



## Good Faith

*Rev Keita Hotere*

In a recent interview, National Iwi Leaders' Chair Professor Margaret Mutu expressed concerns about the coalition government's Māori rights reforms, describing them as "an horrific assault on our human rights". She highlighted the systematic erosion of Māori rights through legislative reforms undermining the extensive work done in "good faith" over many decades. According to Professor Mutu, the removal of substantial gains made by Māori over the past 50 years is reminiscent of the challenges faced in the 1960s and 1970s.

Given the significance of Te Tiriti o Waitangi to the narrative of our own church relations in Aotearoa New Zealand it is important Conference is clear on its position regarding Te Tiriti o Waitangi and the Treaty Principles Bill coming before parliament.

Good faith is a key principle in contract law and requires that agreements be honoured and that parties act with integrity. This principle also encompasses religious and moral obligations to honesty, fairness, and transparency and is pivotal in our nation building.

During our last Hui Poāri held in Ngamotu we revisited the 1980s decisions to work towards the formation of a bicultural church and what that entailed for us as partners Te Taha Māori and Tauīwi in the church. Good will and a genuine commitment to social justice, power and resource sharing was paramount in the discussions of the time.

For many Māori, a coalition government approach to "good faith" looks anti-Māori and feels like the very assault described by Prof Mutu. The latest report from the Waitangi Tribunal is clear and advocates for the abandonment of the Treaty Principles Bill noting it is unfair, discriminatory and has lacked consultation with Māori from its inception. The constitutional significance of Te Tiriti o Waitangi is an important discussion for us as church. However, the advancement of the ideology 'one size fits all', that marginalises the voice of Māori does little to improve Māori and tangata Tiriti relationships and build trust in other institutions.

Following last months' release of the Royal Commission's report into Abuse in Care, the government passed the first reading of the repeal to Section 7AA of the Oranga Tamariki Act. This act aimed to ensure that the Crown addressed its obligations under Te Tiriti o Waitangi and worked in good faith with whānau, hapū, and iwi.

In this sense good faith becomes disingenuous and insincere as there is no genuine commitment by government to address the social, political, economic inequalities and inequitable outcomes of Māori.

A faith-filled, life-affirming church should have something to say on matters that oppress and marginalise the voice of its tangata whenua partner in this country. Lest as a church we become like the clanging cymbal, representing and symbolising nothing.



### Say 'Yes' and Change your Habits

*President Rev Peter Taylor*

As President I have witnessed some inspiring developments in our Church's life, and also some sad situations, such as highlighted in the Royal Commission of Inquiry into Abuse in Care, and where God's people seem unable to get along in harmony. On reflection, I realise that although God's Spirit is within us to make us more like Jesus Christ, this does not happen automatically. Some saintly Christians make great progress towards that likeness; others have been life-long Christians, with little apparent change. How come? Why does God make a difference for one person or parish but not for the person or parish next to them?

The answer might be quite simple. Each person, each parish must choose to allow God to move within them; this is never forced upon us. Take Colossians 3:10: "You have taken off the old self with its habits and have put on the new self," and Colossians 3:12: "You must clothe yourselves with compassion, kindness, humility, gentleness and patience."

In both verses we are not passively letting God change us but have a role to play. We are meant to 'take off' what is wrong within us; we are meant to 'clothe ourselves' with the better nature offered to us.

However, 'taking off' and 'clothing ourselves' sounds artificial, pretence, like an act we play.

I have acted on stage many times, and explain that when I take off my ordinary clothes and put on my character's costume, this helps me to become that character. This is not pretence, but a kind of temporary change for the duration of the play. This is something we all do from time to time. We put on clothes according to our activities: old clothes for decorating and gardening, smart clothes for job interviews and weddings. When we don the gardening clothes we become a gardener; with that smart suit on we become 'the father of the bride' (or whatever).

In the Christian life we would like those external, temporary and somewhat artificial changes to be internal, permanent and genuine, not just for an occasion, nor for a mere effect. So, how can this happen?

