

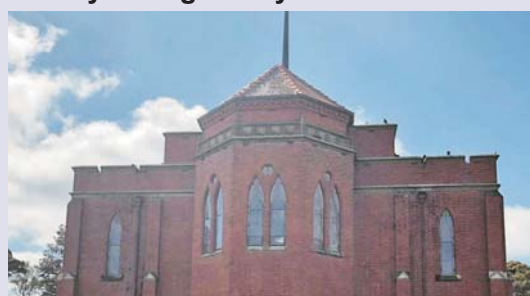
Nau mai rā, Talofa lava, Mālō e lelei, Bula Vinaka and Welcome!

Inside

Walk for the Planet



Wesley College 175 years on



Time out in Peru



Radical Methodism - Radical Change

The Methodist Alliance was established by Conference in 2016 with seven foundation members. A year later the Methodist Alliance had 19 members throughout Aotearoa and Carol Barron was appointed as the National Coordinator.

The first Methodist Alliance Forum was held in Christchurch that year. In November 2019 the second Forum was held at Wesley Rātā Village, Wellington. Along with representatives from 24 member organisations, MCNZ members and others came together to share ideas, discuss actions, explore the bicultural journey and consider opportunities to advocate for the disadvantaged under the banner of Radical Methodism - *Radical Change*.

Methodist Alliance members are all social service providers and include a range of organisations from large Methodist Missions, to local Methodist parishes and small trusts. Forum attendees included members represented by their Boards, management teams and staff. They were joined by President Setaita Veikune, Vice President Nicola Grundy, General Secretary Designate Tara Tautari, Methodist Theological College staff and students, Betsan Martin, Public Issues Coordinator, and Connexional Office staff.

In correspondence sent prior to the Forum, National Coordinator and Forum convener Carol Barron wrote, "I look forward to joining you to celebrate the work done under the Methodist banner to make Aotearoa a more just and inclusive society in which all people flourish." Over two days, lessons from the past, the present and the future were explored through discussions, workshops, conversations and presentations. The Methodist bicultural Te Tiriti o Waitangi commitment was integral to the programme.

Many presenters drew analogies to the radical nature of Jesus and John Wesley. Both were social activists, preaching a gospel of social revolution, 'hanging out' with socially marginalised and unsuitable

people as they raised awareness of social injustice, overturned social norms and challenged accepted values. The same commitment to implementing and encouraging positive change can be seen in many Methodist Alliance initiatives.

Expectations and undertakings

Day one started with discussions to determine the expectations of those attending. Later, Communities of Practice workshops reviewed resources, information and action plans. Presenters then shared a range of initiatives and programmes being implemented, their vision and key issues in delivering improved outcomes for communities across the areas they are working in.

Mataiva Robertson presented on behalf of Sinoti Samoa, sharing the significant work they have done preventing family violence and also suicide prevention in response to the increase in youth suicide.

Lively discussion revolved around a quiz that explored the origins of the bicultural journey from the signing of the treaty through to establishing Te Taha Māori and the Church's commitment to Te Tiriti o Waitangi.

After dinner, a group involved in the Wesley Rātā Village shared the story of how the site has evolved to fulfil the Church's mission, and its journey of renewal and redevelopment as a place for community.

Doing radical already

Day two started with waiata and prayer then Rev Setaita Veikune reflected on radical Methodism and the role of the Methodist Alliance in keeping the Methodist Church alive in the community. Setaita recognised the importance of staff to the work of MCNZ, saying, "You are the missionaries of this century, the church ecclesia. An intentional community of Disciples of Christ committed to act in the public interest of equality and inclusiveness. The Church is a radical presence in transforming society with fellowship, solidarity, love, care and bringing something positive into the lives of people who go through awfulness."



MCNZ Vice-President Nicola Grundy and President Setaita Veikune lead prayer and reflection at the Forum.

Radical involves risk

David Hanna, executive director of Wesley Community Action, Wellington and Forum host and facilitator, acknowledged the tensions that go with having a radical vision and the hard conversations that bring about change. David referred to the sacrifice of Salvadorian priest Oscar Romero who paid the ultimate price for encouraging social justice. "Oscar Romero was an inspiration. It is the role of the church not to fill the breach, but to create the breach," David said.

David invited a team of Methodist Alliance staff working on a variety of programmes throughout New Zealand to share their stories and achievements. "Inspiring stories are not all big and amazing. Small shifts and initiatives should be shared and celebrated." He acknowledged that although there is not an expectation of the risk Father Romero was exposed too,

there is nonetheless risk in being radical.

Housing First provides access to permanent housing - in an environment of choice - and support for those experiencing homelessness. It is not conditional on individuals meeting criteria to qualify for help. Christchurch Methodist Mission (CMM) is coordinating six local agencies, working collaboratively to deliver Housing First in Christchurch. Jill Hawkey, executive director of CMM, explained how CMM, with the support of a Board willing to embrace risk, has impacted positively on many lives. Over 18 months 63 people experiencing homelessness - men and women aged from 20 to 60 years old - have been housed. Each person is supported by a key worker 'who does not give up, regardless of how tenancy situations unfold'. CMM also deliver Housing First in Blenheim and have housed six people.

Continued on Page 2

Radical Methodism - Radical Change

From Page 1

Radical means not judging, not labelling

Mama Celia's Table provides space for women to talk about 'stuff in the basement, the stuff that no one wants to talk about'. It provides a non-judgmental forum to grow and support wāhine - many of whom have suffered and felt the impact of many losses.

Lizzie Makalio, from Wesley Community Action, is married to a senior Mongrel Mob member and has lived experience in supporting wāhine who have experienced personal trauma. "That doesn't define them; It is not who they are. They have amazing strength, bravery and resilience. We need to find a way to find the good in people, not put them in boxes with a label."

Mama Celia's Table has reached wider than positively impacting the lives of the women involved. Earlier this year, Lizzie and another member of the group spoke at The Judicial Institute National Conference held in Wellington. Attendees representing New Zealand's District, Family and High Court judges were powerfully moved

by insights into a justice system that does not support those without a voice.

Everyone has a voice

Wesley Community Action is also behind a community consultation in the Porirua suburb of Cannons Creek, helping to ensure that a \$1.5 billion community makeover reflects the goals of the entire community. Makerita Makapelu and Kena Duignan have been closely involved in community liaison, taking a group of 25 locals to Auckland to share learnings with communities that have undergone major redevelopment, with mixed results. Every regeneration programme comes with opportunity and disruption but it is hoped the Cannons Creek kaitiaki group will represent all those likely to be affected.

David Hanna said, "We are a conduit for those that need to have a voice to put them in front of those that need to listen. It is not a perfect process but it is important to everyone contributing. Being radical is getting out of your comfort zone and getting involved."

In Auckland, a partnership between the Takapuna

Methodist Church and the Northcote community has seen a shared food programme bring a community together to share resources and connection.

Jennifer Moor from the Northcote Takapuna Parish says it is a two-way conversation. "There is no church without the streets, but we need the community on the street to come and help the church to change as well."

Look back to look forward

Garth Nowland-Forman, former chair of CMM shared the journey of his conversion to Methodism. "I was a radical before I was a Methodist." After 'shopping around many mainstream faiths', Garth found Methodism resounded as his politics were not at odds with the message from the pulpit. Garth said there was wisdom in looking back to go forward, suggesting John Wesley's radical approach to serving social justice is still relevant today:

1. Go to the people
2. Speak plainly
3. Be concerned about the whole person /whānau/community



Makerita Makapelu and Kena Duignan from Wesley Community Action.

4. Show no partiality - be inclusive
5. Always collaborate - ecumenical/interfaith
6. Side with the vulnerable and marginalised
7. Be unafraid to speak the truth to power
8. Don't judge others - agree to disagree
9. Judge ourselves by our fruits
10. Do all the good we can in all the ways we can.

Tara Tautari concluded a panel discussion with her views on radical Methodism. "In discussing radical Methodism, we must know who we are and where we have come from. That is radical enough. So many of our people don't know that," Tara said. "Power sharing in a bicultural context means that we

may not always get our way, but it is only in the act of discerning together, that we are able to surrender to God's will for us," Tara says. She encouraged attendees to consider those not in the room. "Radical Methodism challenges us to see who is not here. It is easy to be with people who are like us, but more challenging to be with those who offer us a different 'lens' in which to view the world."

Whether creating or filling breaches, members of the Methodist Alliance are delivering social justice in a way that is life-changing, affirming, inclusive, impartial and successful. And that is radical.

Presentations can be viewed: www.methodist.org.nz/methodist_alliance/methodist_alliance_forum_2019/presentations_at_2019_forum

Editor's note

Welcome to the final issue of *Touchstone* for 2019. I am looking forward to time out and time off over the festive season and to spending time with friends and family. Given the range of extreme weather patterns we have experienced over recent weeks, there is no guarantee that settled weather will prevail this summer.

Hailstorms, tornadoes, unexpected heat followed by unprecedented cool temperatures are representative, on a small scale, of the climate change affecting lives, habitats and environments all around the world.

The overwhelming impact of climate change has been a constant and common theme in *Touchstone* articles over the past year, and as the season of giving is upon us I will be seriously considering the gift choices I make and how they impact on the planet's and people's wellbeing. The CWS Christmas Appeal is a compelling option for gifting to make a difference.

Recently at the Connexional Office,



Ady Shannon

we celebrated International Men's Day with a morning tea focussing on the men in our lives and the contribution they make. As well as being husbands, fathers, sons and genuine good blokes, many men in our

communities are victims, abuse survivors, lonely, hungry, homeless, estranged from friends and family and struggling to live a meaningful and connected life. International Men's Day provides an opportunity to focus on the many ways men contribute positively to our world and to thank encourage, support and value them. As a mother of three young men, I applaud the opportunity to celebrate their worthiness as well as the challenges they bring to my life.

Valuing and recognising the contribution and needs of all is especially important at Christmas when the disparity between those who are happy and those who are not is so glaringly obvious.

I wish you all a happy, safe, joyful and blessed Christmas and look forward to sharing news, views, opinions and stories in February 2020.

Manager retiring after four decades with WesleyCare Hospital

Sandra Cox

In 1979, Fran Pucilowski, a young registered nurse, started work at the Fairhaven Home and Hospital, Christchurch on a part-time basis while her family was young. She was appointed manager 11 years later.

In November, Fran retired following 40 years in her role as Facility Manager in what is today known as WesleyCare Hospital.

During her time at WesleyCare, Fran has seen the hospital through periods of change and development. Soon after becoming manager, she had to contend with strikes regarding overtime allowances. Fran kept WesleyCare operational after the 2011 earthquakes. Between 2015 and 2017, she oversaw the two-stage re-development of WesleyCare, starting with the demolition of the existing building followed by the construction of new facilities. By 2019, in addition to having nursed two generations of patients, Fran was increasingly nursing people she went to school with.

It matters to some prospective residents that WesleyCare is part of a faith-based organisation. "I like that and tell people what differences they will experience here, such as the very good chaplaincy service. The



Fran Pucilowski is leaving WesleyCare after 40 years.

focus has always been the person, with the financial aspect, although necessary, being secondary," Fran says.

Fran has a deep concern for healthcare assistants, saying they are the most undervalued, hard-working and under-rated members of our workforce. "Even more than the registered nurses, the health care assistants are the unsung heroes. You've got to be able to battle for them. I know how hard it is."

At a farewell celebration, the Christchurch Methodist Mission (CMM), which runs WesleyCare, acknowledged and thanked Fran for her great contribution to the life of the Mission and her management of WesleyCare.

"CMM is losing a dedicated manager who has run a major service of CMM with professionalism and compassion," CMM Executive Director, Jill Hawkey said. "Fran has shown a deep level of commitment to the residents and staff and her strong leadership has ensured WesleyCare has retained its reputation as a provider of excellent care over the years. We wish her every happiness in retirement."

Fran hands over responsibility for the 108 residents and 140 staff to a dual leadership team consisting of a Manager of Care (Cath Swain), with responsibility for nursing and care, and a Business Operations Manager (Pauline Ng), who will oversee systems, human resources, IT and finance.



Wendy Anderson MCNZ, and loss adjuster Oliver Kreis assess the damage from a fire in a rental property owned by the church. No one was injured in the blaze.

House fire impacts residents and Church owners

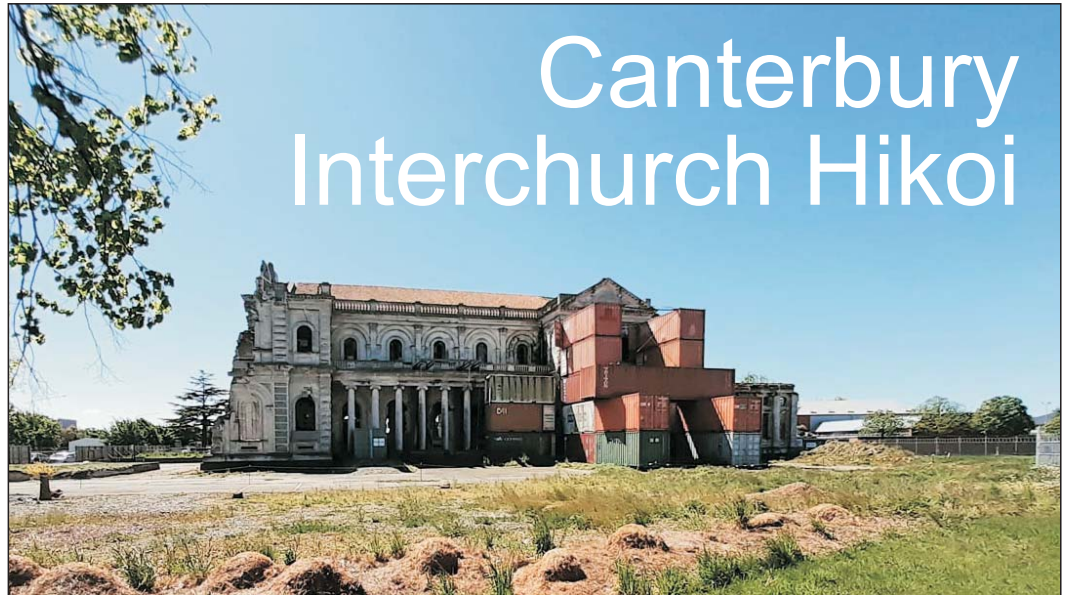
A fire on a property formerly used as the parsonage next door to Woodend Methodist Church has left the tenants displaced and the parish considering how to mitigate the loss of rental income.

The property had been tenanted for several years and although the tenants escaped without injury, they have suffered significant loss of property through smoke and water damage. Contents insurance is the responsibility of the tenants. Initial findings suggest the fire started in the garage and rapidly moved into the roof cavity causing considerable damage throughout the single storey, brick-clad dwelling. Whilst the building is fully covered for damage, a lack of business interruption insurance means the parish will not be compensated during the months the dwelling is uninhabitable.

Insurance and property manager

MCNZ, Wendy Anderson met with loss adjuster Oliver Kreis from Godfreys Chartered Loss Adjusters and Rangiora Woodend Parish Superintendent Rev Norman West on site days after the fire to secure the building and determine a claim and repair strategy. As Oliver Kreis explained, "Fire reinstatement work is a specialist area. It is important to find a builder experienced in the field."

The incident is a timely reminder to all parishes to check they are prepared for adverse events. Insurance policies should be fit for purpose. Tenancy agreements should be clear and comprehensive and parishes should have checks in place to ensure all obligations under the Residential Tenancy Act have been met including the installation of smoke alarms. Compliance requirements vary for churches, halls and homes so it is important that property personnel are familiar with their obligations and that insurance is in place to adequately cover all eventualities.



Canterbury Interchurch Hikoi

Brian Turner and Terry Ryan, Hllkoi Co-organisers

On October 30, approximately 40 representatives from a cross-section of Canterbury churches climbed aboard a bus for a day-long exposure to the history and present reality of three Canterbury denominations.

Organised by Te Raranga, a Canterbury Post-Earthquake Churches Forum, the churches represented on the day were Anglican, Catholic, Methodist, Presbyterian, Baptist and a number of Independent congregations.

Te Raranga means weaving together and the day led to many new strands of interchurch weaving, understanding and togetherness.

Commencing at St Mary's Catholic Pro-Cathedral, the itinerary included visits to Tuahiwi Marae and St Stephen's Anglican Church, Kaiapoi Pā, and a pōwhiri and shared lunch at Methodism's Christchurch Rehua Marae. Later we visited the severely

damaged Catholic Cathedral of the Blessed Sacrament (shown above) where we were given an update on plans for restructuring the Canterbury Catholic Diocese.

At Rehua, Te Taha Māori's Dr Terry Ryan, Roz Wilkie and Maui Stuart provided information on the role of Rehua Marae in the life of the Methodist Church and the wider community. Dr Garth Cant explained that Rehua was originally a Trade Training Centre and hostel for young Māori men predominantly from the North Island. Under the leadership of Christchurch Methodist Mission Superintendent the late Rev Wilf Falkingham, Rehua developed into an urban marae which is now run by an independent Trust Board with continuing links to Te Hāhi Weteriana.

Paul Askin, key organiser of the hikoi, concluded, "We need to appreciate the commitment and courage of our pioneering forebears in order to emulate their passion and perseverance in sharing the Good News of Jesus Christ in our day and context".

