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



Bayswater Repair Café volunteers

Takapuna Methodist Church connecting communities on the North Shore

*Stephen McLuckie
Community Development Coordinator
Shore to Thrive*

***Shore to Thrive* is a community-led partnership project between Auckland North Community and Development and the Takapuna Methodist Church.**

The strengths-based partnership is dedicated to supporting community connections and strengthening relationships to enhance the wellbeing of children and whānau in North Shore communities. For three years the project has been bringing people together, fermenting locally-led change and positive outcomes in partnership with local people. The work emerged from the *Let the Children Live* research project conducted by Denise Bijoux in 2015.

Growing community connectedness

The North Shore suburbs of Bayswater and Belmont have been the primary focus of many of the activities as from the outset there has been most traction and opportunities here relating to the

kaupapa of the approach. Initiatives have also been supported in Northcote and Takapuna, activating individual and community resources in ways that grow generosity, connections and social capital.

Steve says, “The work of *Shore to Thrive* is really all about partnership and collaboration, working with and supporting generous, caring, passionate people who want to make their local communities better places for everyone to be in. The partnership has supported many people-powered projects and initiatives that have had a positive impact.” Two notable activities that have emerged from this approach have been the Kaitahi Bayswater Community Dinners and Repair Café Auckland.

Shared dinners a starter for more

Kaitahi Bayswater is a monthly, people-powered free feast that brings the local community together to share a meal made from rescued food. The dinners are prepared with food that has been rescued by our friends at KiwiHarvest. Teams of local people volunteer their time during the day of the dinner to prepare improvised dishes.



The Kaitahi Bayswater kitchen team

Since September 2017, 14 dinners have taken place, feeding more than 1500 diners. The local primary school hall has recently become the new home for Kaitahi Bayswater. "The dinners are a great example of people coming together in their community to help others. They've rapidly become a big part of local community life with friendships forming, connections made and revitalised relationships," Steve says.

Feedback from guests at the 1st Birthday Party meal in September last year included this response: "It has become a monthly highlight for our three-year-old, who remembers that a Kaitahi is coming up purely by memory," wrote one Mum. "Every time we walk past the hall on our

way to kindly she brings up memories of the Kapa Haka group, seeing friends and dessert. Connecting with our community in this way has been such a gift to our whānau."

The dinners have been the launch pad for a range of community activities and initiatives. "We've had a Matariki Kapa Haka celebration, storytelling, community-surveying, lolly scrambles, highland dancing, play space designing, Maddy's incredible Kaitahi cakes, The Eat Right, Be Bright school dinner's campaign, Zero Waste Belmont and even Devonport's very own druid presiding over a spring equinox Celtic Kaitahi," Steve says.

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Inside

Youth gather



Trevor Hoggard headed for Wales



200 years of Methodism in NZ





Connecting communities

Continued from Page 1

One guest said: "Kaitahi Bayswater has given me and my whānau a great opportunity to get amongst it. To get to know the stories behind the faces that I've seen around since my childhood that otherwise I never would have had the opportunity to interact with."

Repair, reuse, reinvent, recycle

Repair Café Auckland (RCA) is a partnership between Global Action Plan Oceania, who run the Devonport Community Recycling Centre, and *Shore to Thrive*. RCA developed after a successful event in Bayswater in July 2016.

The collective interest in that event proved the catalyst for a movement that has now spread



Waiting for dessert, Kaitahi Bayswater

across Tāmaki Makaurau with the support of an Auckland Council Waste Minimisation grant. Repair Cafés are free pop-up events where people bring broken belongings and local volunteer experts sit down with

them and do their best to repair them. "They are all about bringing people together, connecting local people in their communities with others who are happy to share their skills and knowledge, saving people

money and reducing the amount of material that ends up in our landfills," Steve says. Typically the sessions last two to three hours and are held in a school hall or similarly-sized community space.

Visitors sit with volunteer experts while their item is repaired and can assist when appropriate. Steve says, "One of the most satisfying elements - in addition to repairing things - is the positive atmosphere generated, with people mucking in and helping one another. We've worked with 16 different community groups across Tāmaki Makaurau over the last couple of years to support 32 Repair Café events saving people tens of thousands of dollars on the amount it would have cost to replace the items that have

been brought along and fixed."

Repair Café volunteer, Tasha Wehrle says, "For the people who attend, the benefits are huge. It saves people time, money and having to drive out of the area to get something fixed. It brings people together, they connect and it strengthens knowledge, friendship and community spirit. The same benefits apply for volunteers but with the added bonus of feeling useful and using their skills."

