ōtautahi. She was joined by a team of presenters, including health professionals, advocates and programme coordinators working to achieve the same goals. The Hilda Lovell-Smith Suffrage event, coordinated by the National Council of Women of New Zealand (NCWNZ) Ōtautahi Branch, attracted a capacity audience.

Achieving the ambitious goal of eliminating family violence and sexual violence by 2050 will take a concerted and combined effort by the many agencies and organisations involved. A 25-year national strategy and action plan, Te Aorerekura, sets a path to ensure:

“All people in Aotearoa, New Zealand are thriving; their wellbeing is enhanced and sustained because they are safe and supported to live their lives free from family violence and sexual violence.”

At the NCWNZ event, the minister said, “The harsh reality is that while we get to that place, every day, people are still being harmed.” For decades victims of family violence and sexual violence, their advocates and their whānau have been calling for change to a system that has not been equipped to deal with the diverse individuals and communities impacted. A discordant, disconnected and adversarial approach to providing support for victims and survivors has hindered progress and contributed to a reluctance of victims to speak out for fear



of the justice system causing further trauma. It is estimated that currently at least 80 per cent of harm is unreported.

“We must get on with countering those oppressors that are traumatising victims. Insensitive and inappropriate questioning, a court system that impacts children; we have not earned the trust and respect of the people we need to be helping, even when they ask for help,” Marama Davidson said. She referred to the adversarial approach typically taken to victims of family and sexual harm that calls for someone to lose. “We need to be building the capability of the workforce and treating people with respect, ensuring the needs of victims are at the centre of every response.”

Creating the first-ever cross-government strategy to eliminate violence has been a massive undertaking. It has involved hui and kōrero with thousands of people, including ten government agencies, numerous specialist sectors, tangata whenua, survivors and their whānau, and communities representing a range of cultures and groups. The minister acknowledged that changing the scaffolding that drives the systemic abuse requires more than policy and government intervention and has adopted a Te Tokotoru model that represents the three interconnected dimensions of strengthening, healing and responding. Te Tokotoru emerged from work to identify the conditions that

enable communities to be well. It is informed by the work of Māori and Pacific practitioners, researchers and providers around what matters and makes a difference to whānau.

Although the work ahead is overwhelming, having a minister overseeing multiple government agencies tasked with implementing the changes is a big step in the right direction. Last year more than 900 people registered to attend a hui to discuss the issues. This indicated the level of interest in “moving from darkness to light” on a topic that is hard to discuss and harder to tackle.

A family violence and sexual violence Tangata Whenua Advisory Group will provide independent advice and guidance to the minister, and the action plan will be reviewed every two years.

Violence protection and prevention strategies are all closely tied to ensuring everyone has access to the following:

- 1) Adequate income to look after them and their families
- 2) Affordable, stable and safe housing
- 3) A health system that provides adequate support for addictions and mental health issues.

The minister said although the complex issues span the social sector completely, to date, failure to address the issues has largely resulted from not asking the right questions, not recording or collating data and not recognising and prioritising the family and community expertise of the people already involved in addressing family and sexual harm.

Additional presenters at the NCWNZ event included two student leaders from Christchurch Girls' High School who discussed SASH, Students Against Sexual Harm, a campaign they have initiated to educate and unite students in efforts to reduce sexual harm. Young people can play a major role in encouraging discussion on informed consent and raising awareness of channels for reporting incidents.

Continued on Page 2



Tackling Family and Sexual Harm - a Tough Topic and a Big Job

From Page 1

Dr Clare Healy, a health practitioner with expertise in caring for young people and adults who have experienced sexual assault, talked about her work to reduce stigma and prejudices in the health sector, including the need for better training for doctors. Many conditions presenting in family practice are impacted by family violence and sexual violence. "It is a driver of ill health, crime and failure in education," Dr Healy said. Teaching clinicians and medical professionals how to recognise and address sexual harm and abuse with patients requires specialised training.



Tai Rakena from the support group 'Start Healing' opened her address by drawing attention to historical events and the lack of progress. "In 1893, the suffrage movement was a result of the harm alcohol was doing to women and children. We have not come a long way".

Presenters identified several factors

"This is not taught or talked about at medical school."

Rina Singh, from the Shakti Ethnic Women's Support Group, discussed the need to inspire and drive intergenerational change and the time this will take. Maggy

required, including:

- Tireless and brave advocacy and a concerted effort
- Increased capability in the workforce
- A commitment to placing the victim's needs at the centre of the response
- A te ao Māori lens on prevention and healing to stop harm
- Ongoing education and consultation
- Free-to-client access to specialist services
- An increased understanding of trauma-informed care
- A changed attitude to 'normalising' sexual violence and family violence
- Ongoing education for those working

in the arena and those impacted

- Kindness and compassion
- Education around consent and systems for reporting harm
- Improved reporting systems and collaboration
- Establishing and promoting more support groups.

Successfully tackling sexual harm and family harm will be slow, and changes will be incremental. It will require effort, vision and change on a major scale. Even where the body is healed, the damage to heart and head is long term for those who have experienced the trauma. Having a minister committed to the cause and a collective strategy in place is a good place to start.

UCANZ Under New Direction



Outgoing UCANZ EO Adrian Skelton and incoming Ministry Facilitator, Andrew Doubleday at the induction service, Crossway Church Christchurch on Saturday 21 January 2023. Image Ady Shannon.

At the induction service welcoming Rev Andrew Doubleday to the position of Ministry Facilitator for UCANZ, Andrew, in his typically candid style, drew an analogy between the role on offer and a visit to the dentist. "When I was first approached by Rev Geraldine Coats I thought I would sooner have a root canal on a monthly basis than take on this job."

That initial reaction mellowed when he reflected on his previous position as President of MCNZ - a role he took on somewhat reluctantly and later considered to be a privilege and a challenge. As he said, "That role was a gift; to me at least. Maybe not to the Church."

At once self-deprecating and totally drawn to a challenge, Andrew will bring a new energy and direction to UCANZ, following on from the strong legacy left by previous UCANZ Executive Officer Rev Adrian Skelton. Adrian was recognised at the service for his incredible tenacity and foresight in introducing a highly effective formula for UCANZ levies.

It was appropriate that the

induction service was held in the latest uniting church, Crossway Christchurch. In an inspiring sermon, UCANZ co-Chair Rev Canon Jenny Chalmers referenced the challenges that came with getting the Crossway parish and buildings established, a facility that is "intentionally thoughtful and community facing

and a great source of encouragement to UCANZ". The congregation included representatives from the Partner Churches (Anglican, Christian Churches New Zealand, Methodist, and Presbyterian), members of the UCANZ standing committee, supporters from local uniting congregations, friends and whanau.

Andrew is the first Methodist to be appointed to the position, which as Rev Jenny Chalmers commented, "Is a long overdue correction, given the high level of commitment by the Methodist Church to the ecumenical movement". Given his 31 years of parish ministry, Andrew brings many gifts to his role including strategic thinking, problem solving, strong communication skills, imagination, excellent networks and well-honed leadership capabilities.

In addition to providing leadership to UCANZ, Andrew will focus on building strong alliances with national, regional and local leaders as well as helping to resource congregations for ministry and mission.

See Rev Andrew Doubleday's contribution on page 8 as he shares his views on his new role and the work ahead.

Waitakere Methodist Parish Ecumenical Candlelight Service



Waitakere Methodist Parish hosted an ecumenical Christmas service at Henderson Methodist Church in December. Image courtesy Sola Kuini Levi.

Waitakere Methodist Parish shared in a wonderful candlelight service at Henderson Methodist Church on Sunday 11 December. Catherine and Matthew Barnett report on the Christmas celebration service which brought people from the local Christian church communities together to praise God with song, absorb His word and connect over food and laughter.

The theme of the service was "Jesus Christ is the Light of the World". Parish Superintendent Rev Augusten Subhan pulled together an uplifting and thought-provoking service with contributions from the Henderson, Massey, Glen Eden, Henderson Ekalesia, Oratia Methodist congregations, and Holy Cross Catholic Church.

Ecumenical Acting Director Rev Tony Franklin-Ross' reflection reminded us all that it is winter in December in the northern hemisphere. Days are short and night falls early. This would have been the experience in Jesus' time. Therefore, the star light leading the way to Jesus' birthplace would have been startlingly bright.

It showed all of creation proclaiming Jesus without words. The star is God's promise of Peace on earth and putting the jigsaw of Peace together is our gift to fulfil.

Rev Augusten invited each congregation to participate a symbolic lighting of candles. The first candle lit by Rev Uesifili Unasa, Synod District Superintendent, symbolized the coming of Christ the Light of the World. From Him, the light of God is spread throughout the world. Each candle lit from the Christ candle is an act of rededication, and a symbolic sharing of the light of Christ. Each person who receives the light accepts responsibility to spread God's light.

Strong, heartfelt singing of Christmas carols, led by Henderson's music team added another dimension of 'light' to the service. Powerful tunes and harmonies - particularly by the Henderson Ekalesia's rousing renditions of two carols - ensured that goose-bump feeling of God's presence was felt by all. To conclude the service, members of the congregation shared the light with symbolic lighting of candles. This enhanced the feeling of inclusiveness and togetherness and was a wonderful way to lead into a delicious shared supper.



New Faces at Kei Muri Māpara

Following on from the retirement of long-serving archivist Jo Smith late last year, MCNZ is delighted to welcome Jennie Hood and Katherine Doig to the team. Both Jennie and Katherine bring a range of expertise and experience and are keen to share that knowledge, passion and enthusiasm for history.

Jennie grew up in the UK and moved to Aotearoa a decade ago after falling for the beautiful scenery and laid-back lifestyle. She studied history at the University of Manchester before deciding to specialise in archives management, completing her archivist training with the University of Dundee in 2011. She has worked for various archive institutions in the UK and Aotearoa, including local authority archives, Archives New Zealand and most recently Canterbury Museum. She rejoins the Methodist Archives having spent a couple of years working there previously as a one day per week Assistant Archivist. Jennie has always had a passion for history



Katherine Doig (left) and Jennie Hood (right) amidst well ordered archives at Kei Muri Māpara.

and feels fortunate to be able to facilitate and promote access to the unique material held in the archives. She especially enjoys bringing order to disorder! When she is not busy in the stacks Jennie can often be found at the ice rink training with her synchro skating team, or enjoying a walk in the hills.

Katherine studied history and music at

the University of Canterbury, and commenced her archival career at the Public Record Office Victoria in Melbourne. After returning home to Aotearoa, she worked as an archivist at Archives New Zealand's Christchurch Regional Office for over a decade, and most recently was Operations Manager of the Christchurch Symphony Orchestra. She is passionate about archives and the role that they have in connecting us to our personal and shared histories. With her own whakapapa richly connected to the MCNZ through several generations, she feels privileged to be able to promote, protect and foster access to the unique and precious taonga held in the archives. When not fossicking around in the archives, she can be found running around after her young daughter, and

singing the odd aria alongside her husband.

Both Jennie and Katherine consider themselves incredibly fortunate to follow on from Jo Smith in the role, and to have inherited Jo's considerable legacy - an immaculately described collection, and a purpose-built, modern archival facility, Kei Muri Māpara,

adjacent to the Connexional Office in Papanui, Christchurch. With the archives safely housed, the new archivists, with the invaluable support of the dedicated team of volunteers that Jo fostered over many years, seek to make the collection even more discoverable and accessible, and to broaden its user base.

Their immediate priorities are to digitise and make available online a greater proportion of the holdings, and to acquire a modern online holdings database for the website that will be easy for researchers - regardless of their location - to use to search through the collection. Through further development of the collection, with new acquisitions and finding aids, they seek to ensure that the rich and diverse multicultural fabric of the Church - past, present, and future - continues to be reflected and recorded for current and future generations.

In addition to supporting the wider Connexion with their requests for archived information, the archivists are also available to support the general public with their historical research enquiries, online or in person (by prior appointment only). Contact details, and comprehensive information about holdings and services can be found on the Methodist Archives website:

www.methodist.org.nz/whakapapa/archives

St Paul's Union Church, Taupo Celebrates 50 Years of Union



St Paul's Union Church, Taupo.

On Sunday 20 November 2022 St Paul's Union Church Taupo celebrated the first worship service as a uniting Methodist /Presbyterian congregation 50 years ago. Melanie Plaisted reports on the occasion that recognised the efforts of so many who have contributed to the continued success of the

church community.

Brenda Neill, our longest serving parishioner and organist represented the Presbyterian Church, and Alison Crompton the Methodist Church, jointly reflected on what has been a very successful union.

Alison recalled how Methodism came to Taupo in the mid-1950s with a few members who met in Taupo Primary School. Services were taken by members and once a month a preacher from

Rotorua Methodist Church. With guidance from Rotorua in the late 50s and early 60s plans were made to build a church in Tuwharetoa Street. As the church Sunday school that met in a neighbour's garage increased in numbers, it seemed necessary to build a hall. However, in 1972 when the two churches merged we were able to share the Presbyterian hall.

Combined worship services led by Rev Don Knight were held in the original small, historic Presbyterian Church. There

were also morning and evening services and regular family services in the hall built in the 60s. Sunday School, Bible Class, Boy's Brigade, Life Boys and many other activities were held in the hall.

In 1974 a fundraising committee was formed and by 1976 detailed plans were ready for a new church connected to the hall. The new building was opened in 1977, and so began our life in the current building.

Mary Lockwood, speaking on present day

St Paul's, said although it is regrettable that many past activities no longer continue, "We've been privileged to have a minister appointed at each vacancy. Pastoral care has strong leadership and regular visiting from Rev Manoa Havea."

Café Church each 5th Sunday has created a new focus and many friendship and fellowship activities have resumed since Covid intervened. The good news is we are still here, and we still have a Christian heart and soul. We members must spread the message to the Taupo community to ensure St.Paul's is here to celebrate the anniversary since the Rev. Henry Fletcher established Christianity here.

Messages of congratulations were received from Waikato-Waiariki Synod, who noted our parish has demonstrated a high degree of commitment and dedication to arrive at this milestone. The UCANZ office, with blessings as we set out on our next 50 years wrote,

"We know there will inevitably be many changes. However, having already the historical experience of successfully working through change when you first came together, will certainly bring you great hope for the future."



President's Report - President Rev Peter Taylor

I am not God

I am not one for excessive formality, and prefer to be more laid-back, but as President there are times when formality can work to my advantage.

For instance, I have been involved in three Synod Superintendent's Inductions at the start of February and have been using the liturgy found on the Mission Resourcing website. Having a formal set service with suitable name changes means I do not have to make up a service myself - much time saved! Of course, there have been differences between these three services, including in the hymns and readings used, some of them chosen by the incoming Superintendents. I found this helpful in ensuring each service was fresh.

I was a Synod Superintendent myself for a few years, and a Parish Superintendent for more than 20 years, and know that formality can help in chairing meetings and dealing with

tricky situations. These skills have been of use to me in chairing Conference, although tricky situations remain tricky!