Hopefully we can do this more together than alone.

Samoan culture arrives at Wellington Uniting Church



Children from St Ninian's in their White Sunday clothes perform in the special service.

In October the congregation at St Ninian's Uniting Parish in Karori, Wellington shared in the Samoan Lotu Tamaiti, with a school holiday programme and church service.

Lotu Tamaiti literally means 'prayer for children.' Also known as White Sunday, it is celebrated on the second Sunday of October.

Dating back to 1920 when an influenza epidemic wiped out a quarter of Samoa's population with the majority being children, Lotu Tamaiti was established for parents

and communities to acknowledge and celebrate childhood.

In Samoa White Sunday is a national holiday (the Monday after) and churches host special services and performances throughout the country to remember and celebrate children. Children receive gifts

and are allowed privileges normally reserved for elders, such as being the first to be served food at dinner time.

On White Sunday, Samoan women and children dress in white clothing. Some trim the clothes with the other two colours of the Samoan flag, red and blue. Men wear white shirts with either white trousers or the traditional lavalava.

Rev Hana Popea-Dell, the Minister at St Ninian's said, "Lotu Tamaiti means receiving love, inclusivity and a special recognition of children. It's also a time for parents to reconsider their priorities and put children's health and education first."

St Ninian's Church believes in the value of children. Their free

school holiday programme, which includes cooked lunches, is part of their outreach to all children and families in Karori and neighbouring communities, said Rev Hana.

The school holiday programme included cultural dances and songs, baking, weaving, music, games, screen printing on fabrics, collage, leadership and lots of fun.



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FROM THE PRESIDENT AND THE VICE PRESIDENT

President
Setaita Taumoepeau K VeikuneVice President
Nicola Teague Grundy

Greetings from us both in this time of Advent

stories of people listening to their communities and being willing to stand alongside them.

These stories help us understand each other better, but also empower the story teller and the listener. We recently noted this quote from Daniel Taylor, Professor at Bethel College in the USA: "Human beings are innately social creatures, and stories are the single most powerful glue that binds us together. One definition of a community is people who share common stories. People know who they are and who they belong to by the stories they tell together."

At this time of the year, our common story is that of the birth of a child. This birth was not in a sanitised hospital, with doctors and nurses in attendance. It is a story of a couple who struggled to find a place to stay, who were then

offered temporary accommodation, where their baby was born.

The point of the story of the birth of Jesus is that 'God is with us'. Jesus is the promised Messiah. God is with us through all the trials of our life, through the events of life where we find it hard to find God. Our future is in God's hands, whatever that might mean. As followers of Christ, we believe that it means we will be taken into the heart of God, the God who loves. Even in the worst adversity, we can set our faith in God.

While we might find hope in this story, we can do so from a place of security. Where do those who are vulnerable, lonely, frightened and hungry find hope? We can't necessarily answer that question, but what we can do is care for the people who live around us, to show that there is hope and there can be peace.

We are conscious that for many people this will be the first Christmas without someone they have loved. Be aware of the people around you, those who are lonely and afraid, and be willing to care and to listen to their stories. Our wish for everyone is that you will be safe, able to spend time with your loved ones and look forward to the year ahead with hope.

For those travelling, drive safely and be aware of others on the road. For those who continue to work through this Christmas season, remember the story of Jesus' birth is about bringing hope, joy and new life.

Remember the real message of Christmas and God's undying love for you, and remember God's hands.

So, again: "Rejoice, Rejoice for God has come to us."

We wish you all a very happy and safe Christmas.

"Rejoice, Rejoice Emanuel has come to thee O Israel."

The true message of Christmas is found in Luke 2:15. There we have the account of Jesus' birth. In the following Scripture, we have the shepherds as they go to Bethlehem. The shepherds came to see this thing the angels said had come to pass. "That unto you is born in the City of David, a Saviour which is Christ The Lord."

They came, and they saw, then went forth glorifying and praising God, telling others what they had seen and heard.

For us, Christmas is a time of being with family. It is also a time of reminiscing and of telling stories about the year

that has been, but also looking forward with hope to what lies ahead. Of course, the story of a young couple expecting their first child is at the forefront of our minds. It is the hope of this story that gives us energy for the year ahead.

Telling stories is very much a part of being in relationships and being able to weave ourselves together as communities. As we move around the country, we hear many inspirational stories. Some of the stories we have heard include that of Lorelle Chapman, ministering to those affected by the fires in Australia, of the development of social housing within our Church so that families can have a place of their own to live,

Wesley College Celebrates 175 years

Rev Ali'itasi Salesa,
Chaplain Wesley College

The Wesley College school-wide theme for this its 175th year is 'Kua tawhiti kē tō haerenga mai, kia kore e haere tonu - We have come too far not to go further.' It speaks of a spirit of thanksgiving as we celebrate the oldest registered school in New Zealand and 175 years of Methodist education at its only school: Wesley College.

The school's anniversary was marked by the Wesley College Old Students' Association (WCOSA) who met over Labour Weekend at the College and celebrated with former pupils from the 1940s through to the current membership. The weekend which was full of activities strengthened and renewed friendships, and relived memories. The events culminated with a Service of Thanksgiving held outside the WH Smith Memorial Chapel. We are thankful for the presence of the Methodist Church of New Zealand, Te Hāhi Weteriana o Aotearoa in the Presidential Team and other representatives.

The following week the current school celebrated its anniversary with Chapel



"Wesley Three Tenors" Siosiu Tu'uta, Kimi Folaumoeloa, Eliejar Kiole perform..

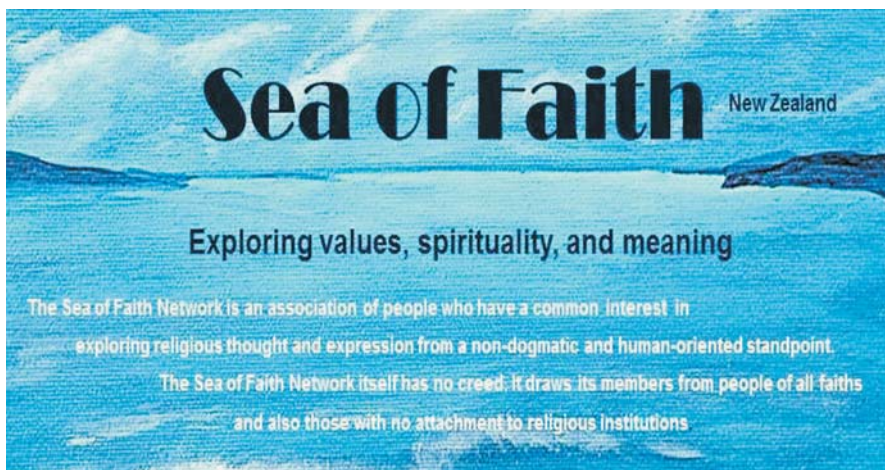
and a concert as well as a special lunch where the longest serving members of each department were invited to cut a birthday cake in celebration.

Wesley College is in good heart as we look to the future. We celebrate a full roll, waiting list and academic success which

continues to highlight that we are a powerhouse for educational achievement. Both inside and outside the classroom our students appreciate every opportunity, experience and success.

As we have celebrated our 175th year we are deeply grateful for the privilege to be

part of a school which has at its core our Christian faith and Methodist ethos as living principles and in biblical tune with the opening to our school prayer from Micah 6:8 to act justly, to love mercy and to walk humbly with God.



Sea of Faith group meet in Christchurch

John Thornley, Palmerston North

The Sea of Faith annual conference was held over two days, in early November at All Souls' Church, Christchurch. Around 70 people came for the whole conference, with others attending single sessions.

The conference theme was *Transforming Communities: Finding meaning in a consumption-driven world*. Speakers, representing a variety of backgrounds in life-experience and academic learning, gave us an eclectic menu of ideas and issues to 'chew over'. Presenters included Bronwyn Hayward, Associate Professor at Canterbury University; David Hanna and Hana Olds, father and daughter active in social work issues at the grassroots level, and Merv Dickinson, psychologist and presbyter.

Three local conference attendees introduced the theme. Amelia Dewhurst and Catherine McFedries, youth activists in survival, discussed issues faced by a generation younger than SOFers, where the average age

is 80! Jim Consedine, Catholic social researcher, activist, editor and poet, encouraged attendees to hold on to the best in our past religious and spiritual traditions and stories.

I jotted three memorable quotes in my notebook: 'What makes life meaningful?' is a better question than 'What is the meaning of life?' 'In all growth there is a downward side we need to acknowledge. We can't be happy all the time.' 'The older need to create more space to be with, and listen to, youth.'

There was lively discussion over our name, with two alternatives debated. The decision was eventually made to extend our name with two new words; Sea of Faith in Aotearoa, SOFIA.

The conference warmly thanked Doug Sellman for his four years as Chairperson.

Sea of Faith founder, Lloyd Geering, aged 101 - and with two more books in the pipeline - sent his greetings, and a history of the movement in Aotearoa since 1992. He will be pleased to know that old and young continue to meet under the Sea of Faith banner to explore, in the language of our subtitle, 'values, spirituality and meaning'.

HONEST TO GOD Whakapapa

Ian Harris

Christians would agree that Jesus' execution as a criminal was a scandalous injustice. They are less likely to concede that there was also a whiff of scandal about his birth, so cocooned has the story become in miracle, piety and sentiment. The suggestion is right there, however, in the gospel of Matthew.

Word had got around that Jesus' mother, Mary, had become pregnant while she was engaged to Joseph. In those times a girl was often betrothed to a man while in her early teens. They might not marry for several years, but the arrangement had the legal force of marriage, though sexual relations were frowned on.

Joseph was not impressed to learn that Mary was pregnant. His first impulse was to break off the engagement and send her back to her family. Yet it appears the community still assumed Joseph to be Jesus' father, and Matthew traces his forebears back to the patriarch Abraham through him - which is odd if Joseph was not really the father.

The gospel writers try to resolve this inconsistency by giving Jesus a miraculous conception: Joseph was the father-protector of the family, but the baby was conceived through the Holy Spirit. This they did to highlight the uniqueness of the man who this baby became.

Their theological purpose was clear, their telling of the birth story evocative, and their explanation of how Mary became pregnant credible according to the understanding of the times. Today, however, the faith of many people is content to lean on the first two of these elements, and politely demur on the last. Tucked away in a little-read portion of Matthew's Christmas narrative is a hint that such people may be right. In his genealogy tracing Jesus' forebears there is mention, quite uncharacteristically for a patriarchal culture, of four women. They have two things in common: none of them is Jewish, and all have a taint of sexual irregularity.

Centuries earlier Tamar, for example, had married a son of Judah, but he died. According to custom her husband's brother then married her, but he died too. Judah was not going to expose his surviving son to similar risk, so sent

Tamar away to live out her widowhood elsewhere. Hearing one day that her father-in-law was approaching nearby, she dressed up as a prostitute and sat in wait for him. Judah was duly seduced and she bore him twins, one of whom appears in Jesus' whakapapa.

The second woman, Rahab, was a fully-fledged prostitute in Jericho at the time the Hebrews were invading the Promised Land. She sheltered two of their spies sent ahead on reconnaissance and, when they were detected, helped them to escape. In return, they promised that when the city was captured, she and her family would be spared the inevitable massacre. Rahab and her son Boaz figure in the genealogy.

Then comes Ruth who, after her husband's death, crept into bed with Boaz while he was drunk, so that when he

woke he felt obliged to marry her. They in turn contributed to Jesus' line.

And finally there was the beautiful Bathsheba, whom King David spied from his rooftop one evening taking a bath. He fell for her big-time, invited her to his home and made love to her.

Unfortunately for David, she was already married to one of his soldiers, Uriah. So David plotted to remove this impediment by having Uriah dispatched into the thick of a battle. As he hoped, Uriah was killed, opening the way for David to marry Bathsheba. Their son became King Solomon.

Here is a catalogue of lust and intrigue second to none. The question is why Matthew drew attention to it by naming these four, of all the women in his family tree, among Jesus' forebears.

A possible answer is that they foreshadow Mary's compromised status as an unmarried expectant mother. In a man's world each of the four was vulnerable without a husband. Each had an irregular union. Yet each came to be honoured for her part in carrying forward the divine purpose as the Jews discerned it.

So if there was a hint of scandal about Mary, Matthew seems to be saying, so what? Subtly he suggests that God's promise to Israel could unfold regardless - the hope for a messiah was kept alive even through such flawed human beings in Jesus' lineage. And through Mary that hope was fulfilled.

Over time, the focus on the virgin birth would obscure the hint of scandal. But its vestiges remain embedded in the text.



CHURCH OF THE CROSS, TURANGI *Jubilee Celebration* 25 - 27 SEPTEMBER 2020



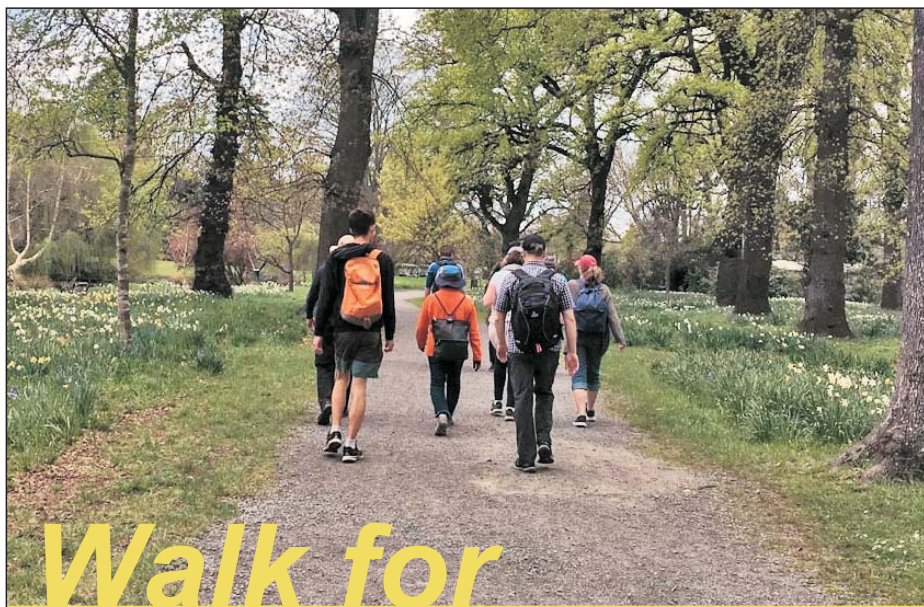
Next year the Church of the Cross, Turangi will be celebrating 50 years of worship in the community. We will be holding a Celebration Weekend and invite everyone who has had an association with us over the past 50 years to attend.

If you are unable to attend and would like to forward photos or stories from days gone by about the Church, we would love to have them.

Please email your interest to the Jubilee Committee at cctgi@xtra.co.nz

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.





Walk for the Planet

David Hill

Sasha Crawford

was just seven years old when she rode her scooter in the first Walk for the Planet in 2009. A decade later, the Methodist initiative has been revived, thanks to a grant from the Church's PAC fund. Sasha, now 18, led two walks in The Breeze Christchurch Walking Festival during September and October.

Walk for the Planet was first conceived in 2008. Under the leadership of Rev Mark Gibson, it became a hikoi the following year, from Rakiura (Stewart Island) to Wellington, to raise awareness of climate change. Eight years later, it was revived to explore seven iconic Canterbury rivers over seven weeks, which became the feature film *Seven Rivers Walking*.

For all their successes, those first two events grew too big, too fast, which became a logistical challenge and the momentum proved impossible to maintain.

The new incarnation has started slowly, building on the well-established Great Ōtākaro Avon River Walk, founded by Mark Gibson in 2012, and creating the Kaiapoi River Wellbeing Walk in the Walking Festival. The focus is on the wellbeing of people and the planet, celebrating the cosmos and recognising the need for a stronger political and spiritual response.

A partnership was formed with the Kaiapoi Food Forest Trust, and fruit trees and plants were presented to the University of Canterbury and Waimakariri Student Volunteer Armies (SVA) at the start of each walk.

Rev Dale Peach was on hand to bless the start of the Avon River walk, and inner-city chaplain Rev Darryn Hickling led the walkers through the central city. As Mark Gibson was unable to participate, Sasha Crawford read one of his poems during the walk.

The Kaiapoi Co-operating Parish hosted the Kaiapoi walk, which was led by the Waimakariri SVA. The walk went through the Kaiapoi Food Forest in the former residential red zone, and funds were raised to support the Community Wellbeing North Canterbury Trust. The Methodist Church played an integral role in establishing this Trust more than 30 years ago.

Next year, there will be a youth-led walk in Rangiora, with a focus on achieving better outcomes in the face of climate change. March 28 is Earth Hour, an international initiative last recognised in Christchurch 10 years ago when the original Walk for the Planet was welcomed into Cathedral Square by community and church leaders.

"Our aim is to reclaim it as Earth Day, with a walk from the sea to the Square, following the Ōtākaro Avon River," Sasha says.

A cosmos-themed event in Oxford, in partnership with the Oxford Observatory and the New Zealand Astrobiology Network, is also in the pipeline, to acknowledge our place in the universe. There are plans to engage with Canterbury and Lincoln university students, youth leaders, scientists, farmers and political leaders and partner with local churches. The Great Ōtākaro River and Kaiapoi River Wellbeing walks will feature in the Walking Festival; the intention is for all of these walks to become annual events.