At its heart, the work of *Shore to Thrive* aims to enable and empower local people. "We're on a journey investigating how caring and connected communities can come together, help each other and positively impact upon the complex issues affecting the lives of local people."

Editor's note

Editor's note

At the time of writing, here in the Connexional Office we are preparing for the Easter break. Thanks to the efforts of the many contributors and support people that make this publication possible, I am able to meet the distribution deadline that has been impacted by the holidays ahead.

The flurry of activity throughout the office reminds me that I am not the only one affected by the pending holiday break. Pressure comes in many forms and guises and it is important that we recognise this and offer support - and ask for help - when required.

Recently we gathered as a team to debrief the situation and discuss our workplace reaction to the Christchurch mosques shootings and the citywide lockdown imposed on schools on the afternoon of 15 March. On the day, as the crisis unfolded, there was some confusion over how we should react to the information that was coming in via texts, social media and news sources. 'Sheltering in place' is the term our health and safety coordinator Trudy Downes used to describe an



Ady Shannon

emergency situation that affects a group gathered. In the wake of the Christchurch event, it is timely to consider a 'sheltering in place' policy for the immediate reaction to any emergency scenario. Traumatic events can include family hostilities, inclement weather conditions, deranged gunmen and more. Having a plan in place is worth discussing and formulating.

By the time you read this, Easter will be over. For Christians, it is the most important and sacred period of the year next to Christmas Day - the anniversary of Jesus' resurrection and ascension to heaven is much more than days off, eggs, spicy buns and chocolate galore. I hope Easter has given you time for reflection, to gather with friends and family, and yes, a few eggs, hot X buns and a little rest as well.

In closing, I thank those people who commented on the new *Touchstone* banner. In response to feedback we have reinstated the te reo version of *Exploring faith issues* in the logo.

Interfaith meeting hosts international speaker

John Thornley

As a member of the local Interfaith Group in Palmerston North, I suggested we extend an invitation to Professor Douglas Pratt to be keynote speaker for our AGM this year. Professor Pratt, of Auckland University, is well known and respected for his knowledge of world religions.

In particular he engages in conversations with Muslim groups, both within New Zealand and overseas. The title of his talk *Being Faithful, Being Open*, is taken from his 2014 book, subtitled *The Journey of Interreligious Dialogue*, published by the World Council of Churches.

In sharing news of the presentation, my purpose is two-fold. I want to remind anyone within our region of the coming event that is free to attend. I also encourage others within the wider church to seize opportunities to organise similar workshops/talks that address public issues.

There is great value in collaborating with other individuals and groups who share common interests. In this

Public Talk

Tuesday 21 May, 7 pm

Venue: Palmerston North City Library,
Ground Floor lecture room,
entrance from George Street

'Being Faithful, Being Open'

The Journey of Interreligious Dialogue

Douglas Pratt PhD, DTheol

Honorary Professor, Theological and Religious Studies Programme
University of Auckland

Prof. Pratt's interests include: interreligious dialogue and Christian-Muslim relations, religion and extremism, fundamentalism in religion.

Organised by the Palmerston North Interfaith Group

Meeting is free and open to the public.
Supper after the talk, followed by
the Annual General Meeting of the Interfaith Group.

All are warmly welcome to attend this meeting.

instance, I work within a very ecumenical group - not just different denominations but also different religious faiths.

Professor Douglas Pratt will share

his expertise on world religions in Palmerston North this month.

The meeting will be held on Tuesday 21 May at the City Library in George Street, 7 pm.



Three Papatoetoe Methodist members standing for local body election



Left to right: Dawn Trenberth, Dr Ofa Dewes and Lotu Fuli on the campaign trail.

Dawn Trenberth

It is local body election time and this year Wesley Methodist church in Papatoetoe has three members standing on the Labour party ticket for the Otago Papatoetoe Local Board in Auckland.

Chair Lotu Fuli is standing in the Otago subdivision and is a member of the Samoan congregation. Current local board member Dawn Trenberth and new candidate Dr Ofa Dewes who both attend the English language service are standing in the Papatoetoe subdivision.

For the three women, fairness and social justice are a very important part of their faith and they want to see good outcomes for their communities. They support programmes that provide for our vulnerable residents, such as the Pataka Kai movement (open free pantries),

advocate for better consultation that engages our diverse communities and support events to promote inclusiveness and building connected communities, like Neighbours Day, Neat Streets and Christmas events.