God wants to make a difference, so the problem is not with God but either our ignorance in realising we have to say 'yes' to God, or because we quite like wearing sinful clothes. Ask yourself, for instance, when you feel 'entitled', is this what Jesus was like? If not, then we need to change our habit (which originally meant clothes, incidentally), seeking God's support in acting differently until our normal (and therefore habitual) reaction becomes Christlike.

John Wesley said: "Preach faith till you have it; and then because you have it, you will preach faith." By extension he might say to us, "Act as though you have no entitlement till you become humble; and then because you are humble, you will always act humbly." It might sound over-simplistic but why not give it a try?



### Hui Tōpu 2024 (Methodist Conference) – Don't Just Change, Transform!

The Hui Tōpu (Methodist Conference) 2024 in Wellington is poised to be a landmark event, championing the theme, ***Don't Just Change, Transform!*** This is to be the guiding theme for this year's Conference, which aims to steer Te Hāhi towards a transformative future, rooted in justice and reconciliation for all of creation.

The President Elect, Te Aroha Rountree, and Vice President Elect, Rev Peter Norman take up their new leadership roles promising to guide Te Hāhi Weteriana o Aotearoa towards a vision of kaitiakitanga o te taiao me ngā tangata (guardianship of the environment and people). They seek to further rekindle the vā, relationship between people and particularly Papatūānuku (Mother Earth) by encouraging Te Hāhi to advocate, promote and exercise environmental sustainability and climate justice.

This year's Conference features a robust line-up of wānanga, (plenary sessions) designed to deepen our engagement with essential themes and foster meaningful dialogue and action. The first wānanga will focus on Te Taiao, more specifically climate justice, exploring our responsibilities towards Papatūānuku and our wider human communities. It underscores the importance of reconnecting with earth and prepares us for the upcoming two-year theme on climate migrants.

The second wānanga will focus on Te Tiriti, where we will delve into our shared histories and Te Tiriti o Waitangi, as it pertains to the bicultural journey of Te Hāhi. This session will emphasise the importance of He Whakaputanga o te Rangatiratanga o Nu Tirenī 1835 (Declaration of Independence 1835) as a pre-cursor to Te Tiriti, and explores how these documents inform our mission, particularly regarding climate justice and bicultural partnership.

The final wānanga will be a time of reflection and a call to action. The final plenary integrates insights from previous sessions, forming an action plan for Te Hāhi moving forward. It is envisaged that Te Hāhi create a digital action platform to document and share stories of transformative change. This session aims to develop a holistic action plan for Te Hāhi, integrating historical commitments to justice and partnership with contemporary challenges in climate action and social equity.

As we step into a decade of action, inspired by the enduring spirit of He Whakaputanga and Te Tiriti, we commit to leading by example, implementing the strategies developed, and engaging our wider community in the vital work of environmental sustainability and social justice. This Conference serves as a milestone in our journey, a point from which we can measure our growth and success in the years to come.

Together, under the guidance of the Te Hāhi Roadmap for Climate Justice Decade 2023-2032, we honour our shared responsibilities, celebrate our diverse heritages, and ensure that all creation flourishes. Let this conference inspire others and magnify our impact, spreading the seeds of change across Aotearoa and beyond. We invite all members to join us in Wellington for this transformative event. Let us embrace this opportunity to not just change, but transform, and make tangible differences in the lives of the people and the land we are called to serve.



### Unconditional Love



In a world where the unconditional love that Jesus displayed is becoming harder to find, **Wes Machee** has found unconditional love in his growing family.

Love can be displayed in numerous ways. The words that we share, the actions we commit, the time that we spend with others ... In a world running low on love, I've learnt that its many languages can never be practised too often. Acts of service are a form of love prevalent in Pasifika families and built into the fabric of our church.

Growing up, I forewent Saturday afternoons with friends to practise Sunday's hymns, and I traded opportunities to learn new skills for midweek leaders' meetings. Serving others was put ahead of serving myself.

I don't have many memories of receiving cuddles or displays of physical affection, but I do remember a lot of material things that shaped my childhood. I remember that saying or even writing 'I love you' felt impossible. As I got older, I started to believe I wouldn't be capable of showing love.

