

Touchstone

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

Inside

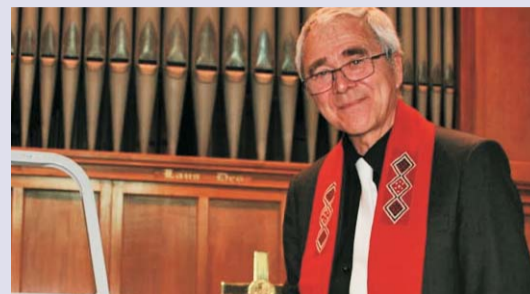
Huge Weather Disruptions



Youth Achieving Amazing Goals



Ashburton Celebrates Restoration



Heroes Amidst the Havoc

When Cyclone Gabrielle wreaked havoc in Hawke's Bay last month, the Napier-Hastings Tongan Methodist congregation swiftly undertook the task of feeding and supporting dozens of horticultural seasonal workers adversely affected by the ensuing deluge. The tale of a life-saving hero has emerged from the debris of the killer flood.

Felonitesi Manukia writes an exclusive Touchstone report.

'Ilālio Fe'ao's courageous and selfless exploit is worthy of a Hollywood movie script. With rising water levels engulfing their homes near Hastings, 52 trapped workers climbed to the safety of their rooftops hoping for rescuers to get them out.

Instead of joining his co-workers, 21-year-old Fe'ao made the heroic decision to stay behind to help a colleague who was too weak to climb to safety. The water was already up to the man's waist and it was likely he could be underwater in minutes.

Without hesitation Fe'ao jumped into the water, ignoring the massively strong current, to swim almost 50 metres to their workstation to bring a ladder for his trapped workmate. On reaching the workstation, Fe'ao secured the ladder on his back and swam back upstream against the tide.

After having dived into the water some 25 minutes earlier, Fe'ao reached the spot where 43-year-old Sifa 'ākolo was clinging for his life.

"The water was already up to his chest," Fe'ao says.

Using the ladder, the pair climbed to the rooftop to join the others. They then had to wait about 10 hours for rescuers to airlift them out of the water. 'ākolo said he feared for his life. While waiting for Fe'ao, the devout Methodist prayed for



Sifa 'ākolo (right) and his life-saver 'Ilālio Fe'ao in a relaxed mood at the relief supply presentation by Vahefonua & Siaola. Credit: Felonitesi Manukia.

his rescue. "I feared I would not survive. If it had not been for Lio ('Ilālio Fe'ao) I would not have made it," he said. "I give thanks and praise to the Lord."

Tongan liaison Tevita Lata, who looks after Recognised Seasonal Employer (RSE) workers from Tonga in Hawke's Bay, said he got the first call from one of the team leaders, Langi Fatanitavake, shortly before 6 am.

"That's when it all started. Langi told me 'the water was coming up fast'. He thought the river bank must be flooding."

The orchard where the workers were based is near the Tūtaekurī River. Lata said at the time, the workers described the flooding as "still low to the ground." The next time he spoke to them on the phone, the water had risen to about two metres.

Methodist Church Community Rally

The two stewards of the Napier-Hastings Tongan Methodist congregation rounded



A screenshot taken from a video captured by a fellow RSE worker, showing Sifa 'ākolo trapped in the house with rising water levels. Credit: Lie Tu'imoala.

up support among the church members to help the displaced workers.

"We offered beds in our garage at the back. The boys would come and eat and then enjoy each other's company around a kava bowl," head steward Fatongia 'Ofa said.

The home of assistant steward Tomasi Tupou was also used as an emergency shelter. Vahefonua Tonga 'o Aotearoa and Siaola identified the need to assist the Napier-Hastings congregation in its plight to look after the workers.

Continued on Page 2



Heroes Amidst the Havoc

From Page 1

Synod Superintendent, Rev Kalolo Fihaki, ex-Superintendent Rev Tevita Finau and a team from Siaola travelled from Auckland to Hawke's Bay with relief supplies. Siaola is the Vahefonua Tonga Methodist Mission's arm.

Marathon Roadie

The truckload of supplies included meat, water, vegetables, flour, rice, sugar, toiletries and other items. Travelling to Hawke's Bay was not easy as many roads were compromised or closed. Some flew and the rest travelled in a truck and minibus on a mammoth trip that took 12 hours, due to diversions.

State Highway 5, the shortest route to Hastings from Taupo, was closed due to storm damage to bridges providing access into the stricken city.

In a presentation at the Mr Apple base in Hastings, Rev Fihaki began with a hymn, a word from the scriptures and a brief message of hope and guidance from the Bible. He then said a prayer.

Rev Finau presented the relief supplies, saying there was a need for Vahefonua and Siaola to help the RSE workers.

"It is our pastoral duty to carry out this relief work because these men have families back in Tonga that are anxious to hear their loved ones are safe and healthy. We are just doing our part in that process."



RSE Liaison officer Tevita Lata. Credit: Felonitesi Manukia.

Siaola CEO, Kathleen Tuai-Taufuou, said her dedicated team worked long hours to make sure the relief supplies got to Hastings and reach the men in need.

The RSE workers will be in New Zealand until May before their work tenure ends. Most, if not all, will return to New Zealand for work next year.

"There was a team due to arrive next week from Tonga but we have had to delay their arrival until the cyclone damage is under control.

"Many eager workers are wanting the chance to come and work hard for their families."

The Recognised Seasonal Employer (RSE) scheme was introduced in April 2007 and allows the horticulture and viticulture industries to recruit workers from overseas for seasonal work when there are not enough New Zealand workers. Workers come from Tonga, Samoa, Cook Islands and other Pacific island nations. For many families, RSE work is their only form of income.



Relief supplies for RSE workers presented by Vahefonua and Siaola. Credit: Felonitesi Manukia.



Left to right: Napier-Hastings head steward Fatongia 'Ofa, Siaola CEO Kathleen Tuai-Taufuou, Tevita Lata., Rev Tevita Finau, and a Mr Apple representative, at the presentation of the Vahefonua and Siaola relief supplies to the RSE workers at the Mr Apple yard, Hastings.

At the time of publication, the death toll from Cyclone Gabrielle stood at 11 with most of the deaths reported from Hawke's Bay.

But with thousands still without

power and more than 1700 not accounted for or unable to be contacted, the toll was expected to rise. The worst hit areas were Hawke's Bay and Gisborne.

Vahefonua and Siaola's next

mission was to travel to Gisborne. The initial team flew from Auckland on 21 February and the second contingent, including a truckload of relief supplies, arrived in Poverty Bay the following day.

North Island Severe Weather Events



A rental property owned by MCNZ in Auckland is surrounded by flood water on 27 January.

Wendy Anderson, MCNZ Property Insurance Manager

The extraordinary flood event Auckland, Northland and Coromandel experienced on the night of 27 January was caused by

rainfall that was literally off-the-chart. Over 24 hours, 249 mm of rain fell; well above the previous record of 161.8 mm.

The torrential rain came from a storm in the north Tasman Sea linked to a source of moisture from the tropics. This is what meteorologists call an "atmospheric river".

Cyclone Gabrielle followed soon after, and the damage and destruction from this event was devastating, causing major destruction to the North Island and at the time of writing, 11 confirmed deaths. According to the Met-Service, Cyclone Gabrielle was one of the worst storms in New Zealand's living history. Regions were completely isolated, without phone or internet coverage, power, water or food supplies. The water levels in some areas rose at such an alarming rate that evacuation was impossible. Few weather events are as terrifying or as powerful as a tropical cyclone.

The MCNZ insurance team has received more than 10 claims for properties in Auckland damaged as a result of flooding on 27 January with claims ranging from a full internal strip-out, to minor water damage to floor

coverings.

The Godfreys Loss Adjusting team were on the ground in Auckland on Wednesday 1 February. One parsonage with significant flood damage was already stripped-out, with carpet drying by, that same afternoon.

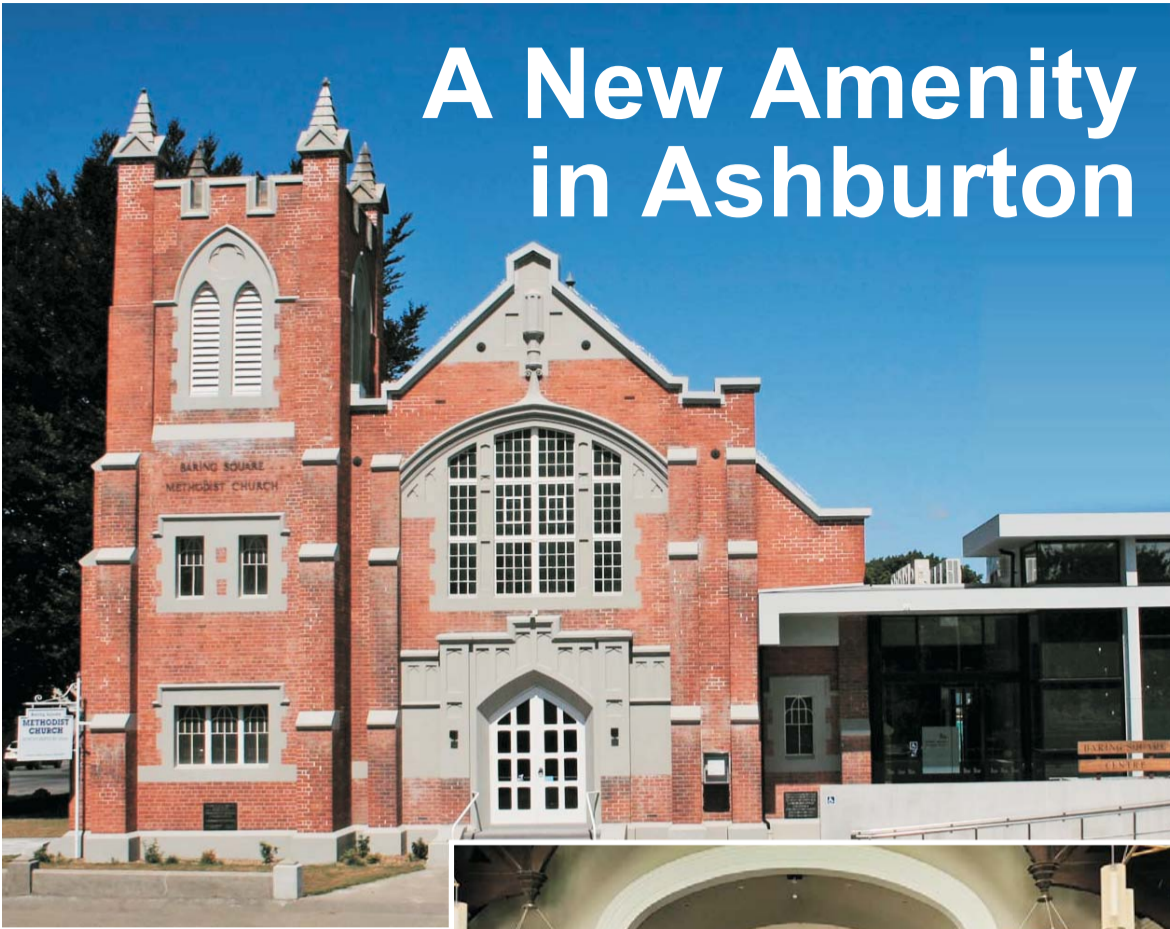
Surprisingly, we have not received any claims from the Cyclone Gabrielle event. Hastings parish representatives report there was no damage to their church, new hall, and parsonage, or to the social housing project currently under construction in Flaxmere or their congregation's properties. They also advised everyone in the parish was okay and they were helping at the evacuation centres including providing food, clothes, blankets, socks and shoes.

Gisborne, Northland and New Plymouth reported that no Methodist properties in their regions were affected by the cyclone.

Our hearts go out to everyone who has suffered as a result of these storms, especially those that have lost a loved one. To those that have been displaced or lost their homes, belongings, treasures and memories we send our very best wishes.



A New Amenity in Ashburton



On Saturday 18 February current and former members of the Ashburton Methodist parish, community and MCNZ church leaders, project contractors, and people from the wider Connexion gathered in the refurbished Baring Square Centre to celebrate the conclusion of a renovation project that has been more than a decade in the planning, execution, and delivery.

Rev Peter Taylor, President of MCNZ joined Rev Kathryn Walters, District Superintendent, and Alistair Smyth, Parish Steward in welcoming the many guests gathered to witness the official opening celebration. In December 2022 the congregation attended the first service in the church since engineers deemed the structure compromised following a Sunday service on 5 September 2010 immediately after an earthquake in Canterbury that caused severe damage in the region.

In her opening address, Rev Kathryn Walters commented on the amazing turnout and the high expectations of everyone gathered for the versatile, centrally-located amenity. In acknowledging what God has given the community, she invited everyone to celebrate the building and the amazing acoustics of the venue as evidenced by performances by soloist Leanne Gichard and piper Iain Inglis.

Ashburton Mayor Neil Brown spoke of the collaboration between church and community that has achieved mutual benefits for ratepayers and parishioners. In December 2017 a Sale and Purchase Agreement between the parish and the District Council was the first step in formalising a complicated process that eventually enabled a redevelopment of the site and land adjacent. The scope of the project included a newly configured entry, meeting room, kitchen, toilets, and versatile function space for the church and the Council. Plans also included the building of a civic centre and public library on land next door, formerly the site of the church hall. The library and civic centre buildings are scheduled for completion later this year.

Managing the challenges of building and resource consent was not the only hurdle for the tenacious



The Baring Square Centre, Ashburton exterior and interior.

and committed building committee. In April 2020 pigeons did significant damage to the interior of the church tower. A month later vandals smashed the church windows and a year later, when construction work was underway, a major leak in the roof halted renovations for several months as the building committee struggled to find funding to cover the cost of replacing the original slate roof. Covid also disputed the timeline for the project's completion. Work recommenced in January 2022, just a month after another attack on the church interior by vandals. The project was finally completed in September 2022.

Timaru-based architectural firm Rushton Architects played an integral part in the project, translating the initial wish list and brief from the planning committee into plans and adeptly managing changes as the project evolved.

Hayley Groves, a director of the project management company Rangzen Pro, has been closely involved in the project from the outset and praised the commitment of the building committee. "It is important to note that without the dedication of a very small Parish Committee, ably led by Judith Crozier this project would not have happened. The Committee was determined to deliver a wonderful multiuse facility for both the Church and the Ashburton community. It has been an incredible journey for us all."