But even then formal language can enable others to hear how serious a situation has become, or take in what is expected of them.

However there are times when formality can become a barrier, creating a distance between myself and others that is rarely helpful. It can stop people sharing deeply if they think I am being cold towards them, or that I do not care. Even something like a written script for a sermon can make a congregation think you are talking at them, not sharing with them, which can mean the good news is not heard, however well-scripted the words.

In December I talked about humility as a quality of those who serve Jesus Christ, the Servant Lord. I will try to be a humble President not letting my status become a barrier to engaging with people. Those who think that because I am President I can throw my



Peter Taylor.

weight around do not understand either me or what Presidency really is.

The President cannot reverse decisions made by Conference simply because one group, or even one person, would like me to do so. The President cannot use force to bring about changes in a congregation or even in the Connexional Office.

Some think the President is almost on a level with God, and sometimes I might agree (!), but this all depends upon what you think God is like. For instance do we see God reversing what happens when we mess up, or using force to

bring about changes for good? No. God comes alongside us (this is the meaning of Christmas), to influence and encourage, in order to show us a better way of dealing with each other, respecting each other and making the most of life. And this is how I see the President's role. There is a deep humility about God (who in theory could force us to be good) whose role is one as influencer and encourager.

I humbly ask you to let me be the kind of President that God would wish me to be, to enable me to influence where a situation needs some fixing, and to encourage when a situation looks difficult, even impossible. Don't put me on a pedestal. Don't keep me remote and at arms' length. Let me come close, and even vulnerable, so that God's humble grace can be known at every level of the life of Te Hāhi Weteriana o Aotearoa, the Methodist Church of New Zealand.

MISSION RESOURCING

A New Beginning for Tauwi Children Youth & Family Ministries, TCYFM.

Mission Resourcing celebrates the grace offered by Conference 2022 to re-direct the responsibilities of funding the much valued ministries for Tauwi Children, Young People and Families. There is renewed

hope and excitement for children and young people as Te Hāhi re-commits to secure funding and thus reviving the work of the National Co-ordinator TCYFM and his strong team of young supporters.

Conference 2013 sanctioned the formation of the Children, Youth & Families Ministries, as well as approving an appointment for a National Co-ordinator subject to sufficient funds being found.

Mission Resourcing appointed Michael Lemanu as the National Co-ordinator in 2014 who was received and acknowledged by Conference that year. In acknowledging also the original generous donations from Te Taha Māori, the Wellington Methodist Charitable Trust, the PAC Distribution Group and the fundraising activities of various parishes and synods, Conference 2014 was confident that there were sufficient funds in the kitty to proceed with this appointment for the initial term of three years.

In order for these Ministries to continue beyond three years, Conference 2014 directed Mission Resourcing to continue the application to the PAC Endowment Fund for up to \$1.5 million in order to secure the position of a National Co-ordinator for the future.

While PAC is committed to serving other arms of Te Hāhi, it has been an onerous task for Mission Resourcing since 2017, at the completion of the initial three years, to seek other funding to supplement the

contribution from PAC in response to our yearly application for the funding of the TCYFM National Co-ordinator role.

In accordance with their value, Mission Resourcing asked Conference 2022 for new direction and assistance in support of these vital ministries in the life of the church and communities. In response, Conference sanctioned that the President will second a cross-section of individuals from Te Hāhi Weteriana o Aotearoa, with financial and legal skills, to form a Group tasked with carrying out investigations of the PAC fund to allow these to finance the Tauwi Ministry for Children, Young People and Families into the future.

It was not easy to get this decision over the line, but with gratefulness we believe it is the starting point of real change being possible in the church in relation to the Ministries to Children, Young People and Families of the Hāhi. We look forward with hope to a new beginning of serving children and young people and their families.

We acknowledge years of hard work of National Co-ordinator Michael Lemanu and the invaluable support of Te Taha Māori, synods and parishes' youth leaders and young people throughout the church and beyond.



Methodist Trust Association

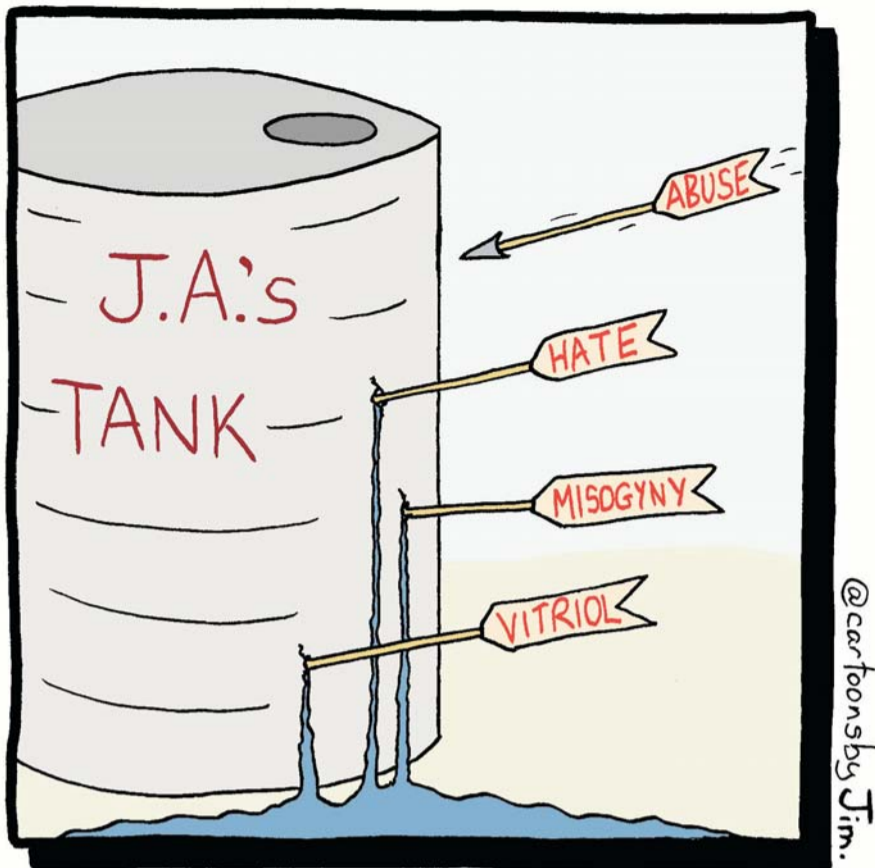
Income Distribution Rates to 31 December 2022

	December Quarter	12 Month Average
Income Fund	3.85%	2.60%
Growth and Income Fund	2.87%	1.96%

Income distributions for the quarter totalled \$2,708,276

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“There's nothing left in the tank ...”

David Hanna, Director Wesley, Community Action, reflects on the phrase former Prime Minister Jacinda Adren used to describe the reason behind her decision to resign.

“There's nothing left in the tank”

A powerful and ignored fact on the state of our global economy and our planets ecology. We humans have overshot - the earth's tank for our current scale and nature of human activity is beyond empty.

“There's nothing left in the tank”

An insightful reflection on the inability of new technology to sustain our modern way of life. New energy sources renewable or not, will not magically enable us to carry on as we are. We are pouring money into the new technology tank when it is a mirage.

“There's nothing left in the tank”

The confronting statement on the energy required to stand your ground in the face of growing opposition to change. The invested interests in wealth and power are not wanting to change. Their belief in the abundance of all things - that the tank replenishes itself, masks their desire to keep their privileged ways. They continue their wars, abuse, lies, misogyny, ignorance and manipulation to maintain the status quo.

“There's nothing left in the tank”

A description of our hamstrung democratic system. Its short-term political horizon, trap of double bind (promising change while keeping things as they are) and centralised management of 'solutions', starves authentic political leaders of the genuine sense of making a difference.

“There's nothing left in the tank”

A personal reflection of New Zealand's leader for why she is changing tack. A political leader who embraces an inclusive vision based on equity and empathy, and who has given fully of herself is experiencing a diminished energising feedback loop. She is speaking the truth to her being. She is being compassionate for herself and her family. She has stepped back and reflected and made a decision. No doubt, she will look for new ways to effect life-sustaining change.

Pandemics, wars, Brexit / migration fears, storms, the extinction of species, droughts, mass-shootings, recessions, inflation, mental ill health, warming atmosphere, political extremes, and infra-structure decline are all connected. They are all signs that 'there is nothing left in the tank. The lifestyle we humans in the developed world cherish is rapidly coming to an end.

Our tank is empty; let's all pause, step back, change tack and be part of creating new ways to effect vital life-sustaining change.

HONEST TO GOD

Faith and Belief

Ian Harris

Let 2023 be the year when everyone in the church stops believing and instead focuses on faith. That would make us all better Christians.



Ian Harris.

“Stop!” many will cry.

“We've been told all our lives that we have to believe, even when we don't understand or have doubts about this or that incident or text. Didn't Jesus himself say, 'Do not fear, only believe'?”

Yes, he did, but in the 500 or so years since the Bible was first translated into English believe has changed its meaning. He meant “put your trust in me” or “give me your heart”.

That's a thousand miles away from the way we usually use believe today, where it commonly means little more than “this is what I think”, as in “I believe it will rain tomorrow.”

In a masterly analysis 40 years ago Wilfred Cantwell Smith, a Canadian Presbyterian minister and comparative religion scholar, traced the way believe and belief have faded from strong expressions of human trust and loyalty to little more than statements of opinion. These may be right; e.g. “I believe Accra is the capital of Ghana” but can be so wrong - think of all those conspiracy theories polluting social media.

Here are gleanings from his book *Faith and Belief*:

- “Belief is the holding of certain ideas. Faith is a quality of human living. At its best it has taken the form of serenity and courage and loyalty and service, a quiet confidence and joy which enable one to feel at home in the universe, and to find meaning in the world and in one's own life, a meaning that is profound and ultimate.”
- “Only recently has the matter of believing received central attention, in religious or indeed human life. Classically the emphasis was on faith, a different matter . . . The recent western confusion between them is an aberration: it underlies much of the contemporary disarray.”
- “Instead of being a stepping-stone to faith, religious belief has become a barrier. The Church gave men and women the impression that believing was the price they must pay, and for the sensitive, that price was too high.”

• “‘Faith’ in the gospels and even the epistles has no object. It designates a certain quality of human life (‘O ye of little faith’, and ‘Now abideth faith, hope and charity’) rather than specifies a relationship to something external (e.g.

faith in God, faith in the Resurrection), as later came to be assumed.”

• “The Church's early ceremonial and its greatest thinkers all bear witness that the Latin credo means what it says: ‘I place my heart’. It should never again be translated as ‘I believe’. Faith is not belief; and those who wrote in Latin did not imagine that it was . . . One might therefore urge that ‘belief/believe’ be dropped as religious terms since they no longer refer to anything of human ultimacy.” [Credo is usually translated “I believe”, but Smith shows how the word is related to Sanskrit sraddha (srad, heart and dha, give, so give one's heart). This parallels the original sense of credo, or cor do, “I give my heart”.]

• “Faith is not belief in a doctrine. It is not even belief in the truth as such, whatever it may be. It is assent to the truth as perceived, in the dynamic and personal sense of rallying to it with delight and engagement. It is the exclamation mark in saying not merely ‘yes’ but ‘Yes!’ to the truth when one sees it. It is the ability to see the point of a tradition and to respond.”

• “At most times and in most places humankind has been effectively aware that one lives in a world whose greatness transcends one's grasp but does not totally elude one, that Truth, Beauty, Justice, Love beckon one imperiously yet graciously. That awareness we see crystallised in poetry, and art, and philosophy or theology, and ritual, and social structure, and political aspiration.

• “It comprises, in varying degrees, an appreciation of the transcendent quality of this world as it is, and a countervailing drive to change it into this world as it ought to be; a recognition of personal transcendence both in oneself and in one's neighbour; a sense of being somehow enabled to realise this in fumbling or in fuller richness. Such awareness has been part, at least, of faith, and it has created most of what has been worthwhile in human history.”

May belief wither! May faith blossom!



Like the Waves We Rise High



Walkers holding up the planet on the steps of Parliament. Images courtesy Mark Gibson.

One of my favourite new songs last year was *Rooted* by young Tongan singer/song writer/activist Mia Kami. Based in Fiji, Mia is a passionate advocate for Oceania, decolonisation and climate justice. The song is a soaring anthem for resilience and solidarity in the face of environmental destruction and rising sea levels. Using powerful Oceania metaphors for communal strength and action she sings:

*“Like the wind, we still move
Like the waves, we rise high
Like the sun, we never die.
We will stay standing
Hear our calling
We are rooted to the ground
We’re here to stay
No staying quiet
We stand united
We are rooted to the ground
Can’t tear us down
We’re here to stay.”*

The Conference 2022 decision for Te Hāhi Weteriana o Aotearoa to observe a Decade for Climate Justice was

momentous. It places us firmly within this rousing Oceania anthem of hope and action.

It took a lot of mahi by many people to bring us to this path-changing place. I contend that the process began in 1983 when Conference committed to the bi-cultural journey and power-sharing in Te Hāhi Weteriana. The decade is in many ways a new stage of this transformative journey. Without doubt the struggles for decolonisation and climate justice are inseparable. The cry of the earth for justice is also the cry of the poor and indigenous peoples.

The subtitle for the decade for climate justice helpfully points to this connection. Rekindle the Vā of Papatāunuku is all about relationships and healing them. It points to the broken relationship we have with whenua of which climate crisis is a symptom. Colonisation also represents a broken relationship between people and land, and peoples.

The founding document for the decade endorsed by Conference affirms that “we

Mark Gibson, retired Presbyterian and member of the CJWG, launches the first of what will be a regular *Touchstone* feature focussing on the Climate Justice Decade for Te Hāhi Weteriana o Aotearoa launched at Conference 2022.

are a planetary community, created by God - relational God and relational beings. Climate change has disrupted this relationality, the ‘vā.’ Climate justice is therefore a deep work of healing to restore the ‘vā.’

The ‘Let the Children Live’ decade that Te Hāhi Weteriana observed in 2012-22 provides a good lead into this new decade because of the existential threat that the climate crisis poses to future generations and the children of today.

Multiple other threads have also helped to bring us to this point. The work of the Land Commission in the late 1980s offered the insight to the church that justice and creation always go together. Ka Ora theology, a theology of life, was developed and articulated by Te Taha Māori in the 1990s. The formation of Vahefoua, Sinoti and Wasewase has also been significant.

By the early 2000s the Churches Agency on Social Issues (CASI) was beginning to draw our attention to the urgent need for action on ‘global warming’. In 2005 Dr John Salmon was the first Methodist President to address the issue. In his Presidential address he warned that “if the rate of climate change, resulting from industrial emissions, is not slowed, in the next decade it might be too late - for us and the planet.”

In 2006 the Methodist Ecology Network was born. It flowered briefly but created the momentum and framework for Eco theology resourcing at local and regional

levels.