That all changed when I met my partner - now fiancée - and I was given the opportunity to become a stepfather. As a stepchild myself, I understood the feeling of uncertainty and the desire to build a connection. The love between stepson and stepfather is earned, not guaranteed. I never felt like I was a stepson - my stepfather always treated me like one of his own - and that was the feeling I wanted my soon-to-be-seven-year-old stepson to know.

It challenged me to heal from bottled up emotions and questions about what a 'traditional' love was. Now, I cannot even think of turning down snuggles with my little man during Sunday family movie night. I always give thanks for the greatest gifts my fiancée gave me: her love and the chance to be a parent.

My world changed again on Tuesday 11 June at 3:21pm when the love of my life brought into the world our beautiful baby girl. Our princess changed our lives and her arrival was the highlight of a challenging year where we lost two of our angels. We named our baby Coda, after the musical term which refers to a passage that brings a piece to an end and significantly different from the rest of the music. She shone a light during a time of anger, confusion and grief.

Over the last few months, my understanding of love has changed again. Seeing my baby learn to smile and respond to us in her own way, I feel so lucky to be learning a new type of love. A love that is patient, and bigger than I could ever imagine.

After spending years serving our youth and church, I now serve my wife-in-waiting and children. I know my role is to teach my children how to love in a world in need of love - to love unconditionally. To love. To love. To love.



### **Ko te Taro o Te Ora**

#### **Bread of Life.**

Hoani 6: 24 – 35 – Ko Ihu Karaiti te taro o te ora.

Hoana Flay, Minita-a-Iwi from the Taitokerau Rohe.

The piece is written in Te Reo Māori without the use of macrons in celebration of Te Wiki o Te Reo Māori. Hoana provides a summary of her recent visit on Sunday 11 August to our Poneke Rohe (Wellington). She has been taking Karakia with the Poneke Rohe there and has helped to strengthen the relationships in this Rohe. She shared with the community the John 6: 24-35 reading which speaks of believing in Christ.

I te iwa nga ra o Akuhata, ka rere atu ki Whanganui-a-Tara hei noho tahi ai me te whanau o te Rohe o Poneke. Ka karakia matou i te ahiahi po i te whare karakia o Wesley mai Upper Hutt tekau ma rima pea matou.

I roto to matou karakia ka panuitia te karaipiture John 6: 24 – 35. He korero a Te Atua kei hea to tatou whakapono iaia? Mena ka tino whakapono tatou ki aia, e kore tatou e hiakai, e kore tatou e ngoikore. Nga mea katoa o te Matua ka hoatu kia tatou hei orange.

I nga korero o nga tupuna, e ko ta ratou kia tino whakapono tatou ki roto i to tatou ao Maori na te mea ka taea e tatou ki te maarama nga manaakitanga o te Te Atua. Ma to tatou nei whakapono ka ora ai tatou wairua, ka ora ai to tatou haerenga runga te mata o te whenua, i te taiao, i nga ahuatanga katoa e hono atu ki te ao wairua.

I te mutunga, ka waihotia tenei hei whakaaro mo ratou. I kona a Eugene me tonake whanau, ka tuku whakaaro aia mo te karaipiture, tua atu ko wetahi atu o te whanau, rawe ta ratou nanakia ki te puta korero.

I tooku nei whakaaro, kua tae ki te waa ma ratou e whakahaere tenei kaupapa o te karakia mo ratou. Heoi ko te mea nui, kia tukuna kia rapua nga pukapuka karakia hei awhina ia ratou. Waati au na mokopuna noho puku i roto te waa karakia, tetahi kore maea ki te puta korero monake.

Ko te tumanako, kia whakaaro noa te EMT kia awhina ia ratou mai nga rauemi kia ako ratou ki te tuku karakia, e taea engari ma tatou e awhi, tino pakari rawa.

A te waa ka whanau mai a Te Karaiti, ka whakaheretia te karakia Kirihimete.

Kaati ra enei, noho ora mai i roto i nga ahuatanga katoa. Paimarire.