Rev Norman West entertained the guests assembled as he shared memories from his childhood when he attended morning and evening Sunday worship services and Sunday school in the church and church hall strategically located on a prime site in the centre of town. Norman recalled many special moments and memories that nurtured and shaped his faith. He closed his address by saying, "This church is a sacred place. May it continue to be a place that nurtures freedom of thought and enables people to live out their faith."

Green Grants Pūtea Tiaki Taiao Good to Go

At Conference last year MCNZ announced the decision that funding will be provided for special projects that address climate change. The Green Grant Pūtea Tiaki Taiao initiative encourages and enables parishes to respond to the impact of global warming by providing funding to support projects that address climate change.



The criteria for all applications include:

- Projects must respond to climate change
- Applications must be made via the Green Grant Pūtea Tiaki Taiao application form available online
- Applications can be made every three years
- One application per building in those three years
- Applications close on 31 March and 30 September (subject to available funding)
- Applications should be supported by the following information:
 - Strategy
 - Audited accounts (most recent) and Accounts Year to Date
 - Budget
 - Synod approval (letter and minute)

There will be an annual funding budget of \$500,000 sourced from the Property Development Fund with three funding levels depending on the project and projected costs. The levels with examples of (but not restricted to) possible projects are:

- Up to \$20,000 eg solar panels, greywater recycling, insulation
- Up to \$50,000 eg use of renewable energy
- Up to \$100,000 eg new builds incorporating green building initiatives

A sub-group appointed by the Methodist Connexion Property Committee will assess applications and make recommendations to the Committee.

To access the application form visit:
www.methodist.org.nz/tangata/property-and-insurance/green-grants/

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Vice President TeRito Peyroux-Semu

Utilising What We Already Have

Over the summer break, before some of our regular weekly church hall hirers started back up again for the year, my home congregation at Kingsland Trinity Methodist Church decided to make the most of the available space and welcomed Tā'ī Paitai, an accomplished and very talented local artist, to lead a short series of creative workshops for our congregation and the wider community.

Given Tā'ī's skill set and experience, these workshops could have had us trying our luck at anything from classical opera seria to just about any type of contemporary Polynesian performance art medium there is.

Fortunately, the workshops were on weaving (particularly for beginners), complementing a live art piece that Tā'ī had prepared for Auckland Pride last month.

What made the experience even more fitting, was that it utilised and repurposed resources to be used for weaving, like recyclable polypropylene strapping, which is often disregarded at industrial sites after their cartons or pallets of goods have been opened.

I appreciated this because the thought

of my very 'far from nimble' beginner hands butchering beautiful harakeke (flax) or kiri'au (hibiscus bast fibre) so early in this weaving journey was gravely concerning. Even with continued practice, I don't envisage being at the stage of graduating from my trusty supply of strapping scraps (courtesy of my husband's workplace) for a few years yet.

Before getting to the actual weaving stage, with plastic strapping, the preparation process involves cleaning and sanitising, straightening out, and then cutting the pieces to size, which takes time and accuracy. However, this is an absolute breeze in comparison to having to observe the appropriate time and processes to cut, boil, dry, and shape to prepare plant fibres that are more traditionally used for weaving in the Pacific.

My favourite part is the weaving. The sense and challenge of starting something was so exciting and encouraging with Tā'ī guiding us step by step; whilst also reminding us to "take your time", "let the established pattern of the piece guide your next step forward", and "don't be afraid to go back and undo it if you can see that you've made a mistake earlier on in the weave".

The whole experience was rich in both practical learnings for actual weaving, as well as metaphorical learnings, for life.

If you're anything like me, you ideally would love to start and finish weaving a kete in one sitting. But the reality is I never have enough time, focus, or even stamina in my hands to realistically achieve this. So I often have to pause my project, mid-weave, while it's a bit of a messy mix of open strands and clothes pegs that hold what has already been woven together.

I can only resume weaving again after I've either had a break or tended to other more pressing situations or responsibilities.

Following the unexpected Auckland Anniversary Weekend floods, the aftermath of Cyclone Gabrielle, and even the mapping of more extreme weather events forecast for the North Island in the coming weeks, it seems as if we are time and time again being reminded of a new normal, that involves navigating ourselves through a messy "mid-weave" chaos of "strands" and "pegs".

These recent weather extremes have been for some, a rescheduling inconvenience at best, but at worst, have been physically and emotionally harrowing.

Throughout the mess, chaos, and turmoil, it has been truly heartening to witness, feel, and even receive genuine, practical, and generous care and concern from individuals and collectives throughout the Connexion and the wider community.



The kete created from plastic wrapping tape. Credit TeRito Peyroux-Semu.

Many of those helping hands and generous hearts are already accustomed to utilising anything and everything they have on hand to create something that sustains, comforts, or supports those around them who need it most.

President Peter and I uphold in our hearts and our prayers all who have suffered greatly during and following the chaos and turmoil of the recent flooding and cyclone.

We give thanks for and commend every individual and collective who has given their resources, time, and selves to help, support, care, or even advocate for those who have been afflicted, especially those in groups and communities that were already vulnerable and often overlooked beforehand.

Noa'ia 'e garue! Hanisiof ma Alalum!

MISSION RESOURCING

Visual Resources

Rev Siosifa Pole, Co-Director
Mission Resourcing

In recent articles in Touchstone, I emphasised the importance of contextualising and conceptualising resources, drawing attention to the validity of creating resources that are related to the contexts where we practice our ministry. If the resources we create have no connection with the contexts where we practice our ministry, they are not going to be effective.

Similarly, the concepts we use in our leading of worship and preaching should be from the local context in order to appeal to our audience. This article emphasises the importance of visual resources. Visual aids make a huge difference in our practice of ministry, especially when leading worship and preaching. Our spoken and written words can be more appealing to our audience if they are accompanied with images or pictures. Hiral Joseph Macwan in her article "Using Visual Aids as

Authentic Material in ESL Classrooms", remarks, "Learning is positively affected by presenting visual and verbal aids together." Macwan's opinion is in line with the view of philosopher Aristotle, who believed that thinking is impossible without image.

This is neither a new discovery nor a new idea; we have known about the vitality of visual aids in worship for they have been used in church for years. However, it's worth mentioning as a reminder of their constant benefit as well as the importance of context in using visual aids. If our visual aids are not connected with our contexts, they won't have any impact. In addition, worship leaders and preachers must ensure that visual aids are carefully chosen to meet not only the context of the message proclaimed but also the context of their audience. Over the years of my ministry, I realized visual aids not only attract the attention of my audience, but mean they also remember the message for a long time. When I attend a service being led by someone else, I can observe the concentration of the congregation on the person who is leading the service because of the use of visual aids.

I realise that there are some who are reluctant or even resistant to use such mechanisms. There are a variety of reasons for that attitude, but one of the common claims is that visual aids cause disruption and distraction during the delivering of the sermon, the primary focus of the worship time, in their



opinion. Jesus' use of parables and stories to assist his audience in understanding his message was very effective. In Matthew chapter 13 there are five parables which Jesus uses as a way to picture the kingdom of God.

I imagine that if Jesus was growing up in our time he would certainly use modern visual aid facilities to assist him in delivering his message. The late Rev Dr Philip Culbertson in his book entitled, *A Word Fitly Spoken*, remarks, "The collected testimony of the Gospels points to Jesus' skill as an evocative storyteller; his facility with metaphor and his resourcefulness with picturesque speech were sources of his attraction for the general population." If Jesus' use of parable was essential to delivering his message, visualizing resources for our leading of worship and preaching should be essential as well in our time and context.



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“In the aftermath of Cyclone Gabrielle, we’re now seeing an intense warm front moving across the North Island.”

LETTERS

Banner Pictures on Offer

I have a collection of photos of every banner and pulpit fall I came across in the North Island, including ones from Conference. The images might provide, or trigger, ideas for anyone planning to make banners or resources for their local church. The collection includes Information regarding the seasons of the year and

the relevant colours associated with each.

I would be happy to pay postage to send this 'starter kit of ideas' to anyone who might be interested. Please email me at olga-jac@outlook.com

Rev Pat Jacobson, Masterton.

Don't forget those who use their hands and heads

I look forward to reading Rev Solomon's series on great thinkers who have shaped our world. What a challenge to write succinctly and informatively about these people. The bigger challenge is who to select. The proposed list (*Touchstone* Feb 2023), a partial list I realise, includes the usual philosophers and theologians but I would put in an appeal for some others whose thinking has transformed the way we see the world and how we live.

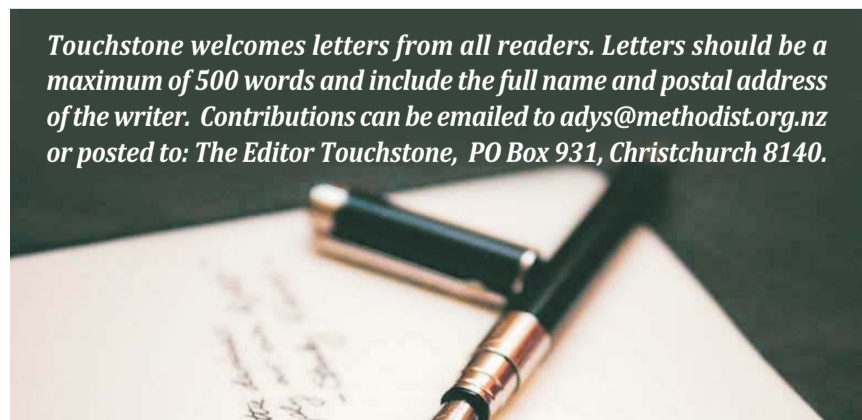
The great scientific thinkers have been hugely influential: Copernicus (we are not the centre of the universe); Newton (the mechanical universe); the founders of quantum physics (certainly replaced by probability); Bardeen, Brattain & Shockley inventors of the transistor, a basis for integrated circuits, modern computers and our modern

life; Mendel, Watson Crick (genetics); Borlaug (agronomist probably saved more than a billion lives) and the list goes on.

Then there are the current people whose thinking is shaped by their sociological/psychological research: E.O Wilson, Jon Haidt (our moral matrix), Michael Sandel (moral limits of markets). An article on Karl Popper (philosopher of science) discussing 'what is science' would be good. The ancient Greeks thought activities of the mind were paramount, the physical a poor second - it is better to think and argue about how many teeth in a horse's mouth than to count them. I think the Greeks were wrong and so some time should be given to those who have dirtied their hands and used their heads to change the world.

Ian Tucker

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



HONEST TO GOD

Ian Harris

Cyclones, Floods and Quakes

What a start to 2023! There's been ex-cyclone Hale ravaging the East Coast of the North Island in mid-January, the weather dump flooding Auckland later that month, cyclone Gabrielle wreaking havoc in Hawkes Bay and elsewhere two weeks later, and in between, on a massively vaster scale, a horrific earthquake laying waste to a large swath of Turkey and Syria.



Ian Harris.

How could this relentless string of death, suffering, disruption and loss not jolt the faith of those who put their faith in a loving God in control of the universe?

Similar questions were raised after an even greater catastrophe, the Christmas tsunami in Thailand in 2004. Headlines around the world asked: 'How can you believe in a God who permits suffering on this scale?' 'Where was God in this disaster?', 'Is God to blame for this?', 'Eco-disaster or God's wrath?' And the anguished cry of a mother: 'Why did the Almighty take my daughter away? What sin did I commit?'

It is happening again in Turkey and Syria. The questions are pertinent to people of all faiths. How to respond?

Let's first clear away some of the standard explanations as unworthy of the Christian God, even though there are Christians who persist in putting them forward.

• **God sent the earthquake and floods to remind the world that he still holds ultimate power in creation and over life and death.**

The corollary is that, being almighty, he could have prevented the disaster if he had a mind to. But he chose not to. For many people, this idea of an all-powerful God who intervenes from time to time to destroy thousands of lives while mercifully sparing others is wearing pretty thin - and so it should, when you tally the devastation wrought by natural disasters, disease and famine within our lifetime. As Christmas should have reminded us, the Christian God is embedded irrevocably in humanity, and the face of that God is love.

• **God wanted to punish the wicked.**

After the Christmas tsunami this perversion of faith was seen at its most hideous in a statement by a Baptist church in Kansas rejoicing at the disaster for killing thousands of Swedes. A Swedish

Pentecostal pastor had been jailed for inciting hatred against homosexuals, and the church in Topeka gloated at the tsunami as God's revenge. How about that for a visceral projection of human hatred!

Similarly with the Turkish disaster, a leading Israeli rabbi, Safed Shmuel Eliyahu, judged that the earthquake that killed more than 38,000 men, women and children, was "divine justice". He drew a parallel with the drowning of Egyptians in the Red Sea when Moses led his people to liberation: the Israelites did not try to save them but sang songs rejoicing that God had punished the Egyptians in this way. Revenge, the rabbi said, would come to all the nations around Israel that had harmed its people.

This appalled other prominent rabbis. One said he was deeply troubled by "the thought that the entire world is in tears amid the terrible sights in Turkey, and we, the people who brought to the world the tidings that every person is created in God's image, should rejoice over those horrors?"

Another rejected Eliyahu's comments: "Thousands of people made in God's image are buried beneath the ruins of their homes, elderly and infants expiring in terrible agony, and we should view this as being to our benefit?" Such sentiments were way out of line with the teachings of the Torah, he said.

• **God the creator set in place laws of nature, and they must take their course.**

So earthquakes and floods and tsunamis happen as part of a divine plan, which it is not for mortals to question. If scores of thousands perish in the process, that is unfortunate, but God would take care of them in another life.

To find this consoling, we would have to set aside our day-to-day understanding that finds sufficient evidence of cause and effect within the world as we know it, without any need to assume a supernatural origin from beyond. Atheists must meanwhile be tempted to see the wave of devastation as vindicating their rejection of God. If God is real and wreaks destruction on this scale, they might say, they want no truck with him.

If faith is to have any integrity in the modern world, it is necessary to move beyond these caricatures of religious faith to "another way of seeing". I shall suggest such an approach next time.



On Ligaments and Sinews

How does one respond?



We didn't get to see the immediacy of what had and was happening - while the rest of the country, being kept up-to-the-minute with a blow-by-blow media account, looked on in shock and horror. I now know how it feels, as a 'spectator' forced to watch from afar with a profound sense of helplessness and constantly in prayer for friends from whom I have not heard. All the while the sun continues to shine as we face another heat wave here in the centre of the South Island. It's as if we're living in an alternate universe.

What does one say? What does one do? How can we help?

UCANZ has a concern for the numerous union and cooperating ventures (CVs) scattered around the country that are struggling with the aftermath of Cyclone Gabrielle. We tend to be smaller parishes on the periphery. My worry is that we would be easy to overlook - especially (since I'm here writing in *Touchstone*) where the minister/priest/pastor is not Methodist and the Methodist Church is not the Convening partner.