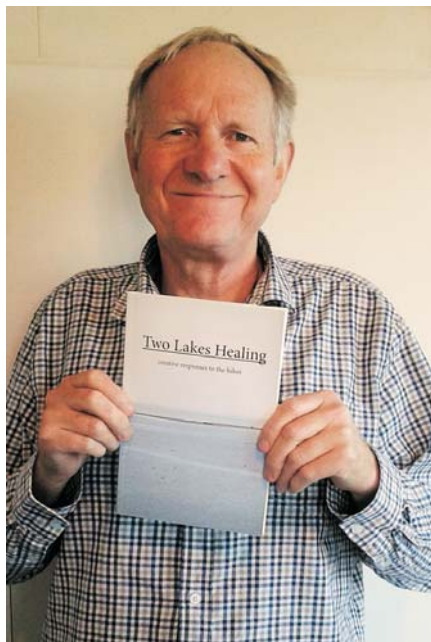
Lotu grew up in the Samoan Methodist Church in Otago and moved to Wesley with her family in 2010. Ofa was raised in the Methodist Church in Suva, Fiji. Since immigrating to New Zealand 29 years ago, Ofa has served the Church in leadership roles, including Parish Steward. Dawn has attended the English-speaking congregation for most of her life and was baptised in the Church. She has done some lay preacher training and sometimes helps lead worship.

The trio are looking forward to campaigning in their community and encourage everyone to look at their local issues and make sure they vote this election.

Two Lakes Healing - The Book

Rev Mark Gibson

Two Lakes Healing - a three-day cycling journey on the shores of two Canterbury lakes - has given birth to a 66-page book. This publication adds to a tradition begun by the *Seven Rivers, Seven Weeks* journey along Canterbury rivers that culminated in the full feature documentary movie called *Seven Rivers Walking*.



Mark Gibson with the recently launched book

At the launch participants read a poem from the book that reflected their personal journey. A highlight of this presentation was when a person who had not been on the journey chose to read the list of contributor's names as a poem. It conveyed so much about the importance of each person's offering, and the sense of community formed between the participants.

Dylan Pyle, a young Auckland writer and publisher, and one of the participants, collated, edited, designed and published the book that represents a selection of what was produced in the workshops.

Each of the five sections has a geographical title based on the journey taken - Wairewa, Birdling's Flat, Ahuriri Lagoon, Hart's Creek, Ngati Mokii - and contributions include writing, drawings and photographs. Contributors include Methodists Viv and Jeremy Whimster, and Mark Gibson.

One of the hidden successes of the book was the collaboration between Selwyn District Council Creative Communities, and their Christchurch City Council counterparts in funding it. This is a first in Aotearoa NZ and has excited interest nationally and may spark further collaborations across political boundaries.

In many ways this reflects the challenge of

better caring for the natural world. Rivers and lakes and species of native flora and fauna don't operate within our artificial human boundaries. They demand deep collaboration if ecological restoration and healing is to become a reality.

The evolving tradition of making slow, low-impact journeys through natural landscapes to weave together the vital strands of ecological awareness, bi-cultural learning, community, creativity, and spirituality is the ongoing ministry of The River of Life project - a Central South Island Methodist Synod initiative. Another Two Lakes Healing journey is being planned for October 2019.

Copies of the book can be purchased directly from doygalpress@yahoo.com or Philip Garside at books@pgpl.co.nz for \$20 each plus postage.



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Two Lakes Healing - Creative Responses to the Hikoi, was launched in Otago-Christchurch and in keeping with the journey that gave birth to the book, it was an intimate affair wrapped in karakia and overflowing with heart-felt and soulful sharing.

A key part of the journey made along the shores of lakes Wairewa/Forsyth and Te Waihora/Ellesmere in October 2018 were five creative workshop sessions. On marae, and by each lake, participants paused to write poetry, draw or take photographs to give expression to their inner journey and conversation. After each session each person was invited to share what had emerged for them. The sharing was rich and inspirational. It invariably connected marae experience with growing ecological awareness and a deepening spirituality of life.



FROM THE PRESIDENT AND THE VICE PRESIDENT

Rev Ruawai David Rakena

President
Setaita Taumoepeau K VeikuneVice President
Nicola Teague Grundy

E nui ana a Ihowa, kia nui hoki te whakamoemiti ki a ia. (Psalm 48: 1)

Mihi ki a Rev Ruawai David Rakena:

Tēnā rā koe e Rua, ngā mihi aroha, ngā mihi whakamīharo mo tō koiora

Karanga ake ai tō tātou Ariki, kia hoki tō wairua ki te Matua nui i te rangi

Ka heke ngā roimata, ka tangihia, engāri kua mutu ngā mamae i tēnei wā

Kua tae te wā mō te okiokitanga, mō te moenga roa

Nā reira, ka tuku mihi ki te Atua, hei atawhai, hei tiaki nei e koe

Moe mai rā i roto i te aroha o te Atua, i tōna ake manaakitanga, āmine.