## REFLECTION



### **YOU and I**

*Rev Joohong Kim*

It is 2:30 am and raining outside.

Dark and damp all around. Having been alone for a week, I feel loneliness deep in my skin.

It becomes clearer to me why God created a community of humankind in the beginning, why God had in mind Abraham's descendants as numerous as the stars, why God established the church, why God had in mind those to be saved when Jesus was on the cross, why the host of angels praises God.

Philosophers have argued that there is no "I" without "You." They must have intuitively known the heart of God the Creator who created "us" not "I".

May this day be full of joy when "I" feel grateful for "You."



### Changes at the Connexional Office

Staff turnover at the Connexional Office is typically very low however, with the recent resignation of former property and insurance assistant Georgia Stent, there has been a reshuffle. One current and one new staff member are adapting to new roles and new job descriptions.

Former receptionist Melissa Norris has now settled into the desk beside Wendy Anderson where she has taken over the role as property and insurance assistant. Melissa is

swiftly learning all about property insurance, risk assessment, valuations, claims, land stories and how to navigate a complex data system that holds information relevant to the entire MCNZ property portfolio.

We welcome Caitlin Griffiths who has taken over Melissa's role at the front desk. Caitlin formerly worked for Kidsfirst Kindergartens as an administrator and is looking forward to the opportunities offered by her new receptionist /administration role.

We wish both Caitlin and Melissa all the best as they adapt to the challenges and learnings in each of their new positions. It is a bonus having Melissa on hand to help with the handover and induction for Caitlin.

Georgia has seized the opportunity to pursue a new position as an advisor support role at a financial advisory company.



### Christchurch West Methodist Parish Hosts Shared Kai in Solidarity with Palestine.

In July, over 120 people turned up on a cold Ōtautahi evening to enjoy a hearty Palestinian meal and raise over \$3,500 for people in Gaza.

Share Kai is a project of the InCommon initiative, which was started after the 2019 Mosque Terrorist attacks to support people to build relationships across perceived cultural differences. InCommon emphasises that 'our differences make us unique and we all share things in common'. Its projects create opportunities for people whose paths might not usually cross to meet and get to know each other better.

Like many congregations, Christchurch West Parish feels considerable distress and concern for the events in Gaza and across the Middle East. Hosting the second 'Share Kai in Solidarity' event was an opportunity to show hospitality and solidarity while working in partnership with a diverse range of volunteers, including people from the Muslim and Jewish communities.

"It was great to see our church hall full of people from all over the city" said Lucy D'Aeth, Lay Minister. "All ages, all backgrounds, working and eating together and raising money for those in desperate need. It felt like a great opportunity to work for justice in a local setting."



### From Courtship in Springtime to the Business Acumen of a Capable Wife

**Joy Kingsbury-Aitken** wrote two books of prayers and meditations, *Prayers for Southern Seasons* and *Prayers for Southern People*, to supplement the few resources available that fit with the seasons as we experience them. She reflects on September lectionary readings that do favour us Southern hemisphere dwellers.

The lectionary has a series of readings in September from works traditionally attributed to King Solomon, the first of which is from the Song of Solomon which is set in springtime (Song of Solomon 2:8-13). This anthology of love poems celebrates romantic attraction and sexual intimacy, and would not be considered sacred text had not the rabbis interpreted it allegorically as a celebration of God's passionate love for Israel and so included it in the Hebrew canon (in spite of God not being mentioned in the book). Elsewhere God is described as Israel's husband (e.g. Isaiah 54:5) so the bride in the Song of Solomon was understood to represent Israel. In the New Testament, Christ is described as a bridegroom (e.g. Matthew 9:15; Revelation 19:7), so the Church fathers reinterpreted the allegory to refer to Christ's devotion to the Church.