We need to recognise that if 'The Church' is a body there is a sense that CVs are the ligaments and sinews between the constituent partner/parent churches. CVs

Rev Andrew Doubleday

As one who lived through the Christchurch earthquakes, we knew little of how bad it really was, with power out for the first week, and water and sewage taking much longer to come back into service. It felt like we were living in a post-apocalyptic movie for the first six weeks - the sounds of helicopters and sirens operating 24/7 with the ground constantly continuing to move under our feet.

present a compelling reason for the partners/parents to be talking with one another - the parents have children together.

Perhaps it's time that we recognised the importance of CVs in how they shape our relationships as partner churches. Not as an embarrassment pointing back to earlier failure that we'd rather not be reminded of, but as vital ongoing points of connection that are seen as the binding elements that they actually are.

I have wondered how much communication would take place between the partner churches if CVs

didn't exist, if there was no reason for us to talk together because we didn't have shared people, ministry and property assets.

Perhaps it's time the parent churches saw CVs as a gift, a rich resource, a reminder of the invitation to a deeper commitment to an ecumenical project with the simple intent of expressing our oneness in Christ. And then perhaps Christ's great high priestly prayer in John 17 may be fulfilled:

"Jn17:21 I pray that they will all be one, just as you and I are one - as you are in me, Father, and I am in you. And may they be in us so that the world will believe you sent me."

What if it Were True?

Trudy Downes, MCNZ Caretaker

I have been one of the many waiting for news that family was safe after Cyclone Gabrielle. Mum and Dad were in the eastern Bay of Plenty pocket that seemed to miss the brunt of Gabrielle. However, my aunt, her daughter, her granddaughter, respective partners, and great-grandchildren were all in Gisborne with no phone or internet service. Communications were restored to them on Sunday, 19 February, and it was a relief to hear they were all safe.



We rely very much on our communication channels. I liked the speedy response to the Auckland floods and the information flow that started immediately and continued with Cyclone Gabrielle. The flow may not have been perfect, but it looked pretty good from Christchurch. Then Stuff.co.nz reported on the sceptics and conspiracy theorists saying things like "It's just the fake news doing their usual stuff", "Fearmongering [and] controlling the people." and Newstalk ZB hosts putting both feet in their mouths and seeing how far they would go.

Why are the conspiracists still peddling their unwanted wares? Instead of listening and thinking, "It can't possibly be true", what would it cost them to listen and think, "What if it was true"?

It is a question I have been reflecting on for a while now. How can we prepare ourselves as individuals and household bubbles when experts say that trouble is coming? Especially as we will always be our own first responders in times of crisis, well before the experts or the government come to our aid.

Expanding on that question, how can we respond during these events as a

Connexion? Who are the people at the coalface, and how can we best support them? While I don't have the answers to these questions, some things give me hope we are moving in the right direction. Reflecting on Conference 2022, where climate change was acknowledged and the Church committed to taking action is a good example of this hope. The Green Grant funding is another great example. There is hope.

My prediction for 2023 is that the conversations are going to be very much focused on this question;

If the warnings are true, what shall we do?

Perhaps it is that I live in Christchurch, but I can't help but reflect on the quakes and the destruction left in Gabrielle's wake. In my reflection, I keep coming back to these words Greg Wright said after the earthquakes:

"Keep reminding people that it happened. It can't get lost in the memory of time. People get bored and forget, but it has happened and will happen again. We can't let information boredom fade this away."

E rere haere ana ngā mihi aroha ki a koutou katoa i tēnei wā pōuri.

A Necessary Learning in Humility and Interdependence

Rev Dr Mary Caygill

Since early January of this New Year, I have been rendered less mobile than I am normally. Having had some necessary surgery on my left ankle to clear away the worst of the arthritic debris that has been hindering any flexibility in that joint, and to make the joint itself more stable, I have had my left leg encased in various forms of plaster cast.

It will be so for another few weeks and then if all is well, I can begin weightbearing, instead of hopping, pivoting on one leg, or maintaining a precarious sense of balance on one leg while transferring to and from bed, chair, car seat, shower-stool, and such like. The plaster can then be replaced by a moonboot which is ready and waiting in my bedroom for that much longed for day!

These past weeks have presented me with various challenges, some practical ones, and some very personal ones. The practical ones have required me to think laterally and utilise my best creative imagination working through how some of the necessary daily tasks might be accomplished bearing in mind my limited mobility, and the realisation that there is only so far that my extra-long arms can stretch up or down to grasp the object required or desired. As an aside, the extended arm length is a peculiar familiar trait that I share with my four other siblings. My mother, the family knitter of woollen winter garments, for a time now distant in memory, needed to add on to every arm-length an extra one to two inches for each Caygill child.

Of significance were the more personal challenges. The digging deep in order to exercise the very necessary humility of person to acknowledge that I, a staunchly private and independent individual, needed assistance, support and care which was available on offer from friends, family, colleagues and members of the congregation I work alongside. The humility required became easier not only as the days went by, but as I exercised that essential will and shift of mind-set. My humanity is as a gift which comes to a uniqueness of fruition as I recognise and live accordingly out of an essential interdependence with those, I share humanity with. I am - because we are. Living and loving is as a gift of mutuality and interdependence. We exist not just for ourselves but for each other and as an integral part of creation itself.

Preparing for the weekly contemplative group I am part of which draws on the deep wisdom of Thomas Merton, I was drawn afresh to his words which so resonated with my own stumblings and learnings of the past weeks. "A fundamental joy pervading our lives should be God's word to us that we are loved. God loves us because we exist, delights in our existence and always desires "more life" for us. [Merton writes] the first revelation of God to us was the event of our births. Our revelation of God's word of love for us is in turn revealed to our neighbours as the epiphany of God's love for them through our own words and deeds. To love the life we have been given and to reflect that love to our neighbours is a facet of our vocations to be joyous human beings. [Merton believed], I am God's mission to myself and, through myself, to everyone else."



Email Security

Ruby Manukia Schaumkel

Following on from my article last month on the need to be aware of phishing and scams, this month I want to highlight the danger of sharing email addresses.

Bulk email mail-outs are a convenient method of communication for groups. Some emailers are aware of the BCC feature, which stands for Blind Carbon Copy and others are not. Whenever BCC is not used, all email recipients are having their address exposed. The importance of BCC is to protect email identity. BCC allows you to copy someone on an email without letting any of the other recipients know. It is a handy tool and it is also worth knowing more about to avoid mistakes.

To make the BCC field available in Microsoft Outlook, in a new email message select the "Options" tab and then select the BCC under "Show Fields". This will make a BCC field available to you.

There are cases where you may want to "secretly" inform someone of an email message without everyone else knowing, however I recommend you use caution when using BCC. For example: If you send messages to a

group of people, you may include one address in the To: field - the "main" recipient, and it may be appropriate to notify several others in using the CC field.

If any additional addresses are included in the BCC field, none of the other recipients will know. If a "To" or "CC" recipient selects "reply all", the BCC recipients will not be exposed. However, if the BCC recipient hits reply all, that user will expose themselves (but not the other BCC recipients). This could be a problem in some cases. For example, recipients in the CC message may ask, "How did that person get involved in the matter?" A safer approach will be to forward the message to the intended "BCC" recipient, so if they reply, it only goes to you.

BCC should be used when sending a message to a group of people where it is inappropriate to divulge people's email addresses, as people may find this an invasion of privacy. For example, if you send an email to a group of clients, you should put your own address in the "To" field and put all the other addresses in the "BCC" field.

In Outlook, when you look at your "Sent" messages in the preview panel, you will



not see the BCC field which may make you wonder if you sent the email or not to the intended recipient. If you open the message, you will see the BCC field. Some people refer to the BCC field as "Blind Co-Conspirator", so think through how you want to use the

BCC feature.

When things have gone wrong with an email dispatch, try to contain and mitigate the issue. You can consider the following if an incident occurs where an email puts contacts and personal information at risk of exposure:

1. What are the implications for the recipients knowing each other's email addresses?
2. Do all individuals affected by the breach suffer the same level of risk?
3. Is there anything you can do to put things right for individuals?
4. Be honest about what happened to those affected by the email. Consider reaching out to the recipients impacted and be clear about their rights.

You can recall an email. If you and the

recipient are both using Microsoft, and are both on the same domain (e.g., @outlook.com, etc.), and they have yet to open the email, it can be recalled or replaced.

Ways to avoid email mishaps

Mistakes happen, but you can take a few proactive steps to avoid them. Never fill in the "To" field until your email has been proofread carefully.

Avoid late-night emails. Draft angry emails outside of email; if it still warrants sending, later on, word it carefully before sending.

Look into browser extensions supported by your email system to see if any recall options exist.

Anytime your message is taken the wrong way, accidentally sent or not, it is a good idea to give the person a call or, if possible, meet face-to-face to apologise. Offer to clarify and provide better context.

Ideally, we would prefer to avoid email mishaps entirely, but none of us are perfect. The best we can do when email blunders occur is to apologise, attempt to remedy the situation, and be graceful about the error. Many people are forgiving because they have made mistakes too. Remember this when you receive an email sent by mistake!

Methodist Mission Southern: Committed & Connected!

Julie Roberts, Kaiārahii Whakapā me Pūtea, Methodist Mission Southern

In Christ we, though many, form one body: Romans 12:5

Methodist Mission Southern whānau places a high value on connecting to the communities we serve. Our social service kaupapa addresses a variety of social and economic challenges, from poverty and homelessness, to mental health and addiction issues.

God wants us to thrive and live abundant lives, not just survive. MMS offers help with strategies and "enough support to risk a better future". The principles of faith integrate physical and emotional development alongside spiritual growth, wisdom and strength.

MMS's Taituarā a Hāpori (Specialist Support) works not only with the residents in our transition houses, and whānau of children enrolled in our early learning centre, Little Citizens, but also to those in the community. "We have had a young mum move in with a one-year-old, and heavily pregnant. She has since had her baby and he is flourishing. The young mum is already being pro-active in looking for alternative accommodation, and I will be there to help her through that process", says Tammylee Ross - Taituarā a Hāpori Community Services Specialist.

Our dedicated Young Mum's Transition House, which opened late last year in Waihōpai (Invercargill), has already seen some remarkable young mothers exceed expectations. Laura Wilson - Kairuruku Whare - Kaupapa Rakatahi Co-ordinator YTH Waihōpai has observed, "Both of our Mums are doing a really positive job in building their futures and really finding their voices and strengths within the house and outside world which is visible each day".

The Sustaining Tenancies clients we support include an increasing number of elderly struggling with tenancy issues, single-parent families accruing rent arrears, and refugees and migrants who, with often limited English, do not understand the New Zealand rental market. "We had a successful situation where the property was causing the landlord some concerns around health and safety due to hoarding.

The lady concerned was happy for the support and willing to sort and tidy her home up ... A good result was obtained for everyone. My role now is for her to continue with her counselling and maintain her home," says Megan Hayward - Taituarā a Hāpori Sustaining Tenancies Specialist.

Our Waihōpai and Ōtepoti Youth Transition Houses are going from strength to strength. The houses are at capacity most of the time and have



Youth Transition House residents enjoying time out in the living room.

encouraging results as our ōtepoti Taituarā a Hāpori (Specialist Support) comments: "Three of our residents who are enrolled in further education have now graduated! This is an amazing achievement to have been able to witness as a long-standing YTH support worker... a resident who had moved from Invercargill YTH to Wellington for university is doing extremely well.

He has found his own boarding room and will move to a university hall in February. He has also found himself a job. He is thriving since his move and I feel without the help of the YTH staff he may not have reached these goals."

Parenting Through Separation courses are run regularly throughout the year. A recent course attendee provided the following feedback: "The facilitator went

through the mediation and family court processes in everyday language which was so good before attending mediation myself - very informative. The facilitator made time for us and was happy to answer any questions we had. Good to hear others' stories - helped put things in perspective."

Through the commitment and connections of our social services to our communities, we are enlarging our tent, strengthening the cords and creating equal opportunity so that all achieve their full potential.

Did you know you can read our Kōrero Kete directly in your inbox through our monthly newsletters? You can sign up on our website/Facebook or contact me directly. julier@mmsouth.org.nz



Preface: Keita Hotere

Our newest Council of Conference Elder Kuina Scrivener from Taitokerau Rohe shares her Waitangi Day experiences spent on the Te Tii Waitangi marae. She retraces and explores why these experiences continue to have meaning in her faith journey. In our retracing may we discover the trajectory of our lives is not shaped by us alone. It is shaped by the actions of our tupuna, events of the day, and guided always by the encounter of a life-giving wairua active in and among all things.

Reflection: Kuina Scrivener

My cousin Hokimate and I were raised by my Aunty Pini. She was a deaconess in the church and she spent a lot of time at hui. Her proper name was Ripeka Huingariri Wilcox and she was known as Sister Atawhai. It was through Aunty Pini that I have wonderful memories of going to Waitangi.

As kids, she used to take us there every year, and not just for the one day but for a few days before the big day. We spent the time running around on the beach, doing what kids do, swimming and meeting up with our relations.

Aunty was on a committee that met at Waitangi every year. Their meetings were always held in Te Tiriti o Waitangi 1840, the wharehui, on Te Tii Waitangi marae. Back then the Māori Affairs Department was involved and helped organise the programme and the hospitality with the local hapū. We would only go up to the Waitangi Treaty grounds for the dawn flag-raising ceremony on Waitangi Day. The rest of the days were spent at the lower Te Tii Waitangi Marae by the beach or on the grounds listening to the rich kōrero from speakers.

Aunty Pini was part of the Pewhairangi



Kuina Scrivener, Georgia-Rose Hotere and Anne Peri at Waitangi inside the NZEI Te Riu Roa tent and their campaign Wāwāhi Tāha Time For Tamariki.

community life, always with her ear to the ground. As she saw girls with promise in the community, she would encourage their parents to send them to school at Kurahuna or to Seamer House. She gave many of us girls from the country an introduction to life in Auckland. That was New Zealand in the late 1950s and 60s and Māori were facing new challenges, learning to cope with life in the cities.

I continue the Waitangi tradition whenever I can. This year I attended the pōwhiri for the Kawe mate of Ngāpuhi on Te Tii Waitangi marae. This event remembered all those of Ngāpuhi who had died recently. Those from my hapū were acknowledged alongside elders Nau

Epiha, Titewhai Harawira and many others. Over the following days I returned to listen to the passionate speakers in the forum tent, Phoebe Davis, Margaret Mutu, Annette Sykes, and we heard the responses from the Labour Party politicians.