Rev Ruawai David Rakena

This month we pay tribute to Rev Ruawai Rakena [Rua], who died on Saturday 13 April 2019 at the age of 90. Rua was small in stature but a giant of a man in terms of his vision, leadership and scholarship. He was a true theologian. For all these attributes, he was always a humble man, softly spoken, a man who truly cared for people and along with his wife Joy, was pivotal in providing a new direction for Te Hāhi Weteriana, the Church they loved and the world they believed we could be.

Rua entered ministry in 1954. While training he attended the Third World Conference of Christian Youth. This experience was perhaps the seed from which his “ecumenical” and “indigenous” responses to the gospel were

sown and from which his words “being a rebel in the church that is for the sake of the Church that ought to be,” came about.

His first ministry appointment was to Waimā in the Hokianga. After eight years he was appointed assistant superintendent to Rev G I Laurenson in the Home Mission Department. In 1973 the Māori Division was formed and Rua became Tumuaki - a position he held for 21 years.

In 1975 he was elected President and his theme for the Conference held at Turangawaewae Marae was “Kāore mā te waha engari mā te ringa” (don't tell me - show me). He held roles as the President of the National Council of Church and was a member of the NCC Māori section which became Te Rūnanga Whakawhanaunga I Nga Hāhi. He served terms on Commissions of the World Council of Churches and the Christian Conference of Asia, and many other bodies of the church.

During his time as Tumuaki of Te Taha Māori, radical changes occurred both politically, economically and socially. It is perhaps during this time that his statement, being a rebel in the Church for the sake of the

Church that ought to be, is most profound.

The Sunday following his death was Palm Sunday. Palm Sunday is often seen as the triumphal entry into Jerusalem by Jesus, but actually Jesus was deliberately countering what was happening at the time. Jesus' procession into Jerusalem embodied an alternative vision, of the kingdom of God. This Jesus the Gospels portray as the human face of God - is subversive, is deeply political - in the sense of seeking an ordering of common humanity where resources are shared fairly and justly amongst all near and far; in the sense of seeking to overturn any form of domination and violence where it has free reign.

We couldn't help but think that this was an appropriate image of the person that Rua was. He was a man who was often at the back of the room. Sometimes it appeared as though he was asleep or he was sitting quietly, but he was always listening and then challenging.

Some words from his Presidential address reported in the *New Citizen* newspaper of November 13, 1975, seem even more appropriate for us today ...



Rev Ruawai Rakena [Rua]

“We talk a lot to each other from year to year about being New Zealanders, of being one people, One in Christ, and so on. The time is long overdue when we should cease telling and get on with showing each other what in fact we mean by such terms, both within and without the Church.”

We all owe Rua so very much. The depth of his insight and his profound challenge to us across the years and still today made such an extraordinary and far-reaching contribution to Te Hāhi Weteriana o Aotearoa.

To the whānau of Rua, we acknowledge the contribution you have made in allowing Rua to be part of Te Hāhi Weteriana. We thank you for the sacrifice you have made for us. We offer you our love and our support. We also offer our love and support to Te Taha Māori as you grieve for this wise leader and mentor.

We give thanks and honour for the life of Rev Ruawai David Rakena and the legacy that he has left us.

New Lecturer at Trinity College

Rev Dr Nāsili Vaka'uta

Dr George Zachariah, an ecumenical theologian from India, was recently inducted as lecturer in Theological Studies at Trinity Theological College. He brings a wealth of experience to his role.

Born and raised in Kerala, George Zachariah was nurtured in Christian faith by his family and his church. During his college days, he got the opportunity to be part of the Student Christian Movement, which widened his perspectives and deepened his commitment to God and God's world. This awareness enabled him to dedicate his life to full-time ministry, witnessing Christ in solidarity with the marginalized in their search for a new world.

After completing his post-graduation in Commerce from the Mahatma Gandhi University, Kottayam, George joined AWAZ, a Christian social action group, and worked among the landless people in the villages in Central

India for three years, organizing them through trade unions and peasant movements. It was a journey of vocational discernment in communion with people at the margins, re-imagining the public witness of the Church, informed by the politics and spirituality of radical societal engagements. In 1990, he accepted the call to serve the Student Christian Movement of India, and served SCM as programme secretary for three years.