The Walk for the Planet initiative was conceived at a regional School of Theology in 2008. It engaged many parishes, and hundreds of people during Lent 2009 from Rakiura/Stewart Island to Wellington.

The establishment of the Public Issues Network (PINS) in particular created real impetus for the church as a whole to address the growing climate crisis. During the last decade the justice-focused leadership of Trinity College has also been crucial in building connexional momentum and focus.

All of this mahi, and other unacknowledged threads, needs to be affirmed and honoured for helping to get us to this vital point. It provides strong foundations for the challenge and opportunity we now take up.

The decade becomes a priority for the whole church - from the local, to regional and board, and connexion. We are all invited to engage in collaborative and creative responses to the challenge to work for climate justice.

Working for climate justice is a huge undertaking. It can be overwhelming. It is helpful to break it down into themes that we can focus on, while at the same time acknowledging that everything is connected.

The agreed starting point is that we focus on the theme of ‘Zero Waste’ in 2023-24.

‘Waste’ is a huge contributor to the climate crisis and often has a disproportionate impact on poorer communities. So, how can we as a church play our part in turning this around? In the March issue in this new regular column focused on the Decade we will begin exploring this question.

We are always keen to hear from readers your thoughts and experiences watermark2022@gmail.com



TRINITY Methodist Theological College

Trinity College Council is seeking to fill two vacancies and inviting Expressions of Interest from interested parties. The following skills and experience, amongst others, are required to enable members to fulfil Council's obligations to the College and the wider Methodist Church of New Zealand, Te Hāhi Weteriana o Aotearoa.

- Governance
- Finance and Planning expertise
- Tertiary education
- Ministry Leadership

Please address your expression of interest initially to:
Chairperson, Rev Dr Arapera Ngaha araperan@Methodist.org.nz.
Fuller information, policy documentation around the role and process of appointment will be forwarded to interested parties.

Closing date: 26 February, 2023.



Walkers on the road between Ōtautahi and Kaiapoi.



Government Regulations are the Bare Minimum

Trudy Downes

I was chatting with Andrew Doubleday last week, and we spoke about the fun he will have being the new UCANZ Ministry Facilitator. In our discussion, one of our shared experiences was the call to use vaccine passes and how this particularly affected the uniting parishes.



Meeting more than the minimum requirements applies to all the information I provide. For example, for the requirements of an asbestos management plan or an emergency response plan to be useful and useable for parishes, they need to be more than the government requirements. However, coming back to the point of uniting parishes, this still leaves them in the bind of having to read up to four different sets of instructions.

Therefore I will share these messages:

1. I don't care whose plan you use as long as you have one.
2. Own it and be intentional with it. Keep referring to it and keep it up to date.
3. Continuously improve it, as it will have a gap somewhere!
4. This applies to all of our parishes, whether Methodist or uniting.

Unless I work with people directly when they start their plan, any plan I provide will be generic. Therefore, I see owning a plan and being intentional means implementing the plan, practicing the plan and working out where the plan can be bolstered or improved.

Those four points will be critical when the Methodist Church formally and intentionally steps into safeguarding (we are currently in a planning phase).

Until that point, the Methodist Church's Covid-19 response plan had made an effort to highlight the areas of difference between our partner churches, government requirements and the path that the Methodist Church wanted to take. This was to make it easier for uniting parishes to pick their own path, especially considering some of the uniting parishes had to wade through four different sets of requirements (three partner churches plus the government requirements). That is a lot of additional work!

One of the questions I was often asked was why the Church's advice differed from the governmental one. My reply was always the same. The government's requirements are the bare minimum, and the Church wants to do more than the minimum.



Not all safeguarding plans will be the same, and people's actions always find a hole in policies and procedures. It will be up to all the partner Churches, and Andrew Doubleday of UCANZ, to help uniting parishes navigate safeguarding issues that stress the confines of written policies and procedures.

Rather than comparing government requirements and Church policies, I find it easiest to think of the intent of the government requirements and strive to fulfil that intent. For example, the government (via WorkSafe) published over 600 pages telling people how to manage asbestos, the intent of which is to keep people safe from the risks of asbestos-caused disease and death.

From the Church's perspective, this can be boiled down into four words: "Don't know, don't touch". That simple phrase captures the intent of WorkSafe and all the instructions that people need to follow.

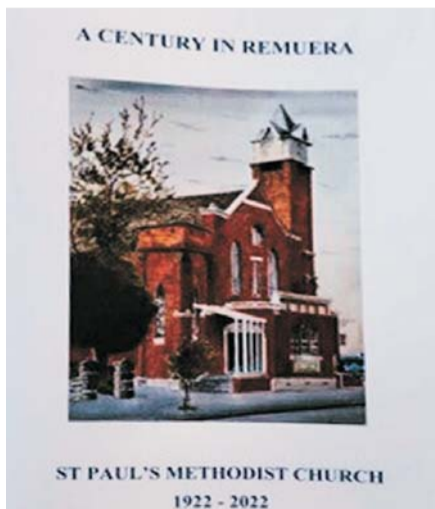
It all should be easy!

Trudy Downes is the Wellness, Safety and Risk Advisor for the Methodist Church of New Zealand. Definitions and generic plans mentioned in this article are available on the Wellness and Safety pages of the Church's website. www.methodist.org.nz/tangata/wellness-and-safety/

Contact Trudy with any health, safety or safeguarding questions at healthandsafety@methodist.org.nz

TŪHONONGA - Ā - TĀNGATA • AROUND THE CONNEXION

St Paul's Remuera Celebrates Centenary



The booklet *A Century in Remuera* includes memories, comment and reflections from more than 60 contributors. Image supplied.



Parishioner Geoff Ryan cuts the celebration cake.

Jay Venables reports on a special weekend of celebrations at St Paul's Methodist Church, Remuera late November 2022.

It was exciting and nostalgic to meet and greet several former ministers and previous members of the congregation over morning tea on Saturday. A display of photographs from over the years was a trigger for sharing fond memories and "Do you remember?" conversations. In the afternoon we enjoyed a number of classical organ pieces played by Norman Firth.

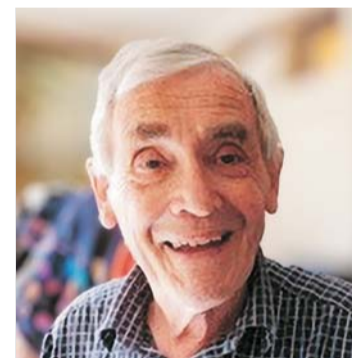
A service of thanksgiving was held on Sunday morning, followed by morning tea, when a cake was cut by parishioner Geoff Ryan. Geoff was

christened in the church in 1927 when his father was the second incumbent minister.

A book, *A Century in Remuera* was produced as part of the celebrations and includes comment and reflections from 60 contributors. Content includes the stories of the earliest days of the church in Remuera, and its many benefactors, along with contributions from former ministers recording their recollections of life in the parish. The present congregation and friends also contribute their memories, recollections and anecdotes. It is a very good read!

Copies are available at \$10 + \$5.50 P&P. Internet banking is accepted. Email jayvenables@xtra.co.nz.

What does it mean to be human?



Colin Gibson, Emeritus Professor of English at Otago University and one of New Zealand's greatest hymn-writers, died on Saturday 10 December, aged 89. At a memorial service, members of Colin's family shared an extract from an essay he wrote.

The words are inspiring and explain the enormously talented, kind-hearted, generous and tireless composer and writer's approach to life.

- To be human is to be a creator, one who makes something out of nothing or one who makes something radically new.
- To be human is to be a creature delighting in play.
- To be human is to belong to a race of creatures who consciously seek to give expression to their sense of selfhood.
- To be human is to be a compulsive storyteller.
- To be human is to be in a permanent condition of discontent, to be committed to a restless reinvention.
- To be human is to wish to set our print in the sand.
- To be human is to be curious about our own personality.
- Finally, to be human is to be committed to the exploration of those great philosophical moral and ethical questions which we ourselves and no other creatures concern ourselves with.



A New Beginning

Rev Andrew Doubleday, UCANZ Ministry Facilitator

And so it begins.

I struggled to understand why on earth the Methodist Church would appoint me its President. Maybe you were equally bewildered? It was as I was coming to the end of my term that I realised what a gift it had been to me personally. Whether it had been such a positive experience for the Church is for others to judge.

I now find myself facing a new future. Not retirement. At the end of 2021 I was approached by UCANZ to consider the role of UCANZ Executive Officer, starting at the beginning of 2023. As one who has never served in a Cooperating venture, and knew little about how they worked, this didn't seem like a viable option. Yet here I am. Stepping again into a role of which I, as yet, have limited understanding.

Yet there is a sense of full circle for me. Before becoming grafted into the Methodist Church I described myself as an ecclesiastical gypsy. I'd tried a number of churches and rarely settled. For an extended period I was part of what I can now only describe as a cult. The Methodist Church was part of the journey that 'delivered' me from it.

I'm excited by both the challenges and the opportunities that UCANZ offers. One of the key challenges is getting Partner churches - Anglican, Methodist, Presbyterian, and Christian churches - to more fully understand that Cooperating Ventures (CVs) are part of them.

According to our MCNZ stationing sheet, Taiwi has 211 Parishes. 148 of them are 'English Speaking'. Of that number 103 are in Cooperating Ventures. The Anglicans are represented in 35 parishes and the Presbyterians in 104. For MCNZ that represents 70 percent of English speaking parishes. Once we add in the Pacifica Synods, a whisker under a half of the total of Taiwi.

It's easy to miss the significance of these

numbers. This is a group that should not and cannot be ignored.

By way of illustration. In my previous role, in November 2021, we issued an instruction for Methodist Churches on vaccine passes and the use of church buildings. The Presbyterians issued their own guidance. And the Anglicans their own ruling. A day or so later the UCANZ Executive Officer approached us all and asked if we had considered talking to them, or even to each other? It appeared that the answer was 'no'. The question of Cooperating Ventures and how our rulings or guidance would affect them had not occurred to me. Not for a second. It seems that it didn't occur to those people advising me either. And further, it seems this pattern was repeated in our partner churches. Yet CVs are a significant part of our constituency.

This should be telling us something. In



my short time in the role, it is apparent that CVs have significant obstacles to overcome in dealing with the partner churches. Everything is more complex and duplication with significant policy variations is part of their everyday life. The partner churches would wish that CVs were more sympathetic to their own policies, and CVs are caught between competing power structures. I have no doubt (I've seen it first hand) this also allows CVs to play a form of divide-and-rule when it suits them. One can hardly blame them - small compensation for the additional challenges they face in simply being the local church while meeting the expectations of the partner churches.

There is work ahead. Time to get to it.

God's Faithful Servants

Judy Robinson shares extracts from a Sermon she prepared for a January service. The key Scripture was 1 Corinthians 1;10-18

Do you make New Year's resolutions? Promises to yourself that you will do or will not do-certain things in the coming year?

Some people take this very seriously. They proclaim, while eating their third sausage roll at the New Year's party, "This year I am going to lose 5 kilograms!" It is a worthy goal. Everyone applauds and thinks of what resolution they could make ... Visions of inspiring meetings and supportive exercise coaches beckon them on.

For some, it works. But others find the only gym sessions they could get to are fully booked; the cost of the food they are supposed to be eating is more than expected. After a while, the resolution is quietly shelved.

We may have similar experiences of making promises in our Christian life. "I will join the Bible Study group." "I will be a leader for the youth group." And it starts so well. Then you may find that some of the people in the Bible Study group don't agree with your understanding of scripture, and end up dominating the discussions. Or the youth group members don't sit and listen to your words of wisdom with shining eyes and murmurs of 'Amen!' 'Hallelujah!' They're far too busy texting their friends and planning to meet after the session finishes.

In the reading from 1 Corinthians, Paul is appealing to the church members to agree in what they say, so there are no divisions among them. This may be Paul's earnest wish and fervent prayer, but it is also totally unrealistic.

With the benefit of studies that Paul didn't have, we now know that probably no two people ever agree exactly on the same thing. That's because no two people are exactly the same, not even identical twins. Everybody has different experiences, and these make them react in different ways.

One person, on meeting a bouncy yappy dog, may say, "Here fella! Go fetch that stick". Another may say, "Keep that dog away from me! I don't like dogs!" with the memory of being bitten by another such bouncy yappy dog.

Paul states there are things not open for

discussion, like the intrusion of personalities into Christ's Church. All this, "I follow Apollos'-Peter-Paul-Billy Graham-Pope Francis", and yet to give them their due, every one of those named would immediately say, "I am only God's servant. Follow Christ. Don't serve the servant. Serve God."

As God's servants, we may have the task of bringing the Good News of the Gospel. We may have the task of mentoring and guiding those who are seeking to understand and accept. We may have the task of making the morning tea.

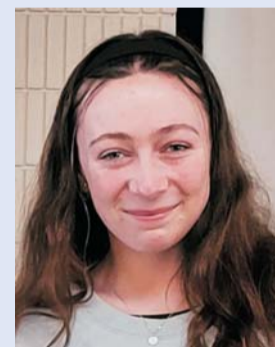
May we rejoice to be part of God's family of faithful servants, who despite our human faults and failings, seek to do what we can in caring for God's loved children and creation.



This little light of mine, I'm going to let it shine.

Annabella Third

The catchy classic Sunday School song *This Little Light of Mine* reminds us to shine our light for God, no matter what situation we find ourselves in. This week when reading the Epiphany 2 lectionary, a verse in Isaiah 49 caught my eye and brought me a new perspective. It says, 'I will also make you a light for the Gentiles, that my salvation may reach to the ends of the earth.'



The first part is saying God will make us a light. I find this so encouraging, knowing that with him we will shine. Through him we find purpose, love and understanding.

As a young person it inspires me to know God has a plan for me to shine even if sometimes I don't feel like I can be a light to others.

The second part of the verse is a change from the usual message we hear about light in the bible. For example Matthew 5:14 says. 'You are the light of the world, like a city on a hilltop you cannot be hidden. Verses like these tell us God makes us shine and we are his light, but I think we forget why we are lights. That's why I fell in love with this verse.

As Christians, it reminds us of our call and the great commission.

Lights are a guide; they illuminate the darkness and pave the way. As Christians we model our light from the time when Jesus came down to earth. He was loving, kind and filled with the Holy Spirit. He was a light that helped people through their darkness and to

find the right direction to go. Just as a lighthouse warns sailors of rocks and dangerous waters and guides them to safety, this verse reminds us that we too are lighthouses. Lighthouses always have their lights turned on because ships may come past at any time. This was my biggest

encouragement; being a Christian and having this light isn't a part-time commitment. Rather it is something that should become a part of our daily life.

We are not all able to be famous and hold huge roles of influence, however, by always having our light on we can help and guide people in our daily life. We can shine a light for non-believers, even when we don't notice. By being lighthouses we will direct people to God's salvation so that it will extend to the ends of the earth. By us always shining our light like Jesus and the lighthouse, everyone will get the chance to be part of the amazing kingdom of God.