On the Te Taiao panel the speakers spoke about the partnership between Māori and the Crown over land issues and water rights. I enjoyed listening to the speakers talk about recognising our rights, our tino rangatiratanga and our struggles as tangata whenua being voiced before the United Nations. I really thought the United Nations was a place for hearing indigenous peoples concerns, and it is,

but it is not an easy road.

I went there to hear kōrero about He Whakaputanga o te Rangatiratanga o Niu Tirenī and what it was all about. At Te Taha Māori Wānanga we've discussed the churches involvement in the Treaty because the church leaders made the translations for the Treaty of Waitangi. What I heard clearly from the forum tent was that He Whakaputanga was the rangatira's declaration of their sovereignty, Te Tiriti was a Māori translation of a British view of a treaty with Māori. I valued my time in the forum tent for our history is important. We need more forums like this to delve deeper into the core issues to understand the struggles going on in our communities.

E te Atua tō mātou Matua nui i te rangi.

Kua huihui mai mātou i mua i a koe i tēnei wā.

Ki te whakanui te haintanga te Tiriti o Waitangi.

Kia manaaki ngā iwi ki runga i te mata o te whenua.

I roto i tēnei ao hurihuri.

Ko koe anō hoki hei kai whakaaora i a mātou katoa.

Nō reira manaakitia mātou tō iwi ake ake amine.

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

The Impact of Cyclone Gabrielle

Tui Salevao, NZMWF President

"Fear not, for I am with you, be not dismayed, for I am your God. I will strengthen you; I will help you; I will uphold you with my righteous right hand"

Isaiah 41:10 (ESV)

Considering the weather events across New Zealand, I wanted to open this month's article with a scripture from Isaiah 41:10, as a reminder of who our father God is and what he does with our fear and dismay.

Cyclone Gabrielle impacted us all one way or another, some not directly but via family, friends and work. My prayer is that this scripture provides us with the comfort and resilience we all need.

I extend a huge ka pai to NZMWF members all over Aotearoa for volunteering their mahi and time to help those in need, especially in our most impacted areas Hawkes Bay and Gisborne. There is help and support available so if you or your family and friends are in need, please see details and information in the side box.

The last few weeks have seen the North



A scene showing recent flooding in Auckland.

Island experiencing devastating flooding, a whirlwind cyclone, an earthquake hitting our Capital city and now we have the summer sun. The imbalance of the weather - with the North Island being impacted by heavy rain and the South Island not seeing any rain at all - is just mind-blowing.

Sadly, we have lost lives during this period and many people are still unaccounted for as some parts of the country are still without any source of communication.

As a public servant working in an organisation committed to helping people

affected by disasters, I am reminded of why I love my job. We are a supporting agency reaching out to those in need. We pray that we can provide a starting point for rebuilding their lives in some way.

What saddens me in this role is knowing some people take advantage of devastating circumstances and take from people who have had to leave their homes and businesses. We are better than that; we are Aotearoa, New Zealand where we lend a helping hand to our fellow neighbours when they are in need. Let's continue to support those who need help because that is what we are known for.

Help Available

Many community groups have received government funding to support those most affected.

Visit the Ministry of Social Development (MSD) website for information on the Community Support Fund and Provider Support Fund: www.msd.govt.nz

Hardship payments and Civil Defence payments are available and a dedicated Helpline 0800 400 100 is available for affected areas: Auckland, Tairāwhiti, Waikato or Waitomo, East Coast, Hawkes Bay and Gisborne.

Civil Defence Centres (CDC) are open in affected areas for those needing somewhere to stay.

We pray that God will continue to watch over our people who have been affected. As they start to evaluate and rebuild what was devastatingly taken away, we as a nation will continue to support them in prayer and in donations of goods and money to help them to recover.

**God Bless Aotearoa, New Zealand.
Let's hope the worst is all behind us.**



P L A T O

Abhishek Solomon

Two thousand years ago, Tertullian of Carthage questioned the validity of Plato's thoughts. In *Prescription Against Heretics*, he queried, 'What has Athens to do with Jerusalem? What concord is there between the Academy and the Church?'

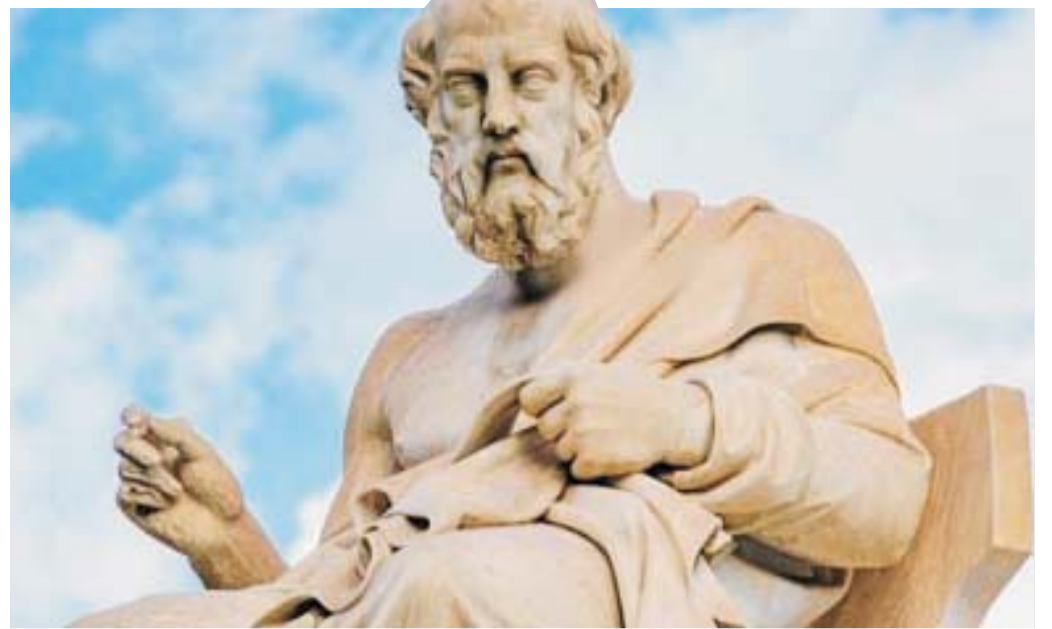
If Tertullian were around today, he would probably ask a different question and would agree with the English philosopher Alfred North Whitehead's observation that all Western philosophy (and, by extension, theology) is but a series of footnotes to Plato. Indeed, Plato's ideas are so deeply embedded in our social psyche that we don't even realise our Platonism. Every time we raise questions in the face of authority or pursue a collective course of action and value the common good over individual self-interest, we stand in solidarity with Plato. And we recognise Plato when we affirm that all people are equal and deserve to be treated justly.

Taking our cue from Whitehead, we can say that Plato, whose real name was Aristocles, set the agenda for future thinkers. He was born in ancient Greece and founded a school in Athens known as the Academy. He taught his pupils to put enquiry before doctrine and the search for understanding before making truth claims. Primarily because, for Plato, truth exists beyond our limited perceptions. It is partially revealed, but is not bound to social, historical and

cultural realities. This led him to develop his most important idea, the theory of Forms.

Plato noted the transient nature of the world. The world is in constant flux: the seasons reflect the change, structures collapse, and every living being lives and then dies. Even the present is deceiving: our senses of sight, touch and taste can let us down. What seems to be a reality on the distant horizon could be an illusion. But instead of surrendering himself to empty nihilism, Plato believed that beyond this temporary world of appearances is a world of permanence where the ultimate reality exists. He calls this the world of 'Forms' or 'Ideas'. The forms are perfect and unchanging ideals dwelling above us. The things we touch, feel, and see, and the ideas we conceive, are shadows or imperfect copies of the original form in a higher realm.

Philosophers of religion note Plato's theory of the perfect Forms is a precursor to the Christian understanding of heaven as a perfect world, of which the physical realm is a mere impression. Plato provided the early Christian theologians with an ideal template for the dwelling of God. He offered a reasoned account of a chasm that separates the fallible from the infallible, perfect from the imperfect, and passable from the impassable. This was one of the major consequences of Plato's thoughts on Christian theology. The early Church Fathers welcomed Plato with open arms. Eusebius of Caesarea claimed that 'Plato is the only Greek who



has attained the porch of Christian truth'. Augustine confessed, 'I found that whatever truth I had read [in the Platonists] was in the writings of Paul'.

Alongside influencing Christian theology, the theory of Forms led Plato to think about how we should live and how society should be. His fundamental concern was making society better so people could live fulfilled lives. In *The Republic*, he makes several suggestions, starting with a need for good role models. To the Athenians, he gave new celebrities, replacing louche aristocrats and sports celebrities with modest people who devoted their lives to public service. Secondly, he proposed censorship, a term later associated with the cancel culture. But Plato was concerned with freedom without boundaries. He noted that Athens was full of sweet-sounding but dangerous ideas that led to catastrophic governments and unnecessary wars. In response, he proposed censorship to

protect society from public orators and misleading preachers. One wonders what he would say about the role of mass media today in manufacturing public consent. Thirdly, Plato envisions a society in which there would be a complete division of labour between wealth on the one hand and political power on the other. The rulers or the politicians would be 'Guardians' who will devote their lives to the public good. At the same time, those engaged in economic activity would be excluded from political rule because their way of life narrows their worldview to their self-interest. It makes them unfit to participate in the public arena, where the common good is at stake.

Plato's ideas are deeply provocative and fascinating. Even some 2,500 years later, he remains our contemporary, reminding us that the idea of the common good is worth pursuing and that our lives are enriched and meaningful when we live beyond temporary material gains.

N G Ā I N O I • P R A Y E R S



The Presidential team and their chaplains share blessings for food at mealtimes.

Vice President TeRito Peyroux-Semu (Rotuman)

'Āmis 'oaf la voivoi'āk (We love to sing praises)

Se tēne 'āmis pō (for all that we have)

Ālālum'āk sin tēla'a (Bless this food)

'E laloag ne terān te'is. (On this day).

'Emen. Amen.

Sung to the tune of the Thanksgiving Hymn #14 in the Rotuman Methodist Hymn Book. (Arr, By J.Rabujawaqa).

Rev Tovia Aumua (Samoan)

Le Atua alofa e, matou te fa'afetai tele lava mo ou manuia tufa mai, e ala i taumafa ma vai inu ua foa'iina e tausi ai lo matou ola. O le a matou talia ma le fa'afetai tele lava, ae tatou te saga manatua atili ai le maliu o Iesu mo i matou le fanau a tagata i lenei lalolagi. Amene.

Rev Keita Hotere (Māori)

Nau mai e ngā hua o te wao
O te ngākina, o te wai tai,
O te wai Māori.

Nā Tane

Nā Rongo

Nā Tangaroa

Nā Maru

Ko Ranginui e tū iho nei

Ko Papatūānuku e takoto ake nei

Tūturu whakamaua kia tina, tina

Haumi e, hui e, taiki e!

President MCNZ Peter Taylor (English)

God of all life, we thank you for the food that the earth has grown, that loving hands have prepared and that grateful lives will now consume.

As this food blesses our bodies, so may you bless our souls and make us strong to serve you all our days.
Amen.



**METHODIST
ALLIANCE**

NGA PURAPURA WETERIANA

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

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

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

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/methodist_alliance



A CHRISTMAS GIFT



Troy Sugrue

Troy Sugrue, a creative director with 25 years' of experience in the commercial world of marketing, and 50 years' of experience in the religious world of Methodism drew on both long-time associations, to come up with a special project for Takapuna Methodist Church to share Christmas with the community. Whilst the project did not meet the 2022 launch deadline, the concept has produced some amazing resources. In this article, Troy shares his vision and the outcome.

Mary, mother of Jesus, in Doc Martins, Tino Rangatiratanga flag, Korowai, and a menagerie of tattoos. When artist Kahu Gill began this painting it was intended to be a homage to the rich history of religious art and iconology devoted to the Virgin Mary, but over weeks of painting, Kahu saw more and more of herself reflected in the indigeneity, activism, mystical connection, and radical action of the Madonna. By completion, the painting was more self-portrait than homage.

Mary had become a Māori activist, and Kahu had become the mother of Jesus. Somewhere in the creative journey, theology, and art had merged in a delicious collision, overflowing with symbolic meaning.

For as long as I can remember, Aucklanders have cherished December trips to Ponsonby's Franklin Road, to view the amazing Christmas lights and decorations. It is a wonderful, boundary-busting, heart-enhancing, experience for the community.

Last November I was sitting in church and I started thinking about what we as a church could do differently this Christmas. Could Christmas somehow support our aspiration to become more connected with our neighbours and community? That's when the idea popped into my head.

We could use the biblical Christmas story as a 'hook' to create a communal experience similar to the Franklin Road extravaganza. The story – and Mary and Joseph - has inspired incredible works of art for centuries. I was thinking that imagery could drive the whole experience ...

What if we could project those stunning renaissance masterpieces onto the exterior of the church? It would give us a massive platform for our presentation and guarantee a massive audience. Thousands of people pass our church every day as they make their way in and out of Takapuna. GENIUS!

What's so special about the biblical Christmas story? And how can it compete with Santa Claus dishing out toys?

Christians (including myself) often wring their hands in despair at the commercialisation of Christmas. However, rampant capitalism may have done us a huge favour. The global commercialisation of Christmas has ensured that nearly everyone knows what a nativity scene looks like. I'm pretty sure most people in my neighbourhood could name a few characters from the stable. The story is embedded in our collective subconscious; it has cultural currency. I wanted to leverage that currency to create engagement, dialogue, and a sense of celebration in our community.

The challenge was producing an experience that entertained and engaged the public, was theologically authentic and avoided upsetting any conservative members of our congregation. It wasn't going to be easy, but I felt well-qualified to give it a crack.

I started by clearly identifying my objectives:

- To make us more approachable and un-weird us
- To share the Christmas story in a way that lets people from any faith or perspective see themselves in the characters of the story.
- To respect the sacred nature of the biblical story, holding it lightly and being prepared to laugh at the more uptight aspects of our tradition.
- To boldly demonstrate that faith-based organisations can be intellectually authentic, free of dogma, non-paternalistic, and not dicks

THE MESSAGING

The theological and philosophical aspects of the story are vast. To create a cohesive and consumable presentation I focused in on just two aspects of the story - the political messages, and the mystical messages.

The political narrative was largely informed by a report from UK Theological think tank, THEOS, The Politics of Christmas.