This is just beginning. The Intergovernmental Panel on Climate Change has set a deadline of 2030 to stop a catastrophic 1.5 degree rise in the global mean temperature. To paraphrase American environmentalist and writer Paul Hawken: Our civilisation needs a new operating system, we are the programmers and we need it within a decade.

Photo above shows walkers passing through Hagley Park during the Great Ōtākaro Avon River Walk.

For information, contact David Hill on dphill@xtra.co.nz

Bridge to the future

Ethical and faith-consistent investing



Te Rewawera Bridge, New Plymouth.

Rev Dr Betsan Martin,
Public Issues Coordinator

A new financial architecture may not seem to be a likely theme for the Christmas season. Yet the Christmas season has become one of the greatest annual capitalist events of the year. Savings are depleted, debt increases, shopping becomes overwhelming, and we have to work hard to recover afterwards.

We know well the price of a consumer-driven Christmas. At the same time people of faith are guardians of the spirituality and values that came with the birth of Jesus Christ. And there is pleasure in the gifts, the feasting and the gathering.

I recently attended an Economy of Life course* and I would like to share some key ideas about this new financial architecture. It is intended to be a radical alternative to the neo-liberal global economy driven by export orientation, debt and foreign investment. The risks and costs of injustice, inequality and environmental harm embedded in these systems are discounted, or externalized. A new financial system that supports a regenerative economy has to integrate the costs of pollution and social and environmental harm with productivity. It needs a global institutional system that is alternative to the IMF and World Bank, which follow the standard principles of borrowing to incur debt to drive production, the imposition of GST, and austerity to recover from debt.

We face the globalization of finance, and therefore the need for global solutions. One of the most difficult is the outsourcing of manufacturing. Corporations from wealthy countries move their operations to poor countries where there are few legal standards for employment and working conditions. They employ low-paid labour and along with the issues of exploitation, such corporates pay little or no tax in their own country. As these exploitations compound, countries like Aotearoa New Zealand have a shrinking tax base, which reduces further if we lower taxes for the wealthy. This in turn erodes funds for redistribution for public good and welfare.

The ideas in a New Financial Architecture are strongly influenced by awareness of the church's part in colonization and that we still need to prepare for reparative justice. Contextual wisdom recognizes that the church encompasses colonizer and

colonized, oppressor and oppressed. A new financial architecture will build on social solidarity and daily life experience, and include reparative justice.

A responsible global financial system is oriented to social justice and satisfying people's needs alongside regenerating earth's ecosystems for the present and the future. As we invest we remain alert to injustice and risk to the vulnerable and to environmental harm in investment decisions and current financial systems.

Principles for investment should:

- Favour equity outcomes, ecological health and long-term wellbeing
- Account for interaction between production, pollution, investment, restoration and ecological health
- Build on social solidarity, daily life experience, and include reparative justice
- Establish a progressive wealth tax at global and national levels to curb concentration of wealth. Piketty proposes 1 percent tax on \$1-5 m, 2 percent tax on wealth above \$5/6m and inheritance tax.

Implementation options:

- UN Economic, Social and Ecological Security Council (UNECOSOC) could provide the institutional system of global governance and regulation.
- A world People's Assembly at the UN could facilitate citizen interests and engagement. A gathering from the Student Strikes is establishing a Citizen Assembly here in Aotearoa New Zealand to take forward the agenda of climate change, now that we have a Zero Carbon Act.
- Establish International Monetary Organization to provide equitable, stable, socially responsible fiscal policies (replace IMF and World Bank)

We probably feel some of this is out of our reach. Yet the church is always refreshing its focus for ethical investment and this is changing as we speak with a 'Faith Invest' group developing a value-driven investment programme drawn from the beliefs and values of different faiths. A Faith in Finance platform is being prepared through partnerships across churches and other faiths with guidelines for ensuring that the planet is able to regenerate.

* Economy for Life, linking wealth, poverty and ecology, is hosted by the World Council of Churches, Christian World Mission and the World Communion of Reformed Churches.



Waiting in Hope

Rev Jan Fogg

We are now in the time of Advent - traditionally a time of waiting. Older people have done a lot of waiting in our lives, in all kinds of ways. Waiting to hear about a job opportunity, waiting for the birth of a child, waiting and watching children going through the challenges of life, waiting to heal from an illness, or waiting with and watching a loved one through an illness.

The challenge, as people of faith, is always to be waiting in hope, to watch with a heart that trusts that God is waiting with us with a vision of harmony, peace and blessing.

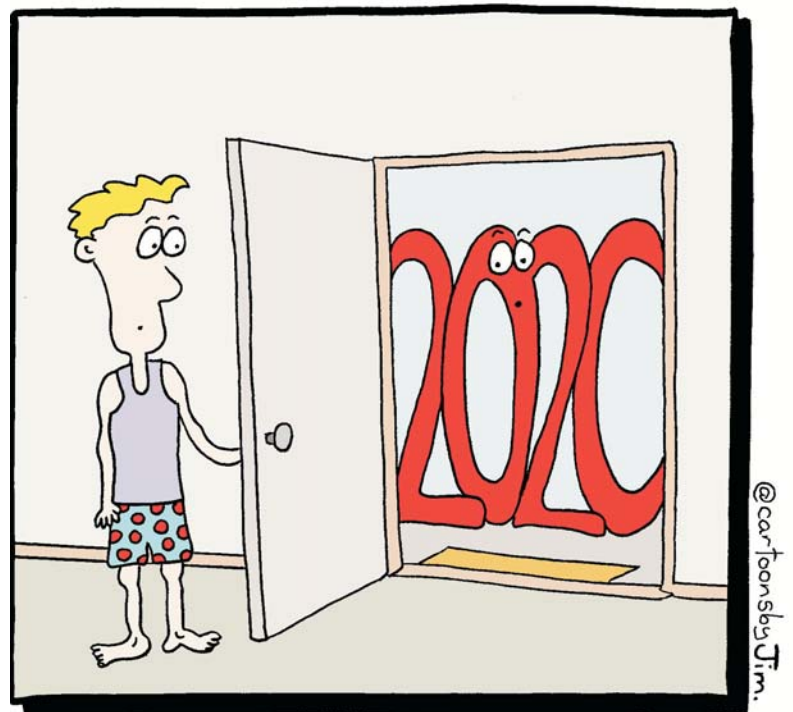
The scriptures also encourage

us not to look back - that using our time and brain power on things past is not the way to go. It's hard not to think back to times that feel, now, to have been easier, safer, and less technical than the current time with its fearful images of fires and floods. As people of age, it's an important task for us to walk with the younger generations to listen, pray and provide hope and encouragement for them to look for and help build stronger and more harmonious communities. That's quite a commitment for age - did we think there were no tasks left for us as we age?

It's also important for those of us who are older to be resilient in our present lives. What is resilience? We can think of it as the ability, when we have 'fallen into a hole', of finding a way out of that hole, of emerging as a

new creature. Not so much 'waiting' in the hole, but exploring ways of climbing out. It might be a physical hole of illness, or a mental hole of uncertainty or fearfulness. Some ways out of the hole may not depend on us being independent, the goal that so many older people seem to hang onto. Rather, accepting and aiming for interdependence - i.e. recognizing how relationships, strong family and friendship links, and helping make up a local community, help to make us stronger and build our wellbeing. Being independent is not often the best way to get out of a hole; being interdependent may provide the gift of someone beyond the hole dropping a ladder in, so we can climb out more readily.

Climbing up such a ladder requires us, firstly, to accept that



Jeff realised that he wasn't as prepared for the New Year's arrival as he could have been.

we are in a hole, and to have a commitment to climbing out of it. It requires us to keep our bodies as fit and strong as we can, it requires courage to take the first step, and it requires hope to encourage us to the top.

Being interdependent helps inject a spirit of hope into our waiting. Just as God calls us into dependence, so we are called to offer and receive that gift with others. It is a two-way path. Christmas blessings to all.

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



Trudy Downes, MCNZ Care taker

Let me share a part of a story from my Dad about his growing up ...

"The vivid memories. Sitting at the front window watching the sunset over Kāpiti Island. Lying on my back under the waves watching the sun breaking apart above me - apparently, I was unceremoniously hauled out by my hair. I have loved the surf ever since, though it is a lot colder now."

Being my father's daughter, I had my own short adventure when I thought I was tall enough to challenge the deep end of the pool. I wasn't as tall as I thought and ended up quietly drowning until my big sister hauled me up and pushed me into

the shallows.

As children, we don't know what we don't know even though we soon learn! As adults, we know the risks associated with children and water, but what are the risks we face in our church and community environments?

Across the Connexion we have risks in common, and we also have 'region specific' risks. A winter puddle in Auckland is not the same as a winter puddle in the South Island which freezes over. Did you know you shouldn't jump in puddles in Christchurch unless you know how deep they are?

What about when we still don't know what we don't know? How do we learn to respond effectively to events we have never experienced?

The answer to the last question is to build resilience - "the capacity to recover

quickly from difficulties". In conversing with others, we have an agreed understanding on how to respond, and then to practice those responses.

During an event, adrenaline might kick in, making us respond more quickly and bravely than we otherwise might behave, but quicker and braver does not mean smarter and more efficient.

Sometimes the adrenaline mutes or switches off 'smart and efficient'. Having a practiced response to fall back on gives us a process to focus on which allows us to turn our quickness and braveness into something effective. Thus, our resilience is created.

You can begin building resilience by starting a conversation in your parish, rohe, workplace or home:

- What do we think might happen to us? Let us also think outside the box.

There are many setbacks in life and they are not all 'health and safety' related.

- What do we need to learn and practice to respond effectively?
- What can we share throughout the Connexion to help others respond well, that they might share stories for us to learn from.

Here are the tough questions:

- Do our big decisions help or hinder in making us ready and resilient?
- Do our decisions go far enough, or do they achieve only the minimum requirements for the here and now?
- Do we change our decision-making methods to consider readiness and resilience first?

Resilience is easy for kids. Dad learnt to swim, I learnt to float and I'm great at blowing bubbles. What does resilience and readiness look like for adults or for a group, a parish or community? How do you make the lessons easy and avoid the hard lessons?

Have the discussion and stay safe in the water this summer!

Ko te wai te ora o ngā mea katoa. Water is the life of all things.

Further information to help discuss a Ready Church is available at <http://www.methodist.org.nz/discussing-a-ready-church>

Trudy can be reached on 03 366 6049 ext 823; mobile 027 457 4196 or email trudyd@methodist.org.nz.



Social Justice

Rev Heather Kennedy

In many places, the church reaches out to people in need with agencies such as Presbyterian Support and Methodist Mission, as well as Salvation Army and St Vincent de Paul. This mission imperative is often referred to as social justice.

What does social justice mean for the church? There is no definition of social justice in the dictionary. Interestingly, it tells you what social class is, what a social climber is, social credit, social development, differentiation, disease, environment, process, science, service, studies, welfare, work. But social justice happens to be missing from the list!

I looked up the words separately

then and found that "social" means, "pertaining to, devoted to or characterised by, friendly companionship or relations." And "justice" means "the quality of being just, being motivated by truth - the moral principle which determines just conduct." Together, it means living in a relationship with other people that is shaped by honesty and morality. For Christians, that means living in such a way that our relationships with other people are shaped by our understanding of God's righteousness.

So, how do we determine exactly what God's righteousness is? Gospel writers Matthew, Mark



Heather Kennedy

Rich or poor, the question was, did their hearts go out to others? Mother Teresa said that "the biggest disease in the world today is the feeling of being unwanted. And the greatest evil in the world today is the lack of love - the terrible indifference towards one's neighbour which is so widespread."

It's not that wealth is inherently wrong; rather the danger is, a preoccupation with wealth and indifference to the needs and the welfare of others. Not because

and Luke repeat over and over that what was more important to Jesus than sheer wealth or poverty, was whether people cared for each other.

possessions are incompatible with the love of God, but because people can become totally self-absorbed, caring only for their own comfort.

Too often people's worth is measured by their job, their status, their wealth. Too often our possessions are seen as what gives our lives meaning. We can be so driven to possess things, however, that we end up being owned by them. When that happens, we can find ourselves becoming indifferent to the needs of others. People in Jesus' day would have seen wealth as being God's blessing, but Jesus was calling them to a new way of seeing.

So, who do we see sitting waiting for us to notice them, maybe waiting for a word of recognition, companionship, love, forgiveness, or justice? Social justice is shorthand for the community where true



riches are understood as integrity, love, faith, compassion. Who is missing out then? Are there young people or immigrants in our community who need help? Are there lonely folk who feel rejected? Further afield, are there people, especially women and children in countries such as Syria, waiting for us to see them and respond?

Social justice might not be part of the dictionary's vocabulary but let us pray that Jesus can help us to see things in perhaps new ways so that it never ceases to be part not only of our vocabulary but of our lives.

Agree to Trust

Rev Motekiai Fakatou reflects on Matthew 1

Advent is the first season of the Church calendar year in which everyone is encouraged to reflect and wait in hope with expectancy on the birth of the Messiah, Jesus Christ, for us in our time.

As we are waiting for the Messiah, we have experienced turmoil within our communities which is very much the same as the experience of Joseph and Mary in the gospel of Matthew (Matthew 1:18-25).

While Joseph wrestled with how to cope with the news

that the woman he is engaged to is pregnant with a child who is not his, the angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins". (v20-21)

In Joseph's context, the arrangement for marriage has two phases. The first was a legal contract, and the second was a pledge of marriage and marriage feast of celebration.

When Joseph hears of Mary's pregnancy, they were in between the first and the second phases. They were effectively married as they had done the legal contract and commitment, but they had not lived together.

The suspicion of adultery at this stage of their commitment could be grounds for divorce. So, Mary's announcement of her situation brings their family into turmoil as well as Joseph. It is then he receives a

message from God's angel.

Joseph chooses to trust the message and marries Mary. Together they raise the child Jesus, Emmanuel, God with us.

The world we live in is overwhelmed with turmoil and conflict. But we are encouraged by the message from God's angel to Joseph, who chose to trust that



Motekiai Fakatou

the child conceived in Mary's womb is from the Holy Spirit, who will save his people.

Trust is a significant element in our ability to wait. If we trust that what we are waiting for will be everything that we hope for, we may be more willing to wait for it.

If we trust in God's promise of the Saviour for the world, we may be more willing to wait for it. Therefore, what we are waiting for on this Advent is dependent on what we trust God to do.

Many among our communities and families are losing hope because of the turmoil they face which causes emotions that are wide ranging and raw - anxiety, fear, confusion and distrust. It's not easy for us, now, as it was not easy for Joseph and Mary then.

As we wait, we must take the opportunity to reflect on people who are struggling, those who are going through difficult times and are uncertain about what to do.

Let us draw strength from Joseph and Mary who, through their problems, chose to trust God; through them God's plan came to fruition and it reminds us that God is with us too.

May the peace of the promised child, Jesus Christ our Saviour, be with us all as we celebrate Christmas and continue to face our adversities through choosing to trust God's promise of life.

Bitter-sweet

Rev Andrew Doubleday

As 2019 winds to a close, change is in the air. I've lived in the same house in Opawa, Christchurch, for the past 25 years, fronted with the same core group of people for the past 25 years, and worked in the same basic settled pattern of life for the past 25 years.

There have been challenges and there has been change - for the most part it has been incremental. As we move into 2020 adjustments are being made. The congregation's leadership structure is once again adapting to a changing reality, a reality which 12 months from now will no longer be seeking my permission, nor indeed my input. This is already happening. After 25 years, it's hard. Some part of me anticipated that I may well finish my days in Opawa, and leave here in a pine box. Letting go is proving more difficult than I imagined. Grief I'm vaguely aware is tapping at the door of my heart.

I'm experiencing increasing 'Frodo Baggins' moments, who, in the closing chapters of Tolkien's Lord of the Rings, recognises that his days in the Shire are coming to a close. Opawa - like the Shire which Frodo loved - with all its familiarity and quirkiness, with its beauty of trees, parks and river, a little world to itself, quietly and graciously tucked against the Port Hills, a hop, skip and jump away from the Lyttelton tunnel. I love living here. I don't want to leave.

This will be a year of lasts - of our last Easter, with its precious Good Friday communion service (I know, it's wrong, but having communion on



Andrew Doubleday.

Easter Sunday has never made any sense to me), the last Christmas, with our final *O Holy Night* at our Christmas Eve midnight communion. The past years have seen significant people depart, no longer just parishioners, more family and friends. One of the promises I made to this people some years back was that I saw it as my role to do the best I could to make sure

that they each got home. For many this will no longer be possible - this task will be passed to another.

In my early years here I had a picture of my leadership style as 'leading from the back'. I saw myself among the Children of Israel as they entered the Red Sea. And where was I? Right at the back - making sure that everyone got in and no one was left behind. As these same children crossed the Jordan River where was I? Right at the back - making sure they all got out and no one was left behind. I'm not one who believes that the key role of the presbyter is prophetic - to be out front pointing to a far distant country. I see the role as primarily pastoral, where we journey together. Oddly enough, I've found that how we journey ultimately determines both our destination and our travelling companions.