A Family Christmas

Carol Barron, National Coordinator Methodist Alliance

I love Christmas. I love the decorations, the family gatherings, the food, the present giving and receiving, the carols. I am named Carol because I was born three days after Christmas. When I was young, my parents told me that they put all the coloured street lights up in Nelson for my birthday. I believed them.

However, for many people, Christmas is a busy time and it is often really stressful, especially for those struggling financially and having to make difficult decisions. The rising cost of living and ongoing impact of Covid-19 has meant that many whānau struggled to put kai on the table and presents under the tree in December 2022.

Hana, mother of two children under five years old, is studying towards a diploma in veterinary assistance and animal welfare. She also volunteers at animal welfare charities. Hana said, "My children miss out on stuff because I can't afford it. It's stressful for me deciding whether to give them a present or to cook a special meal or do something we don't normally get to do."

Thanks to Christchurch Methodist Mission, and the kindness and generosity of strangers, Hana and her whānau, were one of many who received a personalised Christmas hamper just before Christmas.

Support A Family is an annual project coordinated by Christchurch Methodist Mission and organised by Glenda Marshall. The project takes place over several months. Glenda collects the profiles of whānau/families and then distributes these to the list of generous donors, along with stickers with numbers so the recipient whānau can remain anonymous.

The donors do a great job of sourcing personalised gifts for members of the whānau, wrapping them beautifully and providing kai/food for a Christmas celebration.

On the morning of 22 December 2022, donors dropped off Hampers to the Chapel Street Centre - the Christchurch North Methodist Parish. Staff from the Mission and Spark help with unloading and sorting the donations. It is an amazing sight to see - the church hall and meeting rooms full of generously donated Christmas gifts.

In the afternoon, whānau come and collect their Hampers and Mission staff help with the loading of the gifts and kai into the cars.

The recipient whānau are so grateful. Hana said, "It's nice to get something like a Christmas hamper to help you push on. I can't earn money at the moment but I tell my children that when life knocks you down, you take a breath, keep pushing forward and try to achieve."

The Support a Family project gives individuals, families, businesses and churches the chance to offer people in need a Christmas hamper chock full of goodies. The act of giving triggers an oxytocin boost which induces happiness and fights against stress. Gift giving can even lower blood pressure and levels of cortisol - the stress hormone. Gift giving boosts self-esteem, cultivates strong relationships and helps overall wellbeing. This is probably why so many donors continue to support this initiative year after year.

In 2022, 160 families received Hampers through Support a Family. One mother who received a hamper wrote a thank you note which said: "What an incredibly beautiful hamper. The gifts were absolutely perfect and the amazing selection of snacks and food was just incredible! Thank you so much for making Christmas extra special. An extra thanks for presents for Mum. I burst into tears when I saw them. So kind."

Another thank you note read:

"Thank you, thank you, thank you so much for the incredible Christmas hamper! After an extremely hard year for our whānau, the pressure it took off us at a busy time of year was so appreciated. Our children were so amazed with the kai and beautiful gifts, their reactions were magical. Your generosity made what was a very stressful time, into the best Christmas. Thank you again. Hope your holidays were as amazing as what you made possible for us."

One child wrote: Thank you for all the food and presents. I really like my pens. Merry Christmas.

Other Methodist Missions and organisations have similar projects at Christmas. Projects like Support a Family enrich the lives of both the recipients and donors. The act of gift giving and receiving spreads hope, peace, joy, and love. It continues the tradition of three wise men that travelled from the East to give gifts to the Christ child.

Gift giving helps to create a more just and inclusive society where everyone flourishes. Contact your local Methodist Mission or me to see how you can support projects like Support a Family and reap the benefits of gift giving.

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



Glenda Marshall, CMM Support a Family project coordinator on 22 December at the Chapel Street Centre.



Maliepo Toma, Financial Mentor at CMM, wheels out a family hamper.



Laura Todd, CMM Fundraising & Communications Assistant, with the gifts for the hamper donated by Spark.

Help families live better lives

Every child has a right to a good start in life.
Everybody has dignity and worth in the sight of God.
Every day Methodist missions and parishes work with individuals, families, children, and older people who need support.
Your donation or bequest can help make a lasting difference to people in need throughout New Zealand.

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

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

METHODIST ALLIANCE
NGĀ PURAPURA WETERIANA



He Inoi Mō Te Kāwana *Leadership Brings Responsibility and Opportunity*

Rev Keita Hotare

E te Atua kaha rawa, nōu nei anō te Kaha katoa, tēnei anō mātou te inoi atu nei ki a koe kia manaaki koe i tō pononga i te Kāwana o tēnei whenua; māna i tukua ki a ia e tō mātou Rangatira e te Atua Atawhai, ā kia meatia āna mahi i runga i te tika, i te mahi tohu, kia whakamaramatia ia e tāu atawhai; tirohia mai, tiakina hoki ia; kia manako koe ki a ia, kia awhi hoki i a ia; kia meatia ai e ia āna mea katoa me te whakaaro mō te Atua; ki te pai mō tēnei whenua, mō tēnei iwi. Tukua mai tēnei, e te Matua aroha, ko Ihu Karaiti hoki tō mātou Kai Whakaora, tō mātou Kai Inoi. āmine.

'He Inoi Mō Te Kāwana', is "A Prayer for the Government" and comes from a 1927 NZ Methodist Prayer Book. It has been revised and by using gender-neutral language a Sovereign God simply becomes a Compassionate God and changes the tone of this prayer significantly.

These days we make huge demands upon our politicians to make fair and just decisions, to hold fast to what is right, to place the care of the vulnerable to the forefront. As a faith-based organisation we hope governments will employ Christian values of a Loving God and a



Hymn books from the Methodist Church of New Zealand Archives Collection.

Compassionate Christ in their discernment processes. There is no guarantee.

Some of the words used in this liturgical resource, atawhai kindness, manaaki care, tiakina protection reflect expressions of a duty of care still of relevance for us today. Especially, as we seek consideration and care for our elected representatives and as we petition them to seek to do all that is good with just intent.

The increased violence in our Aotearoa society today has reached an unprecedented level which gives us cause to be thankful for a Compassionate God of

kindness, care, and the protection of others. How often do we trust in the machinery of government to serve the people of Aotearoa with just and compassionate regard? Our abiding faith in one another and what we can achieve highlights the duty of care needed to bring dignity and grace back into community life.

Leadership in all facets of the community presents both responsibility and opportunity. Such matters come to mind as we enter the season of Inductions for our newly stationed presbyters. It is timely then that this prayer may also be extended to the wider context of our church communities. As we welcome presbyters into their new appointments, we are mindful of this duty of care for communities. There are of course the demographic changes going on in society, of families moving into new communities, of parishes adapting and of new beginnings. We welcome new opportunities that come our way with open hearts, opportunities for the sharing of new perspectives and insights.

Many of our parishes and rohe are in a state of renewal, and the task we set is of a shared responsibility - lay and ordained. We come together to celebrate moving forward into 2023 and we remember the leadership style of Jesus in community as we ask, what more can we do to emulate a Compassionate God.

TE RŌPU WĀHINE O TE HĀHI WETERIANA • METHODIST WOMEN'S FELLOWSHIP

New Year, New Beginnings



(Left to Right) Janice Walters (Missions), Juanita Salevao (Liaison Link), Lautalie Aumua (WFMUCW link), Janine Tuivaiti (NCW), Suresa Tufuga (Vice President / Chaplain), Tuitiuvao Salevao (President), Sharlene Malaemi (Correspondence Secretary / UCANZ), Leuluai P Ah Young (Diaconate link), Rosalina Toilolo (National Secretary), Rita Tuimaseve (Treasurer).

Tui Salevao, NZMWF President

"An optimist stays up until midnight to see the New Year in. A pessimist stays up to make sure the old year leaves."

The first month of 2023 is almost over and our journey for this year has certainly started.

As we reflect on 2022, we celebrate those

things that impacted on our lives and, in some cases, pray 2023 will be better. NZMWF started 2022 with a new National Executive and like all new things, it was a little trial and error, learning what needed to be done and forming new relationships with key stakeholders that we would be working alongside during the two-year term.

Last year allowed us to attend face-to-

face meetings, although some Districts chose to continue to meet via Zoom with Covid still very much around and, as we know, here to stay.

We lost some very dear members who worked tirelessly for NZMWF and the wider church. God had other plans for them, and they gained their wings to join the "Army of Angels". We will always remember them for their work and

continue the great legacy they left behind.

After a two-year hiatus the NZMWF National Council was able to meet in person. Over the weekend 14 - 16 October 2022 42 members came together at the Novotel in Auckland for a great weekend of reconnecting with old friends and connecting with new friends.

We also elected our new President-elect, Lesieli Tiulupe Pope, who will take the reins after this year's Convention in October.

This year the NZMWF National Executive hope to connect with more Districts, either face-to-face or by Zoom. We look forward to reaching out to our sisters in Christ and lending a helping hand to ensure we all move forward.

I pray as we move forward this year that we are prepared to learn new things as this is the only way we can truly break the cycle of being stagnated and focussed on the past. What worked then may not necessarily work effectively now.

We wish you all great health and continued prayer of wisdom. Whatever we do we do it with our God as only through him will we be able to achieve the goals we set for 2023.



Selecting, Deciphering and Sharing the Wisdom of the Past

Rev Abhishek Solomon, a presbyter at East Coast Bays Methodist Parish in Auckland and a PhD candidate at the University of Auckland, this month launches a new Touchstone series of articles on great thinkers who shaped our world. In this article Abhishek introduces readers to what will be a regular, thought-provoking and inspiring read.

Stories are essential to humanity. They express something profound about who we are, where we come from and where we are going. They transcend culture, time and generations. They are a significant factor in creating a connection between human cultures. We are instantly drawn to stories because we find ourselves in them and discover in them a transcendental truth that appeals to our human nature.

The truths that we discover and come to believe include the truths of our faith or what we call theological or spiritual truths. These truths are not born in a vacuum, nor did they suddenly drop out of heaven. What we believe today is shaped by the thoughts of those who went before us. Those who toiled hard to bring clarity and understanding to our faith.

But who are these thinkers? What impact have they had and do they continue to have on the thoughts and musings of

modern-day theologians and philosophers?

Great Minds is an editorial project that aims to introduce these thinkers, the most brilliant minds we have known. It is an attempt to show the capacity of their ideas to endure the test of time and shape how we have come to understand our faith and place in the world we inhabit. The thinkers featured in this series represent very different styles of thought from the field of theology, philosophy, sociology, psychoanalysis, and literature. They form an intellectual matrix of ideas and thoughts and provide a conceptual framework that marks a decisive shift in thinking about our understanding of the world.

Needless to say, it is not an easy task to decide who will make the list of "Great Minds." Great thinkers are often identified based on their historical reputation. Usually, a list is drawn based on ideas that have most memorably shaped the intellectual world. However, this project has a different aim when thinking about greatness in terms of intellectual prowess. The main concern here is to identify ideas that help untangle the leading problems of our own time. After all, the "great" thinker is someone whose ideas stand the highest chance of being helpful in our lives now.

I will include a selection of thinkers from the ancient, medieval, modern and postmodern periods. Certain thinkers, such as Plato, Aristotle, Augustine,



Abhishek Solomon

Descartes, Luther, Kant, Hegel, Nietzsche, Kierkegaard, Freud, Marx, Heidegger, Hannah Arendt, Simone Weil, Tillich, Sartre etc., would appear on any list (including this one) of influential thinkers. This project will consist of others, including non-Western thinkers.

Many of these thinkers are limited to the mysterious world of academia. What they have had to say has been hugely relevant. But how they have said it has ensured that they went unheard. Some of their ideas sounded odd and obscure, difficult to decipher. I recognise that there are serious worries around 'simplification.' There is a concern - sadly fed by the academic world of which I am part - that if you simplify, you inevitably betray: you omit the stuff that really matters. I follow a different conviction, believing that the essential truths deserve clear and simple formulation.

I aim to communicate what I see as the important ideas in chosen thinkers by following the principles listed:

- Only a very few things that anyone has ever said are likely to be central and of lasting importance.
- These key points are detachable from the entire body of a thinker's work.
- We need a central message spelt out memorably and simply.
- Context is crucial but not absolute. Important truths are discovered in strange places and can be extricated from them. They may lie in 1st century Palestine, 3rd century China, in 18th century Paris, or in a small Indian village in the 19th century. What is of decisive importance is what they can do for us now.

Lastly, I am reminded that Søren Kierkegaard maintained: "Life can only be understood backwards, but it must be lived forwards."

We can all learn a bit from Kierkegaard's wisdom. The only way to make sense of the world in a constant state of flux and our place in it, we must reflect upon the past. How we got to where we are today depends entirely on the past, that which has been lived. Kierkegaard reminds us that our story is part of a much larger story, one that is full of surprising truths. I hope this series will help us discern these truths by enabling us to see theological and philosophical errors and achievements in the past and present.

HE INOI MŌ PAPATĀŪNUKU • PRAYERS

*O creator of creation
You called us to be a steward of your creation*

*Instead, we pollute your sky
When you refresh us with your air
We intoxicate your rivers
When you give us life-living waters
We steal your comforting trees
When you trust us with their shades*

*We vandalize your land
When you reveal your secret treasures
We kill your people
When you shelter them under your roof
We cause violence and disharmony
When you bring peace and unity*

*Strong you are, vulnerable are we
Yet waiting you patiently
For sharing from the wise
For awareness from the public
For spiritual from the religious
For healing sympathy from your friends
For action from the politicians.*

*This world will be always changing
Constantly rearranging
From ocean depths to mountain peaks
Mother nature moves and speaks
While telling stories of our past
She tries to teach us how to last
Mankind so smart, sometimes blind
Leaves common sense far behind*

*We're moving fast and living large
Forgetting mother natures in charge
Amazed when she rings our bell
Sending us through living hell
She can twist our steel, shake any city*



*If her wrath you feel, we shall pity
It's true, we must treat her right
Or we will incur a deadly plight
Treat her with distinction
Or surely face extinction.*

*Oceans are poisoned by spilling of oil
Pesticides are contaminating earth's soil
It's a pity not to see a clear blue sky
As air pollution is alarmingly high
Global temperature is rising, glaciers are melting down
Inaction by us will let cities drown
It is not that we don't have any solution
To tackle and control this ongoing pollution
Reduce plastic use, stop deforestation,
Plant trees for clean air and soil restoration
Factories should stop draining waste to the sea
The Marine life will improve naturally
Composting can make the soil fertile
And we should not let debris pile.*

Our marine life is being poisoned by all

*our toxic waste
Plastic dumped in mass for all our fish to taste
Mountains of our garbage, in our oceans we do store
Then watch in silence as the blood-drenched waves break angrily on the shore
And with it, all the decaying corpses from once an abundant sea of the living
A sea that kept us fed, a sea that kept on giving
Without all these things, we cannot survive
Each link has a purpose in the circle of life,
Earth is our parish and mother, we live in her womb
She provides for all life, so let's not make her our tomb.*

*The land is in a constant state of birth
Giving life to all who live on earth
Our carelessness and fears
Have taken a toll over the years
Her land is parched and scorched
As man continues to light the torch
We continue a want of speed and ease*

*All while our pesticides kill off our bees
It's time to wake up and see her pain
Humanity's selfishness is becoming insane
Soon her cries will turn to gloom
And man will cause its own doom.*

*Look outside, see the trees
Watch the flowers in the breeze
Things won't be like this in a year or two
If polluting is all we do
Seize the day, seize the night
Things won't always be this way
Thousands of people are crying
In the night, you hear children crying
Let's stop the war
Our people are sore
The world can't help itself
Who cares about the wealth
Help me to help you
Show the world what you can do*

*We are stewards of this planet earth
We are to take care, not target
One can't blame pollution alone
As they say, you reap what you've sown
So let us plant a better seed
Tear out the old roots, cultivate, weed
We are responsible for land, water, and air
We must never take for granted but always care
The air we breathe must be protected
People of the world are all connected
The water that we need to drink
If polluted will definitely shrink
We must also protect the land
Together we must stand hand in hand
We owe this to our children of tomorrow
Don't leave them a world full of sorrow.*



BEWARE OF ONLINE SCAMS

Ruby Manukia-Schaumkel
Legal Advisor

Scams are increasing in number and sophistication. They appear in many forms from dating and romance scams, investment scams, upfront money scams, phishing, online auction scams, computer hacking scams, unsolicited computer service calls, mobile menaces, and more.