His decision to do formal theological studies brought him to the United Theological College, Bangalore in 1993, and he completed his BD studies in 1997. After serving the M.M. Thomas Centre in Thiruvalla, Kerala as coordinator and the Theological Literature Council as editor for a short period, he decided to continue his advanced theological studies in the area of Christian Ethics in the USA and joined the Union Theological Seminary, New York for his STM degree. George earned his Ph.D. with distinction in the field of Systematic Theology with special emphasis

in Christian Ethics from the Lutheran School of Theology at Chicago in 2006. His dissertation was entitled *Towards a Subaltern Earth Ethics: Narmada Bachao Andolan as Text*.

On completion of his doctoral studies, he returned to India and served the Gurukul Lutheran Theological College and Research Institute, Chennai as faculty in the department of theology and ethics for seven years. During that period, he held several responsibilities including head of the Department of Theology and Ethics, and dean of Graduate Studies. He also served as the editor of *Gurukul Journal of Theological Studies* for three years. From 2013-2018, he served the United Theological College, Bangalore as professor and chairperson of the Department of Theology and Ethics.

George has attended and presented papers at various national and international consultations organized by the ecumenical movements and other academic institutions and bodies. In 2012, he served as



Dr George Zachariah with his wife Anshi and daughters Amritha and Aruna.

visiting scholar at the Göttingen University, Germany in the Intercultural Theology Programme. He has been actively associated with different social movements in India, and helped the churches and the ecumenical movements to respond to and engage with societal issues. His publications include *Alternatives Unincorporated: Earth Ethics from the Grassroots* (London: Equinox Press, 2011) and *Gospel in a Groaning World: Climate*

Injustice and Public Witness (Nagpur/Tiruvalla: NCCI/CSS, 2012). His current research areas include ethical reflections on climate injustice, eco-theology and human sexuality.

His wife Anshi Zachariah is a theologically-trained social worker. They have two daughters, Amritha Mariam (MA Student at the Wilfred Laurier University, Waterloo, Canada) and Aruna Elizabeth (Year 11, Otahuhu College, Auckland).



What now?

To the editor

Thanks to the leadership of our Prime Minister and the response of our Muslim brothers and sisters to tragedy the words love, compassion and forgiveness made their way into our mainstream media last month.

The natural response when evil strikes is to say that love is the opposite of hate. As neat as that sounds, we recognise that love is more; it is an exercise of the will, a reaching out, a helping hand. Ultimately we need to consider whether there is such a thing as human love without sacrifice?

I suggest that we need to contemplate apathy as the opposite of love. Apathy no longer feels nor cares for another. A choice going forward for us may well be our vigilance or our switching off; carrying forward our learning from our recent experienced knowledge, or not.

A myriad number of times history has taught us, 'that evil triumphs when good people do nothing'. Some years ago a psychiatrist meeting with theologians was asked in the light of his work how he regarded sin. He replied, "Apathy".

Laurie Michie
Northcote, Auckland

Change and action needed

To the editor

I have been a Methodist for 70 years and attended the 2018 Conference in Christchurch, where I was stunned to hear hate speech.

This style of communication is abhorrent to me and as a consequence I had many sleepless nights agonising over the fact it happened and concerned for the consequence on the people.

I wrote to the General Secretary expressing these concerns hoping that by doing so I could place some trust in our leadership to take affirmative action to heal the hurt caused by these statements.

The unacceptable hate murders in Christchurch returned the unsettled state of my mind over the Conference

behaviour causing me to reflect over whether this level of hate within the Methodist fraternity could result in a similar action if left unresolved by our leadership.

Naively as a country we said the Christchurch murders would never happen - yet they did and will change our thinking forever.

Six months have passed since the Conference and a positive change to attitude and affirmative action is not obvious to those of us in the pews.

With the spirit of John Wesley we need action and claim our values as Methodists and evangelise these values to the wider community.

Raymond Mudford
Hamilton

Greater inclusion and understanding

To the editor

Methodists have long been known as enthusiasts for ecumenical cooperation. Durham St Methodists also have a long-standing commitment to interfaith understanding in general, and the Christchurch Interfaith Council in particular. We would warmly welcome any move towards an interfaith hub or other means of promoting inclusive opportunities for greater interfaith awareness and collaboration.