Somewhat surprisingly, as the ties are carefully being unpicked, I find myself in a flux of personal growth. Looking at wider horizons is opening me up theologically to seeing more broadly. At the same time, the tug of Connexional responsibilities is calling me forward into a new life, one I could not have imagined a few years ago, and for which I would have thought myself singularly unsuited. And while it's exciting, the whole experience brings with it an air of melancholy, perhaps best described as bitter-sweet.



End of Life Choice Bill

Ruby Manukia-Schaumkel

The 'End of Life Choice Bill' had its third reading in Parliament on 13 November 2019 and was passed by 69 votes to 51 in the house.

The private member's bill, introduced by ACT MP David Seymour in June 2017, gives people with a terminal illness the option of assisted dying and establishes a lawful process for assisting eligible persons who exercise that option.

The bill defines assisted dying as "the administration by an attending medical practitioner or an attending nurse practitioner of medication to a person to relieve the person's suffering by hastening death".

A person would be eligible for assisted dying if that person:

- is aged 18 years or over;
- is a New Zealand citizen or permanent resident;
- suffers from a terminal illness that is likely to end the person's life within 6 months;
- is in an advanced state of irreversible decline in physical capability;
- experiences unbearable suffering that could not be relieved in a manner they

considered tolerable;

- is competent to make an informed decision about assisted dying.



Ruby Manukia-Schaumkel

What would happen?

A number of clauses determine the scope and definition of the bill.

Any medical practitioner could conscientiously object to participating in assisted dying and then must tell the person of their objections. It is a person's right to ask the SCENZ Group for the name and details of a replacement practitioner.

Assisted dying must not be initiated by a health practitioner.

After a person informs a medical practitioner of their wish, the medical practitioner must provide for the person information about their prognosis, the irreversible nature of the illness and the anticipated impacts of assisted dying.

The medical practitioner must ensure the person understands their other options and knows that they can change their mind at any time before the administration of the medication.

Request confirmed

This section sets out the forms to be signed by the person receiving assisted dying (A) and another person if A is

unable to sign the form.

The first opinion must be given by an attending medical practitioner and a second opinion is to be given by an independent medical practitioner. A third opinion is to be given by a psychiatrist if

competence is not established to the satisfaction of one or both medical practitioners.

Should the opinion be reached that the person is not eligible for assisted dying, reasons for the decision must be explained to the person.

Advice and forms required to be given to the person requesting assisted dying when an opinion is reached that that person is eligible are set out.

The eligible person chooses a date and time for the administration of the medication and provisional arrangement for the administration of the medication and methods.

Clause 16 provides the process for the administration of the medication.

If the person rescinds their request to exercise the option, no further action is to be taken and no further action is to be taken if pressure is suspected.

Part 3 of the bill- Accountability Clause 20 - provides for a Review Committee appointed by the Minister consisting of a medical ethicist and two health

practitioners. A Registrar is required to establish and maintain a register recording approved forms, Review Committee reports and Registrar reports to the Minister.

Referendum

New Zealanders now have the casting vote on whether to make euthanasia legal in a referendum.

The wording of the question to be put to electors is:

Do you support the End of Life Choice Act 2017 coming into force?

Electors may choose one of two responses:

1. Yes, I support the End of Life Choice Act 2017 coming into force
2. No, I do not support the End of Life Choice Act 2017 coming into force.

If a majority of electors voting support this Act coming into force, the Act comes into force 12 months after the date on which the official result of that referendum is declared.

If this Act does not come into force under subsection (1) within 5 years after the date on which it receives the Royal assent, this Act is repealed.

Public Consultation

I suspect there will be public consultation on both views of the bill. What's important in deciding the fate of the bill is the impact our decision will have on future generations, so let's be vigilant in keeping them at the forefront of our decision making.

N E W S

Making a difference. In a place. For a purpose. Cooperative.

Rev Adrian Skelton,
UCANZ Executive Officer

Central Otago in spring was the setting for the 13th biennial UCANZ Forum - the church conference with a friendly face and little institutional business. The Methodist-Presbyterian union parish has churches in Alexandra and Clyde. Next to St Enoch's in Alexandra is an excellent facility, Community House, which we were able to use for committee meetings and workshops.

In the church, our theme *Making a Difference* was explored by church leaders, Rt Rev Fakaofa Kaio, Rt Rev Steven Benford and Rev Setaita Veikune. In the Opening Service we heard from Shirley Howden about the District Council's branding as "A World of Difference". Intriguingly, the Council claims to stand for vision, inclusive actions, embracing diversity, and friendly interactions - values the Church proclaims - and sometimes lives up to. We were in the right place in so many ways, not least the wonderful southern hospitality of the church community of the union parish.

Worship at the start of the two main days included exercises for introverts and extroverts. Sue Brown led these preparations for our days together. Concluding worship on Sunday was a feast of creativity led by current minister Andrew Howley, with preacher Geraldine Coats, whose first parish had been Alexandra.

Workshops are a feature of Forums. Methodist Women's Fellowship President, Siniva Vaitohi, shared the NZMWF's focus on UN strategic development goals; Heather Kennedy on conflict resolution; Andrew Howley on technology and personhood; and David Dell on creativity and music. David also entertained us with song at the evening meals.

Nicola Grundy's absence left us a workshop short so a dozen or so participants elected to form a self-help group on issues common to cooperative ventures (CVs) convened by Anna Gilkison. This was a useful exercise which should become part of the official programme in future.

Two further speakers stayed with the theme but also put our uniting congregations in context. Rev Dr Kevin Ward explored mission and hospitality



Robyn Daniels is retiring from UCANZ.

in the context of the Fourth Gospel, complementing the bishop's earlier focus of the hospitality at the Cana wedding. As he approaches retirement, Kevin made his second of two appearances at UCANZ Forums, bracketing his Knox Centre for Mission and Leadership career.

Professor Peter Lineham gave us statistical underpinning for both the decline and resilience of CVs. Like the major denominations, CVs also decline steadily in numbers, although the number of "Christians-no-further-definition" ('no further definition' relating to census data) is one of the fastest-growing religious categories - a fertile mission-ground perhaps if the category were a coherent group.

UCANZ administrative assistant, Robyn Daniels, was feted at an evening meal. She is approaching retirement after 19 years with UCANZ. The Executive Officer, co-chair, and Finance Committee representative all paid tribute to her

tenacity and as the fountain of knowledge she has become.

A new Standing Committee was elected that now includes three South Island members: Chris Achinvole (St Andrews, Hokitika), Geraldine Coats (St Anselm's, Karori), David Harding (Wellington South), Andrew Howley (Alexandra Clyde Lauder), Fakaofa Kaio (Onehunga Co-operating), Heather Kennedy (Ashburton Methodist), and Alan Robinson (Kaeo-Kerikeri). The Anglican Church is due to appoint new representatives after Rev Jenny Chalmers (Taupo) was elected as co-chair alongside David Hall (Bucklands Beach).

I am sorry to report the imminent withdrawal of two of the UCANZ partners: the Congregational Union who once boasted the first union church at Raglan has only one church connection now; and Christian Churches (formerly Churches of Christ) has nine connected churches who will need to work through their future status with the partners. There are currently 105 Presbyterian connections, 104 Methodist, and 36 Anglican - with another Presbyterian-Methodist union about to be formalised.

Several attendees took advantage of the Forum's location to add on a holiday in the South Island. For this writer, the Central Otago Rail Trail did not disappoint. It added to the reflections earlier about how a location can shape people, just as we can shape the landscape and even the climate. We can all make a difference (for better or worse) as co-creators with God of the human world.



Her Need is Water

Three years ago ACT Alliance (Action by Churches Together) photographer Havard Bjelland took the image of nine year old Asanti that we are using in this year's Christmas Appeal.

With her mother and sister, she is collecting water in Ethiopia after unexpected rain. In the small village where they live, drought is very familiar and getting worse. As small farmers they depend on being able to predict when the rain will come, but no more. In recent years, they have had to eat their

seed grain more often, leaving them dependent on ACT Alliance local partners who have been digging more wells to keep the people, their animals and crops alive.

Without water, they cannot reliably grow food. People become sick and even if they can get medicine, they may become sick again because of water-borne disease.

This Christmas we remember the people who need water and those who depend on the ocean and waterways in our prayers and with our gifts. Give Water the essence of survival.

John 1:4 "in him was life, and the life was the light of all people."

The Need is Clear

In this year's Christmas Appeal, we have looked to grandmother Farazia for inspiration. At nearly 80 years old, she spends time each day in her garden in Uganda where she lives with her grandchildren.

The ground she hoes is like digging rocks. The rains don't come as they used to before the climate changed. The ground is getting drier. The children who should be in school have to spend hours each day trekking to the stream or river for water. Her prayer is for water.

She is not the only one. According to the United Nations, one in three people do not have access to safe water. Like Farazia who lost a grandson to cholera, they risk disease with every sip.

The urgency of the need for water and adequate sanitation has been picked up as one of the 17 Sustainable Development Goals. Reading Farazia's story or watching her on video, you can see how critical these goals could be in helping people escape poverty.

Our partners like the Centre of Community Solidarity are doing

incredible work to bring safe water and other help to these families affected by HIV and AIDS in Uganda. They have the expertise to build tanks in a way that lifts people out of the misery of poverty.

We have woken up to the seriousness of climate change and the need for urgent action. We can already see the impact it is having on our neighbours in the Pacific. In places like Ethiopia, Nicaragua and Uganda the droughts are severe, but in all these places

there are people working for change and committed to making justice visible.

Our partners are giving people access to safe water, assisting them to protect waterways and helping them survive through changing weather patterns and disaster. They can do this work because of your support.

There is much that is uncertain in the world today, but as we reflect on the Christmas story, we can find the source of hope. In sharing water, food and justice, we can find the hope of a faith that reaches out in love to all people.

Your support for the 2019 Christmas Appeal will make this happen. The need is clear, give water this Christmas.



Pauline McKay

Her need is CLEAR.

Give WATER for Christmas, the essence of survival

donate now christmasappeal.org.nz



Give Water, Give Life

Great Grandmother Farazia is 78 years old. She saves every coin she can for a new rainwater tank. Every month she takes her money to the village caregivers meeting where it is recorded in her account.

She can see the difference a tank makes to other families affected by

HIV and AIDS like hers.

With a tank, her grandchildren will not have to walk for hours to collect water that needs to be filtered when they get home.

With clean water, they will be healthy and go to school everyday. They will have energy for their chores and can grow better food. She wants this for her grandchildren. It is her prayer.



The Gift of a Garden



More people are opting to make an impact with their Christmas giving this year. Christian World Service has been encouraged by the generous support for the Gifted programme.

Through the catalogue or website, people can choose one of 30 gifts, starting at \$15. CWS sends an attractive printed or e-card of your gift in which you

can write your own message. The gift becomes a donation to the programme of a local partner. CWS sends a tax-deductible receipt for all donations. A no card option is available. Pick up a brochure at church or check out the website: <http://gift.org.nz/>

In Nicaragua, Eusebia has benefited from the Women's Home Garden, a programme of the Council of Protestant Churches of Nicaragua (CEPAD).

CEPAD works in communities for five years, setting up local development committees, which are trained to meet their own objectives. Staff train and support farmers, especially women, to grow a variety of foods using sustainable methods. CEPAD supplies seeds and plants from its nurseries, tools, water pumps in drought prone areas, and animals.

Eusebia says, "A few years ago I heard that CEPAD was coming

to work with poor families in the communities of Teustepe (in Nicaragua). I met with members of my church and community leaders and we sent a letter to the CEPAD representative in the municipality.

The biggest impact in my family has been to grow our understanding of food security, learn and prepare the soil to produce food and eat healthier for my children.

I have shared what I have learned with my family and with neighbours in my community. The teachers at the primary school have also allowed us to put gardens in at the school to take advantage of the interest of the students.

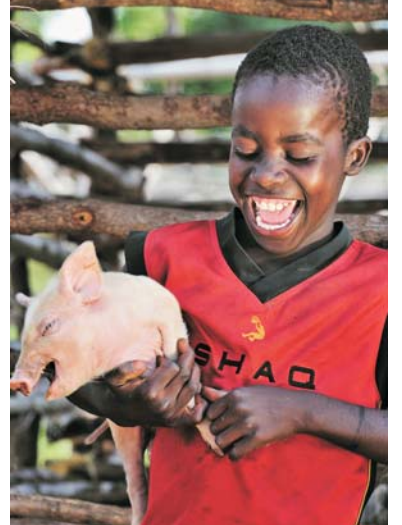
In the school gardens, we are sharing our knowledge about growing a garden with 24 children who are growing cucumbers, onions, beets, green peppers and watermelon and

helping them to improve their diets.

We are harvesting papaya and both selling it and eating it in our family. We sold 100 papayas at \$1.65 each for a total of \$165 profit. We also sold 100 carrots for \$.65 each, for a total of \$65. With the \$230 of profit we earned, we have purchased medicine for my family and we have purchased other foods to complement our family diet.

I have learned to eat vegetables that I had never even seen before. I have also learned to make pineapple jelly and plantain cakes which have helped my children to eat better.

CEPAD is a blessing because they support families in different ways without expecting anything in exchange. It is an organisation that reaches the hearts of people with projects destined for the community."



Talk Water

2.2 billion people lack safe drinking water.

4.2 billion people lack safe sanitation.

Globally, at least 2 billion people use a drinking water source contaminated with faeces.

Some 297,000 children under five die annually from diarrhoeal diseases due to poor sanitation, poor hygiene, or unsafe drinking water.

Universal access to safe drinking water and adequate sanitation and hygiene would reduce the global disease burden by 10 percent.

1 million deaths each year are associated with unclean births.

2 out of 5 people or 3 billion people around the world lack basic handwashing facilities at home.

Loss of productivity to water- and sanitation-related diseases costs many countries up to 5 percent of GDP (Gross Domestic Product).



Protect Water, Give Life

The sounds are loud on a South Indian beach. Fisherfolk spend their days mending nets, helping the boats come and go, gathering seafood and seaweed or making snacks to sell.

There is much chatter, and the smell of fresh fish and the ocean is everywhere.

Further up the coast, there is only the sound of the sea lapping against an empty beach, home to a massive power plant where the people cannot go. Like Meenakshi, a seaweed diver, they want access to the sea that sustains their life. Working with Neythal, the fisherfolk are monitoring the coast so they can use the results as evidence in legal proceedings. They want to protect their homes and livelihoods for their children.



Recycle Water, Give Life

Miguel is proud of his garden, which sustains his family in Nicaragua. He has lost many crops to drought and the family had one meal a day. "We had to ration food," he says.

He is glad to be part of an agricultural programme run by CEPAD, the Council of Protestant Churches. Installing a new irrigation system means he can grow more food and save the time it took to walk to the river. He has learned to use compost, mulch and all the grey water he can. The seeds and plants provide new vegetables and fruit. Always a kind man, he is eager to share what he learns with others.

Years of poor harvests have left small farmers with no buffer against drought. They want to learn new farming skills and drink safe water.



Share Safe Water, Save Lives

Tanti remembers the fear she felt when an earthquake destroyed her home in Central Sulawesi, Indonesia last September. She hugged her mother and ran from the house. Later a devastating tsunami hit the coast.

This double disaster destroyed water and sanitation systems leaving people thirsty and at risk of disease. Safe water was the top priority.

Tanti used to spend hours a day collecting water. Now thanks to ACT Alliance there is a water tap 10 metres from her temporary home. One year later most communities have new boreholes, managed by local committees thanks to ACT Alliance. Meeting the demand for water after a disaster is the beginning of recovery.

Christmas Day - Give Good Health, Give Life

It would not be Christmas without a baby! A young Palestinian mother wants her son to have a good life despite the many hurdles he will face.

Clean, safe water is essential for baby's health, and in short supply. Families must buy safe water to drink. The lack of safe water threatens the health of many families. For Syrian and Palestinian refugees access

to primary healthcare for mothers and children up to age six is a special gift. Vaccinations and regular check-ups with doctors and other medical staff make sure new babies get a good start to life. Free medical care and supplementary food at DSPR's primary health clinics make the difference for people facing an uncertain future.





Community benefits from food from many sources

Kim Penny, General Manager Palmerston North Methodist Social Services

Palmerston North Methodist Social Services is the Methodist Mission in Palmerston North. Our Foodbank opened in 1983 and was the first major foodbank in the city.

This service is made possible with generous donations from Pak'nSave Palmerston North, Foodstuffs, grants and donations and the annual food drive organised by the Lions.

The service is available for whānau and individuals in Palmerston North who need emergency food assistance.

generously supported by the Royal New Zealand Ballet in Palmerston North. At their production of Hansel and Gretel in November, the RNZB encouraged people to help their community this Christmas by bringing along a non-perishable food donation to the performance or to donate online. Hansel and Gretel may be a fairy-tale, but for some New Zealanders poverty and hunger are all too real.

The Foodbank was also donated a pallet jack from Pak'nSave Palmerston North. The pallet jack means our staff members have the ability to move boxes around the foodbank warehouse with ease. We are hugely appreciative of this donation as it means we can spend more time and energy supporting the people of Palmerston North in their vulnerable moments, rather than re-organising boxes of food.

Each week, approximately 50 food parcels go to those who are facing food insecurity in the local community.