Scammers often send emails pretending to be from a bank or a trusted organisation. These emails try to trick the recipient into giving their personal details. A common ploy is claiming their account has been compromised and they direct the recipient to a fake, but official-looking website to “fix” the user's login details. In reality, the account in question is fine, and the website is recording login details for the scammers to use later. If you receive a call saying your computer system has a virus, hang up immediately. Microsoft will never call you without you having first contacted them.

Phishing

Phishing is one of the most common types of scams. The name refers to the scammers “phishing” (fishing) for victims by sending official-looking emails. When a recipient clicks on a link in the email or replies, they can unwittingly provide the scammers with access to the user's personal information. Scammers are increasingly using social media sites to spread malware and phish for information. NEVER Click on any links in the email, forward or reply to suspicious messages. If your email account has a “Report spam” or “Report phishing” feature, report them. This also blocks future emails from that sender. Immediately delete the email and block the email address.

Trading Scams

Online trading scams target people selling items via auction. The scammer pretends to be interested in the auctioned item as a present for someone else and they will wire payment via PayPal. The seller receives an email purportedly from PayPal saying the money has been paid. The payment also includes a little extra for shipping costs. To finalise the trade, the scammer asks the seller to forward this extra money to a “shipping company”. Unwittingly, the seller forwards money



directly to the scammer (who promptly disappears). The original payment never materialises, and it turns out the email from PayPal is fake. be a great way to buy, and there are many legitimate companies

using this selling approach. However, there are also lots of mail order scams and rip-offs. Fake gift cards and survey scams account for more than half of all social media attacks. Typically, scammers post an advertisement on a social media site that reads “Click here for a \$100 gift card”. Users are then duped into handing over personal details in exchange for a non-existent voucher.

And there's more

Other common scam types include Employment scams. These can turn up anywhere from a newspaper's situations vacant pages to your email inbox. They offer the chance to work from home at your own pace - and still make loads of cash. These scams usually have you sending money to a PO Box or forwarding your credit card details in advance.

Rent scams focus on websites listing houses and rooms for rent. Scammers pretend to be interested in a room, and they send an overpayment of rent in advance and ask for a partial refund. But after you send the refund, you find the cheque they paid has bounced. Sometimes it is the scammer offering a place to rent and you are asked to pay upfront before you have seen the room. If this happens, report it to the website owner.

Boiler Room Brokers call you with the promise of huge returns if you buy “one-off” shares. But the shares don't exist or are worthless. These scams can feature slick sales pitches backed up by professional looking websites and certificates. If you fall for the pitch, you may get a call from another broker offering to buy the shares in exchange for a small transaction fee. This “recovery room” scam results in your transaction fee also being pilfered.

Facebook “for sale” groups allow vendors to advertise and sell goods via posts on their Facebook page. But as these profiles are easy to set up and abandon, you may find it difficult to track down a seller if the transaction goes awry. People have bought goods on Facebook, but the goods never materialise. Alternatively, counterfeit

goods are shipped instead of genuine items.

Staying Safe

Be wary of overseas traders if you are buying or selling goods through an online auction. Avoid sellers or buyers who want you to wire money through a service like Western Union. It is difficult to cancel payment once money has been transferred.

Reputable auction sites have systems to spot scams. When selling or buying on an auction website, do not go outside the site to complete the trade.

Never click on unusual links in emails or social media messages - even if the message comes from a friend. Scammers spread malware by sending links to the contact list of a compromised account.

Do not click on any online advert if you are unsure of its validity. If you are really interested in the advert, Google it first.

Regularly download the latest security patches for your internet browser and operating system - and keep your antivirus software up to date.

Before buying any vouchers check out the company that sells them. It also pays to check whether organisations at the other end will accept the vouchers.

Look for a written, money-back guarantee if you are not happy for any reason.

Never buy from a company that just gives a PO Box number. Ensure the company provides a physical (street) address, contact phone number or GST registration number.

Trade via a New Zealand-based company; you involve the Disputes Tribunal if you have problems with a product or service.

Look for a company that is a member of an official, recognised Marketing Association. Members are required to meet the association's code of ethics and follow its recommendations.

For overseas companies, it is advisable to stick with large and well-established firms.

Never reply to any email or phone request asking you to confirm your bank or credit card details. Legitimate organisations will never ask you to do this.

Research the firms you are dealing with. Use the Companies Register to see if the company exists and who is behind it.

Do not be swayed by cold-callers promising bargain deals or instant riches if you sign up.

What to Do If You Are Concerned

If you are scammed, report to NetSafe immediately. NetSafe will advise you of the best course of action or redirect your complaint to one of its partner organisations - for instance, the Commerce Commission, Consumer Protection or the New Zealand Police.

In addition, you can report spam messages (unsolicited commercial emails and texts) from New Zealand businesses to the Department of Internal Affairs. The Department's anti-spam compliance unit can investigate spam messages and penalise the sender.

If you have been cold-called or emailed by scammers disguised as a legitimate organisation report the scam to the genuine organisation so it can take measures to protect itself and its clients.

If you have been scammed, act quickly. You should stop communication immediately, and confide in a friend or family member who can support you. Being the victim of a scam is scary and upsetting but talking about it can help.

If you have handed over your bank details, contact your bank and suspend your account immediately. Fraudulent credit-card transactions can sometimes be reversed. It is safer to pay by credit card than bank transfer when you are shopping online.

If you think the scam is being run within New Zealand, report it to the police. You can also report a scam to Consumer Protection, which can post a warning on its site.

If you suspect you have been a victim of identity theft, contact the police. If the scammer has a specific piece of ID, such as your driver's licence or passport, contact the department responsible for issuing the document. It is also a good idea to get a credit check done by a credit-reporting agency.

For more information contact:

Consumer Protection

www.consumerprotection.govt.nz

Commerce Commission

www.comcom.govt.nz/fair-trading/scams-and-alerts/

Financial Markets Authority

www.fma.govt.nz

NetSafe www.netsafe.org.nz

Department of Internal Affairs

www.dia.govt.nz



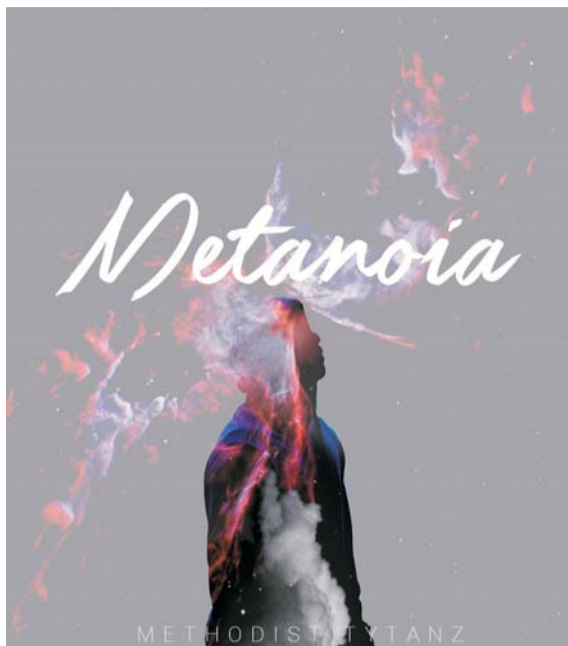
Methodist Musicians Making Music for the World

Michael Lemanu, *Taiwi Children, Youth and Family Ministries National Coordinator*

As part of Taiwi Youth Conference 2022, the worship team set about writing some original worship music for the gathering. Traditionally, youth events lean towards more contemporary expressions of praise and worship.

This is not to say that young people do not engage with the long-held traditions of the church – our worship team is as adept in contemporary worship as they are with the hymn book – but rather, points to a reality that different generations can have different ways of connecting with God which can and should also be recognised as equally authentic and theologically enriching.

For TYC, Wez Machee and myself wrote a song called *Metanoia*, in line with the theme of the same name for Conference. TYC *Metanoia* and the corresponding song was based on a verse given to the



organising committee by Rev Siosifa Pole from Matthew 13:52 (NRSV):

“And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.”

Holding this concept together, that we as Methodists are an intergenerational church of what you could call the “new and the old”, we focused on the how God might continue to work in order to bring the treasure out of our reality. To us, this

means that God is working in and through what is new and old, simultaneously. The young should not need to wait for the old to step aside. The old should not need to wait for the young to be deemed ‘experienced enough.’ Rather, God can and does reveal God’s own nature through *both* the old and the new together.

The lyrics of the chorus for *Metanoia* are:

“May the old and the new give you endless praise,

May the old and new sing your matchless grace,

God of the past, future and now,

Establish my steps, you’re breaking new ground

May the old and new give you endless praise.”

We worked away at the song with the team and at our final rehearsal during TYC, President Peter happened to be at the back of the church listening to the song for the first time. He requested that the song be sung for the induction service of Vice President TeRito and himself later in the year at Conference in Kerikeri.

We opted to record the song as opposed to playing live and enlisted the talents of Jerry-Moses Roebeck and Ivan Fuimaono who set up a studio at 409 (affectionately

referred to as Studio 409). Our talented musicians recorded and produced the track in time for Conference.

It was a great honour for *Metanoia* to be used for the Presidential team and their induction service and it felt fitting in relation to the Conference theme of “He hokinga mahara, Ka haere whakamua – Looking back and moving forward.” We look back because where we’ve come from and who we were is important. We move forward because where we’re going and who we will be is just as important. *Metanoia* is a worship song that captures that essence.

On New Year’s Day 2023, *Metanoia* was released on streaming platforms – namely Spotify and Apple Music - under the artist profile of Methodist TYTANZ. We are excited for this new avenue, where we will be able to compose, record, produce and share Methodist talent and music with the Hahi and other churches and organisations around the world. This is one way in which we are looking to offer resources to the church – using the skills of many gifted and talented creatives within our church.

To listen and download *Metanoia*, search “**Methodist TYTANZ**” on Spotify or Apple Music now, or find the links on www.facebook.com/methodistTYTANZ

TAITAMARIKI • KIDZ KORNA

Welcome to the first **Kidz Korna** for 2023!

I hope everyone had a wonderful Christmas with family and friends. It was a pity that we had so much rain and wind. Some of you may have had to move to a safer place because of the flooding? Kidz Korna wants to hear from you so that we can share the interesting things you do - and not just at church.

The Tongan children at St John’s Methodist, Hamilton East recently celebrated Education Day. It is a day when the older people share what they have achieved during the year to encourage children to work hard at school.



The photo shows the children doing an action song during the service. They also sang songs accompanied by Laumeesi on the keyboard.

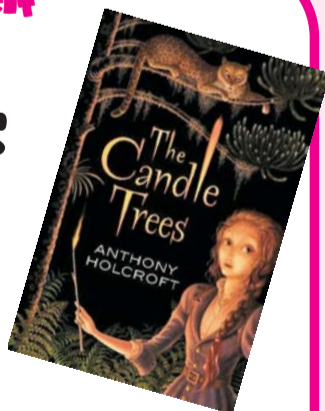
For your bookshelf

THE CANDLE TREES

Author: Anthony Holcroft
Publisher: Quentin Wilson Publishing

The Candle Trees is a historical fantasy story for older children. It is a wonderful story telling what happens when 13-year-old Julian finds a diary written by Julia, his great-grandmother, when she was a young girl. Julia has come to stay and Julian is not at all impressed, but he becomes enthralled as he reads of Julia’s adventures searching for the legendary and magical Candle Trees.

Anthony Holcroft is an award-winning New Zealand author who lives in Canterbury.



Quiz

Who are these people?

- She was tempted by a serpent (snake)
- He was put in a basket and floated on the river.
- He was swallowed by a big fish.
- She was married to Abraham.
- He was Jesus’ cousin.
- Lazarus was their brother.



Answers: Eve, Baby Moses, Jonah, John, Sarah, Mary and Martha.

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



Hope Flowed at Christmas

Donations to the 2022 Christmas Appeal are already helping communities in need of safe water.

“Thank you for supporting last year's appeal, 'Let Hope Flow this Christmas'. Your donations will help many families with water and more. Our local partners work at the heart of their communities addressing the causes of poverty, aiming to meet the most urgent needs. If you are yet to donate it's not too late. We are very happy to receive further donations for the work our partners are doing,” says Murray Overton, National Director.

Christian World Service was delighted to receive greetings from the Centre for Community Solidarity (CCS) in southwest Uganda. Director Charles Rwabambari reported that they had worked with communities to build 54 more rainwater tanks ahead of the rainy season.

Caleb and his grandmother who featured in last year's Christmas Appeal were excited to receive their tank. His

grandmother had waited nine years for her prayers to be answered. They are very happy, reports Charles. Caleb had the following to say on behalf of his family,

“All the people suffer very much when we travel long distances to get water. Now we are very grateful to CWS New Zealand for helping our families to get water nearer ... May God bless CWS New Zealand for the good work being done in our community.”

After Caleb lost his parents to AIDS, he and his sister went to live with their grandmother. They often had to walk long distances to collect water that was not safe to drink. A few years ago his sister died of typhus. Now 13-year-old Caleb is looking forward to catching up on some of the schooling he has missed because he was collecting the water his family needed.

CCS has built 1,215 rainwater tanks for families affected by HIV and AIDS since the beginning of the programme in 2008. Thanks to the support of our donors



Caleb and his grandmother. Their lives have been transformed with the arrival of a water tank as a result of money raised in the CWS 2022 Christmas Appeal. Image credit: Centre for Community Solidarity.

including the Methodist Church, over 2,000 children and their caregivers are healthier because they have safer water.