The authors of Jewish wisdom literature often assumed the persona of Wise King Solomon, (e.g. the Wisdom of Solomon written around 50 BCE). The books attributed to Solomon in the Bible may have been written in Solomon's name rather than by Solomon himself. Nevertheless there is an old tradition that Solomon wrote the Song of Songs as a lusty young man, the Book of Proverbs as a middle-aged man able to draw on his life experiences, and Ecclesiastes as a disillusioned old man. The Bible is patriarchal, so the young person being addressed in Proverbs is male, presumably the King's son. (Women have for centuries been reading their own gender into the text.) The selected verses which the lectionary highlights in Proverbs 22 are typical of the book as a whole in that they exhort the moral conduct required of someone destined for leadership. Proverbs belongs to the genre that gets its name from the emphasis placed on wisdom (cf. Sirach, and Wisdom of Solomon). In Proverbs 1 we are introduced to Lady Wisdom, the feminine personification of wisdom, who laments that her reproofs are being ignored to the detriment of those who disregard her.

Proverbs ends with an ode to an idealised capable wife. While her husband spends his days at the city gates, she spends her days diligently and wisely running his estate. She oversees the manufacture and marketing of linen and woollen cloth and the production of wine. Her labour and her business acumen ensure the prosperity of her family and she deserves a share of this wealth. She is praiseworthy for many things, including her kindness and philanthropy, but most of all she is praiseworthy for being a woman of faith.



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I welcome feedback on content included in Touchstone.

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## New Zealand Methodist Women's Fellowship

Saloni Manase. National Uniting Congregation Link & Correspondence Secretary



"Charm is deceptive and beauty fleeting, but a woman who fears the Lord is to be praised." Proverbs 31:30

No matter what you look like or what worldly riches you have, a woman's commitment to the Lord is her greatest attribute.

As we continue to meet and greet New Zealand Methodist Church Women's Fellowship around the nation, the President and the Executive Committee were invited to the Waikato Thames Valley District Annual General Meeting at St John's Methodist Church, Hamilton on 15 July 2024. President Lesieli Tiulipe Pope, Dr Soana Muimuiheata and I represented the Executive Committee at this meeting. It was amazing to meet up with women from Rotorua and from Hamilton and we enjoyed breakfast and lunch, served by the Waikato Valley District Women's Fellowship members on this beautiful day.

NZMWF is continuing to fellowship and unite through service, worship and study for the spiritual and social life of our members to be Christian witnesses in homes, church and community. We support the work of the church by growing in Christ and being life-givers. 'Ofa lahi atu.



## KIDZ KORNA

Doreen Lennox



Recently children at St John's Methodist Church, Hamilton heard the story of David and his son, Absalom. The father and son didn't always agree, but when Absalom was killed by David's enemies, David was really upset. After hearing the story the children discussed the concept of consequences to actions. They also talked about how arguments could be de-escalated. They asked themselves "What would Jesus do?" Then they came up with the word cloud showne (left).





### Lebanon Needs your Prayers

*Gillian Southey, CWS*

In the Middle East, violence is escalating and the suffering of the people intensifying. Christian World Service asks for your continued prayers and support for the people impacted.

CWS’s partner, the Department of Service to Palestinian Refugees is doing all it can to respond with food, medical care and support. However, the need is immense and there are few signs of peace.

“We are going through very bad times [in Lebanon]. The latest in missiles and weapons of mass destruction are being used to kill and destroy our villages and agricultural fields in the south and now they are moving to the east as well ... we are trying to think ahead of what might happen and how we can help

ourselves and help others ... We need your prayers,” says Sylvia Haddad, executive director of DSPR Lebanon, known locally as the Joint Christian Committee.

In Lebanon, conflict has made it impossible to run DSPR’s educational programmes in the southern region of Tyre. However, teams from the Dabyeh and Sabra Centres are running busy summer camp programmes for young refugees who live in the cramped refugee camps run by the United Nations Relief and Works Agency (UNRWA).

There are 12 crowded UNRWA Refugee Camps in Lebanon with an estimated population of about 270,000 people. Other Palestinians live outside the camps.

DSPR Lebanon operates centres in several of the camps, focusing on education and vocational training, and community development – especially for women. It distributes cash support in emergency situations. DSPR Jordan also runs a summer camp programme.