An annual food drive makes a big contribution to food reserves and the Foodbank also gets generous gifts, like a donation from the Masterton Foodbank of five boxes of eggs which were surplus to their requirements. It is great to see the community support across the Tararua Ranges.

The Mission also provides family



New trustees Robyn Scott, Rachel Utikere and Pat Handcock.

education programmes - one for change, loss and grief and another for skills for managing anger. The programmes are for primary and intermediate age children. Their parents or caregivers attend a parallel programme to build skills and strategies. There is always some kai and a little fun which helps engagement.

We also offer counselling services which are open to individuals, couples, and children over seven years old along with their main caregivers. It is a short-term, low-cost service that works with a range of concerns, such as family and relationship issues, stress, worry, anxiety, low mood or negative overthinking, grief, loss and trauma. An assessment is undertaken to best meet the client's needs. This year, we have been able to purchase a new sofa for our family counselling room with a grant from BlueSky Community Trust. It is great that families are comfortable when taking the courageous step to learn new ways of relating to one another and healing past wounds.

The Mission faces ongoing funding issues with the funding gap between the amount government pays for social services in contracts and the actual costs of delivering these services. We are always grateful for the support of donors and grants from trusts that help make our services accessible to those in need.



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

CONCERNING FAITH

A bi-monthly column exploring questions concerning faith issues.



Ask Auntie

Auntie welcomes your queries. No concern is too small, whether it is an opinion, advice or information that you are seeking.

Please email the editor with your questions. We respect your privacy. You are welcome to choose a pen name for anonymity.

Dear Auntie,

Do you think the stories about the baby Jesus are true or are they only myths? - Hana

Dear Hana,

This is a question that bothers many Christians at this time of year. Like all matters that worry Christian thinkers, different conclusions are reached. I believe the Christmas stories are true. I also believe that truth is not confined to factual events. Truth in stories is defined by the messages they present.

The answer to your question depends on what you mean by the words 'true' and 'myth'. Fanciful and false is one meaning of the word myth but it has other meanings. When discussing spiritual stories it misses the point to say they are only myths. Religious myths are traditional stories that attempt to explain how the world is while giving insight into matters beyond human understanding. Spiritual understandings concern gut feelings and noble

concepts. Stories are a proven way for shaping these concepts. All cultures and religions treasure such stories. For me the truths that Matthew and Luke present in their Jesus birth stories include: God is beyond our understanding yet God understands what it is like to be human; God chooses unlikely people (e.g. peasants) but they have to accept the challenge (as did Mary and Joseph); God cares for the rich and the educated (the wise men) as well as the uneducated and poor (the shepherds); God wants peace and goodwill for all people (the angels' song).

The birth stories of Jesus are wonderfully told. Like all Bible stories there is always more to learn from them. Immerse yourself in the text and its messages. Honour the Christmas stories. Make them live in your life through music, visual images, and creative presentations, and above all by promoting the glad tidings of faith, hope, joy, and love.

Merry Christmas, Auntie

Dear Auntie,

How do we get into a pattern of praying or reading the Bible? - Sione

Dear Sione,

Your wording suggests this question has come from a group discussion. The Bible is the foundation of our faith so it is important to know it well. This requires commitment. The best way to maintain any good habit is to make it a part of your daily routine. Like teeth cleaning, the beginning and end of day are ideal for

personal prayer. However, the Bible is a large and ancient book that cannot be understood without help. Daily Bible reading guides can be helpful. Suitable for dedicated young people include With Love to the World, a magazine that is published quarterly, and Fresh from the Word (2020), published annually. These can be bought online from Philip Garside Publishing Ltd. <https://pgpl.co.nz>. Extend your knowledge by doing Bible puzzles, and your understanding by attending Bible study groups and engaging in meaningful discussions.

Be Blessed, Auntie

Kanye West sings Gospel

Michael Lemanu

In November, rap music mogul Kanye West released his first full gospel album, titled *Jesus is King*. The album is an open declaration of his new found faith and his attempt to creatively express it.

West, who is a household name, alongside wife Kim Kardashian-West and her famous family, has developed a reputation over the last decade and a half of grabbing headlines and drawing the attention of millions of people around the world through peculiar antics and outlandish statements. Past actions from the Kardashian-West family can appear somewhat questionable, at best.

They are certainly not everybody's 'cup of tea' (myself included) but they do have a huge scope of influence over people - particularly those deeply entrenched in the age of social media and pop culture.

So, what should we make of *Jesus is King*? How do we respond when a mega rap star with a colourful past suddenly uses his profile to spread the same Good News we are called to live by and live out? After recently adding *Jesus is King* to my Spotify

playlist and going on an audible journey, I put together a devotional discussion for youth to explore this.

I was reminded recently of Paul's writing from prison (in Philippians 1) about Christ being preached. In his writing to the church at Philippi, Paul suggests that 'the important thing is that in every way, whether from false motives or true, Christ is being preached'. (Phil 1. 18). While listening to *Jesus is King*, it seems clear that Christ is being preached indeed through this project. In the track *Selah*, for example, the end of the first verse says:

"Won't be in bondage to any man - John 8:33 - We the descendants of Abraham - Ye should be made free - John 8:36 - To whom the son set free is free indeed - He saved a wretch like me."

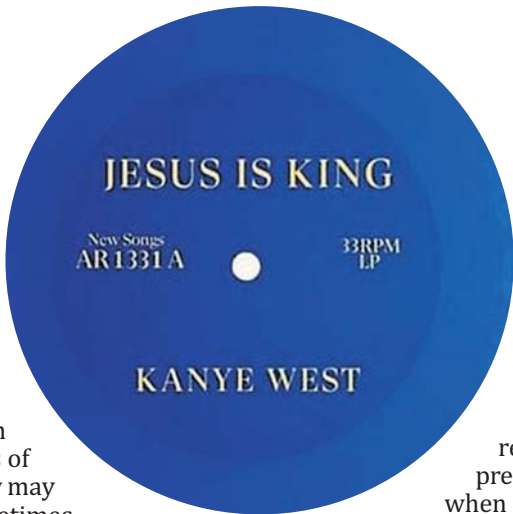
Lyrics like this are found throughout the album. From tracks like *Use this Gospel* to *Everything we Need*, it is clear this album is not intended to be about Kanye West at all but, rather, the subject of his lyric and rhythm.

This is an album, released for the masses, which debuted number 1 on the American Billboard 200 Chart. That's not just Christian or gospel charts, but number 1 alongside all popular, 'worldly' music as well; music about money,

possessions, sex, drugs, selfish ambition, joy and sorrow. *Jesus is King*, literally, sits at the top.

It could be suggested that any Church would clamour to occupy the same position, a position where the realities of the Christ we know may penetrate the sometimes seemingly impenetrable world outside of the walls of a church building. For many people, they may catch a glimpse of the Good News through this project before they ever even consider walking through the doors of a church on a Sunday morning. That's a sobering reality for us to consider when thinking about how effective the Church is in today's world at meeting people where they are.

So, what might our youth be able to take from all this? Drawing back to Paul's writing, the challenge for us is to avoid being the people Paul is writing to - a section of opposing fellow-believers tormenting his imprisonment - and rather



adopt the mindset of Paul himself from the confines of his prison cell. If we are to build and nurture strong faith relationships for young people in our church and faith communities, they will be able to rejoice when Christ is preached. Even more so when in places that Christ is not often preached with the

same vigour and influence as that of Kanye West. It doesn't mean we shouldn't be wary of motive and truth. But it does give us an opportunity to explore our Christianity in strange new-found territory.

Does that make Kanye West a Christian example all young people could follow? I couldn't say. But does an album written about God's transforming love by a human being on a faith journey give us an opportunity to rejoice? Perhaps it does.

A full version of this devotional, along with a question guide around this topic, can be found at www.missionresourcing.org.nz/youth

Kidz Korna

Welcome to December Kidz Korna!

Welcome to the final Kidz Korna for 2019. School will soon be over for the year and no doubt many of you will be rehearsing Christmas presentations for celebrations in your church.

Thank you to all who have contributed to Kidz Korna over the past year. It really is great to hear about all the exciting things that you do. As you look forward to all the fun and excitement of Christmas, remember why we are celebrating this festival; the birth of our Saviour, Jesus Christ.

This month we hear from Avondale and Lindisfarne.

At Avondale Union Church, Timote and Emma Tautuiaki (in photo 3rd and 4th from left performing with their siblings) are learning to play the keyboard with the help of Let the Children Live funding. Their inspiration came from retired music teacher, Marjorie Sheat, who played the piano at their Parish until 2018.

The children at Lindisfarne heard the story of Zacchaeus and how he was welcomed by Jesus. They made a welcome sign and Brodie Clay was at the church entrance to welcome people.



For your bookshelf

Slinky Malinki's Christmas Crackers

Author: Lynley Dodd
Publisher: Penguin

What is that mischievous cat, Slinky Malinki and his friends up to now it's Christmas?

That naughty cat is very curious about the Christmas tree. He simply has to go and investigate the ribbons and reindeer, baubles and bells. So up he climbs ... What fun he has playing with the decorations. But wait, who is hiding the ornaments and where is the Christmas fairy?

Written in rhyming verse this is a delightful story to share with younger children and perfect for Christmas.



Word Sudoku

Can you find all these words in the puzzle?

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

ANGELS
BETHLEHEM
GIFTS HOPE
JESUS JOSEPH
JOY KINGS
LOVE
MANGER
MARY
PEACE
SHEEP
SHEPHERDS
STAR

What are the kids in your church up to?



The Prophetic Witness of Christian Climate Action

Rev Mark Gibson

The “beautiful collision of prayer, worship and action” is the way the Christian Climate Action (CCA) movement in England has been described.

On my sabbatical in the UK, I met up with two committed members. Ruth Jarman was a founding member in 2014. She is a mother of three, an accomplished viola player and an Oxford University-educated scientist. Melanie Nazareth is a mother of four, a lawyer specialising in children's rights, and a Sunday School teacher. She joined up earlier this year. Both belong to evangelical Church of England parishes.

They represent some of the most important Christian-led, non-violent direct action (NVDA) groups in contemporary Europe. Alastair McIntosh, who led the course I did on 'spiritual activism' a few weeks earlier, described CCA as “a howl of prophetic protest against the kinds of our time, who have turned their backs on caring for the Creation and imagine they can do so with spiritual impunity”.

Primarily, they are a London-based, decentralized network with an email list of well over 400 people. Fledgling branches in other parts of England are

beginning to be established. Key people have specific tasks, but there isn't a formal structure. They do a lot via internet and social media.

Training days incorporate worship, prayer, theology and sharing their story. They have also developed facilitated 'grief circles' for participants to process their myriad feelings in the unfolding climate crisis. Tactical training in NVDA is now done with XR (Extinction Rebellion).

Ruth and Melanie engaged in a range of actions several years before XR emerged. These actions included: prayer picnics at fracking sites, performing street theatre outside key fossil fuel industry buildings, working with other groups to shut down coal mines, prayer blockades, picketing and interrupting Church of England General Synod, and holding 'agape' meals in unusual places.

Now CCA are a distinct cell within XR and have been involved in each of the XR rebellions since November 2018, alongside Muslim XR, Jewish XR and Buddhist XR.

When I met with Ruth and Melanie, they were deep into planning for the October Rebellion. The focus for CCA was to set up a “Faith Bridge” on Lambeth Bridge, with the intention of blocking it for up to two weeks. As it turned out, they



Melanie Nazareth, Mark Gibson and Ruth Jarman outside St John's Waterloo Church in central London.

managed it only for a day or so, with many arrests taking place. But in the brief time that it flourished what emerged was quite remarkable. A multi-faith 'bridge' was created where prayer and worship flowed through and between powerful spoken witness by lay people, clergy and bishops.

When it was shut down, the 'bridge' moved to Trafalgar Square where baptisms took place and the eucharist was shared amongst many people. The multi-faith witness continued with contributions from Muslim, Jewish and Buddhist leaders.

Ruth has been arrested many times and says that after two decades of campaigning and lobbying for lifestyle and policy changes, and seeing hope for a safe future slip away, the switch to mass non-violent civil disobedience is making

a noticeable difference. She says, “Whether it will work to prevent climate and ecological meltdown depends on God and numbers. We need a miracle and we need two million plus people on the streets with several million supporting us in polls and prayer. The way the global economy works needs to be turned upside down, and we follow someone who came to do just that. I cannot see any other way that the unprecedented changes that must be made can be made except through the truth-telling of mass nonviolent civil disobedience.”

“Children of the world face a bleak future if we do not take immediate action to turn back from the climate and biodiversity breakdown we have brought to God's creation. I admit it scares me, this prickly new role directly challenging the status quo, but as a person of faith I can do nothing less,” says Melanie.

Peruvian highlights include a visit to

Colca Canyon and a homestay



Rev Kathryn Walters has wanted to visit Peru, and in particular Machu Picchu and the Inca people, since she studied it in primary school 45 years ago. When Kathryn finally made the journey last month, with her wife Viv, they discovered Peru has so much to offer.

The Colca Canyon is the world's deepest canyon - almost twice as deep as the Grand Canyon in the United States. It is also the home of their national bird, the Condor. With a wing span of around three metres in an adult, these birds are truly a sight to behold.

The beauty of Peru is in part imbedded in the rural

communities' sense of time. All through the Andes were these amazing terraces for crops and to feed their animals. Terraced farming was developed by the Wari culture and other peoples of the south-central Andes before 1000 AD, centuries before the terraces were used by the Inca, who adopted them. Land is still being terraced so when you consider the work that goes into each one you quickly realise that to do this, the community must take a long-term view, knowing that they are contributing to the wellbeing of future generations.

Likewise for their walking tracks which the community continues to develop into stone pathways. I found my western culture challenged by our need to “get things done now”, often with little foresight into how that might benefit future



Kathryn Walters with travel companions, (l to r) Home-stay host, Kathryn, Angel (local guide), Viv, Susan, Leon, Driver.

generations. I wonder what church might be like if we took a longer view of where we are going ...

The communal strength in the rural villages is a joy to experience. Our homestay was with an elderly widow who spoke not a word of English. Part of our stay included experiencing something of her everyday life. She had a couple of acres for her crops of potato (there are over 4000 varieties of potato in Peru), corn and quinoa.

A tractor had ploughed the ground but this only turned the turf over in huge sods of ground. Our task was to help her break up these sods with a hoe for planting. At an altitude of around 3,800 metres it became abundantly clear that we were more hindrance than help! Each one of us needed to

have a breather after breaking one sod. Our elderly host was doing about five sods to our one.

Altitude affects your breathing, strength and energy; after hiking 30 minutes up the hill to the paddock and 30 minutes in the field, all four of us guests had nothing left in the tank. Our host simply grinned and pointed back to her house.

Peru has no social welfare so if an elderly person has no family or community, they must continue to work regardless of age. In small villages the elderly and disabled were cared for by the community. They were given tasks that were within their capacity and the community ensured that they had food and shelter. In the case of our host, when planting and harvesting time arrives the community will help her. In

return, she will help them as she is able.

Community is a beautiful thing. That said, one of the most distressing aspect of our journey was in the cities. The only people begging were the elderly (80 years +) and the disabled. In the cities there was no community support. This raised for me the question of church being a place of community in the cities in particular. What would church look like if it truly became a community that gathers not only for worship but for care of each other and the stranger?

Each day of our journey throughout Peru we experienced a new challenge, a new adventure, a sense of wonder and amazement, and more questions to wrestle with on every level of our being. Would I recommend this journey? Absolutely. Would I repeat it? Absolutely not.



REVIEWS

ON SCREEN

***Jojo Rabbit* is a coming of age comedy with the courage to tackle the malignancy of ethnocentrism. It is an ambitious movie. Māori filmmaker Taika Waititi, the filmmaker, actor, and comedian who gifted New Zealand movies like *Eagle vs Shark*, *Boy* and *Hunt for the Wilderpeople*, applies his skills to the dark matter that was the rise of white supremacy in Nazi Germany.**

Ten year old Jojo Betzler, superbly played by Roman Griffin Davis, dreams of being "the bestest, most loyal little Nazi". Attending a young Nazi boot camp, he is injured in a hand grenade accident. With an absent father, he finds solace in an imaginary friend, Adolf Hitler, played by Taika Waititi. As his German city prepares for Allied attack, Jojo and Adolf process the unexpected discovery that his mother is a resistance worker harbouring a Jewish girl, Elsa (Thomasin McKenzie). The acting is superb. Unknown actors like Roman Griffin Davis and Thomasin



McKenzie overshadow the star power of Scarlett Johansson as Rosie, Jojo's caring mother and Waititi himself, as Adolf Hitler.

As director, Taika Waititi has made a habit of placing children centre stage. In *Boy*, and in *Hunt for the Wilderpeople*, we laugh with young males growing up in worlds where fathers are absent. Imaginary

adults - Michael Jackson in *Boy* and Adolf Hitler in *Jojo Rabbit* - play central roles in the parenting. In each of the movies, boys find their true selves in the challenge of being outdoors.

Faith is present in two places in *Jojo Rabbit*. In the beginning, as Jojo yearns to join the Nazi youth, he enlists God as the saviour of the German soul. Such is the malignancy of ethnocentrism, as God is made in the image of one culture.