CCS established and supports 25 local associations of caregivers of children who have lost parents to AIDS. At monthly meetings, members share their concerns,

learn how to improve their health, and explore income-earning opportunities. In his message, Charles wished us all a peaceful and prosperous new year.

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

Urgent Action needed to Prevent Famine

Christian World Service has sent initial funds to provide relief to families facing starvation in Ethiopia, Kenya and Somalia, but warns without further action famine is likely to spread rapidly.

Church leaders from eastern Africa are asking for immediate support for their people. Speaking to the World Council of Churches last month, they said the situation was dire.

“It is very hard times for the people. The food shortages are still continuing. There is so much suffering,” says Anglican Bishop Daniel Qampicha Wario of Marsabit, Kenya.

Scorching sun is drying the land and waterways, leaving little for families or livestock. The land cannot grow food, so the people are hungry. The persistent



The World Food Programme reports a record 349 million are facing acute food insecurity - 10 times more than five years ago. In Kenya, ACT Alliance members are distributing maize, beans and oil to families with no food. The situation is worse in Somalia and parts of Ethiopia. CWS is appealing for urgent funds. Photo credit: ACT Alliance.

droughts are linked to climate change and in some areas, conflict is an added factor. In East Africa, the people are facing five straight years of drought with little relief. The worst affected areas are in Somalia where at least 7.8 million people are close to famine.

In 2004, humanitarian experts created a five point system to measure food insecurity, the Integrated Food Security Phase Classification system (IPC). The IPC was designed to encourage early action to prevent hunger. Each stage can be measured objectively.

Famine is declared when two people in 10,000 are dying every day because of the lack of food, over 30 percent are experiencing acute malnutrition and 20 percent of people do not know when they will be able to eat.

“We are receiving very distressing reports from East Africa. We understand many people are feeling the economic pressure here in Aotearoa New Zealand. We are asking those who can, to support our appeal so families can get the urgent assistance they need to survive,” says Murray Overton, National Director.

The East Africa Hunger Appeal will provide relief supplies including food - maize, beans and oil - water, sanitation and hygiene support, fast-growing vegetables and seeds, and protection and psychosocial support, to people in Somalia, Ethiopia and Kenya.

Donations can be made at cws.org.nz or by phone: 0800 74 73 72.

East Africa Hunger Appeal

Stop widespread hunger and malnutrition.

Support families with urgent supplies. Donate today.



Christian World Service
ACTION AGAINST POVERTY
actalliance

cws.org.nz • 0800 74 73 72





CINEMA

A lost King (played by Harry Lloyd) and a determined researcher (played by Sally Hawkins) star in *The Lost King*. Directed by Stephen Frears, the movie depicts the real-life discovery in 2012 of the bones of Richard III in a Leicester carpark.

While Richard III died in 1485 during the Battle of Bosworth, the exact location where he was buried was a mystery. The winning King, Henry Tudor, hired publicists to popularise his Tudor dynasty as a new age.

Philippa Langley resides in the contemporary city of Edinburgh. Separated, living with two adolescent boys and ME, Langley attends Shakespeare's Richard III. Disturbed by the play's portrayal of Richard III as a physically deformed villain, Langley orders history books on Richard III. Outraged that he lacked a decent burial, she seeks his lost bones.



Langley battles prejudice, her medical struggles with ME, and her status as a researching amateur. She is sustained by a deep empathy and the passionate belief that people should not be judged by appearance or popular reputation.

Her search finds support in unexpected places. A local council worker champions her request for Leicester carpark digging

rights. Overnight her phone lights up with 508 emails supporting her crowdsourcing campaign to fund the excavation.

A feature of *The Lost King* is the way the character of Richard III is brought to life. In a clever piece of cinematic craft, Richard III appears as Langley's imaginary friend. Langley sees Richard III on park benches, hears him encouraging her to find her voice and follows him on horseback to the unveiling of his found bones.

Watching the redeeming of Richard and Philippa Langley's persistence brought to mind the Parable of the Lost Coin (Luke 15:8-10). Jesus explains his ministry in Luke 15 by telling three stories, of one lost sheep, ten lost coins and two headstrong sons. These stories define his ministry to those who question the reputation of a Son of Man who eats with sinners.

Loss can be material, including sheep, coins and bones. Loss can also be reputational, destroyed by one-sided story-telling and societal prejudice

against those who appear different. Langley invites us to champion, as Jesus did, the reputations of all people, sinners and saints.

In honour of every woman who searches and any human who champions, I found myself turning "The Parable of the Lost Coin" into the "The Parable of the Lost King."

Suppose a nation has many kings. The reputation of one is demeaned by time and distorted by prejudice. A woman searches. She reads widely and, with empathy, finds her voice amid academic scorn and patriarchal systems. When she finds the king that was lost, she calls out the prejudice and says to school children, "Rejoice in the value of people's true potential." In the same way, I tell you, there is rejoicing in the presence of the angels of God when the prejudiced repent and the truth of every person, whether king or commoner, is championed.

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

ON PAPER

Thank You, Elisabeth

Self-awareness when working with people at the end of life.

Author: Sue Marsden

Publisher: Mary Egan Publishing, October 2022, 209 pages

Reviewer: Gary Clover

The "Elisabeth" of the title is Dr Elisabeth Kubler-Ross, a pioneer in the field of palliative care and author of *On Death and Dying*. The author, Dr Sue Marsden, is a retired New Zealand oncologist. In the late 1980s, after attending a Kubler-Ross workshop and training with her "E.K.R" facilitating team in New Zealand, Dr Marsden became a palliative care specialist. She facilitated self-awareness workshops in Australasia, South East Asia, USA, and Zimbabwe, and taught Palliative Medicine in hospitals, hospices and communities. Her book is essentially a series of at times viscerally raw recollections of her personal relationships with patients in palliative care and their end-of-life stories through which Marsden learnt the value and truth of Kubler-Ross's mantra, "You need to deal with your own shit first".

In short, the book preaches, "Self-awareness when working with people at the end of life ..." As an honest and moving account of her own journey travelled with her patients, Marsden highlights the importance of the physician - or any carer - practicing

the art of "self-reflection". Every very personal story, every encounter she relates, promotes new learnings and provoked this reader to "self-reflect" on his own stories. Some of her stories were so deeply moving I found myself choking up as they brought back hidden memories of my own raw emotions and spiritual crises which got in the way of my caring because I had not fully faced and dealt with them.

With disarming honesty Marsden relates her successes and failures as doctor and patient together faced existential suffering and end-of-life issues. These encompassed all four of the "quadrant" of physical, emotional,

spiritual and intellectual crises that can afflict the human person. Above all, they highlight the fundamental importance of human "connection", of being fully present with the other, and of carer "self-care", in order to foster meaning and hope for those who have run out of hope. The last two chapters relate practical steps for doing so.

All carers, whether medical, palliative or pastoral, in hospitals, hospices, rest homes or churches, would find much value and lots for self-reflection, from reading Dr Marsden's stories. A stirring, engaging, beautiful little book. Highly recommended.



Becoming Pākehā

Author: John Bluck

Publisher: Harper Collins (2022). 296 pages. Retails for approx \$40

Reviewer: Brian Turner

The title suggests Pākehā are still evolving, but in what direction? Even if there is some improvement, for many Māori, Pākehā may already be too big a handful! However, as John explains, the discomfort is not one-sided.

For much of the book, it's a personal story as John traverses his life's journey from growing up in a predominantly Māori provincial population, progressing educationally and professionally to journalism and the Anglican ministry, and after other journalism work, becomes editor of the NZ Methodist Church's "New Citizen", a forerunner to today's "Touchstone".

John then becomes Director of Communications for the World Council of Churches in Geneva before returning to lecture at Knox Presbyterian Theological College in Dunedin, followed by 12 years as Dean of Canterbury's Christ Church Cathedral and then Bishop of the Anglican Diocese of Waiapu based in Napier.

John offers many penetrating insights into being Pākehā in Aotearoa-NZ and the devastating effects Pākehā majority culture has had on Māori life and opportunity. At best he envisages us moving towards a hybrid or co-governance situation; at worst we are forging two quite different futures which may conflict.

John believes Pākehā and Māori have unfinished business in establishing a viable bicultural relationship before the

country can effectively consider becoming multicultural. I personally believe it is too late to do that and we must move on to establishing a Treaty-based multicultural Aotearoa-NZ.

In the latter stages of the book, John acknowledges that non Māori who accept the validity of the Treaty of Waitangi may be better called Tangata Tiriti than anything else.

John canvasses the Treaty journey through his Anglican church but fails to mention that the New Zealand Methodist Church led the denominational field in this respect. The Anglican preference for three Tikanga (Houses), Māori, Pacific and Pākehā/Tauīwi has been criticised as not following the two parties of the Treaty. However, in multicultural Aotearoa that may not prove to be a disadvantage.

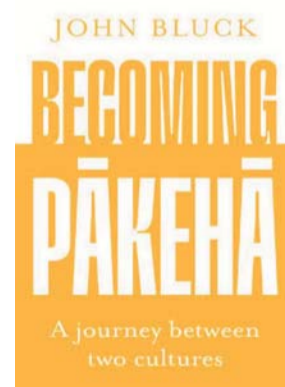
The power imbalance in wider society between Māori and all others is

addressed as the need for decolonisation or the radical re-ordering of institutions so that they serve Māori interests as well as Pākehā. John earlier foreshadowed this with his emphasis on hybridisation or co-governance.

The late Moana Jackson offers an alternative definition of decolonisation as the 'restoration of relationships as first envisioned when the Treaty of Waitangi was signed.'

'Restoration' also feels to me to have a stronger Gospel ring to it than co-governance or hybridisation.

Overall, the book is a good read with many aspects of impeccable research. John Bluck may now be retired but he still manages to pack a punch.





Women's Work for Women

Rachel Hurd, Archivist Presbyterian Research Centre

In the later 19th century, women in New Zealand were becoming increasingly visible. Women gained the vote in 1893, following the campaign for women's suffrage and the presentation of a suffrage petition, signed by over 30,000 people, the majority of whom were women.

There was increased emphasis on education for young women and women's organisations were being formed at both local and national levels. These included the formation of the first women's trade union, the Tailoresses' Union, in 1889 and the formation of the National Council of Women in 1896.

Many of these women's organisations were Christian in character and focused on moral and social issues, particularly those affecting women and children. They included the Women's Christian Temperance Union which campaigned for the regulation of alcohol, the Young Women's Christian Association (YWCA), the Methodist Women's Missionary Auxiliary, and the Anglican Mother's Union.

It was out of this environment that the Presbyterian Women's Missionary Union (PWMU) was born. During the 1890s there were several New Zealand Presbyterian women's organisations with a focus on the support of foreign



Delegates from the 1906 PWMU Conference, held in Dunedin. Image courtesy Presbyterian Research Centre Archives.

missions. By 1905 these groups had merged to form the New Zealand PWMU, modelled on the Australian PWMU in Victoria. In 1906 they began publishing a national journal, *The Harvest Field*.

"Probably no feature of our time is more noteworthy than the prominence of women in work of every description" said Bessie Gray Dixon, writing in *The Harvest Field* in April 1909. "Many kinds of labour from which they held aloof, or were debarred by force of public opinion, have in these days become recognised spheres of women's work; ..."

The activities of the PWMU were born out of a desire to help those in need in foreign countries, both in terms of

physical needs such as food and healthcare, but also in terms of spiritual needs, as so many had had no chance to hear the Christian message. The means to achieving these goals was through supporting the foreign missions of the New Zealand Presbyterian Church in India, China, and the New Hebrides (Vanuatu). They focused particularly on supporting women and children, something that Bessie Gray Dixon referred to as "women's work for women".

There was also an interest in missions closer to home among Māori. A major way of raising funds for this mission was through the Māori Mission Birthday League, where women were encouraged to donate one shilling to the mission on their birthday each year.

Fundraising was one of the major activities of the PWMU and something at which they were phenomenally successful. Bazaars and sales of handcrafts were popular, as were mission boxes and the sale of products from missionary communities, such as arrowroot from the New Hebrides. As well as providing funds for evangelisation, this money supported the provision of much needed schools and health care.

Much of the money raised went to support the work of women in the mission field. The PWMU paid for women to train as missionaries and financially supported them in their work, much of which was among women and families. They also provided significant financial support for the Presbyterian Women's Training Institute in Dunedin which trained women as deaconesses to serve both in the foreign mission fields and at home in New Zealand.

As well as raising money, the meetings and activities of the PWMU played an important social role in the lives of many women. They also provided an outlet for their talents within the church, particularly in the fields of organisation, administration, and public speaking, at a time when similar roles were denied to them within the wider church because of their gender.

Unsung Methodists

Rev Donald Phillipps

Carving a Niche

This writer owes a sort of duty to Arthur Pybus, one of the early historians of New Zealand Methodism, whose legacy is still influential in this part of Aotearoa. An early memory, back to 1970, is of calling at his home in Ravensbourne and speaking with his daughter about what was going to happen to his collection of books on New Zealand. She was moving from the place she had called home for many years.

Her answer was a simple one – they were going to the Dunedin Public Library, to be available to anyone interested in the early history of the Ōtākou (Otago) area. Arthur Pybus had given his life to the study of the wider Dunedin area, and he is still remembered.

Arthur was born in Yorkshire and claimed a family connection with the Wesley's. His family came to Kuripuni, near Masterton, where his father was a blacksmith. Their Methodist affiliation was with the Primitive Methodists, and he served them well at Westport, Newtown (Wellington) and Elles Rd, Invercargill. During this latter period, he became involved in the Territorial Army, eventually attained the rank of Lt. Colonel, and was at one stage the senior Methodist Chaplain. For these services he was awarded the Volunteer Decoration in 1932. After the union of 1913 he came to Dundas St in Dunedin and spent the rest of his ministry in this city. It was his time

at Port Chalmers (1926-1939) that gave him his second alternative career – for his responsibilities there brought him into close contact with the *tangata whenua* at Ōtākou, on the other side of the harbour.

After nearly a century the Methodist presence at Ōtākou was dwindling. The old wooden chapel on the marae was crumbling, and there weren't many of the older generation to maintain it. Within a few years Arthur and the elders had established a closer and more active relationship. In the early 1930s he started writing up the history of the first Christian mission in the South Island, - that established by James Watkin at Waikouaiti. In all he wrote four short histories. Later, in 1954, he published two more substantial volumes, one on the general history of the Mission – *Māori and Missionary* - and another to which we will return.

In the 1930s the centenary of the signing of the Treaty of Waitangi was looming, and Arthur Pybus wanted to do something noteworthy to mark the occasion. With the support of the elders at Ōtākou he launched an appeal to raise funds for the erection of a Centennial Memorial Church at the marae. To achieve this, he wanted substantial grants - and he canvassed widely, even overseas for assistance.