As we rebuild our own new Aldersgate Centre, we are looking to make the new building more inclusive and welcoming for all who are committed to deepening our spirituality and work for social justice.

Since the tragic events of 15 March, we have become even more focussed and committed to making the new Aldersgate Centre a safe space for interfaith awareness and action, and have been working with the Interfaith Society and its members to explore what might be possible.

We invite any others interested in working on this kaupapa to join us on this journey for greater inclusion and understanding. We have no illusion this is a simple task but anything is possible if we can help each other to act justly, love mercy, and walk humbly with our God.

Rev Philomeno Kinera
Christchurch

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



HONEST TO GOD

Humanity, Compassion, Togetherness

Ian Harris

One simple phrase expressed New Zealanders' response to the vile attack on Muslims at prayer in Christchurch last month: "They are us." It summed up not only the shock, grief, horror and disbelief at such an atrocity, but also the love, support and solidarity felt for the victims, their families and the Muslim communities devastated by the massacres.

In the spontaneous vigils, services, marches and commemorations up and down the country, everything that should be said has been said. In the national memorial service on March 29, deeper reflection began on the way we see ourselves, and the way we would like New Zealand to be. So who, now, are we?

That is no idle question. In *Living with the Gods*, British art historian and former museum director Neil MacGregor pinpoints this as the great political question of our time. All round the world, societies are not what they used to be. Colonial expansion, mass immigration, virulent ideologies of class, race, nation and economics have brewed a new global reality.

In this mixed-up, effervescing world, how do our various national societies address, in MacGregor's words, "the human need for belonging, and for a story to sustain it in which everybody has a part"?

Religion once provided such a story. In the Muslim, Hindu and Buddhist worlds it is currently being buttressed by nationalism and becoming more assertive. In Europe and New Zealand, by contrast, the influence of Christianity in moulding the national identity is steadily declining. As the secular societies of the West become more diverse in race, culture and religion, can they find a way to do for them what the underlying Christian story used to do?

That is not to say the core Christian values are dead or dying. The memorial service in Christchurch had no overt church input - once it would have been central - but Christianity was present in the Māori contribution, a reference to Jesus as an honoured prophet of Islam, and the ceremony's whole tenor of love, compassion, peace and forgiveness.

It came from the mouths of Muslim participants most affected by the killings and true to the best of their religion, but Christians would recognise and endorse those qualities as theirs, too. When it comes to the central vibrancy of our

faiths, uncorrupted by power and self-interest, we are closer than we know.

That begins to provide an answer to "Who, now, are we?" The challenge initiated by the Christchurch horror is to find a way, collectively, to create a new "us" where everyone feels they belong.

Long essays could be written about how the new "us" might be, but I prefer three words: humanity, compassion and togetherness. All religions affirm those virtues - and so would those who profess no religion. As such, they resonate fully within and for our secular society, and give shape and hope to its future.

Secular in its true meaning is not hostile to religion: it refers to the world of space

and time we live in. It provides a neutral setting in which different approaches to life can be freely explored, flourish and one day fade.

Like anything human, a secular society can be corrupted by greed, prejudice and power, which

is why it always needs tempering by the overarching imperatives of our common humanity to give unity, compassion to provide genuine bonding, and a sense of togetherness: living side by side means we need one another and must offer one another understanding and respect.

Under that umbrella of humanity, compassion and togetherness, each religion is free to lead its followers to find meaning, purpose and identity within its own continuing story, rooted in history and spanning the globe. Those who reject religion are free to seek the same without such a story or parallel community, though most don't.

But a multiracial, multicultural and multireligious New Zealand also needs new rituals that transcend the differences and allow us to experience our humanity, compassion and togetherness as one - and preferably not just when tragedy unites us in grief.

Important milestones and festivals, life itself, are already celebrated within each faith's reflective seasons and festivals. For Christians, Easter is a prime example. In the betrayal and execution of Jesus on a trumped-up charge it even mirrors the tragedy and trauma of the Christchurch massacres - but then, crucially, it brings the promise of new life.

To supplement such festivals, perhaps the time has come to work towards secular-oriented rituals expressive of our national values of humanity, compassion and togetherness, where everyone can feel they belong.

This article was published in the ODT in April, 2019.





Tax-Wise



Paul Barber, spokesperson for NZCCSS, joins Betsan Martin and Rae Julian, Equality Network outside Parliament in a campaign to support the introduction of Capital Gains Tax.