In contrast, Jojo's mother affirms the joy of dance as a way of expressing to God the sheer joy of being alive. It makes sense of a concluding quotation from Rainer Maria Rilke,

Let everything happen to you: beauty and terror.

Just keep going. No feeling is final.

In the final scene, it is faith expressed in dance, not in ethnocentrism, that triumphs.

It takes courage to dance through life and *Jojo Rabbit* is a brave movie. Being humorous about subject matter as serious as the Holocaust is a tricky business. The current rise of white supremacy, which

A film review by Rev Dr Steve Taylor

in the Christchurch massacre touched Muslim lives so painfully, lends itself to tears of lament rather than tears of laughter.

Watching this movie, I recalled the advice of my preaching lecturer on the use of humour in sermons. When people laugh, mouths are open. When the mouth is open, truth can be told.

So what truth is *Jojo Rabbit* telling?

Grow up.

In *Jojo Rabbit*, the marching, badges, wearing of uniforms and crude caricatures are cast as infantile. While white supremacy is for boys, growing up is possible. Maturity occurs through everyday human encounters with those different from us. This is truth worth telling, artfully told by a New Zealander worth celebrating.

Rev Dr Steve Taylor is Principal of Knox Centre for Ministry and Leadership, Dunedin. He is the author of Built for Change (Mediacom, 2016) and The Out of Bounds Church? (Zondervan, 2005) and writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

ON PAPER

Sophia and Daughters Revisited

Reflections on women of biblical connection

Author: Rosalie Sugrue

Publisher: Philip Garside, Wellington, 2019. 195 pages.

Reviewer: John Meredith

In 2013 Rosalie Sugrue published *Sophia & Daughters*, reflections on 29 wise women from the Bible. Some of these, such as Eve, Sarah, Esther and Martha were reasonably well known; others such as Mahlah, Achsah, the wife of Manoah and Joanna were largely buried in the biblical text.

Working often with sparse facts, Rosalie used her imagination to bring these characters alive. Underlying her work was a profound theological conviction that life and faith need to be freed from images and values defined by men and a male God.

Sophia & Daughters is now out of print. Rosalie has continued to develop her thinking in *Sophia and Daughters Revisited*.

The women in the earlier book have found their place in *Sophia and Daughters Revisited* together with new material. This includes addressing issues such as rape, incest and marital infidelity as experienced by women in the Bible. This is particularly important as both then and now women who have been abused or abandoned have often been left to bear shame, guilt and moralistic judgement. An interesting addition is a sole male biblical character, Oded. Oded is included because of his courage in speaking up and saving thousands of women and children from acute suffering as prisoners of a cruel king.

There is a helpful list of biblical kings and queens and an alphabetical list of over 110 biblical women. Queens were usually consorts, not sovereigns in their own right. One of these consorts was Vashti

who refused to yield to the king's demand that exploited her as a woman. Rosalie develops Vashti's inspiring story and presents her rightfully as a heroine.

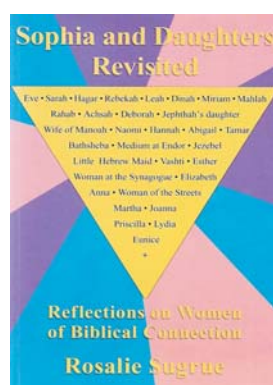
Four women from outside the Bible are included: Argula von Grumbach, an influential supporter of Martin Luther, Susanna Wesley, who played a significant role in shaping the origins of the Methodist Church, Lenna Button, a key figure in establishing the first health camps for New Zealand children, and Ann Turner, who served with courage in the Wesleyan mission station in the Hokianga. These were all women who witnessed to justice, human rights, social compassion and enduring loyalty. A number of suggestions are made as to how their

stories and other stories in the book could be presented dramatically in small gatherings or services of worship.

The last section is labelled 'Additional resources.' There are seasonal liturgies and fresh thoughtfully-expressed prayers for many different occasions and circumstances. There is a house blessing ritual. The book concludes with an

index of all women named in the text and handy references for special occasions. Attention should also be drawn to the comprehensive prayer for women with which the book begins.

Like the earlier book, *Sophia and Daughters Revisited* is a gift from Rosalie's creative thought and compassionate insight. It draws attention to women's stories that are often neglected or unknown. It challenges all who read the Bible to think beyond favourite stories of Abraham, Moses and David and to explore the stories of women hidden below the surface. In doing this individual readers, groups and congregations will find themselves enriched.



Sing New Zealand

The story of choral music in Aotearoa

Author: Guy E Jansen

Publisher: Massey University Press, 2019. 384 pages.

Reviewer: Peter Taylor

Sing New Zealand, written by Guy Jansen and published shortly after his death, is a journey through time tracing the development of choral singing in Aotearoa New Zealand beginning with Māori waiata.

There would be a danger when trying to write a history of such a widespread activity that it would simply become a dry and largely indigestible catalogue of every local choir, whether it was church or community based, full of dates, names, pieces sung, significant occasions and special soloists. However, this was not the author's purpose. Instead he attempts not only to trace the development of choral activity around New Zealand, but to try and understand how our best singing groups have reached global status. In the last few years New Zealand groups have taken first place in many world-class competitions and this requires some explanation.

We are shown how early British settlers brought their music with them, and so often became entrenched in English tradition that development was stifled and input from Māori ignored. Step-by-step Guy introduces us to characters who brought innovation which slowly but surely improved matters. Whilst most of the focus geographically is on the main urban centres, especially Auckland and Wellington, this is simply a reflection on where the greatest changes first took place.

We are helped to see that good quality choirs do not simply appear from nowhere, but are encouraged by voice coaches and inspirational conducting. Voice development through singing lessons and singing schools feature highly, as does the New Zealand Choral Federation with regular events like the Big Sing for schools, with which many will be familiar. Guy also advocates for better conducting and indicates how this has taken place and still takes place. Acknowledging the debt owed to accompanists, administrators and soloists, he does not dwell much on them as they are not his main focus.

The story is not all elitist; we hear honourable mentions of choirs in retirement villages, workplaces, prisons and churches. For such an activity involving arguably more people than sport, Guy reflects sadly on the sidelining of choral music in society and the media, especially compared to the emphasis on sport. He hopes that the World Symposium on Choral

Music in July 2020 with its theme of People and the Land - He Tangata He Whenua will bring group singing more to the fore in public perception.

At over 300 pages it may seem daunting, but there are plenty of photographs which are sure to bring memories for any reader even vaguely familiar with the subject. I knew several people mentioned, proving we are a small country. For a Brit who has been in New Zealand since 2006, this excellent book shows us that we may be a small country but in today's choral world we pack a big punch.





Forgotten Methodist Churches - Willow Bank United Methodist Free Church

Jo Smith, Archivist,
Methodist Church of New Zealand
Archives.

If you ask a Christchurch resident about Willow Bank today, they are sure to suggest the Willowbank Wildlife Reserve in Hussey Road, Christchurch.

More than 100 years ago there was another Willow Bank, to be found in Sydenham, Christchurch. It was an area located around where Antigua Street and Strickland Street meet.

The Willow Bank United Methodist Free Church was in South Crescent Road. This road disappeared when the Brougham Street expressway cut a straight line through Sydenham and Addington in the 1970s.

No records for the Willow Bank UMF Church have survived, other than some details in the parish membership roll and circuit schedule book. This loss of records may be due to the fire that damaged the St Asaph Street United Methodist Free Church in 1900.

The United Methodist Free Church in Christchurch was booming in the 1880s and the Addington UMF Church on the corner of Selwyn Street and Harman Street decided to add another church to the circuit. A site was purchased in the area known as Willow Bank in Christchurch on what was then called

South Crescent Road. In 1886 a wooden church seating 80 was erected.

The first trustees in 1886 were R Brown, T Cutler, A Lilleyman, W Noble, P A Smith, T Thompson, A H Townsend, E Taylor and J Yates.

Unfortunately the £250 required for the building was borrowed and this caused ongoing financial debt for the church.

Despite small membership numbers by the late 1890s, it seems that during the 1880s and early 1890s, Willow Bank Church was successful. At their anniversary service in 1891, it was an all-day event on the Sunday and activities carried on throughout the week.

Sunday morning started with sermons preached by H R Wilkinson and in the evening by Rev J Edwards. In the afternoon a children's service was held, with more addresses given by Wilkinson and Edwards.

On Tuesday an annual tea and public meeting was held. All these events were also opportunities to collect donations for the church and they expected to raise £15. The newspaper reported that a "goodly number" of young people had joined the church during 1891.

Union between the New Zealand Wesleyan Methodist Church, the United Methodist Free Church and Bible Christian Church in 1896 meant rationalisation of buildings and with



Rev Charles Penney, one of the ministers in the Addington Methodist Circuit.



Map showing where South Crescent Road used to be.

Photo courtesy Methodist Church of New Zealand Archives

the debt on Willow Bank Church, it was an obvious drain on circuit finances.

In 1897, (the first time we have a list of members for that church) only 16 people are listed as members. This was a very small number of people to service a loan of £250, where interest payments were £16-£18 annually.

The Society Stewards at that time were W Kepple and J Mills. Jessie Mills was the only woman steward at that time within the Addington and Sydenham circuits. Her signature is on the 1893 women's suffrage petition. A widow, in 1898, she married Rev Charles Penney, minister at the Addington United

Methodist Free Church and moved with him to Opanake.

The impression given by the membership roll (our catalogue reference R-422) is that after Jessie Mills remarried and left, things started falling apart. The 1898 membership roll notes that four people resigned and two ceased to attend. The next year, there were only five people from the 1898 membership roll and the other five were the Quick family. By 1900 the Quick family were attending Addington.

In 1902 the Willow Bank Church was sold and the debt absorbed by the Addington Methodist Church.

Unsung Methodists

Rev Donald Phillipps

Great Things Have Small Beginnings

Daniel James Murray 1851 - 1928

Last month's contribution was about horses - hard-working and probably hard-worked horses. This month we move from workhorses to workhouses. The New Poor Law of 1834 in England had attempted to deal with the growing numbers of the poor, following the Napoleonic Wars and a series of bad harvests, by further developing the workhouse system.

They were unashamedly harsh, designed to deter the able-bodied poor from taking advantage of charity. But in aspects such as the provision of free medical care and education for children the workhouse was often ahead of its time by comparison with what was available to the general population. As the century wore on they increasingly became refuges for the elderly, infirm and sick rather than the able-bodied poor. If you want to read a desperately sad story, try Sir Arthur Quiller-Couch's *The*



Daniel Murray

Paupers from his collection *The Delectable Duchy*.

'Workhouse' isn't a word that appears often in my register of ministers. There was a promising young man, William Colbourn(e) who came to Auckland in 1880, having been chosen for ministry here by James Buller. He served in and around Auckland but went back home before he turned 30 because of consumption. He died at his home town aged exactly 29. Just a few years earlier his father, formerly a fisherman, had died there, a pauper (so the record says), in the Romford Workhouse.

Another former minister, John William Hayward, was born 150 years ago this month. More often

than not these articles celebrate such an anniversary and this is how the 'workhouse' theme emerged. It is recorded that when he was about 11 he and his father and his siblings were all in the Chippenham Workhouse. His father was a quarry labourer and times were bad in the 1880s. He became involved with the Primitive Methodists and trained at their College in Manchester. He was sent to New Zealand where he served, from Invercargill to Auckland, for 17 years before resigning to enter the ministry of another Church, which he also served notably.

Another to respond to James Buller's call for young men willing to come to New Zealand to serve in the Wesleyan ministry was Daniel James Murray. Buller was on what we would now call extended leave, not having returned to his home country since he left there to come to Sydney and then New Zealand in the 1830s. He was authorised to select 'likely' young men and Daniel, though already a Primitive Methodist minister of five years' standing, decided to throw in his lot with the Wesleyans on the other side of the world.

Daniel came out with a couple of other younger men in 1879 and served his probation at Milton. No allowance was made for his Primitive Methodist experience and he was not ordained until 1883, when he was stationed at Mornington in Dunedin. Almost from the beginning he was regarded as a person of administrative ability. He was regularly District Secretary from 1884 by which time he had married Sarah Holder at Greendale. He was Assistant Secretary of Conference from 1885, Secretary of Conference from 1895, and President of the Church in 1902. By the standards of the day, his rise to prominence as a leader of the denomination was exceptional. Till the end of his long ministry in both Islands in 1920, he remained a significant Connexional Leader as District Chairman. In his retirement he had the responsible and onerous task of being the Clerical Treasurer of the New College Building Fund, Trinity College being largely completed but not yet opened at the time of his death.

If his administrative gifts were of special value to Methodism, he did not limit his usefulness

solely to church work. He is one of relatively few men of his era whose record includes service in the 'secular' world. Itinerancy meant that it probably took a Methodist minister rather longer to be recognised within his community. But Daniel became Chairman of both the Masterton High School Board and of the Fielding District High School Board. Secondary schooling at that time was still in its formative period and needed experienced leadership. He was also an active mason and in the late 1890s was Grand Chaplain of the Grand Lodge of New Zealand.

Daniel was the son of James Murray, a Scottish tailor, and Mary. It is not known what the circumstances were that led to his becoming a workhouse boy. When he was 20 he was employed as a milk carrier for a dairyman at Hackney, part of London. Whatever had happened within his early life, he was clearly determined to break out of his setting to follow his dream. Or was it that he had heard a call and that was sufficient to change his life? Certainly the Methodist Church of New Zealand was exceptionally well served by this man.

O LE FAAMOEMOE UA TAUNUU O LE LA'AU LEA O LE SOIFUA

O le saafi a le taule'ale'a Eperu 'O le aso lenei ua faia e le Alii ia tatou olioli ma fiafia iai'. Ao le muagagana faaSamoa 'Aua o le faamoemoe ua taunuu o le la'au lea o le soifua'. Aua la nei ia tei tatou, a ia tuuina atu le viiga I le Alii ona o lona alofa ma lona faamaoni.

O lagona ia o lenei vaitau, aua o lea ua tini lau o le faamoemoe o le Sinoti e pei ona tatou molimauina faatasi le faapaiaina o le tatou fanua mo le Atua, e ala lea I le Misiona ma le Galuega a le Sinoti Samoa. E le gata I lea ao lea foi ua tatou tutu I le toe masina o le nei tausaga, ona tatou faapea ane lea faatasi ma le faipese Eperu - aua nei ia tei tatou, a ia tuuina atu le viiga I le Atua, ona o lona alofa ma lona faamaoni. Le faamoemoe o le Sinoti sa fau ao fau po, I se fanua ao se fale e tua iai I lana galuega, ma faatino ai lana Misiona, lea ua tali le Atua ua faapaiaina le fanua. E lei faigofie le galuega saili na feagai ma le Komiti Faauli, ae momoli la tatou faafetai I le susuga I le Konevina ma le Komiti I le galuega fita na feagai ai. Momoli foi le faafetai tele lava I le tatou Sinoti atoa, aemaise o le Mafutaga Tamaitai ona o le galulue faatasi e ala lea I sailiga seleni I lea tausaga ma lea tausaga, lea ua faatauina ai le fanua e tua iai le Sinoti Samoa. Tatou patipatia la'ia le alofa o le Atua ma faafoi atu ia te ia lona lava viiga. Lea foi ua tatou tutu I le toe masina o le nei tausaga, malo le galulue malo le onosa'i, malo le loto tetele, e faia lava e le Sinoti mea sili ma manumalo iai. O le tatalo ia faaauau pea galuega lelei o loo outou fitaituga iai I totonu o tatou Itumalo ma Matagaluega taitasi. Ia momoli atu e le Atua lo outou soifua ma lo matou ola ia tatou maua se Kirisimasi fiafia ma se Tausaga Fou manuia I lona alofa.

Ile tausaga 1997 sa faaleoina ai le miti a le Mafutaga Tamaitai ole Sinoti Samoa ina ia iai se fale e tau aofia ai le aiga Sinoti Samoa aua ua uluola ma toatele le au aiga. Le tina moe manatunatu ma tapenapena aua se lumanai manuia aemaise le maopopoga ole aiga. Sa sasaa le fafao ma liuliu faala'au mamafa le tofa male fa'atautaga a faletua ole aufaigaluega, o tina matutua, faletua ma tauti faapea tamaitai ole Mafutaga Tamaitai ole Sinoti Samoa, ise nofoaga poo se maota e tauaofia ai le tatou aiga Sinoti Samoa. Sa maua le tasi e lagolagoina le faia ose fale e fai ma nofoaga tutotonu e tauaofia ma mafuta ai le Sinoti Samoa. Tausaga 2002 ole sailiga tupe muamua lea mo lenei miti, sa lesitala ina ai suafa uma o I latou oloo ile Mafutaga Tamaitai ole Sinoti Samoa, ile \$50.00 ale sui, ma sa faamaopopoina lea tapenaga ile fono tele sa faia I Kisipone. E 277 members sa lesitala ina suafa ma sa maua ai le tupe \$13,850.00. Malilie le fono ina ia aumai le \$2,150.00 mai le tupe o galuega ale Mafutaga e faaatoa ai le



Itumalo Aukilani.

\$15,000.00. Ile fono lea sa auai le susuga ia Aso Samoa Saleupolu o ia ole Peresitene ole Ekalesia Metotisi a Niu Sila ma sa fai meaalofo ai ile lenei faamoemoe e \$1000.00, ona maua ai lea ole aofai e \$16,000.00 le tupe na amata ai lenei faamoemoe.