The Church was in favour of the project but could not make a grant to assist unless the land itself was Methodist property. The trustees agreed to, in effect, alienate the land to the Church, the money was raised, and a fine building in reinforced

Thomas Arthur Pybus 1873 – 1957



Thomas Arthur Pybus.
Credit: Methodist Archives Reference: Photographs Collection – People – NZ Methodist Ministers' Portraits: Pybus, T. A.

concrete with moulded concrete Māori motifs was completed in time.

This church has since become an important part of a very busy marae and is regarded as a taonga by the runanga. While not regularly used for worship, it achieves many of Pybus's objectives in drawing attention to the, now, 180 years of Methodist involvement in the life of Ōtākou Kai Tahu. For this reason alone, Arthur Pybus is to be honoured.

Two further things need to be said. Arthur Pybus was a man of his time, and he did not have access to the historical sources now available. His purpose in writing was by way of tribute to the early missionaries, and especially James Watkin, who is the principal subject in Pybus's *Māori and Missionary* published by A.H. & A.W. Reed in 1954. It was largely

uncritical history, not questioning the assumptions of Methodist and of European missionary thinking. We cannot these days simply accept those assumptions uncritically. But we need to respect the standpoint of earlier generations of historians who admired the work of the pioneers. Without such as Arthur Pybus much would have been lost.

When he retired in 1939 he settled in Ravensbourne, and died there in August 1957. This tribute finds its place here because it is exactly 150 years since his birth at Guisborough in Yorkshire. The importance of his contribution to Māori history and welfare was recognized with the award of an O.B.E. in the last year of his life. He had carved his niche.

That other work, *The Māori of the South Island* (Wgtn 1954), was an account of the Māori settlement of *Te Wai Pounamu* - not many writers had attempted this at that time. It has to be said that modern scholarship has provided us with radically different ways of understanding where tangata whenua came from, both in terms of their arrival in Aotearoa, and of tribal movements within this country. Pybus is not to be disregarded in the light of new scholarship.

This article gives this writer the opportunity to draw the readers' attention to the very significant work by Atholl Anderson, Judith Binney and Aroha Harris, *Tangata Whenua – a History* (Wellington 2015). Here is a work that really does address our beginnings as a people – both Māori and pākehā. It is important reading.



Panmure Parish Highlights

Victoria Togafau Youth Leader

Panmure Junior Youth held a showcase evening on 2 December 2022 for family and friends as part of our programme. The theme of the evening was "God is always. God is the same yesterday, today, and forever." Hebrew 13:8.

When planning this evening, we asked what the purpose of this showcase was and what the goal was. Our youth have been having active fellowships around our theme throughout the year, and we wanted to finish with a special event to share our theme and spiritual journey with our family and friends.

The junior youth performed a skit about how God is always with us in all aspects of our lives in addition to singing and dancing. The evening was a success, filled with joy and excitement.



Family Day at Parakai Springs

A recent highlight of this year was a fun family day out at Parakai Springs. The day out provided an opportunity for our church family to spend time together as we begin a new year's journey together. As some of our parents prepared the barbeque, the Sunday School kids split into teams to participate in games. Others enjoyed some much-needed rest under the shade of the trees.

In preparation for the start of school for our children on Sunday 29 January, we will be recognising and celebrating our children's achievements. We also plan to share some words of encouragement from members of our church, so that our young children will be encouraged to aim high for their future endeavours as they begin their educational journeys.

As we embark on this year, let us continue to give thanks to the Lord and honour him in everything we do. 'Praise be to the God and Father of our Lord Jesus Christ!'





Nai Lalakai

NAI LALAKAI MAI NA WASEWASE KO VITI KEI ROTUMA E NIUSILADI

Na Kalou Dauveitalevi

E da sa kidavaki ena 2023 ena vosa ni Daunisame enai ka walu[8] ni kenai wase ni cavuta tiko ni Kalou e ra vakabauta enonai yau talei me dau talevi keda tiko na veika e buli ena vei tabagauna.

Same 8:4 "A cava na tamata mo ni nanumi koya kina kei na luve ni tamata mo ni talevi koya kina?"

Ni da vakamura na veivakasama oqo e sarava ka vola vinaka na Daunisame enai tuvatuva ni Kalou e saravi na maqosa kei na talei ni qaqalo ni veibuli ni Kalou. Ia e kauwai ka vakataroga na Daunisame ena i ukuuku ni veibuli kece oqo, e vaka me dusi tu vua na tamata nai tuvatuva koya ena cecere kei nai naki ni veibuli taumada. E voqa toka ena taro oqo.

A. "Na cava na tamata mo dau nanumi koya kina"

B. "Na cava na tamata mo dau talevi koya kina"

Nai Naki Va-Kalou na noda buli na tamata Vakatekivu 1:27-28 A sa bulia na tamata na Kalou mei tovo vata kei koya.. na tagane kei na yalewa.A sa vosa vakalougataki rau, drau vakaluveni, ka tubu me lewe vuqa, ka vakatawai vuravura. V31 " A sa vakaraica na Kalou na ka kecega sa bulia ko koya, ka

raica, sa ka vinaka sara"

Ena vosa vakalperiu: na tamata ena kenai balebale

Adamah: Adam/atama: Tamata kei na vanua.

Ni biuta vata na Daunisame na vakasama oqo: ni okota vata na bibi ni vanua kei na veika e bula e tu kina kei ira na veika e buli eso e sarava vinaka na maqosa kei na lagilagi ni veibuli koya ia e tarai koya vakabibi na nona Nanuma se taleva tiko na Kalou Dauniveibuli oqo na yago qele.

E bibi vua na Kalou ko iko kei au.Oqo na ka bibi ena 2023 ni ko ka bibi ena mata ni Kalou ka na

dautalevi iko tiko ena veiveigauna eso.

Ena domo ni lele nei Jeremaia e na dela ni veika

rarawa e curuma tiko na yavusa oqo e cavuta vinaka ni Kalou dauveitalevi oqo e dau vakavoui na nona loloma levu ena veimataka ka sai koya koya na yavutu ni noda nuinui ena loma ni yabaki oqo.

Nai karua ni ka bibi e lesuva tiko na Same oqo, ni

dusia tu na nona dauveitalevi oqo sai koya nai cegu bula ni Kalou[Ruach}. Nai cegu ni bula e yavavala toka ena yagoda mei vakananumi ni nona tiko ka sema bula tiko vei keda na Kalou oqo enai cegu ni bula.

E cavuta na Joni 10:10 "Sa sega ni lako wale main a daubutako, me butako ga, ka ravuravu, butakuca,

vakarusa.. ia au sa lako mai me rawa na bula ia me rawa vakalevu sara". Nai cegu bula oqo ei vurevure ni nona veivakalougataki na Kalou ka dodonu me maroroi.

Ena Jeremaia e vola vinaka toka ni da sa bera ni kunekunetaki sa vakacokotaki oti tu koi keda. E duavata na Same 139 e duavata tiko ena vakasama ni buli keda vakamatau na Kalou ka matata tu na Kalou Dauniveibuli oqo na noda veisiga e makare vinaka tu vua na Kalou.

Nai cegu ni bula e tu ravita tu nai serau ni Kalou.

Nai serau Va-kalou oqo e daucuruma na butobuto, na titobu kei na tawa kilai ni noda bula. E yavavala na yalo ni Kalou qai salamuria yani na cegu bula ni Kalou ka voqa na domo me basika na rarama sai koya ga na Kalou me basika nai naki koya.

Veikedatou na loma ni wasewase ko Viti kei Rotuma eda sa vakananumi tale ni Kalou e vakacabeti keda ena loma ni 2023 e dua enonai yau na noda dautalevi kei dauveinanumi. Eda sa veitautanaki tiko oqo me dau veinanumi ka dau veitalevi ka veivukei ena 2023. Mai na loma ni lekutu kei Waikato sa vakanuini vinaka tu yani ena loma ni wasewase ko Viti kei Rotuma ni na dua na yabaki vuavua vinaka ena noda veiqaravi ka salamuria na nona veitalevi na Kalou.



Tabacakaka Okaladi e loma based at Pitt Street.



Fijian congregation in Bainbridge, Rotorua for their covenant service.



Paulini Banuve on her first visit to her mother's place of birth Daku village, Kia Island, Fiji. On this beach in 1809 Rev Davies preached Hebrew 13:5 and holy communion took place.

Fakanofu e kau faifekau ki honau ngaahi potungāue fo'ou

Fai 'e Felonitesi Manukia

Kuo fakanofu faka-potungāue 'a e kau faifekau 'e toko fā ki honau ngaahi takitaha potungāue fo'ou 'i māhina kuo toki maliu atu.

Ko e kau faifekau ko 'eni - Faifekau Kulimoe'anga Fisi'iahi ki he kāingalotu Tonga 'o Mo'unga Heamoni, Northcote; Faifekau 'Ahi'ahi Fou-Ki-Moana Sipu ki he kāingalotu Tonga 'o Taka-He-Monū, Glen Innes; pea mo Fekau Atu 'a Faifekau Tisileli Tāufa ki he kāingalotu Tonga 'o Lotu Hūfia, East Tamaki.

Na'e fakahoko 'a e fakanofu 'a e fehikitaki potungāue ko 'eni 'i he falelotu Fuakava Ta'engata 'o Kenani, Otahuhu, he Sāpate 'aho 22 'o Sanuali, 2023.

Ko e ouau ni foki na'e Livestream 'e he *AtaOngo Tonga Aotearoa* pea tuku atu he mītia faka-sosiale, 'o a'u mai ki he taimi paaki 'o e nusipepa ni kuo mamata ai ha kakai 'e toko 2000 tupu.

Ko e tangata malanga 'o e 'aho ko e Puleako 'o 'apiako teu'i e kau faifekau 'a e Siasi Metotisi, Trinity Theological College, Faifekau Dr. Nāsili Vaka'uta, kae tataki 'a e ouau fakanofu 'e he Faifekau Sea 'o e Vahefonua Tonga 'o Aotearoa, Kalolo Fihaki.

'Ikai ngata ai foki, ka na'e fakahoko mo e Tokoni Palesitini Mālōlō 'a e Siasi Metotisi 'o Nu'u Sila, 'Etuini Talakai, ke ne tauhi faka-laumālie 'a e kāingalotu Tonga 'o Waiuku, Vāhenga Ngāue 'Aokalani mo Manukau, he ta'u ni.

'I he taimi paaki 'o e nusipepa ni na'e te'eki ke fakahoko 'a Fekau Atu 'o e Tokoni Palesitini Mālōlō ki he siasi 'o Waiuku, ka 'oku 'i ai 'a e tui mo e falala na'e lava lelei 'a hono fakakakato.

'E toki 'oatu hono fakamatala mo e 'u tā 'i Pukolea 'o Mā'asi, fakataha mo ha fakamatala mo e ngaahi 'ata mei he fakanofu faka-potungāue 'o Faifekau Tavake Manu ki he kāingalotu Tonga 'o Blenheim.

'I he malanga fakanofu 'o Faifekau Kulimoe'anga Fisi'iahi, Faifekau Tisileli Tāufa mo Faifekau 'Ahi'ahi Fou-Ki-Moana Sipu na'e 'i ai 'a e ngaahi siasi fekau'aki, famili mo e Vahefonua foki.

Ko e kau hiva 'a Mo'unga Heamoni, Northcote, na'a nau tataki 'a e ouau mo hiva faka-vaha'alesoni 'uluaki, pea hoko ai mo e hiva 'a Siasi 'o Taka-He-Monū, Glen Innes, kae'uma'ā 'a e Potungāue Talavou 'a Northcote.

Ko Faifekau Kulimoe'anga Fisi'iahi foki na'e ngāue mo hono hoa, Luseane, 'i he kau pālangi 'i Dargaville, pea Faifekau Sea 'i 'i he vāhenga Tai Tokerau (Northland) he ta'u 'e ono kuohili, ka kuo ne foki mai ki he Vahefonua Tonga 'o Aotearoa.

Ko e faifekau ni na'a ne ako 'o ma'u 'a e Bachelor of Divinity 'i he Kolisi Teologia ko Sia'atoutai, 'i Nafualu, Tongatapu, pea ne hiki mai 'o hokoatu 'ene ako heni. 'Oku ne lolotonga hoko foki ko e taha 'o e kau tiuta 'i he polokalama ako Siamelie 'a Trinity Theological College mo e Vahefonua Tonga 'o Aotearoa.

Ko Faifekau Saikolone Tāufa, ngāue he kau pālangi 'i Kerikeri, Northland, 'oku ne Faifekau Sea Tai Tokerau he taimi ni. Ko Faifekau Tisileli Tāufa na'e ngāue mo hono hoa, Toakase, 'i kāingalotu Tonga 'o Panmure, pea na hiki mei ai ki Taka-He-Monū, Glen Innes, 'o a'u mai ki he ta'u kuo maliu atu.

Na'e ako Tohitapu foki 'a e faifekau ni 'i Laidlaw College, 'i Henderson. 'Oku na hiki leva eni ki Lotu Hūfia, East

Tamaki. Ko Faifekau 'Ahi'ahi Fou-Ki-Moana Sipu ko 'ene fuofua ma'u potungāue 'eni - ki Taka-He-Monū, Glen Innes. Na'a ne tupu hake 'i he Siasi 'o Pulela'ā, New Lynn, pea hu ai ki Sia'atoutai 'o ako mo ma'u hono Bachelor of Divinity, pea faka'osi mai ki Trinity College mo e 'Univēsiti 'o Otago, Dunedin. Na'a ne ma'u hoa kia Moana, he māhina kuo 'osi.

'I he māhina ni, he Sāpate 'aho 12, 'e fakanofu faka-potungāue 'a Faifekau Tavake Manu ke ne tauhi 'a e kāingalotu Tonga 'o Blenheim, Marlborough, he Motu Sautē 'o e fonua ni.

Ko e Faifekau Sea, Kalolo Fihaki, te ne fakahoko 'a e fatongia fakanofu faka-potungāue ko ia.

Ko Faifekau Tavake Manu foki na'e ngāue chaplain ta'u lahi ma'a e Tau Malu'i Fonua 'a Nu'u Sila ni (New Zealand Defence Force).

Ko e kongā foki 'o e ouau fakanofu ko e fakahā 'e he kāingalotu 'o Mo'unga Heamoni, Northcote, kāingalotu 'o Taka-He-Monū, Glen Innes, mo e kāingalotu 'o Lotu Hūfia, East Tamaki, 'a 'enau tali lelei 'a 'enau takitaha faifekau fo'ou 'aki 'a e foaki kiāte kinautolu 'a e Tohitapu mo e Himi; peleti mo e ipu Sakalameniti; tohi lesisita kakai, papi mo e mali; pea mo e ngaahi kī 'o e 'api siasi.

'Ikai ngata ai kae foaki foki 'e he faifekau fakanofu takitaha ha me'a'ofa pe symbol ki he 'ene kāingalotu fo'ou, ke fakahā 'aki 'a 'ene kaveinga ngāue.