"The story warns against the sins of Empire

building and colonisation. Mary and Joseph are indigenous people living under the colonial rule of a mighty Empire. They experienced colonisation as poverty, exclusion, dislocation, and persecution."

The mystical narrative was significantly informed by the work of theologian and activist Matthew Fox.

"The good news does not stop with us being divine children, we are also the ones who give birth to divine children - regularly. In our creativity, our work, our children, our citizenship, in all our relationships."



Māori activist Mary, by contemporary Auckland artist, Kahu Gill.





...not yet fully given



ART OF THE FUTURE presented a creative risk and opportunity that charged the whole project. I chose to embrace art generated by AI (artificial intelligence) to represent the unknown influences of future art. AI-generated art is a new and emerging technology. Using natural language to describe what you want to create, the AI machine references millions of language and visual cues to assess the request and create the art. The AI produced compelling images to support our themes. In the political space, it delivered a poignant interpretation of a young pregnant couple dislocated from their support networks and unable to find accommodation in Auckland's housing crisis.



In the **MYSTICAL SPACE**, the Christmas story should reawaken our sense of wonder and the divine child within each of us. The AI produced a series of images featuring the adoration of the shepherds as Mary presents numerous different symbolic objects representing aspects of the divine child within including puppies, and minions.



ART OF THE PAST was easy. There is wonderful material to work with and I chose to focus on the golden age of religious art, the Renaissance - Michelangelo, Leonardo da Vinci, and Botticelli.



AI also delivered some imagery that was simply **ENTERTAINING**, like this classical painting of Mary contemporised by AI to her dealing with online bullying.

THE ART

Intuitively I believed that art would deliver the community engagement we were aiming for - art can inspire awe, and everything becomes possible when we are in a state of awe.

Psychologist and Berkeley academic Dacher Keltner pioneered the scientific study of awe 20 years ago. Keltner's comprehensive global research revealed the most common and powerful stimulants of awe are nature, selfless human acts, music, and visual art.

It was encouraging to have this intuition confirmed by science, however, looking at the challenging political and mystical theme we wanted to explore, it became clear that classical art painted hundreds of years ago would not be enough. The Christmas story is a timeless narrative and accordingly, we decided to embrace art from across the continuum of time - past, present, and future.

For the **ART OF TODAY**, we worked with contemporary Auckland artist, Kahu Gill. Kahu is a tattoo artist, musician, composer, and stylist. She was a perfect voice to ground the project in contemporary culture. Kahu sees her art as nostalgic, psychedelic, genderqueer, and a little anxious. She also feels very connected to the spiritual realm and is drawn to the paranormal. By day Kahu cares for the dead, working as a mortician providing natural funerals.

Like many urban Māori Kahu doesn't have close links to a marae or hapu, but she does feel a profound connection to te Ao Māori. When conceiving Māori Mary, Kahu was drawn to the fact Mary was an indigenous person who lived in her land, under the colonial control of a foreign power. That shared experience was the starting point for how the painting would unfold.

FOOTNOTE

The project didn't light up TMC for Christmas 2022. I started too late to find, commission, and curate all the art, and we could not find the significant funding required to rent the projection equipment needed to cover a church in images. However, the project is far from a failure. A vibrant seed has been planted, and the foundational collection of art created continues to grow. This project is a living and evolving visual resource that will be nurtured over time and shared for many Christmases.

I am looking for artists who may wish to contribute to the project. If you are interested in contributing art, or video editing skills, or Theological input, I would love to hear from you.

Please contact me on troy@unoloco.co.nz

We also have a video that showcases much of the art, and the key messages we promoting. It is an evolving work in progress. You can view it at <https://vimeo.com/manage/videos/784186614>



MCNZ Accredits Gen Z Lay Preacher

Annabella (Bella) Third grew up in a Christian family, attended a Christian school, and last year as a 17-year-old gained her accreditation as a lay preacher. We introduce arguably the youngest lay preacher in the Methodist Church of New Zealand.

Growing up as the youngest of four siblings in Waitoki, a small rural town north of Auckland, Bella says she was always invested in the church, constantly yearning to learn more about the bible and to delve into information gleaned from sermons. A regular attendee at Red Beach Methodist Church, Bella attended Kingsway Christian School in Orewa for her entire primary and secondary schooling.

Attending youth group as a teenager, Bella recognised that her interest in faith and theology was different from that of her peers. "At youth group, I was always keen to go deeper than anyone else." From a young age she was heavily involved in helping out with services, so when Rev Andrew Gamman approached her in 2020 and invited her to consider a lay preachers course, despite being only 15 years old, Bella thought about it and decided, "Yes, that might be quite cool".

"Initially, I did not see myself as a lay preacher, but when I considered Rev Andrew's invitation, it seemed like a good idea," Bella says.

In 2020 Bella joined people from a range of north Auckland parishes, meeting monthly on a Saturday to attend lay preacher workshops and training modules. Those sessions were supplemented by many hours of self-directed learning and study. Bella admits that attending the workshops was a little intimidating at first. "The person closest in age to me was 44 years old, and others were much older than that," she laughs. Throughout this training period, Bella was becoming increasingly involved with Whangaparoa Parish services, leading prayers and selecting hymns and often, contemporary songs. She led her first service in August 2020 at Waitoki Church at the age of 16.

Rev Andrew Gamman and Rev Hui Young Han have been instrumental in Bella's faith journey, recognising her exceptional intelligence and faith commitment since first meeting her. "Bella has always been keen and committed; her enthusiasm and ability to communicate with older parishioners is exceptional," says Andrew. When the Waitoki congregation was reduced to three elderly parishioners, Rev Andrew started an experimental, free-form church service on a monthly

basis, in the hope of attracting non-regular and younger churchgoers to the informal services.

Bella adapted enthusiastically to the worship style, bringing a youthful approach that appealed to the mixed-age group that attended. "She has always been flexible and recognises that worship works at a different level for different people. She loves learning, she is humble and she is sincere," Andrew says.

Since she started her training toward accreditation, Bella has noticed a significant change in her appreciation of church hymns and liturgy. "I grew up experiencing modern worship, and modern worship songs. I was often bored by liturgy. I have grown to love the traditional hymns and I have a greater understanding of liturgy. It is so intentional and I find that so beautiful in all its different aspects," she says.

This year Bella is heading to Dunedin to study health sciences at Otago University. She is keeping her options open as to where that initial course might take her. She is looking forward to finding a local church and getting connected to the parish and congregation, whether or not it has Methodist connections. "I love the Methodist viewpoints and standing on certain things. I grew up with some harsh



Rev Hui Young Han and Annabella Third.

views on enforcement, rules, and practices. Methodism is more loving and accepting and about being the best person you can be. I do also love modern services and being around younger people. I may not have the same fellowship in a Methodist church."

Regardless of the church community she joins in Dunedin, Bella will always be warmly welcomed as an integral member of the Whangaparoa Parish. "We will always make room for her at any of our three churches," Andrew says.

Bella contributed her first reflection in Touchstone in February. She will be a regular contributor, alternating with Rev Dr Susan Thompson and Rev Dr Mary Caygill. We welcome the youthful insight she will bring. Editor.

TE AO TŪROA • WORLD NEWS

Clubfoot - a painful, devastating and isolating health condition

High up in the steep, perilous ravines that rise towards the highest mountains in Nepal, families live in extreme poverty. People with disabilities there face the double disadvantage of poverty and disability.

Disabilities like clubfoot, where the ankles are bent and twisted, mean children are unable to attend school as they cannot walk easily and the journey is too far. The stones hurt their knees and hands, and even when carried by their parents their attendance is irregular. They fall behind their peers and, when in class, are with much younger children. Often, their

siblings are their only friends.

Civil war, lack of rural medical services, and the devastating earthquake in 2015 have added to the number of children and adults living in Nepal with disabilities. Over a third of the population with a disability have a physical impairment. Many remain at home in isolation, unable to participate in community life or achieve their full potential.

There is limited knowledge of rehabilitation services and, in the absence of these services, people with disabilities face a life of dependency, social exclusion and stigma.

Research indicates that more than 50

percent of physical disabilities could be resolved with surgery and medical intervention. However these services are limited and poverty prevents people in rural areas from travelling for surgery.

To help deliver vital support for people with disabilities, cbm-funded field workers trek the mountains, identifying adults and children with physical disabilities living in remote areas, and connecting them to relevant services. These cbm-funded services provide vital life-changing corrective surgery, physiotherapy and locally made assistive devices.

Through the generosity of cbm

supporters, adults are able to better support themselves and their families, and children are able to run and play with their friends, go to school, and plan for a brighter future.

cbm, also known as Christian Blind Mission, is an international Christian development organisation, whose mission includes delivering life-changing medication, support and surgeries to people disadvantaged by poverty and disability. cbm aspires to follow the teachings of Jesus in Luke 10:27 "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbour as yourself." To find out more visit www.cbmz.org.nz.

Ramsaran (5) wants to run and play, and go to school like the other children.



Clubfoot – a devastating and isolating health condition, where every step is agony.

High up in the steep, perilous ravines that rise towards the highest mountains in Nepal, families live in extreme poverty. The poorest of the poor. People with disabilities are faced with the double disadvantage of poverty and disability.

Disabilities like clubfoot, where the ankles are bent and twisted, mean children are unable to go to school as they cannot walk like other children and the journey is too far. Children, like 5-year-old Ramsaran, need life-changing corrective surgery, physiotherapy and locally made assistive devices. Please help them to run and play, go to school, and have a far brighter future.



To learn more, scan the QR code using your mobile phone camera or go to www.cbmz.org.nz/ramsaran7



Making Space for Children and Youth

Michael Lemanu, *Tauīwi Children, Youth and Family Ministries - National Coordinator*

Where do children and youth go during your Sunday morning service?

Growing up in an English-speaking parish, the norm has typically been that our children and young people begin the worship service with the adults, and then later on, they leave and go to Sunday school (or whatever variation of the name) whilst the rest of the service continues. On the plus side, children can have dedicated time to learn about faith and God in their environment. On the negative side, there are silos created in the makeup of a congregation where children aren't fully part of a worship experience for a parish - or at least aren't deemed "mature" enough to understand what's going on.

In our cultural synods things, for the most part, operate a bit differently! Sunday school is typically done at a time separate from the main worship service (normally before). During the service, children and parents are together. The plus side of this is that families are worshipping together. The negative side is that more often than not, these services are heavily catering

to adults. Although children are present in the church, nothing is targeted at their level of understanding or designed to capture their attention.

These are two specific versions of how churches across the Haahi engage with young people in worship services. Which one is the most effective way to conduct ministry to our youngest members?

I cannot say, nor would I ever try and push a children and youth ministry to choose one way or the other. I would like to pose some questions and thoughts for leaders to ponder at the start of another year.

1. Does your church have an intergenerational focus?

Often churches create silos within themselves. Young people are left to do their own thing outside of the service while the sermon is preached to the adults. In churches where young people stay, they are still siloed within that environment if the content of the service has no intent to include them. Churches must be willing to explore what intergenerational worship might look like. They must find ways to consider and value both the theologies and expressions of faith that are present in the youngest

and oldest members of the church.

Sometimes this is as simple as ensuring the main church worship space feels welcoming and inclusive.

Some churches have regular "family services", Messy Church, or café-style services that aim to bridge intergenerational gaps in worship. Others ensure that there is a parallel between lessons shared in the kids' spaces and those coming from the pulpit. I hope that one day we would be able to not just tokenise intergenerational worship but be shaped by it.

2. What do your youngest members get out of worship service/Sunday gathering?

This is a call for churches to be self-reflective and willing to hear the voices of their people. Is the main part of your Sunday school the crackers and juice that accompany a forgettable and uninspiring activity? Is your ministry too knowledge-based and thereby creating more pressure on top of the already pressing demands students face at school during the week?

Regularly ask for feedback! It's important for parishes to constantly be listening for what is working and what isn't. This is

ongoing, and the demands will change in different contexts. The key is to not keep doing something purely for the sake of doing it.

3. When it comes to your children and youth, are they participants in worship or observers?

Many young people are at church out of a sense of obligation. "Mum, dad, nana and poppa go to church, so I have to go as well". How many would still attend with an open-ended invitation where they could make their own choice?

The chances are if our churches are places of belonging for all, intergenerationally minded and children and youth are regularly invited to participate fully in worship and the life of the church, they will want to come and stay.

This is deeper than occasionally suggesting a Sunday school action song, or getting young people on the door roster or sound/AV team. It's about inviting them into authentic participation. Ask children to compose a liturgy and use it in worship. Give them opportunities to be creative and inspire older members of the church. Allow them to be mentored and journeyed alongside some of the oldest and wisest members of your community of faith.

TAITAMARIKI • KIDZ KORNA

Welcome to this month's **Kidz Korna!**

The sun is shining as I write this but my thoughts are with all of you who have been made homeless by the cyclone, have had your homes damaged or have been affected in any other way.

Shrove Tuesday was 22 February and 23 February was Ash Wednesday a time that begins the season of Lent.

Have you ever wondered why we eat pancakes on Shrove Tuesday? It is the last day before the beginning of Lent and during Lent there is a time when many people fast. It became a tradition to make eggs, milk and fat into pancakes and have a feast. When I was small we always had a pancake breakfast and then we were asked what we were going to 'give up' during Lent. It was usually lollies and as we grew older, going to the pictures.



For your bookshelf

Colour, Make & Doodle Feasts and Festivals

Author: Sarah Kidd
Publisher: K.M Education

This is an exceptional activity book with colouring pages for very young children and craft activities varying in difficulty for the older ones.

Each story has the relevant bible passage so the story can be read before starting the activities. It begins with Advent and ends with Pentecost. There are two sections on Easter. Each section is well illustrated and the instructions for making the various items are very clearly explained. They include a stained glass cross and my favourite; a pull-along picture of Jesus ring into Jerusalem

There is a template index and the book also comes with a CD-ROM.



Word Search

Can you find all the words in this puzzle?

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

JESUS HOLY HEART SPIRIT WONDER PRAYER FASTING HEART EGGS MILK LOVE DESERT ASHES

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



I Am Safe Here

One year ago, when the war started in Ukraine, Viktoria fled to Poland with her two young children. The move was made easier because of the support she received from the Lutheran World Federation (LWF), a local ACT Alliance (Action by Churches Together) member, supported by the Christian World Service Ukraine Appeal. Viktoria learnt about the local Community Centre from other parents.

"We are extremely grateful to Poland and LWF for their help. It is a great idea! I was incredibly happy that my children would be able to come here during the winter holidays. It is a tremendous help. We can meet other people and get to know Polish culture better," says Viktoria.