2004 sa galulue faatasi loa le Sinoti Samoa male Mafutaga Tamaitai, ma sa tuuina atu ile komiti Fauautua o Meatotino ale SS latou te fesoasoani ma fautuina foi le Mafutaga e tusa ole peleni mole nei MITI.

2005 sa malilie ai le Sinoti e tofia se komiti faauli e faapitoa le galuega mole sailia o se fanua/property e talafeagai mole faamoemoe ole Mafutaga Tamaitai ole Sinoti Samoa. Ae le gata I lea ia vaai ini auala e saili ai seleni e faatupeina ai le MITI. Sa tofia ai le susuga ia Aso Samoa Saleupolu e taitaia/konevina ina lenei komiti. Sui ole komiti:- Konevina Rev Aso Samoa Saleupolu, Tovia Aumua (Sea ole Sinoti), Ronnie Matafeo(Quantity Surveyor co-opt) Tuioti Lani Tupu failautusi SS, Rev Iakopo Faafuata, Komiti meatotino, Leu Pupulu teuolaa ale komiti Faauli, Amelia Faleatua teuolaa SS, Avau Faafuata & Lise Malaeimi sui tupulaga, Rosa Faafuata & Olive Amani Tanielu sui Mafutaga Tamaitai. Amata le galuega e pei ona tofiaina ai, ole saili ose fanua, ma vaai I ni auala e saili ai seleni.

Tele ni fanua sa saili iai ae peitai e iai foi itu sa tutaia ai le faataunuuina e pei ole le lava tatou tupe, e iai faa-le-tonu o nisi fanua. O nei foi sailiga sa tele foi tupe sa alu ai ile tapenaina o lipoti e manaomia mai le Council, inisinia faapea foi Valuation reports.

2005 sa malilie le komiti e faaigoaina lenei MITI ole "Tafa o Ata Project" ae leo le igoa lea e faaigoaina ai se hall. 2007 na faia ai le presentation ale Sinoti Samoa ile Koneferenisi mo ni fesoasoani mo lenei miti, male manatu e maua mai se fesoasoani ile faatinoina o lenei hall. 2009 sa talosaga mai ai le Sinoti Samoa e fia tuu mai lo latou tauau ina ia galulue faatasi le Mafutaga Tamaitai ma le Sinoti Samoa ile sailiina o seleni mo le faatinoina ole miti lea ae ole Mafutaga lava e ta'imuina le nei faamoemoe. 2010, Sa susu atu ai le susuga Aso ma faailoa le iuga ale Komiti Faafoe ale Sinoti Samoa. Ua amata ona fiu le Sinoti ma ua manatu e le toe

faia ni suega tupe mole hall. Ona faaauau lava lea o sailiga a le Mafutaga Tamaitai. Ae sa toe o'o mai le tausaga 2004 e ui ina lei taitai lava se tau ose fanua ae sa saili pea male faamoemoe ile Atua o ia lava e mafai ai soo se faamoemoe. O sailiga seleni ale Mafutaga Tamaitai faatasi male Sinoti Samoa mai lava le 2002 seia paia le 2012, na oo ai le sailiga ile \$1miliona.

2013 na fa'amavae aloaia ai le susuga ia Aso Samoa Saleupolu mai le tofi konevina ole Komiti Faauli ona ua tele le tuagia ile galuega, ma ua le atoa foi lona malosi ile tino. E manatua ai male agaga faafetai ile Atua ona ole soifua auaua, o taleni male silafia sa tautua mai ai lana auaua ile galuega fita ile taitaiina o lea foi komiti. E faapena foi i le toatele o tinā ma tamā faapea le aufaigaluega ale Atua, sa fitaituga ile tauasaina ole gasu ole taeao, ae ua fai I lagi le tuligasi'a. Faafetai tele mo galuega lelei lea ua sapi ai nei le Sinoti Samoa. Faafetai tele lava. 2016 na toe fai ai le presentation o lenei polokeki ile koneferenisi ale ekalesia Metotisi ona ole manaomia ele Sinoti se fesoasoani tau tupe mo le tatou polokeki aepeitai ane e le'i iai se tali mai.

Sa iai le fe'ese'eseaiga ole faauiga ina ole tali mai ale koneferenisi ile 2007 ma le Sinoti, ina ua nonofo I lalo le Komiti Faauli faatasi male failautusi ale Ekalesia Metotisi Niu Sila ma talanoa ma ua maua ai le femalamalama'i aemaise ai o nisi o fesoasoani e auala I fesoataiga male faafaigofie o feuiuiaga o nisi o polosese ale Ekalesia e tatau ai ona uia, e iai ma loa. Ole mea ua mautinoa I lea fetufaaiga, e leai ni tupe ale Ekalesia Metotisi Niu Sila o iai mo polokeki/galuega faapenei, e tagi lava I lima le matagaluega ia poo Sinoti foi. Tausaga 2018 na ausia ai le \$2,010, 737.05 sailiga tupe mo lenei polokeki(Project).

Sa lagona le leo ole faavaivai, male fiu ona ole leva ona saili fanua saili tupe ae le toe vaai atu ise fanua poo se hall. Ua iai foi nisi ua le toe fia auai pe ua liliu I isi tapuaiga / ekalesia ona o lenei MITI. 2019 ile masina o lulai ao tau faagasolo le polosese o le fanua I Tidal Rd I Magele, sa aumai ai le ave'a'i ale susuga ia Fatuatia Tufuga o loo ile komiti Faauli ua iai le isi fanua I Drury ua foi mai ai lana maimoaga ma ose fanua



President Setaita unveils plaque.

matagofie tele. Ona amata lea ole polosese aemaise o sailiga ina ia mautinoa nisi o vaega e tatau ona mautu fetufaa'i le Komiti Faauli faapea foi le afioga ile Sea susuga Suiva'aia Te'o ma malilie uma ai ose meatotino ua talafeagai ma lelei mole faamoemoe ole Sinoti. Sa uia foi polosese e tatau ona faia, aemaise ole vaai ile tau ole fanua ma fua foi I seleni oloo iai pe faamata e gafatia ele Sinoti ona faatupeina.

Ua taunuu le suafa o lenei MITI poo le Polokeki ua "Tafa-o-Ata" o Taulelei. Sa faaauau galuega ale komiti faauli, ma sa saili foi le tofa ale Sinoti Samoa, pe taliaina le faatauina ole fanua lenei I le 341 Fitzgerald Road, Drury, Aukilani. Sa tali sapaia fa'atuaelele ele fonotaga ale Sinoti Samoa ole 2019 ina ia faatauina lenei fanua aua le Miti ale Sinoti ua leva ona taumafai mai. E moni lava e iai le taimi a le Atua.

Ole aso 1 o Novema 2019 na sainia ai pepa o lenei meatotino ale Sinoti Samoa, Ekalesia Metotisi Niu Sila. O lona tau aofai e \$2.8miliona, e tusa o le 4 eka lona tele. O loo iai le maota e 6 potu moe, 3 bathrooms, faatasi male faleaiga,(restaurant) manaia, ma ona lau fanua lanulauava, ma laau aina male toga-apu. Manatua ole faamoemoe ole MITI ale Mafutaga a Tamaitai ose fale/hall e potopoto iai le aiga Sinoti Samoa, o lea ua iai le fanua, ae tatou te galulue ina ia tulai se tatou hall I leisi 4tausaga o lumanai. O loo galulue pea le komiti aua e tele nisi galuega oloo faaauau pea. Faafetai tele lava ile Sinoti Samoa le galulue ole tatalo atu ile agaga maulalo,



President Setaita plants first of six Gardenia pants.

ia tatou fa'auau lo tatou galulue fa'atasi e mama ai le tatou avega, ma lo tatou faatuatua ile Agaga fesoasoani ole Atua e maua ai lo tatou malosi faafouina ina ia vave ona fausia le tatou fale tele I luga o lenei fanua. O se tala lenei o le fanua ma sailiga seleni aua lona faatauina, na saunia e le Konevina o le Komiti Faauli, faletua ia Olive Tanielu.

Manuia tele lava le Kirisimasi ma le Tausaga Fou I le mamalu o le Aufaigaluega ma faletua, paia I Aiga ma Tapaau, mamalu I faleupolu, faletua ma tauti, saao le malosi seia oo lava I alo ma fanau lalovaoa a le Sinoti Samoa.

Alofa'aga ma Faamanuiaga o le Kirisimasi ma le Tausaga Fou mai ia Suiva'aia ma Muaiamale Te'o.



Na Dauniveiqaravi Kune Ka Rarawa *The Suffering Servant*

Isaiah 53:1, 3 “Who has believed our message? To whom will the Lord reveal His saving power? He was despised and rejected - a man of sorrows, acquainted with bitterest grief. We turned our backs on Him and looked the other way when He went by. He was despised, and we did not care.”

Ko cei sa vakabauta na neitou tukutuku? Ia sa vakatakilai vei cei na liga I Jiova. Ni sa tubu cake ko koya me vaka na coke e matana, ka vaka na waka ni kau ena qele mamaca: sa sega ni vinaka na matana ka sa sega ni vatukai vinaka na yagona; ia ni da sa raici koya, sa sega ni matavinaka ko koya me da qoroi kina. Sa beci koya ka biuta ko ira na tamata, sa tamata daurawana na lomana, ka sa daukila ka rarawa: ka sa vaka edua eda sa tabonaka na matada mai vei koya: sa beci, ka da a sega ni dokai koya.

Ena vula, Tiseba eda sa vakanamata ena kena vakananumi na nona tadu mai vakatamata ena vuravura oqo ko Jisu, na luve ni Kalou, Na Karisito, Nai Vakabula, Na Mesaia, Na noda Turaga, ka noda Kalou.

Na noda lalakai ena vula oqo, au

via wasea e dua na parofisai ka wasea na Parofita ko Aisea 53 ena dua na gauna dredre ni nodra bula na yavusa Isireli. Era sa toka vakabobula mai Papiloni na yavusa oqo ena 538 BC. E cavuta toka na veimala ni vosa ni parofisai oqori ko Aisea ena dua na gauna ni nodra sa tokataki mai na nodra yavutu ko Juta ena nodra toka vakabobula ena liga ni veiliutaki nei Tui Papiloni. E kena ibalebale ni sega ni rawarawa na ka e ra curuma toka na yavusa oqo, bula ni vesuki, veivakatotogoganitaki ena lewa kaukauwa ni veiliutaki vakapolitiki, vakaivalu ka bula lewai na nodra gauna kei na cakacaka.

Ia e vakavoqataki vei ira na yavusa oqo na domo i Aisea 9:6, ni na soli mai e dua na gone ka na taqa toka vua na vua ni qaqa kei na lewa, ena vakasakiti na nona veivakakurabuitaki kei na cakacaka mana eso. Na coke vou oqo kai solisoli mai Lagi me vaka na vosa taumada e sinai vutucoqa tu ena kaukauwa Vakalou ka sautu ena ka kecega e kila rawa ko lomalagi kei vuravura. Na gone oqo e Kalou vakaikoya ka tama ni gauna tawa mudu ka tui ni sautu. Oqo na rairai ni luve ni Kalou, na gone turaga ko Jisu, Nai vakabula kei vuravura. Sa vakavoqa taki tiko nai tukutuku matanidavui oqo vei ira na yavusa Isireli tiko vakabobula mai Papiloni ka tukuni-ka-taki tiko ni na yaco



mai na gauna ni veivueti kei na veisereki ni Kalou ena nona gauna Vakalou. Ni oti e vitusagavulu [70 years] era sa vuetaki ka sereki na yavusa oqo.

Ia ena Aisea 53 sa seretaki tiko edua na serekali ni nona veisereki na Kalou e tuvani vakamatau toka mai lagi, ia ena sala ni luve ni Kalou, Ko Jisu na Karisito, ena yaloyalo ni dauniveiqaravi kune ka rarawa. Na dauniveiqaravi kune ka rarawa e sala ni nona mai vakataucokotaka na nonai naki na Kalou ena dela ni vuravura. E a voqa ena nona masu mai na delana ko Kecisemani... Apa Tamaqu, me yaco ga na lomamuni. Na loma ni Kalou sai koya na nona tadu main a dauniveiqaravi kune ka rarawa me mai vakayacora na cakacaka ni veivinakti tale ni tamata kei na Kalou. Ko Jisu na luve ni Kalou sai sevu ni naki Vakalou oqo ka vakasulumi vinaka tu ena soli e cavuti tiko oqo.

Ni kumuni vata na itukutuku e toqai toka e cake, sa dua nai tukutuku matanidavui veikeda. Ena dua na yasana e cavuti vinaka toka ni na tadu mai e dua me mai veivakabulai ka tiko vua nai mudumudu ni lewa, ka tama ni gauna tawa mudu, na Kalou kaukauwa. Ia na nona bula ena tai kadua e toka kina nai sulu ni dauniveiqaravi kune ka rarawa [Suffering Servant].

Ena vula oqo, Tiseba, sa vakasavui tiko yani nai tukutuku ena loma ni wasewase ko Viti e Aotearoa. Me da kakua ni guilecava nai solisoli vinaka oqo, ni sai koya na Jisu na luve ni Kalou sa mai bula oti vakatamata ka sa mai veiqaravi oti me baleta nai naki ni Kalou ena noda bula.

E veivakasalataki tiko ko Aisea ka taroga tiko na noda vakabauta me baleta na noda vakabauti Kalou na Tama ni gauna tawa mudu. E tarogi tale tikoga na yalo ni noda veiqaravi kei na vosota vakadeda na veika

rarawa. E vakagolei tale tu ga nai tukutuku oqo vei keda eda sotava tiko na dredre ni bula e loma ni vale, ena lotu, na vei colacola ni tabacakacaka ka ra sa rui tau bibi, ia e colati galugalu tiko na kenai vua. Ena loma ni dredre kece oqori, e sa vosa ni yalayala oti kina na Kalou ni na tu-raviti keda. Oya na kenai balebale ni yacani ni luve ni Kalou oqo, na Imanueli, Na Kalou sa tiko vata kei keda, ena gauna ni marau kei na gauna ni rarawa.

Nai lutua ni tukutuku me vakasavui ena loma ni vula oqo, Tiseba, ni da sa marautaka tiko na kena tadu mai na Imanueli, na luveni ni Kalou, na tui ni sautu, na vu-ni- lewa, na Kalou kaukauwa ia me kakua ni guilecavi nai sulu ni veiqaravi e kune ka rarawa. E cakacaka ni dua e solia na nona bula vua na wekana. Oqori na cakacaka nei Jisu nai Vakabula ka mai dusia e dua na kosipeli vou ni noda veivinakati tale ka da sa vakagolei kina ena siga ni sucu oqo.

Mai na loma ni lekutu kei Waikato kei Wairiki, sa vakanuinui vina'a tu yani ena vei Tabacakacaka kei na veivuvale yadudua ka sa nuitaki ni na yavutaki vinaka nai balebale ni siga ni sucu 2019 ka me na dei kina na kena vakacaberi na yabaki vou ni veiqaravi 2020.

Na Noqu Bula Vakatabagone e Aotearoa *Lesoni: 2 Timoci 1:1-16*

Keimami via wasea e daidai na Tabagone ni Viti e Aotearoa na neimami talanoa ni bula kei na neimami susugi voli ena dua na vanua vou oqo o Aotearoa. E levu vei keimami a sucu mai Viti ka keimami sa muria tu mai na ituvatuva kei nai lakolako ni neimami vuvale ena vakaqagara bula, vulitorocake kei na cakacaka ena vanua oqo.

Taumada na vakavinavinaka levu vua na Kalou ena bula ni veivuvale yadudua kei na veikacivi ni Kalou vinaka oqo ena nomuni sasaga na neimami tubutubu kei na vuvale e na sasaga ni kena vakatoroicaketaki na bula oqo.

Keimami sa mai sarava vinaka na veika ni a vakayacora. E duidui na sala e muri ; e levu nai talanoa vinaka ni sasaga, e levu talega na veika dredre eda mai curuma vata, e levu talega na ka eda bole kina vakavuvale, ia ena lotu ni kua, keimami via wasea e vica na ka mei vakaqa-vakayalo ena noda sasaga vata oqo.

Na taro e tarogi tiko oqo e toka na Same 137:4 “ E na rawa vakacava me da na mai lagata vata edua na sere vakasaioni ena vanua vou oqo”. E vica na tikina keimami na wase ni kua mei vurevure ni noda dabevata ena loma ni vuvale kei na lotu ka me tekivu samaka vinaka tale na noda toso ena vanua vou eda sa mai vakatoka me noda koro se saioni vou.

Keimami na vakayagataka nai vola nei Paula vei Timoci [2 Timoci 1] baleta ni veivakasalataki tiko ko koya me vaka edua nai tubutubu ena dua na gauna vou ni nona veiqaravi. Eso talega na ulutaga ni veitalanoa e tomiki mai ena neimami vakatataro ka basika mai ena neimami keba ni tabacakacaka ena loma ni vula o Seviteba.

Na matai taro, “What is our new identity in this new land?”