Ko e siasi 'o Northcote, na'e foaki 'a 'enau ngaahi naunau ngāue ma'a Faifekau Kulimoe'anga Fisi'iahi 'e he setuata, Lemisio Uhi, tokoni setuata, Talafi Tuiaki, sekelitali Moeaki Situ'a pea mo e setuata fale, Lu'isa Paumolevuka.

Ko e siasi 'o Glenn Innes, na'e foaki 'a 'enau naunau ngāue 'e he setuata, Maloni Hosea, setuata fale 'Unaloto Paongo, pea mo e sekelitali Semi Halanukonuka.

Pea ko e siasi 'o East Tamaki leva, na'e foaki 'a 'enau naunau ngāue 'e he setuata Niko Mahe, tokoni setuata Tūlia Tupe, sekelitali Sione Lolohea, pea mo e setuata fale, Paula Asi.

Ngaahi Ongongo 'a e Vāhenga Ngāue 'Aokalani mo Manukau, pea mo e ngaahi ongoongo 'a e Vahefonua.

'Aho 7 'o Fepueli - 7pm: Ko e Fakataha Faka-Taki 'a e Vāhenga Ngāue 'Aokalani mo Manukau ki Fepueli. 'E fakahoko e fakataha ni he Zoom, pea 'e toki talaki atu 'a e link 'e he sekelitali, Tau'atāina Tupou.

'Aho 10 - 12 'o Fepueli - Ko e kemi fakatautehina 'a e kau faifekau 'a e Vahefonua. 'E fakahoko e kemi ni ki Camp Morley, Clarks Beach.

Sāpate 'aho 12 'o Fepueli - Ko e malanga fakanofu faka-potungāue 'a Faifekau Tavake Manu ki he kāingalotu Tonga 'o Blenheim, Marlborough.

'Aho 17 - 19 'o Fepueli - Ko e kemi fakatautehina 'a e kau setuata 'a e Vahefonua. 'E fakahoko e kemi ni ki Camp Morley, Clarks Beach.

Ka 'i ai ha kāingalotu pe siasi 'oku 'i ai ha'anau ongoongo 'oku mou loto ke tuku atu he Pukolea pea fetu'utaki mai: Email: felonitesi@gmail.com Mobile: 021 351 429



The principal of Trinity Theological College, Rev Dr Nasili Vaka'uta (left) with Rev Kulimoe'anga Fisi'iahi and his wife, Luseane, at the Induction service. All images courtesy Felonitesi Manukia.



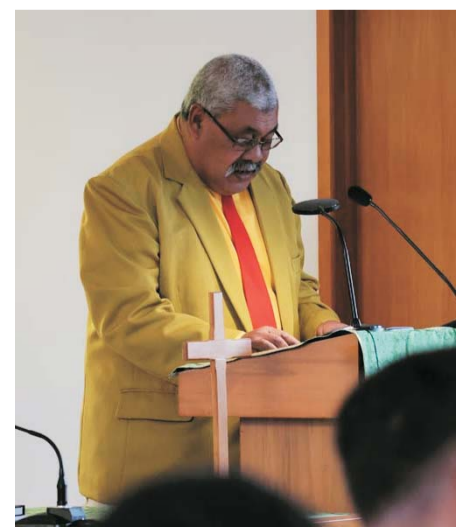
Members of the Northcote Tongan choir singing at the induction service.



The Northcote Tongan youth choir singing at the induction ceremony.



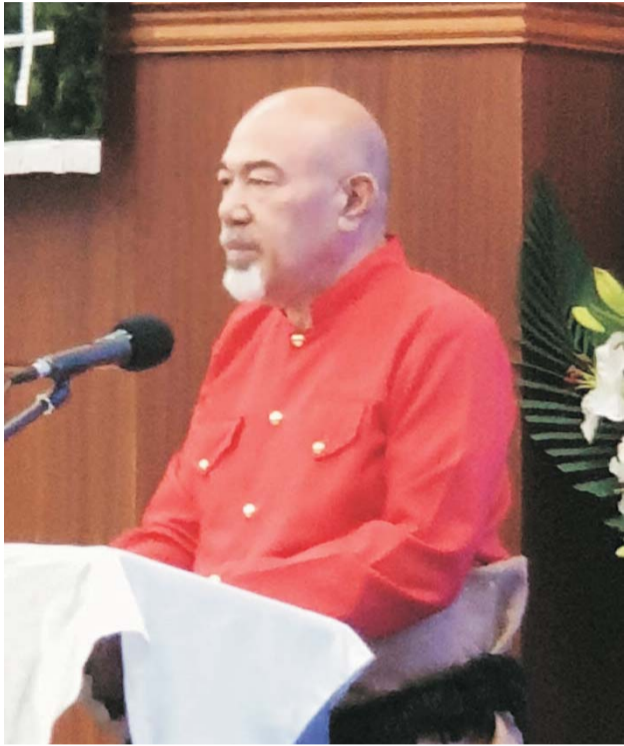
Vahefonua Tonga 'o Aotearoa superintendent, Rev. Kalolo Fihaki, at the induction service.



Glen Innes steward Maloni Hosea doing a reading at the induction service.



Pōlotu Fakafeta'i e mapuna 'a Hunga Tonga-Hunga Ha'apai



The Director of the Tongan Red Cross, Sione Taumoeofolau speaking at a community function marking one year since the volcanic eruption and tsunami in Tonga. Credit: Felonitesi Manukia.



The Tongan Consulate in New Zealand, Stafford Aho, speaking at a community function marking one year of the volcanic eruption and tsunami in Tonga. Credit: Felonitesi Manukia.



Members of the Aotearoa Tonga Response Group Inc: Pakilau Manase Lua (left) and assistant secretary Simulata Pope. Credit: Simulata Pope.

Fai 'e Felonitesi Manukia

Na'e fakahoko ha pōlotu fakafeta'i 'a e kominiuti Tonga 'i 'Aokalani ke faka'ilonga'i 'a e ta'u taha 'a e mapuna 'a e Mo'ungaafi Hunga Tonga-Hunga Ha'apai.

Ko e lulu 'a e mo'ungaafi ni foki na'e tō 'a hono mālohinga ki lolofonua 'o ne fakatupu ai a peaukula 'o tafia 'a Tongatapu, 'Atatā, 'Eua, 'Eueiki mo e 'Otu Motu Ha'apai 'o pekia ai ha toko fā, 'o fakatatau ki he fakamatala 'a e Pacific Coastal Science Center 'o 'Amelika.

'I he tui mo e fakatumutumu 'a e kau saienisi 'iloa 'o māmani, ko e lulu lolofonua ni 'a Hunga Tonga-Hunga Ha'apai, ko e lekooti 'eni he lahi taha 'eni 'i he lulu ha mo'ungaafi 'i māmani. Ko e kau peau 'a e sunami na'e a'u ia ki he tapa kehekehe 'o e Pasifiki mo 'Amelika Tonga mo 'Amelika Tokelau. Na'e fakatupu 'e he peaukula ni ha mama he keli'anga lolo 'i Peru 'o pekia ai ha toko ua.

Pea na'e fakatupu maumau 'a e peaukula ni 'i Fisi, Nu'u Sila ni, Hawaii, Kalefōnia, Siapani, Lūsia mo Chile. Na'e toe laku efu foki 'a e mo'ungaafi 'o ne kāpui e konga lahi 'o Tonga motu ai 'a e naunau fetu'utaki 'a e fonua mo muli, 'o kau au 'a e 'initaneti mo e telefoni foki 'i ha ngaahi 'aho pea toki fehokotaki.

Ko e pōlotu na'e fakahoko 'i he efiafi Sāpate 15 'o Sanuali, 2023, 'i he falelotu 'o e Siasi Metotisi 'o Lotofale'ia, Mangere – 'a ia ko e kakato ia 'a e ta'u 'e taha. Na'e mapuna 'a e Mo'ungaafi Hunga Tonga-Hunga Ha'apai pea hake mo e peaukula 'i he 'aho Tokonaki 22 'o Sanuali, 2022.

Na'e tatakī 'a e pōlotu ni 'e he Tākanga 'a e Kau Takilotu Tonga 'o 'Aokalani 'i he fetakinima mo e kōmiti Aotearoa Tonga Relief Committee, pe ko e kōmiti tokoni mei Aotearoa ki Tonga.

Ko e sea 'o e pōlotu ko e sea pea ia 'o e tākanga 'o e kau takilotu, Faifekau Tevita Finau, 'o e Vahefonua Tonga 'o Aotearoa.

Ko e fakaafe fakalangilangi 'o e pōlotu ni ko 'Eiki 'Anaseini Tupouveihola Tuita Fusitu'a.

Na'e 'i he pōlotu foki 'a e sea mālōlō 'o e kōmiti, fakafofonga Leipa 'o e falealea 'o Nu'u Sila ko Jenny Lātū Salesa pea mo e sea fo'ou ko e fakafofonga Leipa 'o e falealea 'o Nu'u Sila, ko 'Anahila Kanongata'a-Suisuiki.

Kuo liliu foki 'a e hingoa 'ofisiale 'o e kōmiti ki he Aotearoa Tonga Relief Group Inc, pea na'e fakatāpui ai pe 'a e kau ma'u lakanga fo'ou 'o e kōmiti 'e he Faifekau Sea 'o e Vahefonua Tonga 'o Aotearoa, Siasi Metotisi 'o Nu'u Sila, Rev. Kalolo Fihaki.

Ko e ongo sekelitali 'o e kōmiti, ko Dr. Soana Muimuiheata pea mo Simulata Pope.

Na'e 'i he pōlotu foki 'a e kau hiva 'a e potungāue talavou 'a e Siasi Metotisi Tonga 'o Northcote, kau hiva 'a e 'api ko Lotofale'ia na'a nau tatakī, kau hiva 'a e Siasi 'o Tonga mo e kau hiva 'a e fāmilī mei he kāinga Mango.

Ko e ongo MC 'o e pōlotu ko Dr. Muimuiheata mo Pakilau 'o Aotearoa (Manase Lua).

Na'e 'i he pōlotu foki 'a e Konisela 'o e Pule'anga 'o Tonga 'i Nu'u Sila ni ('api ko 'Atalanga), Sitāfooti 'Aho, pule 'o e Kolosi Kula 'a Tonga, Sione Taumoeofolau, faifekau ki he potungāue Tēkina-'i-Moana 'a e Siasi Uēsiliana

Tau'atāina 'o Tonga, Faifekau Sione Fa'ufou Misinale mo Dr. Viliami Tūtone.

Na'e 'i pōlotu ni foki mo e kau fakafofonga 'e toko fā mei he kōmiti tokoni 'a e kominiuti Tonga 'i he kolomu'a 'o e fonua ni, Uēlingatoni.

'Ika ngata ai ka na'e 'i ai 'a Faifekau 'Ikilifi Pope mo e Tongan Youth Trust. Ko e talāsiti to'utupu 'eni na'a nau tatakī 'a e ngāue fakamā'opo'opo mo faile kotoa 'a e ngaahi koloa kuo 'ofa mai 'aki 'e he ngaahi fāmilī, ngaahi kautaha, ngaahi potungāue mo e ngaahi matakali kehe, 'o hangē ko e kau Ha'amoā.

Na'e fakahoko 'a e lea fakamālō 'a e faifekau 'o e Tēkina-'i-Moana 'a e Siasi Uēsiliana Tau'atāina 'o Tonga, Faifekau Sione Misinale ha fakamālō he tokoni 'a e Vahefonua Tonga 'o Aotearoa 'a e Siasi Metotisi mo e Siaola ki he fakatamaki na'e hoko 'i hotau fonua ko Tonga. Ko e koniteina 'e fā 'a e vahefonua na'e 'ave ki Tonga. Na'e 'i foki mo e tokoni ngaahi hina vai ki he ngaahi koniteina ni mea Faifekau Toketā Siosaia Fonua Tu'itahi mo e Siasi United Metotisi 'o 'Amelika, California conference.

'I hono fakamā'opo'opo 'e he tokoni sekelitali 'a e kōmiti Aotearoa Tonga Relief Group Inc, Simulata Pope, ko e koniteina 'e hivangofulu-tupu na'e fakafolau ko e tokoni mei he kominiuti Tonga 'i heni ki hotau fonuā.

Pea ko e mahu'inga 'o e ngaahi koloa na'e fakafolau he 'u koniteina na'e lahi hake 'i he \$13 miliona pa'anga Nu'u Sila.

Na'e 'i ai foki mo e koniteina 'e hiva na'e fakafolau ki Tonga mei he kominiuti Tonga 'o Uēlingatoni.

'I he lea fakamālō 'a Faifekau Sione

Misinale, na'a ne fakamatala na'e tufa 'a e Tekina-'i-Moana 'i Tongatapu, 'Atatā, 'Eua, 'Eueiki, 'Otu Motu Ha'apai.

"Na'e 'ikai taumu'a 'a e tufa ki he Siasi Uēsiliana pe, ka na'e tufa ki he kakai kotoa pe 'oku faingata'a'ia," ko Faifekau Misinale ia.

"Neongo ko e Tekina-'i-Moana ko e potungāue 'a e Siasi Uēsiliana Tau'atāina 'o Tonga, ka 'oku 'ikai pule'i kimautolu 'e ha talāsiti, pe poate pe ha sino makehe 'o e siasi – ka ko e Konifelenisi pe 'oku mau taliui ki ai. "Pea na'a tufa 'o fakatatau ki he faingata'a'ia 'a e ngaahi fāmilī na'e uesia he peaukula – na'e 'aonga e ngaahi wheelchair na'a mou 'ofa mai 'aki, mo e kulo mo e naunau kai kotoa. "Ko ho'omou 'ofa mo ho'omou tokoni na'e 'aonga kotoa ki he tapa kotoa 'o Tonga mo e ngaahi 'Otu Motu na'e uesia."

'I he me'a 'a e fakafofonga falealea, Jenny Salesa, na'a ne fakamālō ki he kominiuti Tonga 'i he 'ofa fonua, 'ofa fakalotu mo e tuku taimi ke nau lava atu mo 'enau tokoni ki he feitu'u tākaki'anga e ngaahi 'ofa – Mt Smart Stadium.

"Ko ho'omou 'ofa 'oku hounga 'aupito pea tokoni mo 'aonga ki he langa hake hotau ki'i fonua 'ofa'anga 'i he taimi na'a nau fetaulaki ai mo e faingata'a. "Ka ko e fakamanatu atu pe 'oku 'ikai ko e faka'osi 'eni e fiema'u 'etau tokoni ki Tonga he taumaiā 'e toe 'osi 'a e afā, matangi mo e faingata'a fakaenatula. "Ko hono 'uhinga ia 'oku kei fakamo'ui pe 'a e kōmiti ke tali fatongia ki Tonga 'i ha faingata'a."

Na'a ne momoi leva 'a e ngāue ki he sea fo'ou 'o e kōmiti, fakafofonga falealea ko 'Anahila Kanongata'a-Suisuiki.