The family of three are some of the more than 1.5 million Ukrainians who have found safety in Poland.

In the first months of the conflict, LWF set up six cash assistance centres with the help of local parishes and the UNHCR, the United Nations Refugee organisation. The centres have provided 69,582 people with cash assistance, household and comfort items, and dignity and hygiene supplies.

On 15 November, the centres became community hubs where people could meet and find support. Ukrainian social workers organised mental health and psychosocial support from the Centres. Most children attend Polish schools, but some attend online education from Ukraine or take part in its children's programmes. These centres also organise activities for older people.

In the final three months of 2022, 3,011 people received psychosocial help, of which 150 were directly funded through the CWS Ukraine Appeal. Of the 6,340 children who enjoyed the Child Safe Spaces, 163 were funded by



Viktoria fled Ukraine when war broke out one year ago. She thanked CWS partner LWF for the tremendous help she has received so far in Poland. Photo credit: LWF.

your donations. CWS also funded cash grants for 60 households, 164 child comfort kits, 10 disability items and 150 places in the Woman Safe Space.

Viktoria wants to return to Ukraine but says it is too dangerous. "I dread to even think what could have happened [if we had stayed]. I do not want to go home right now. I am safe here and my children are safe here too. My children and their future are my top priority," she adds.

Viktoria is hoping to find work to support them but in the meantime has bought medicines and non-food items with the cash vouchers provided by LWF.

"The centre in Gdansk is really amazing. I am glad that there is such a place in Gdansk," said Viktoria.

CWS is grateful to donors and the Ministry of Foreign Affairs and Trade for a \$150,000 grant for this work. Further donations to the Ukraine Appeal will continue to help ACT Alliance aid Ukrainian refugees affected by the war.



Local aid workers and volunteers care for children at a Greek Orthodox Church shelter in Aleppo, Syria, shortly after the Türkiye Syria earthquake. Photo credit: GOPA-DEED.

CWS Appeals after Türkiye Syria Earthquake

Local ACT Alliance (Action by Churches Together) members, including the Middle East Council of Churches, immediately began to assist people after last month's earthquakes.

Churches opened their buildings and schools for those seeking shelter and comfort. Members and staff organised hot food, food and hygiene kits, blankets and clothing. People did all they could to help each other and "bring hope to the hearts of sad people who have suffered through wars and disasters."

Christian World Service is appealing for donations, to assist people struggling to cope in the aftermath of the quakes.

The earthquake survivors will need new homes and livelihoods in the months and years ahead. ACT Alliance partners need funding to provide medical care to those injured or traumatised in the quakes and those with chronic health conditions.

"We can't take any new grief! Doesn't the hardship of these days have an end? I can't forget the terrifying moments when the earthquake struck. I don't know how I managed to take my two children in my arms and run with my wife into the street. 10 days since the earthquake, my kids are still today afraid to sleep, cry when they are in a closed room and think that the ceiling will fall on us," an earthquake survivor told a church worker in Aleppo.

The political situation has made the humanitarian response challenging and

aid to the region was already falling below what is needed. The freezing winter temperatures added to the suffering.

CWS is grateful to individuals, churches and others for their generous support of the Türkiye Syria Earthquake Appeal.

"Thank you to everyone who has responded so quickly to our appeal. It was such a relief to be able to assist other earthquake survivors. Through your donations people have hope. Please remember them in your prayers and in your giving," says Murray Overton, National Director.

At least six ACT Alliance members were already working with Syrians and Palestinians when the first earthquake struck. After a rapid assessment, they revised their programmes in Syria to assist wherever they could. ACT Alliance members are also working in Türkiye, host to 3.6 million Syrians and Palestinians, the largest refugee population in the world.

The United Nations reported more than 4.1 million people in northern Syria were dependent on humanitarian assistance before the quakes.

The initial magnitude 7.8 earthquake set off a stream of earthquakes and aftershocks. More than 47,000 people have lost their lives and one million people were made homeless by the devastating events.

Donations to the Türkiye Syria Earthquake Appeal can be made online at cws.org.nz or by phone at 0800 74 73 72.

Türkiye Syria Earthquake Appeal

People need food, shelter and support. Please give today.



Christian World Service
ACTION AGAINST POVERTY
actalliance

cws.org.nz • 0800 74 73 72





C I N E M A

***We Are Still Here* offers a powerful cinematic experience. Over 90 minutes, ten indigenous directors offer an imaginative response to the arrival of James Cook and the realities of 250 years of colonialism.**

We Are Still Here moves across geographies - between Aotearoa, Australia and Gallipoli in 1915 - and shifts between times. Narratives swiftly switch - from Arrernte lands near Mparntwe (Alice Springs) to Tuhoe lands around the 1860s, between Invasion Day protests and a post-apocalyptic Auckland in 2274.

These distinct narratives are delightfully held together by an unfolding animated rendering as a mother and daughter search for connection. The use of visual metaphor is compellingly beautiful; the rope that dredges Cook's ship from the deep is the twine that seeks a daughter lost in urban exile.

Together the episodes offer a powerful portrayal of colonisation, not as a past



event, but as a present and relentless structuring of power and economics. Colonisation is police beatings inside prisons named after Queen Victoria and the greedy hunger for indigenous taonga by a merchant working for Cook Ltd in 2274. Power and privilege are etched into

a copper's repeated request for ID from a young Aboriginal man and the shop assistant's apology. "Sorry you had to go through that yesterday, and the day before that, and the day before that."

Christian faith is notably absent from *We Are Still Here*. This is not unexpected. By accident and design, Christianity in Aotearoa and Australia has found itself entwined in the structures of colonisation. In Sydney, Samuel Marsden was known as the flogging parson, while in the New Zealand Wars, Bishop Selwyn offered chaplaincy to soldiers, seemingly oblivious to the ways the churches' presence with the military became an absence for those caught in the horrors of Rangiaowhia in 1864.

These legacies generate transforming questions. Can we imagine a 2274 future in which indigenous peoples might be glad Christians also are still here? Could the liberating story of oppressed midwives in Exodus, resisting the death cult of Pharaoh's empire, create any dialogue within an Invasion Day protest camp? Such are the questions provoked by *We Are Still Here*.

Review by Rev Dr Steve Taylor

Amid the multiple absences, Christian faith is clearly present as the Lord's Prayer is uttered in the trenches of Gallipoli. A Māori soldier ponders the temptation of death by suicide as a way to escape the hell of World War I trench warfare.

This moment of prayer brought to mind a recent class on pastoral care offered by Anglican Māori Pihopa (Bishop) Te Kitohi Wiremu Pikaahu. Pihopa Kito shared the story of a widely respected Māori kaumatua who asked to be buried beside those of his people who had chosen to commit suicide. The request for burial was made in response to how some Christian communities choose to separate those who commit suicide from those buried in what is considered the sacred ground of the cemetery. Such acts of Christian presence, in life and through death, offer ways of transforming what it might mean to be here still.

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.

O N P A P E R

The Dawn of Everything

A New History of Humanity

Authors: David Graeber and David Wengrow
Publisher: Allen Lane (GB); Farrar, Strauss and Giroux (US). 692pp, 2021
Reviewer: Adrian Skelton

This substantial book is an important corrective to what we think we know about hunter-gatherers, pastoralists, early cities and agriculture. The collaboration of an anthropologist (Graeber, who sadly died a year before publication) and an archaeologist (Wengrow), it arises out of their conversations and a realisation that recent research has not been shared across disciplines.

Initially, we are reminded of the contrasting ideas of Hobbes and Rousseau: was the initial state of humanity brutal or blissful? Either way, we have been persuaded that *inequality* entered the world at some point, whether through the "Fall" or through the "inevitability" of grain surpluses leading to hierarchy and conflict. One or other myth still holds sway over us.

If we say there was once "equality", of what kind? Standard accounts do not allow for the complexity of egalitarian concepts. Rather than the origins of inequality, this book is about the origin of cultures and of private property, touching on the significance of slave-owning or its rejection. It explores the meaning of sovereignty but also tells of cities without kings.

The first reality check is that the European Enlightenment project was to a great extent a *reaction* to indigenous critiques of French culture (in particular) by figures such as Kandiaronk (1649-1701), a celebrated orator of the Wendat (Huron) people who was also a regular supper debater with the Governor of Montreal, Hector de Callière.

Indigenous people who experienced European ways were not impressed. And as for European individuals who joined indigenous societies, many did not choose to return. The meeting of American and European cultures from the end of the 15th century is fascinating but only a part of this monumental survey whose scope is the last 40,000 years or so. Other 'Big History' authors, Diamond (*Guns, Germs, and Steel*, 1997) and Harari (*Sapiens*, 2014) come in for criticism, for their linear narratives linked to a presumed pattern of 'progress'.

Particular studies contrast the aristocratic hunters of the North Pacific Coast with the foragers of what is now Northern California.

Another myth to combat is that the human spread from Asia to America required a land bridge: it was much more likely accomplished by sea.

The Fertile Crescent and North Africa are the areas of Wengrow's own excavations, and here he makes useful comparisons of the beginnings of agriculture: not an inevitable progress from gathering to grain-growing but, in many cases, a sort of play-farming on a seasonal basis.

One factor is schismogenesis - the self-conscious differentiation of neighbouring cultures, to bolster identity. Who are we? We are not like them! Nor does history have to be teleological. There is no inevitable transition from foraging to farming. In some cases, for example on Salisbury Plain, cereal farmers *gave up* cereal farming to forage hazelnuts.

There are important theses around social power. The three bases of social power are said to be

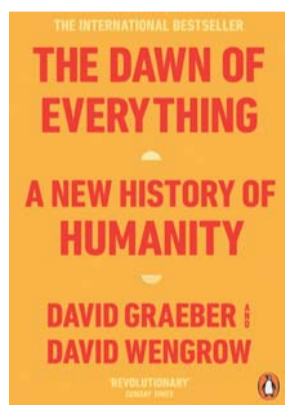
violence, knowledge and charisma. There are obvious parallels in elements of the state: sovereignty, bureaucracy, competitive politics. The sovereign state has a monopoly on violence against its own people and may sanction violence against enemies in war. In fact, the evidence shows that not all earlier state-like entities employed all three elements, but they have now come to define what we mean by a nation-state. Many earlier societies valued freedoms that we have surrendered in adopting the state

as normative: the freedom to relocate, to disobey arbitrary authority, and to imagine and shape entirely new social realities and relationships.

The book has met with mixed reviews, but its supporters lavish their praise: for the *New York Journal of Books* reviewer, this "may well prove to be the most important book of the decade, for it explodes deeply held myths about the inevitability of our social lives dominated by the state."

A last word to the Davids: "If something did go terribly wrong in human history then perhaps it began to go wrong precisely when people started losing that freedom to imagine and enact other forms of social existence, to such degree that some now feel this particular type of freedom hardly ever existed." (p.502).

Bleak times in our contemporary world need the hope that we can indeed imagine alternative ways of being much as Jesus did in his time.



Seven Things I Wish Christians Knew About the Bible

Author: Michael F Bird.
Publisher: Zondervan, June 2021.
240 pages.
Reviewer: Peter Taylor

Michael Bird is unashamedly an evangelical Christian. Although he deeply respects and honours the Bible, he does not treat it in the way many fundamental Christians do these days. In this book he is trying to explain his understanding of the nature and purpose of the Bible. I believe he makes his case with conviction and humour.

In the first chapter he explains the types of writings found in the two Testaments and the Apocrypha, and how the specific

sets of writings became our Bible. We are shown that the order of books in the Hebrew Old Testament differs from what we commonly use; whereas we classify the books according to type (histories together, prophets together), Jews classify broadly according to when books were considered authoritative. There follows a brief history of translations into English. This chapter alone is worth the money for purchase.

Unlike many American evangelicals, Michael, acknowledging the divine inspiration of the Bible, notes that it was composed by humans, so that determining the message God has for us is not normally discovered through a literal reading but needs interpretation. He gives some humorous swipes at those who do take it literally. However this does not mean that we can ignore or 'explain away' uncomfortable verses and stories; doing so can lead to

creating God in our own image. Sometimes the words of the Bible are tricky, and we should not shy away from accepting this.

The Bible, though it can comment on our issues, was not written about our time; we cannot expect once-for-all Biblical rulings on modern problems, such as climate change, or abortion control. This does not mean the Bible has nothing to say on them though. Again, it is about interpretation.

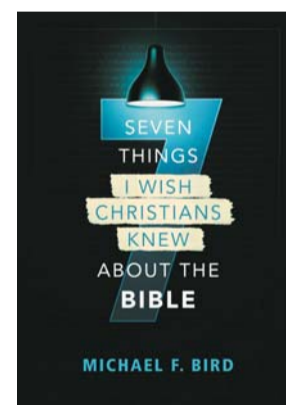
The book finishes off by declaring the Bible has a definite purpose - instilling spiritual values such as knowledge, faith, hope and love. The final chapter argues the core of the Bible as the revelation

of the person and purpose of Jesus Christ. However this does not mean that every Old Testament verse refers to Jesus but that we can acknowledge God's hand in guiding Israel and beneath see their need for a Messiah. So, for instance, when Hosea 11.1 says: "When Israel

was a child, I loved him and called him out of Egypt as my son", this was not written about Jesus as such, but Matthew rightly sees in it a prophetic witness to Jesus (Matthew 2.15). Both can be right!

Did you know the New Testament quotes the Old? In the Appendix the author points out the top five quoted, which is interesting and maybe surprising.

If the above does not align with how you understand the Bible then this is a greater reason for reading this book - we can all do with a challenge! And anyone who has never delved deeply into the Bible will find this a valuable entry point for that study.





Digitising The Open Door Magazines

Jennie Hood, Archivist Methodist Church of New Zealand

The Open Door was a quarterly magazine published between 1922 and 1975, replacing the Australasian Missionary Review upon the dissolution of the NZ missionary partnership with Australia.

The magazine was published by the Methodist Missionary Society of New Zealand for the benefit of missionaries who were at that time concentrating their work in the Solomon Islands. The magazine initially featured articles relating specifically to missionary work in the Solomon Islands but, in time, reported on missionary activities all over the world.

The Open Door magazine ran for just over five decades. In 1975, it was decided by the Overseas Division and Methodist and Presbyterian Mission Boards that the cost of producing the magazine was becoming unsustainable and, with declining readership and lack of subscriptions to fund it, the magazine ceased publication in March 1975.

To commemorate the bicentenary of the

Methodist Church in New Zealand in 2022, the Methodist Archives made the decision to digitise a complete set of The Open Door magazine so that they could be uploaded to our website and shared with people internationally.