Rev Dr Betsan Martin Public Issues Coordinator

Inequality and discrimination are the most entrenched social injustices in Aotearoa New Zealand. Inequality has risen steadily since 1987 and the New Zealand tax system has a very low effect on reducing inequality.

Internationally, we rank 25th out of 31 countries for the low effect of taxes on reducing inequality. Overall, New Zealand sits at 29 out of 36 OECD countries on inequality.

What does this have to do with tax? And why all the attention on the Capital Gains Tax (CGT) and the opposition to it?

CGT starts to challenge the system of wealth accumulation. From a different standpoint from that of individual wealth opportunity, we can view taxation as our collective contribution to public good. Taxation allows us to have schools and universities, a health system and hospitals, a justice system and courts, and a massive conservation estate. It is tremendously important for the distribution of wealth - which is, in reality, produced

by all members of society.

Tax Justice was launched this week with a gathering at Parliament as a campaign to support CGT and reduce inequality. A lot of media attention followed because there was strong opposition to the tax from the wealth sector. Articles and cartoons featured in the Dominion Post over the following days.

Taxable income	Tax rate
0 - \$14,000	10.5%
\$14,001 - \$48,000	17.5%
\$48,001 - \$70,000	30%
\$70,001 +	33%

When we analyse inequality and how to change it, most often we focus on poverty - on low wages and low benefit levels and the high cost of housing and good quality food.

However, the heart of the issue is wealth and the ways in which our systems work to allow wealth to accumulate in the hands of a small proportion of the population. New Zealand has a low top tax rate of 33% and high revenue from GST. Income from capital gains through the sale of houses and businesses is largely untaxed. Interestingly, with regard to proposals for reducing inequality, the terms of reference of the Future of Tax Working Group excluded raising the level of the top personal tax rate.

This table summarizes the tax rates; the disproportion in our tax system is fairly obvious.

One contribution to reducing poverty would be to raise the lowest threshold from \$14,000 to, say, \$25,000 so that a tax rate of 10.5 % would apply to the first \$25,000 of income. This would be beneficial to the lowest income earners and beneficiaries.

What is a Capital Gain?

It is the rise in the price of an asset and a tax on the added value paid on the sale of the asset such as a house, land or business. In effect, a capital gain is a form of income which is not currently taxed. CGT would be at the same rate as income tax. The amount of tax revenue that would be raised by a CGT is estimated to be approximately \$3.4 billion per year. This could be used to improve benefit levels and other forms of income support.

The scenario proposed by the Tax Working Group Report suggests several exemptions and modifications, such as excluding the family home from capital gains, and allowing small businesses with less than \$5 million turnover a rollover to replace the asset. Canada has a simple provision for small businesses with a \$1 million exemption for small businesses, fishers and farmers. One of the proposals of the Future of Tax Report in support of small business in New Zealand is that if a business is sold at retirement, then \$500,000 would be treated as KiwiSaver investment and taxed at a concessionary rate.

A very important issue has arisen with iwi saying there should be exemptions of taxes on Treaty settlements money, on the basis that the settlements are a minute proportion of assets alienated through colonization. Furthermore, assets may be sold in order to buy back ancestral land - and these sales should be exempt.



A decision from government about introducing CGT is due out soon. There are many areas of work underway at present, such as The Child Wellbeing Strategy, and the Welfare Working Group has reported back but, as yet, there is no government response. The freshwater programme continues for stage one of the Essential Freshwater reforms, which are aimed essentially at stopping further pollution and degradation of waterways. The first ever Wellbeing Budget will be read on 30th May. We still await the Zero Carbon Act.

On the deficit side, there are no central government proposals in the pipeline for climate adaptation. Although some planning is under way with regional councils, we are far from a national strategy.

One of the most challenging questions is how these all join up. How well are we progressing towards a more equal society, giving greater value to public good (rather than self-interest), and achieving a downward path on emissions and pollution with a renewable energy economy?

The government is seeking a more integrated system. The vision for welfare is a 'system that ensures people have an adequate income and standard of living, are treated with respect and can live in dignity and are able to participate meaningfully in their communities'. Clearly this links with policy for a more equal society that sets the agenda of the Tax Working Group.

Changing the structure of the system is not easy - especially within the constraints of short-term electoral cycles. Our role as citizens is to make our voices heard for the deeper changes needed for equity and an inclusive economy within our biophysical limits. Students are setting the pace for voicing these priorities.

There are so many spokes to this wheel - tax is central to setting the direction for a pathway of stewardship ahead.

Acknowledgement to Bill Rosenberg, CTU economist, 'A fairer tax system for Aotearoa New Zealand'.