Keimami na gone ni Viti sa mai bula ena dua na vanua vou. Sa mai yaco na bula veicurumaki. Sa vaka me veisau nai vakarau ni bula, nai vakarau ni vosavosa eso, sa levu nai vakavuvuli e koronivuli, ka sa vaka me buli keimami enai vakarau kei na kena moimoi e veiganiti kaya. E sa vaka edua na lomatarotaro sa koto ravita nai vakarau keimami susugi kina mai viti kei nai vakarau sa toka eke e Aotearoa. Oqo n aka keimami sa curuma tiko na luvemuni, an identity crisis. Ena salavata kei na qaqa ni sere nona na daunisame 137, How can we sing a Fijian/lord's song in New Zealand?

Ni da raica na lesoni ni kua, e dolava ko Paula vei Timoci e vica na yavu me tautauri kina ko koya ena vanua o Efeso, e dua na vanua era sa muria eso nai vakarau ni bula yavutaki cala, levu na nodra veileti me baleti na nodra kawa kei na tukuni ni gauna e veivakacalai, ka ra sa vakagoleitani kina mai na dina ni nodra vakabauta na Kalou. Na vanua vou oqo sa bulia e dua na nodra “new identity” ka ra vesuka mai na toso ni gauna.

Nai talanoa oqo e neimami lomatarotaro tiko nai tabagone ni sa vaka keimami sa mai kuitaki vakarawarawa ena I vakarau ni bula kei na tovo ni vanua oqo o Niu Siladi. E rairai yaga me da lesuva mada nai vola ni bula sai koya nai volatabu me rawa ni dusia e so na sala me keimami muria na gone.

Nai tautau nei Paula vei “Timoci, na luvequ dina ena vakabauta, me sa nomu na loloma , na yaloloma, na vakacegu, mai vua na Kalou na Tamada, kei na noda Turaga ko Karisito Jisu. Kau vakamasuti iko mo tiko ga mai Efeso.... Mo vakarota kina vei ira eso me ra kakua ni vakatavulica nai vakavuvuli tani....me ra kakua talega ni dinata nai tukutuku wale kei na vola ni kawa tawa mudu, sa tubu kina na veileti, ka sa sega na veivakatataki cake ena ka ni Kalou, o koya sa yaco ena vakabauta.” 1 Timoci 1:2-5..

Sa dua nai vakasala momona nei Paula vei Timoci ka keimami vakabauta ni sai koya oqori nai tukutuku ni neimami 'new identity' e Niu Siladi. Na new identity e yavutaki ena loloma-savu kei na ka dina ni luve ni Kalou ko Jisu na Karisito. Ena rarama ni vosa oqori, me keimami vakasaqara na dina ni vosa ni Kalou, kakua ni muria nai veivakavulici yavu cala eso, ka me keimami veivakatataki cake ena ka dina ka sautu tu kina nai vosa ni Kalou, ka keimami bulia na neimami vakabauta na Karisito e sereka tiko eke ko Timoci.

Na cava na ka dina e cavuti tiko ena tikina oqo?

Ko Timoci e tamata vakabauta nai tukutuku kei Jisu na Karisito e kauta mai e dua na kosipeli ni veisau ena bula kei na kena vakabauta. Oqo na lewe ni tukuni yalo nei Paula vua na luvena vakayalo. Ko Timoci ena gauna oqo e rairai yabaki [late teens or early 20's] E ratou raica na qase ni lotu ni dua e maroroya na dina ni vunau kei na vakabauta e vunautaka ko Paula. E cavuti talega na bibi ni nona susugi mai vale, sa leqa na turaga na Tamana ka susugi toka vua na nona Nau [Grandmother] Lois kei na Tinana [Eunice - Unaisi]. “Niu sa vakananumi ena vakabauta dina sara tu vei ika, ka tu eliu vei Loi na bumu, vei Unaisi talega na Tinamu, au sa dinata sa tu talega vei iko” 2 Timoci 1:5. Ena gauna e mai vunau kina ko Paula eratou ciqomi vinaka nai tukutuku ni veisau oqo na veibuni oqo ka tukuna tiko na bibi ni veisusu mai vale ka rawarawa kina na kena ciqomi na dina ni vosa ni Kalou Kalou ka cavuti tiko ko Paula vei Timoci.

Veikemuni nai tubutubu kei na vuvale oqo e dua na dina levu ni kena yavutaki e dua na identity vou, me rogoci ka raici e vale nai vunau kei na kena dina taucoko ni veiqaravi.

Veikeda na tabagone oqo e dua na bolebole vei keda ena vanua oqo o Niu Siladi, me dau rogoca nai vakasala vinaka mai vale ka vakasaqara nai dina e cavuta tiko na tikina oqo. Na muri Jisu e tekivu ka yavutaki vinaka duadua mai vale, ka mai kena I kuri ga e na loma ni lotu eda lewena.

Ko e Ongoongo Potungaue Tikoni

News Updates from Diaconate Ministry

By Frances Hafoka

Kaveinga/Theme:

**Tu'amelie 'ia Kalaisi:
Ko e fakalotofale'ia mei
he Potungaue 'a e
Tikoni, Kau
Toulekeleka mo e Kau
Faingata'a'ia 'o e
Komiuniti Tonga
Aotearoa.**

'Oku ou tuku ha fakafeta'i ki he 'Otua Mafimafi 'i he'ene 'ofa faka-Palovitenisi ma'a 'etau mo'ui. Pea tau tu'uta matu'u 'i he mahina faka-'osi 'o e ta'u fakakoloa ni. Pea kuo fakakaveinga'aki ko e Fakatu'amelie 'ia Kalaisi: "Hope in Christ". Pea mo hono koloa Folofola ke fai ai e Fakatu'amelie mo e fakafeta'i 'a kimautilu si'i kau Toulekeleka mo e Faingata'a'ia. " Ko e kelesi 'a e 'Eiki ko Sisu Kalaisi 'ofa ke 'i he kakai lotu ia."

Konga 1

Ko e ngaahi ngaue ne lava he lolotonga 'o e ta'u. Na'e hoko ko e ako mo e fakalahi mai ki he mahinoange 'a e ngaahi fatongia faka-Tikoni. 'A ia ko e taha ai ko e popotalanoa 'a kinautilu 'o e kau Tikoni 'o e ngaahi siasi 'e tolu. "Trilateral Dialogue on the Diaconate Anglican-Methodist- Roman Catholic" 'O fakataumu'a.

"Ke vakavakai 'a e ngaahi faitatau mo e kehekehe hono fakahoko 'o e fatongia faka-Tikoni 'i he ngaahi siasi 'e tolu ni. Na'e fakahoko 'i he 'aho 8-9 Me 'o e ta'u ni pe. 'I he Onehunga Co-operating Parish, Auckland Council.

Ko kinautilu 'ena 'oku ha atu he ta 'i lalo. Pea 'oku ha he taa ni ha kau Faifekau 'o e siasi Metotisi. Hange ko Rev Dr. Terry Wall, Rev Dr. Trevor Hoggard, Rev Tony Franklin-Ross.

Konga 2

Fakafetai kuo lava 'a e ngaahi ngaue ne kotofa ke muimui'i he ta'u fakakoloa ni. Hange ko 'emau lava atu mo e Tokoni Palesiteni Nicola Grundy, mo Dcn Brenda Fawkes ki he **2019 Diakonia Asia Pacific Regional Conference 'i Wailoaloa Beach Restort. Nandi Fiji. 8 -12 July.** Neongo ne lahi a'upito hono ngaahi Fakalotofale'ia ka ko e konga mahu'inga pe 'eni mo e fekau ne mau tutuku mo ia ke mau ngaue'i. 'a ia ne anga pehe ni. We members of the Diakonia



Ko Frances Hafoka lolotonga 'a e konifelenisi 'a e kau tikoni/tikonesi na'e fakahoko 'i Fisi/Diakonia Asia Pacific Regional Conference was held at Wailoaloa Beach Resort. Nandi Fiji. 8 -12 July. Frances Hafoka was there to represent the Vahefonua Diaconate Ministry.



Ko e kulupu 'a e kau toulekeleka 'o e vahenga Glen Innes 'oku ngaue ki ai 'a Falanisesi.

Asia Pacific Region recognise that we are ocean people. In response to the promise made in Deacon's creed, and following our learning at the DAP conference, we pledge as individuals and as the DAPs community:

- To empower all women in our communities through education and enabling them to respond to their call to ministry and through the nurturing of young women so they can reach their full potential.
- To stay connected to each other so we can disseminate information, encourage each other, be empowered by each other and offer resistance where needed to advocate for change.
- To support and learn from the wisdom of our indigenous communities and to be in solidarity as they seek justice in this world.
- To promote and educate for the care of God's

creation, through stopping using plastic, recycling, planting trees and crops, picking up rubbish, using public transport.

- We will begin with ourselves as Deacons and Deaconesses and then in teaching and preaching with our Sunday school children and with our families, churches and communities.

Konga 3

Ko e Kulupu 'a e kau Toulekeleka Mo e Faingata'a'ia Glen Innes 'oku 'iloa ko e Ha'ape Mata mei Langi 'o Glen Innes" "Green Harp from Above of Glen Innes. 'Oku fakahoko ai 'a e ngaai fekau 'oku ha atu 'i 'olunga. Hange ko e faka-malohisino mo e faofao, 'ilo kava, to ngoue kumala mo e vegetable, matala'i'akau he ngaahi 'api, fakalotolahi ki he mo'ui lelei, Positive parenting programme for young couples, Tuku kehe 'a e po hiva himi ngaahi lotu he taimi kotoa ko e fakalotolahi mo e hufia. Mo e



Ko e kau fakafongia mei he siasi Metotisi na'a nau kau atu ki he kulupu talanga felave'i mo e ngaue fakatikoni. Na'e kau atu ki ai 'a Rev. Dr. Terry Wall, Rev. Dr. Trevor Hoggard, Rev. Tony Franklin-Ross pea mo Frances Hafoka

ngaahi ngaue kehekehe.

A group of senior citizens from Glen Innes with Frances Hafoka, a Deaconess of Vahefonua Tonga during their programme.

Konga 4

'Oku 'amanaki ke folau atu ha kau fakafongia 'o e kulupu Trust 'o e Samaletane Lelei ki ha Konifelenisi 'a e kau Faingata'a'ia ki Tonga. 'E kamata he 'aho 1-8 'o Tisema. Ko e taki 'o e kulupu ni Ko

Kolotita Tupou Katoa pea tokoni ki ai 'a Siosiane Topui Leka.

'Oku 'oatu heni 'emau popoaki Kilisimasi mei he Potungaue ni 'a e Kau Toulekeleka mo e kau Faingata'a'ia 'ofa ke mou ma'u ha Kilisimasi fiefia mo homou ngaahi famili. Pea mo ha ta'u fo'ou fonu 'i he ngaahi monu'ia. 'Ofa lahi atu mo e lotu.

Correction to caption November, Touchstone

In last month's issue of Touchstone there was an incorrect caption on an image on page 20. The caption should have identified Rev Metui Tafuna as the presbyter of St Paul's Tongan Congregation, Hamilton Methodist Parish. We apologise for the error.



FAKALOTOFALE'IA – MONTHLY REFLECTION

Kilimasi Ko e Ma'alali Ngaue Lahi Kuo Lava *Christmas is a celebration of great achievement*

Ko e Kilisimasi 'oku taku ko e taimi 'o e fiefia mo e ma'alali e ngāue lahi kuo lava. 'Oku taukau [connect] 'a e fakakaukau ni ki he fiefia 'o e ngāue lahi kuo lava pe kuo feia 'e Langi 'a ia ko e hifo 'a e 'Otua 'o 'ai kakano pea fai teunga 'i he Misaia pea mo e Pilinisi 'o e Melinoó kae lava hotau fakamo'uii. Mālie ko hono fakalea 'e he punakē, "....na'e hangē pē ka 'ikaiika kuo hokosia 'a e taimi na'e kotofa pe ki ai. Hiva e hosanna, hiva halelu'iaa kuo 'alo'i 'a Sisu he kolo 'o Tevita..."

'I he fakakaukau 'o e ma'alalii kuo faka'ilonga'i 'i mamani pea kuo hoko ia ke ngāue'aki 'e he ngaahi tapa kehekehe 'o e sosaietii 'o kau ai e ngaahi pisinisi, ngaahi falekoloa, ngaahi kautaha kehekehe pē.

'I hono 'omi 'a e fakakaukau ko ia ke ofi 'aupito mai kia kitautolu 'o e 'aho ni, 'oku lahi 'a e ngaahi ngafa fatongia 'oku tau lava 'i he ta'u ni pea 'oku mahu'inga ke tau ma'alali pea faka'ilonga'i. 'Oku tau tui ko e ola ia 'o e tui fakalotu 'a e kakaii pea mo 'enau mahino'i 'a e 'Otuaa 'i he 'ataakai 'o e 'aho ni.

'Oku ou tui ko e fakakaukau tatau ia kuo a'usia 'e he ngaahi siasii 'i he lava 'enau katoanga misinale ki he ta'u ni pea kau ai mo e peulisi Saioneé. Ka 'oku makehe 'a Saione koe'uhi he 'oku fakataumu'a 'enau



Ko e faifeaupule 'o Aokalani/Manukau, Vaikoloa Kilikiti pea mo e kau faifekau na'a nau lava atu ki he misinale 'a e peulisi Saione. The Superintendent of Auckland/Manukau Parish, Vaikoloa Kilikiti and ministers who attended the Saione Parish misinale/annual offering.

katoanga tukumo'uii ki he langa 'a honau falelotuu he 'oku 'ikai ke paasi 'i he sivi mofuikē. Fakafeta'i ki he 'Eiki na'e lava 'e he ngaahi famili 'e 50 'o Saione 'o tanaki 'a e pa'anga 'e kilu, uaafe tupu (\$202,000.00) ke tokoni ki he 'enau ngāue 'oku faii.

'Oku 'i ai foki mo e fakamālō lahi ki he faifekau, ongo setuata kae'uma'a 'a e kau hiva 'a Dominion 'i he tokoni lahi kuo nau fai 'o nau lava ange 'o tataki pea mo hiva 'i he katoanga tukumo'uii ni. Pea 'ikai ko ia pe ka 'oku 'oatu foki mo e fakamalo 'a e kaingalotu 'o Saione ki he ngaahi famili, ngaahi fepikitaki pea mo e ngaahi maheni na'a mou lava ange 'o tokoni ki he misinale pea mo e ngaue lahi ko eni 'a Saione.



Ko e ni'ihini eni 'o e kau fakaape na'a nau lava atu ki he ma'u me'atokoni 'i he misinale. Some of the guests, relatives and friends who attended the feast of the misinale/annual offering.

Ko e Konifelenisi Tokoni'i Ngaahi Famili *Conference for Whānau Ora*

Na'e kau atu e kau fakafongia mei he Siaolaá pea pehē ki he ngaahi kulupu komunitii kehekehe 'i he fonua ni ki he konifelenisi ki hono tokangaekina 'o e famili, to'utupu pea mo e fanauu foki. Ko e konifelenisi ko 'eni na'e fakahoko ia 'e he Pacific Futures 'a ia 'oku nau fengāue'aki pea mo e pule'angaá 'i he polokalama ko ia 'oku 'iloa ko e Whanau Ora.

Ko e kaveinga 'o e konifelenisi ni ko e "Navigating from the heart", 'a ia 'oku 'uhinga ki he 'faifolau', 'faka'uli', faka'uto'uta pe fua fatongia mei he lotoo.

Ko e fakakaukau ko e loto'aki pe 'ofa 'i he fatongiaá ka 'oku 'ikai ko e sio pe ki ha me'a ke ma'u mai pe ko ha ngaue ko e kehe pe fai. Ko e fakakaukau ia na'e

fakakaveinga'aki 'a e konifelenisi ni.

Na'e fakahoko 'e he kau lea fakaape [quest speakers] 'a e ngaahi talanoa melie ki he anga 'enau fai fatongiaa pea mo 'enau tupu hakee. Ko e ngaahi talanoa melie ko 'enii na'e fu'u fakamafana 'aupito pea na'e hoko ia ko e ako ki he kau memipa 'o e ngaahi kulupu na'a nau kau atu ki he konifelenisi ni. Na'e kau mai 'a Hiueni Nuku, Tongi'aepau Nuku pea mo Tae Tu'inukuafe mei he kulupu 'a e kau taki komunitii 'a Uelingatoni ka 'oku nau toe memipa foki 'i he Siaole. Pea mei he kulupu Siaola 'i Okalani ni na'e fakafongia mai mei ai 'a Tevita Finau pea mo Kathleen Ta'ufo'ou. Na'e 'i ai foki pea mo e kau fakafongia mei he kulupu 'A-kihe-Uho pea pehe ki he To'utupu Tonga Trust.

'Oku fakapa'anga foki 'e he pule'anga 'a e Pafici Futures ke nau fengāue'aki pea mo e ngaahi kulupu komunitii 'oku nau ngaue ki he ngaahi famili.



Ko faifekau Hiueni Nuku, Tae Tuinukuafe, Tongi Nuku pea mo e kau fakafongia Tonga kihe konifelenisi. Tongan representatives from various groups are working for families under the care of Pacific Futures. Rev Hiueni Nuku, Tongi Nuku and Ikilifi Pope were there to represent their groups. Rev Tevita Finau and Kathleen Ta'ufoou were at the Conference representing Siaola.