In the archives reading room here in Christchurch we hold a bound hard copy archive set of the magazines. Using these as a guide, one of our archive volunteers, Jan Kotlowski, spent time searching for and preparing a set of The Open Door for digitisation. These duplicate copies were checked to make sure that they were intact and not ripped or damaged in any way, and then ordered chronologically in readiness to be unbound for digitising.

Scanning to archive quality resolution



The Open Door 1922 first edition front cover. Image courtesy Methodist Church of New Zealand Archives.

can be a time-consuming process and requires specialist equipment and expertise. We did not have the staffing or resources to do this in-house so we outsourced this work to a company that specialises in archive digitisation, NZ Micrographics. Another benefit of outsourcing the work is that specialist software can be applied to the scans to make the copies text searchable, a feature that is invaluable for researchers!

As with all digitisation projects, there was a significant cost involved and to proceed with the project we had to apply for funding. The process of obtaining funding can be lengthy and complex, and required careful planning. We needed to gather information to demonstrate why we wanted to do this work and the benefits that it would have

for the Archives and researchers. We were delighted to secure special funding from within the Connexional budget for the project, given the importance of the bicentenary year. We were then able to engage NZ Micrographics to undertake the digitisation process for us.

The digitisation was completed in March 2022, around the same time that the new Methodist Church website was being created. This was a great opportunity to redesign the Archives pages of the website and upload all of our digital content. As part of this work, a new page was created to host the digitised copies of The Open Door magazines, in time for the bicentenary celebrations in late 2022. The magazines serve as an interesting window into the past for academic researchers, genealogists and those with a general interest in the history of missionaries in the Pacific.

The digitised magazines can be viewed on our website: www.methodist.org.nz/whakapapa/archives/

Unsung Methodists

Rev Donald Phillipps

The Handyman and the Idealists

Luke Wade 1795 - 1868

The celebration of the Methodist Bicentenary is almost over, it might be said. At the last Conference, and on other occasions, we have remembered the pioneering work of those first Wesleyan missionaries. The choice of the year (1822) reflected a 'tidying' of the record decades ago.

Its establishment began with Samuel Leigh's first visit in 1819 and was not completed for another four years. During that period, Leigh had visited England to press the case for the Mission, received qualified support from the Missionary Committee in London and returned to the South Pacific with a wife, a vision and trade goods.

In Sydney he found a couple of assistants to help with the 'infrastructure' and the wheels had been set in motion for the appointment of assistant missionaries. Leigh's return to Aotearoa did not lead immediately to an agreement on where the site for the Mission should be and in any case the CMS staff knew the area much better than he did.

It was not really until the middle of 1823 that finality was reached. Leigh had been as far north as Oruru, and as far south (possibly) as Whangārei (then depopulated). When William White came in 1822, Kaeo on the Whangaroa Harbour was settled on - a risky proposition in the light of a recent serious confrontation there between tangata whenua and a European ship.

Only in 1823 when Nathaniel Turner, his wife Anne and John Hobbs - chosen by Turner in Sydney to come over as an assistant missionary - finally arrived on the scene was the process completed. They were a disparate group and in those first months and for longer, they were not clear as to their priorities. This is not the place to retell the history of that first Mission. It has been done expertly by



Church at Mangungu overlooking Hokianga Harbour. Image Peter van Hout.

J.M.R. Owens, backed up by Gary Clover and others.

This writer, however, is intrigued by the internal dynamic of that initial team. Firstly, there was Samuel Leigh, from Staffordshire, an Independent (we might now say Congregationalist) who converted to Wesleyanism. His two assistants, chosen while in Sydney, were James Stack, a navy man with an Irish Roman Catholic background, and Luke Wade, an English-born sailmaker on a whaler.

Nathaniel Turner was from Cheshire and William White from Durham. Turner's assistant missionary from Sydney was John Hobbs of Kent. In those days when there was no such thing as 'Standard English,' the serious conversation, that ended each day or while at work together, would have immediately enabled a visitor to tell where each person was from. Such differences may have also been reflected in their ways of both thinking and believing.

The histories that have been written more recently may be said to be more objective than the earlier, often apologetic, records. Leigh is rarely described as an efficient manager but he was, of all that group, the one most imbued with the Wesleyan ideal - that their only duty was 'to save souls.' Before he left Sydney Leigh had been at odds with the essentially practical Walter

Lawry, who ended his ministry in this country. William White was a carpenter/builder and, though not married, must have understood how essential it was for Catherine Leigh and Anne Turner to have a place they could call home.

In those days, too, it was not considered necessary (by English missionary leaders) for the missionary to have the necessary language skills before they went to their destinations. It was fortunate for the Wesleyans that James Stack had considerable ability in this respect. So, how was conversion to be achieved if one could not speak to one's audience in their own tongue?

Much more might be said here but it is necessary for us at this distance to try to picture the predicament of eight very different people, literally thrown together by chance, living in the most primitive conditions for a time and surrounded by a people they did not know, or even remotely understand. Was there a sense of resignation as well as of excitement - of fear as well as of hope? And it cannot have been made easier when Leigh's health deteriorated to the point where he returned to Sydney, retaining the responsibilities of superintendent and leaving behind a team of 'uneven' character.

Much has been written about Turner and

White, about Hobbs and Stack. The research has been done, portraits have emerged and characters drawn. Each made his mark and is remembered in the annals of New Zealand history. The same cannot be said of Luke Wade. Even his date of death defied those who put together his essential biographical record. But he died in Sydney, well respected it would seem, in 1868 aged 73.

What more can be written? We have noted he was a sailor, on a whaling-ship where versatility was a virtue. The sailmaker's job was both essential and skilled. When he left (jumped?) ship he would most likely have found employment in Sydney without much difficulty. Leigh may have recognized his skills and Wade may have been at a point where he wanted purpose in his life. He joined the Mission as a 'servant' - this versatile man even made bricks - and did so until 1829. He endured the sack of the Kaeo Mission, the escape to New South Wales and the return to Mangungu.

Luke's wife, Sarah, came all the way to NZ to marry him, only to find that he was on the same errand to the United Kingdom. His was in an invidious social position - the only European 'servant' - and he felt he was underpaid for the work he did. When his wife's health declined, they decided it was best for them to return to Sydney and, sadly, she died soon after her arrival. Luke lived on and is recorded as living in Botany, Braidwood, and Redfern. No indication has been found of his business, whether as employee or employer - though the latter may be more likely, since he is named several times in lists of males advocating for a candidate for local election. This would have meant that at the least he was a householder.

In the end we know so little. The Sydney newspapers hardly mention him and his burial certificate simply noted that his mother's name was Hannah - and that's all. But he helped establish Methodism in this country and we honour him for



Na Bibi na Siga Vukelulu ni Dravusa vei keda na Lotu Vakarisito



Waikato/Wairiki new couple Mr & Mrs Rajjeli Kean (nee Vulaono).

Wednesday 22 February marked the beginning of the season of Lent that finishes Easter Weekend on Sunday 9 April. Lent is a time when many Christians prepare for Easter by observing a period of fasting, repentance, moderation and spiritual discipline.

Ash Wednesday emphasises two themes: our sinfulness before God and our human morality. The service focuses on both themes, helping us to realise that both have been triumphed through the death and resurrection of Jesus Christ.

During some Ash Wednesday services, the minister will lightly rub the sign of the cross with ashes onto the foreheads of worshipers. The use of ashes as a sign of mortality and repentance has a long history in Jewish and Christian worship. Historically, ashes signified purification and sorrow for sins.

Au via vakavinavinaka vua na Qase Levu vakacegu, ka cavuta vinaka toka o koya na kena bibi medau vakarautaki keda ka raici keda vinaka tale mada ena noda lakolako ni cola Kauvelatai.

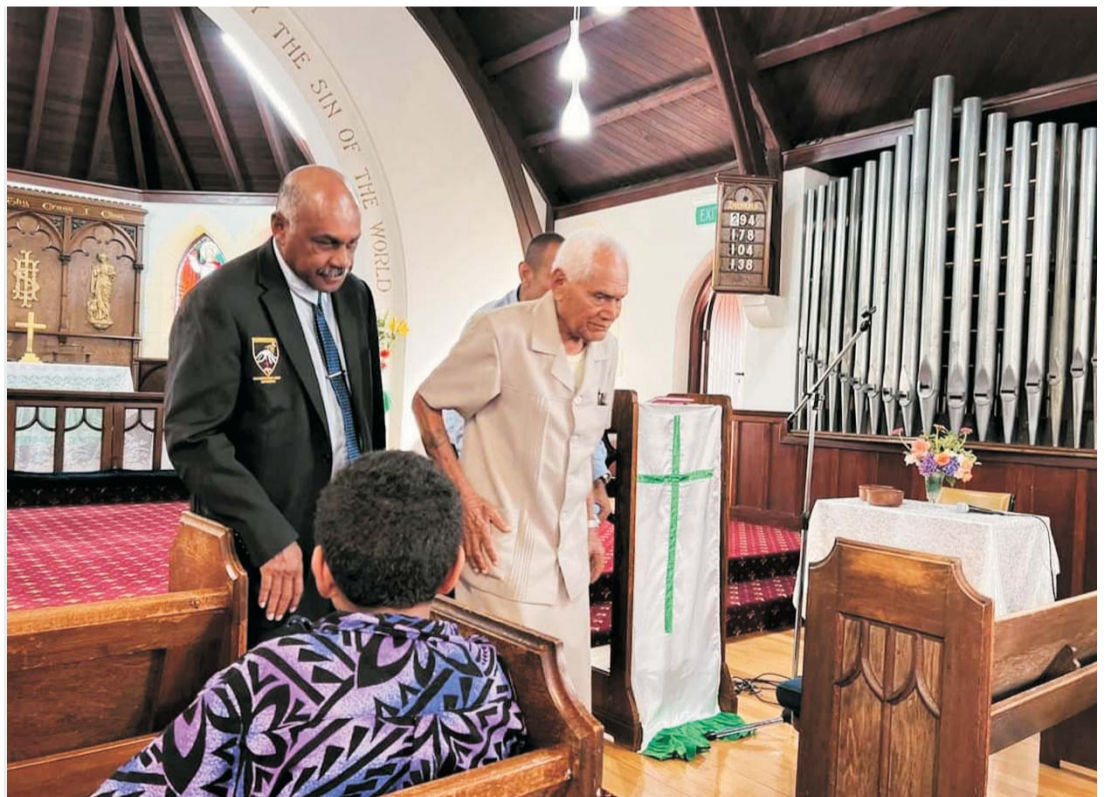
Oqori kina au via kuria na nona vakanananu ena kena vakamacalataki na Siga Vukelulu ni Dravusa keina 40 na Siga ni Vakavakarau keina dikeva keda tale.

Ena Vukelulu 22nd ni Veveruweri na Siga Vukelulu ni Dravusa [Ash Wednesday]

ena yabaki oqo sai tekivu ni 'Lent' se Lede na vosa ka vakayagataki vakalotu ena gauna ni kadre [spring se lent]; edau kila talega ni dau balavu na siga ka lekaleka na bogi ka mai vakatokai kina me (Lengthen). Sa ma vakayagataki tabakidua na 'lent' ena lotu ka ologi kina na kenai balebale ni 40 na siga ["Quadragesima" vakaLatini, 40 na siga ni lent].

me vaka na uca ena waluvu, ena talanoa kei Noa, tiko ena ulunivanua kei na Kalou ko Mosese, me veivutuni ko Ninive vei Jona, vakarautaki koya enai tavi ni veiqaravi ko Jisu. Sa salavata kei na Yom Kappur ni Lotu Jiu ena Day of Atonement, na gauna ni lolo, masumasu, tusanaki ni noda valavala ca me rawa ni namaki kina na gauna vinaka.

Eda sa taurivaka na Lotu VaKarisito me gauna ni lolo, masumasu, wili Vola Tabu ka vakasamataka kina na rarawa, yaluma kei na mate nei Jisu mai na kauveilatai ena vuku ni nodai valavalaca. E so na Lotu Vakarisito sa cava na Lent ena Siga Lotulevu ni bera na Siga ni Mate, eso na Lotu ena Vakarauwai (Holy Saturday) ni oti na Siga ni Mate. E sega ni okati na Siga ni Turaga [Sundays] baleta ni siga ni marau, reki ka ni tucake kina ko Jisu mai



The Tui Vuda visit Christchurch was welcomed by the Fijian Methodist Congregation.

na mate. E tiko e loma na Siga ni kena kacivaki na Lako mai nei Jisu [Annunciation of the Lord], oqo nai tukutuku matanidavui mai vei Agilosio Kaperieli ni sa 'tina ni Kalou' se tinai Jisu ko Meri [Luke 1:26-38]. Na veimatalotu vakarisito, sa dua na gauna ni solevu kei na vakananumi ni lesilesi ni Kalou vei Meri kei na nona ciqoma ko Meri me lako mai vua nai Vakabula kei vuravura. Namaka na veilesioni ena gauna bibi oqo ka na tekivu ena Siga Vukelulu ni Dravusa,

ena kena lotu ena boro e yadremu na dravusa ka cavuti na vosa, "Ko sa buli mai na kuvu ni soso, ko na lesu tale ena kuvu ni soso" vakasamataka ko ya na nomu ka buli, yalani sa dodonu ga mo veivutuni ka veisautaka na bula ka vakabauta dina saga na Turaga ko Jisu me tui ni nomu bula; ko ya me dina na nomu lotu ka sega ni muri tu ga.

Me sobu tiko na nona veituberi na Kalou ko Jiova ena nona bula keina matavuvale. Emeni.



O le saua o Kapilielu

Rev Paulo Ieli

Ua sola malie atu Kapilielu, a ua matua iloga magāla na afea e lana malaga; ma ua matua masofasofa ma malepelepe tulou ai nisi o aai o le atunu'u e pei o upu o se tasi pese. Talofa e ia Gisborne, Hawkesbay tainane Coromandel ma nisi o itulagi o Aukilani ma le atunu'u atoa; aemaise lava o aiga ma fai pisinisi ua fulifaina e Kapilielu le sologa lelei o le soifuaga sa ia.