By choosing Fun Days for Children as your card or ecard through Christian World Service’s Gifted programme, you can contribute to this initiative and help Palestinian children in these challenging times. **Donate [now](#) or call CWS Office: 08007473732.**

### CARTOON

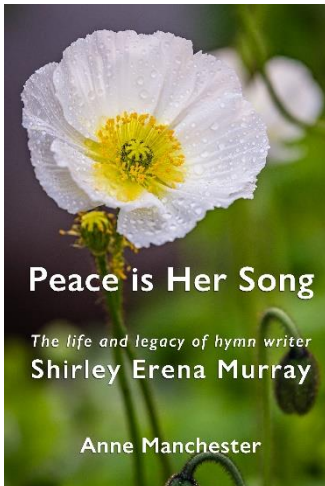
#### Jim’s Cartoon

*Brendan Boughen*

Our regular cartoon that finds the funny side of faith.



(The kumara does not speak of its own sweetness.)



## Peace is Her Song : The Life and Legacy of Hymnwriter Shirley Erena Murray

**Publisher:** Philip Garside Publishing (2024)  
**Author:** Anne Manchester  
**Reviewer:** Adrian Skelton

Without friendly rivalry between a Methodist and a Presbyterian, there might not have been that powerful partnership between Shirley and John Murray. They met at Bible Class and competed for a prize which Shirley won. The girl also got the boy! Anne Manchester's lively exploration of Shirley and her hymn writing, *Peace is Her Song*, inevitably turns on her relationship with John and their ministry at St Andrew's on the Terrace.

Sir Lloyd Geering, a close friend of both, says that for all John's brilliance, it is Shirley who will be remembered – through her hymns. They provide the motivation for the book – a celebration of New Zealand's greatest hymnwriter.

At Shirley's funeral in January 2020, Colin Gibson gave a stirring eulogy. As another gifted hymnwriter and friend, he was the best person to celebrate Shirley's life in its immediate aftermath. We learn from Anne, a former ecumenical journalist, that the genesis of this book was at that funeral, with Colin asking who would write Shirley's biography ... He need not have worried. Anne has assembled a life portrait that draws on Shirley's own words, sets her hymns in their socio-political context, and explores some of the key texts. Among the appendices is Colin's eulogy.

My *introduction* to Shirley's hymns was through fellow minister, Brian Wren, who had been Shirley's mentor. At his suggestion, she engaged with Hope Publishing, resulting in the collections: *In Every Corner Sing*, *Every Day in Your Spirit*, *Faith Makes the Song*, *Touch the Earth Lightly*, *A Place at the Table*, and *Life into Life*.

Her sustained support for the peace movement and Amnesty International was central to her faith. Her empathy with marginalised groups, including the LGBT community, was also a feature of John's ministry in the PCANZ.

Shirley pioneered the celebration of the natural world on show in Aotearoa. *Carol our Christmas* liberated Christians in this land from snowflakes and reindeer. Her exultation in our landscapes in hymns such as *Where mountains rise to open skies* led the way in finding praise in creation.

Anne documents Shirley's later life more closely, as she and John (retired but still active) garner deserved honours. Their joint role in the New Zealand Hymnbook Trust is well set out by Anne.

Shirley began Methodist, continued as Presbyterian (and ended in Quaker friendships) but the common thread was an openness to evolving faith. Anne Manchester has done a fine job in documenting a committed life and in representing the wonderfully warm and generous person that was Shirley Murray.

**Print book \$50 / eBook \$30 from 7 September**



### Finding Your Presbyterian Whānau

*Rachel Hurd, Archivist Presbyterian Research Centre*

The Presbyterian Research Centre Archives are a mine of information for those researching their family history. Many of our enquiries come from people who are researching their family history. They want to find out about what life was like for their family in the past. Where did they live? What did they do? What was important to them?

The first place to look is in the marriage and baptism registers, but you may also find information about your whānau in communion or membership rolls, pew rental books, and lists of people who held important roles within the congregation, such as elders or deacons.

Mention of women can often be found in the membership lists and minute books of women's groups such as the PWMU (Presbyterian Women's Missionary Union) and the Women's Fellowship. The names of children and young people can be found in Sunday School Rolls and membership lists for Busy Bees and Bible Class.