Kapilielu mafutaga mafanafana a aiga ma e sa pele, ina ua fano ai lo latou soifua i lenei mala fa'alenua, pagā le faigata o lenei mea. Talofa e, i nai aiga, tainane le fuaitau afe o tagata o lo'o tausaili pea, ae a meatotino ma pisinisi ua fa'atamaia. Tailo fo'i i le taimi na toai taunu'u ai le Koviti19 i le vevesi ai o le Malo, pe tutusa ma le taimi nei i le taufa'avasegaina e le Malo o ni auala ese'ese e tali ai manaoga o tagata lautele ona o lenei mala. le'i mana'omia ni helicopter, e le'i aamiina le Navy po o le Army a Niu Sila mo le fa'atinoga o le galuega lavea'i i le taimi na aasa ai le Koviti19. Peta'i tasi lava ona afe mai Kapilielu, ae tuta i le gataifale o Hawesbay le sa o le Navy, tali mai le Army ua felelei-solo fo'i helicopter o fa'aailoga ia o le ogaoga o le fasi a Kapilielu i nisi o aai o Niu Sila.

Ua pei o se pomu okometi le pa-salalau (tulou) i totonu o nei aai o le atunu'u, faiga a Kapilielu. Lea la ua mou atu lona tino e pei o se lau laau mago e lelea i le matagi; pei o le mou o le puao. Peita'i ua tu'ufua ai maota ma laoa o le tele o aiga, ma ua suia fa'afuase'ia le matagofie o maota ina ua fa'atumulia i palapala ma otaota; tainane o ogalaau tetele na momoli mai e le ma'ema'e o Kapilielu. Ae a le motusia ai o le eletise, le maua ai ni feso'otaiga tainane o le fa'aleagaina o tele o auala e fesopoai ai le atunu'u. Fai mai se tasi molimau o se tama i totonu o Hawkensay "talu ona ou ola fa'atoa ou molimauina lea o se mea fa'apea. Ai e fa'apea le vaaiga i totonu o aai e tau ai taua tetele, ina ua fa'atamia ma fa'aleagaina meatotino a aiga ma pisinisi..."

A o le fesili ua tula'i mai, o a mai le loto i fale o le Sinoti Samoa? E iai ea se soifua ua fano i faiga a Kapilielu o le aiga Sinoti? E iai ea nisi o le Sinoti Samoa o tausaili talu ai le saua o Kapilielu?

Sinoti Samoa, o le tali e leai. Se'i vagana nai aiga sa a'afia ina ua lolovai o latou maota i Aukilani, Kisipone fa'apea ma Hastings. Peita'i o le aotelega o le aiga Sinoti Samoa, ua malagaloa ai le tu'ugamau ma le oti na sau Kapilielu.

E manatua ai le tauafafi lea na sopoloa ai le malaga a le oti i faitoto'a uma o le aiga Sa-Eperu i totonu o Aikupito. E! leitioa pese le taule'ale'a Eperu na lagi fa'asolo ana fa'atuga e fa'apea: 'Lo'u Agaga e, ia e faamanu atu i le Alii, o mea uma foi o I totonu ia te a'u, ia faamanuina ai lona Suafa paia. Lo'u Agaga e, ia e faamanu atu I le Alii, aua foi nei galo se mea e tasi o ana meaalofo'. Fonofa'apipi'i lea iai o le fa'atofalaiga a le Fatupese a le Ekalesia Metotisi ua fa'apea mai "E lelei! E lelei! Le Ali'i." Ioe Sinoti Samoa, e lelei le Ali'i o lo'o tu pea i matagiolo.

Le pai'a e o le Sinoti Samoa; oute manatu



Lafaele Mita'i of the Hastings Samoan Parish, with Ala Malatai, a New Zealand Army officer and a member of the Masterton Samoan Parish, seen here at the evacuation centre helping move many of the stranded members of the community and RSE workers.

o le pese fo'i lea e alagatatau ona tatou pepese ai i lenei pilioti ina ua tuana'i atu le afea o Aotearoa e lenei mala, ae tatou lagiina lenei pese e fa'ailo ma ailao ai le alofa tausiva'atele o lo tatou Atua. Lea ua tatou tago i 'ula, tepa i 'ula; ua tatou futufutu manu'ula i le alofa ma le faamaoni o le Atua. Aua o lea ua malaga-loa Kapilielu, e ui sa lolovai nisi o aiga, a ua leai se aiga e fano le soifua. Ua se 'i'a lava e moe i Salafai e pei o le matematega nai i Tumua, a o se Taleleomalie e pei o le igoa o le tama'ita'i mai le itulagi lea, le alofa fa'amalumalu o lo tatou Tapaausili.

A o se laolao lelei lenei e faatalofa ma faafeiloai atu i le paia o le tatou Sinoti Samoa. I le nofo a Tausi Itumalo ma o outou faletua, paia o le Auaigaluega ma faletua, susuga i A'oa'o ma faletua, tama ma tina malolo manumalo, paia i aiga ma faleupolu o tofiga, o faletua ma tausi, o saoa ma le malosi o le tatou Sinoti Samoa, seia oo lava i alo ma fanau lalovaoa a lo tatou nuu. Malo le soifua maua ma le lagi e mama.

Fa'amalo le onosa'i, malo le galulue, faafetai le sailimalo i le Atua aua lana Talalelei i totonu o aulotu ma Matagaluega; lea ua savalia le tolu o masina o lenei tausaga fa'afetai taofiofii'umaea i le feau ma le galuega. Afai fo'i tatou toe tepa i tua i le mamao o le ala o lona tausaga; o lea e le'i pepe manu'a o le Koviti 19, a ua osofaia i tatou e Kapilielu. Peita'i e ofo lava le loto, i le maualuga, loloto, ma le lautele o le alofa fa'amatuamoepo o lo tatou Atua. Fa'aleo ai le agaga fa'amalo ma le fa'afetai tele i le auaigaluega, tainane le loaloa o le Sinoti Samoa i lo outou soifua galulue ma le taupati i le tatou feau ma le galuega, tainae o le faiva faitatalo i aso uma.

Tatou tatalo pea mo se manuia o lenei atunu'u ua outou papaao ma tatou aumau ai, ia malutia ma saogalemu i le alofa



Cook Island Community Hall Falxmere Hastings turned into an evacuation centre for the many RSE workers and members of the Hastings & Napier Community left without homes.



Tumema Faioso second from left, from the Hastings Samoan Parish alongside her Te Whatu Ora colleagues, leading the Pacific Response to those affected by Cyclone Gabrielle.

fa'amatua o le Atua. Ia iai pea fo'i le agalelei o le Atua i so'o se itulagi o lenei atunu'u o lo'o matua mafatia ona o faiga leaga a Kapilielu; aemaise o nai aiga ua motusia le mafutaga ma e sa pele ina ua fano ai le soifua.

Ia sagai ane 'ai o le tai i le tatou aiga Sinoti Samoa. Ia laulaua'a le fa'asoa mai a le Atua e ala i ana fa'amanuiga mo so'o se aiga o le tatou Sinoti Samoa, mai lava i le Laumua seia o'o i Manukau ma Aukilani. O ai fo'i se aiga o finau pea ma lu'itau ma ni fa'afitauli ogaoga o le soifuaga nei, o le tatalo a la outou auauna ia lotolotoi i totonuaglemu o outou maota ma laoa ma aiga le filemu ma le agalelei le mavae o lo tatou Atua. Taumamao mala ma puapuga a ia folau ai i lagima i se vaega

o totoe o lenei tausaga; aua lava ne'i oso se peau vale.

Avea ia ulua'i upu o le pese 115 e fai ma a tatou tatalo i lenei vaega o le tausaga ma tatou fa'apea atu i le Atua:

Iesu e, tautai le sa o le Sinoti Samoa

I le vasa faigata

Pe a oso le peau

I le galu ma le au

Oe le tautai e lelei

Pule i le vasa nei. – Amene

Fai mai le Sini o le Lotu Talosaga o lenei Tausaga 'Ia fa'atonu folau le Tofapoto a le Atua i le tatou malaga'.

Soifua o la outou auauna.

Ko e Sapate Ako Peulisi Saione 2023

Saione Parish Education 2023

Fai 'e Faifekau 'Ikilifi Pope

'Oku kau fakataha 'a e peulisi Saione mo e ngaahi siasi 'o e Vahefonua 'i he poupou'i mo e faka'amu ke ako lelei 'a e fanau 'o e siasi. 'I he Sapate tolu ko eni 'o Fepueli na'e toki fakahoko ai 'a e Sapate ako 'a Saione.

'Oku makatu'unga eni 'i he tui 'a e siasi ko e taimi eni 'oku kakato mai ai 'a e ola 'o e ngaahi sivi fakapulea'anga 'a e fanau siasi mei he ta'u kuohili siasi. 'Oku 'ikai ko ia

pē foki ka kuo fokotu'u 'a e ngaahi ako'anga pea maau mo e ngaahi teunga ako 'o e fanau.

'I he Sapate ako 'o e ta'u ni na'e ma'u faingamalie ai 'a fanauako 'o Saione ke ma'u 'a Dr. Soana Muimuiheata ke ne fakahoko 'enau malanga. Na'e fakahoko foki ai mo e ngaahi lea 'a ia na'e kau ki ai 'a 'Anahila Kanongata'a-Suisuiki [fakafofonga falealea], Maria Meredith [sea poate Maungakiekie] pea mo Soana foki mei he mala'e 'o e potungae mo'ui.

'I he ngaahi lea ni kotoa na'a nau talanoa he ngaahi

mala'e 'oku nau ngaue ai 'o hangee 'o 'Ahahila mei he falealea, Malia mei he kaunisolo 'a Aokalani pea mo e fa'ee 'oku poupou'i 'a e ako. 'I he ngaahi a'usia ni kotoa na'e tokoni 'aupito ia ki he ngaahi famili 'o Saione. 'Oku faka'amu foki 'a Saione ke 'oua 'e ngata pe 'i he fakamanatu mo fakamamafa'i 'a e mahu'inga 'o e ako kae toe tokoni'i foki 'a e fanau ke ma'u ha'a nau ngaahi sikolasipi pea mo ha tokoni fakapa'anga pe naunau ki he 'enau ako.

All photo credits: 'Ikilifi Pope.



Some of the participants from Saione Parish's Sapate Ako (Sunday Recognising Education)



MP 'Anahila Kanongata'a-Suisuiki speaking at the Sapate Ako.



From left: MP 'Anahila Kanongata'a-Suisuiki, Dr. Soana Muimuiheata (lead the sermon), Maria Meredith [Auckland councillor] and Rev 'Ikilifi Pope (Saione Head Presbyter),



Some of the people who took part in Saione Parish's Sapate Ako (Sunday Recognising Education).



'Oku kei mahu'inga 'aupito 'a hono tanumaki 'o e kau faifekau

Fai 'e Faifekau 'Ikilifi Pope

Ko e taha e me'a 'oku tokanga mamafa ki ai 'a e Vahefonua ko hono tanumaki pea mo hono teuteu'i 'a e kau setuata mo e kau faifekau 'o makatu'unga eni 'i honau fatongia fakatauhisipi ki he ngaahi potu siasi. Na'e fakahoko 'i he ngaahi uike si'i na'e toki maliu atu 'a e kemi fakatautehina

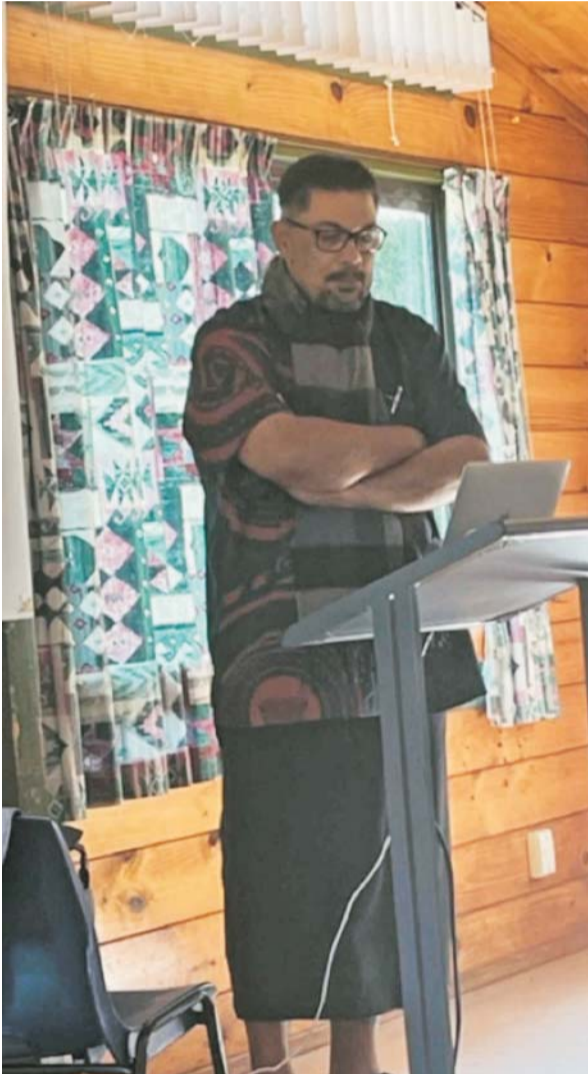
'a e kau faifekau 'o e Vahefonua pe sinoti Tonga.

Na'e hoko 'a e ngaahi ha'ofanga pea mo e talanoa ngaue ke lava ai e kau faifekau ke nau fevahevahe'aki 'a 'enau ngaahi talanoa [stories] pea mo 'enau ngaahi a'usia fakangaue. 'I he ngaahi fevahevahe'aki ko 'eni na'e hoko ia ko e fakakoloa he feako'aki ai 'a e kau faifekau 'i he 'enau ngaahi a'usia. Ko e tataki na'e fai 'e he puleako

na'e lava ai ke toe fakaloloto ange 'a e vakai 'a e kau faifekau ki he maama 'o e tohitapu 'i he 'AAtaki 'o e 'aho ni.

Ko e kemi [retreat] ko 'eni na'e tataki ia 'e he puleako 'o e kolisi tohitapu Trinity. Neongo na'e tokolahi e kau faifekau na'a nau mo'ua pea 'ikai ke nau lava ange ka fiefia 'aupito 'a kinautolu na'a nau 'i aii 'i he fakakoloa na'e fai 'e he kemi fakatautehina ni.

Credits to all picture: 'Ikilifi Pope.



Ko Dr. Nasili Vaka'uta, puleako 'o Trinity Theological School leading the camp for Tongan minister's and their wives at Camp Morley, Clarkes Beach.



Tongan Presbyters wives at Camp Morley.



Rev Simote Taunga [Taranaki, Wellington], Rev. Kaumavae Minoneti [Gisborne] and others at the Tongan Minister's camp.



From right to left: Rev. Viliami Finau [Eilerslie], Rev Sione Lea'aetoa [Tokaima'ananga, Otara], Tau'atina Tupou [Vahefonua secretary], and Rev Hiueni N uku (Tawa, Wellington).