If your ancestor had a particular interest, such as singing or football, mention of them might be found in the records of parish choirs or sports teams.

Photographs can also be a great way of discovering family members. Many church groups had formal photographs taken, and where the sitters are named, they will be listed in our photograph database.

If your ancestor was a minister or a deaconess there may be records relating to their training and their career in the ministry.

Prior to 1880 the record of a marriage will contain the names and signatures of the bride and groom, and of the minister, along with the signatures of two witnesses. It will also include the date that the marriage took place and its location. Often marriages took place in private homes or in the manse. This was the custom for Presbyterian marriages until the 20th century.

The signatures on the record can be particularly interesting. By the mid 19th century the majority of people were literate but there are still marriage records where one or both parties will make their mark with an "X", indicating that they were unable to write their name. Witnesses' signatures may often include family members and this can give information about the movements of wider family.

Sadly no information is given about parents in these early marriage registers. After 1880 marriage records began to include a much wider range of information, including the birthplace and normal place of residence of both parties and the names of their parents. They also include the occupations of the bride and groom's fathers and their mothers' maiden names.



### SINOTI SAMOA ANNUAL GENERAL MEETING 8 to 11 AUGUST 2024

*Rev Faleu Futi*

“O IESU O LE OLA / JESUS IS LIFE”

(John 6: 35; 41-51)

La le tusi a le poto o Solomona; “O le fa’amoemoe ua taunu’u o le la’au o le ola lea.” (Fa’ataoto 13:12)

O le aso 9 Aukuso 2024, 6.00pm sa tatala aloia ai le fonotaga a le Sinoti Samoa 2024. O se afiafi matagofie lava i pesepesega sa saunia lava e le Tupulaga a le Itumalo

Manukau ma na ta’ita’ia e le Susuga ia Rev Sioa Letalu (Failautusi Mafutaga Faifeau). O le Susuga ia Rev Tovia Amua (Taitai o le Itumalo Manukau) sa tapenaina se upu fa’amalosiau mo lea po.

A o le fa’atinoina o le fonotaga uma, sa faia i le Falesa o St Pauls, Otago mai le Aso 8 – 11 Aukuso 2024.

The opening service for the SINOTI SAMOA AGM 2024 was held at 59 Tidal Rd, Mangere. Youth from the Manukau District (Itumalo Manukau) performed praise and worship before the service led by Rev Sioa Letalu with a special message by Rev Tovia Aumua (Previous President of MCNZ).

O le Aso Sa 11 Aukuso sa lauga fa’amavae ai le Susuga i le Faifeau Malolo Manumalo ia Rev Fatuatia Tufuga ma o le taeao foi lenei sa fa’auuina ai Failauga Fa’amaoni sa fitaituga mo le polokalame o le “Tulitulimatagau le Mugafausa o le Atamai/ Seeking the torch of wisdom” ma fa’apea ona fa’amanuaina ai i latou e to’a sefulu ma lua i le fa’ailoga o le Licentiate in Theology (LTH) Diploma.

The 30+ groups programme had been initiated since last Sinoti AGM 2023. This initiative encouraged all Sinoti Samoa Parishes (19) to put special emphasis and focus on this group of young people both single and married. This 30+ get together was held on Friday 8 August 2024 during the Synod AGM 2024, at Mangere Central Parish at 7pm.

Susuga i le Faifeau & Faletua Malolo Manumalo, Rev Fatuatia Tufuga (Retiree/ Pensioner). Following a long journey of 30 years of service to the Ministry, we bid farewell to Fatu & Suresa and their family, praying for God’s continued blessing upon them on their retirement. Ia manuia le malologa.

There was also a heartwarming farewell for Sinoti Samoa Secretary of seven years Afioga Toleafoa Tufuga Seve Fa’atai Tuimauga, who has served Sinoti Samoa faithfully and diligently. We wish them and their family well for all future endeavours and thank Toleafoa for service to Sinoti Samoa and the Methodist Church of NZ/ Te Haahi Weteriana o Aotearoa.