METHODIST CHURCH OF NEW ZEALAND
Te Haahi Weteriana o Aotearoa

Lectionary 2019/2020

Orders for the new Lectionary are due by Friday 21 June 2019.

Orders received by the due date are at no charge. After that date the cost is \$2 each.

The order form can be downloaded from www.methodist.org.nz/faith_and_order/lectionary.

Orders are to be posted to PO Box 931, Christchurch 8140 or emailed to wendyk@methodist.org.nz

STOP PRESS

As this article went to press, the Prime Minister announced that the government will not proceed with the Capital Gains Tax. Prime Minister Ardern said the coalition was not able to reach consensus on this policy.

Although there is low support from New Zealanders, and strong lobbying from sectors with interests in investment in assets, the announcement curtailed a longer public discussion. Capital Gains Tax is an effective tool in reducing inequality. Ministers Robertson and Nash said they will continue with other Future of Tax recommendations and with improving the 'integrity of the tax system'.



The Ageing Experience

Loss and culture

Like many of us I suppose, I have been thinking about my 'culture' since the mosques shootings. Culture, race and ethnicity are different. Culture is like an evolving framework that is shaped by history, politics and social forces including religion.

I'm thinking about the grief so many of the Muslim families are going through and trust they are receiving the help and support of their extended cultural whānau for finding ways to somehow include the loss from that terror into their ongoing lives. Older people know to a certain extent that we are moving toward death and can

come to accept it - a choice taken away from any who have died in violence.

One of the things that hopefully has helped the Muslim

community a little is the number of other New Zealanders who have entered into their grief by attending time in a local mosque. Many of these have experienced worship in a way they haven't known before, but this joining in must have been a very tangible sign to the Muslim community that many in our country are joining with them in their grief. And surely their culture, with all that makes it up, is strong.

I have struggled with the realisation that this important recognition has not happened well in the history of many Māori communities. Pākehā today haven't established a way for heavy griefs from the past to be acknowledged (apart from Anzac Day) and shared in Māori lives. Te Tiriti processes sometimes include an apology, and work on financial compensation.

But there are surely many emotional gaps not addressed for Māori grief. What does unacknowledged grief do to an individual, a community?

I've been thinking about my culture too. What is it exactly? If I identify as 'Anglo-Saxon' I don't find much practical help in times of loss, and this culture is often described as 'death denying.' Western medicalisation of death has the majority dying in a hospital bed, away from the sight of trees and land and bird song, without the accompaniment of voices in song and sadness - turn out the lights and be quiet. I'd like to be able to claim more of a Celtic history in my background which I feel does rather better at acknowledging loss and grief. In an Irish wake, there is a binding together of the living, the bereaved and the dead. Death is a transition, not an ending, part of life's journey, and everyone's involved. Māori it seems to me do this much better following their traditions. Can it be built into a 'kiwi-culture'?

So sometimes I feel a bit lost -

as though my culture is just words on a piece of paper, like an Advance Directive, like Ancestry. Sometimes I feel like my 'culture' does not have a sufficient container to hold tears,

thankfulness, ancestors, all the people and things of a journey with meaning. It's easier just to live the day. I'd love to be able to feel the cloak of my culture around me.



The dual realities of Pastor Bob's 24-hour 'May the 4th' Star Wars movie marathon and St Clive's May the 5th 9am worship service start time were about to collide.

Conference reflects on 200 years of Methodism in Aotearoa

People from the Wesleyan/Methodist stream are preparing to gather on May 24 and 25 2019 at St Johns College, Auckland, to remember 200 years of Methodism in Aotearoa which began with the arrival of Rev Samuel Leigh. There is still time to register to attend the Conference.

In May and June 1819, Rev Samuel Leigh, the first Methodist minister in Australia, visited New Zealand. He commenced

work in New South Wales in 1815 where he developed a strong friendship with Rev Samuel Marsden, the senior chaplain in the colony. Marsden worked closely with Māori in establishing the Church Missionary Society base at Rangihoua in the Bay of Islands in 1814.

Leigh was encouraged by Marsden in 1819 to come to New Zealand for the sake of his health. He returned to England where he persuaded the Methodist Conference to approve New Zealand as a field for a mission. Together with his wife Catherine, Samuel returned to New Zealand in January 1822. In June 1823

Leigh led the inauguration of the Wesleyan Mission at Whangaroa near Kaeo. The Leighs returned to Australia in November 1823 because of Samuel's ill-health. In January 1827 the mission was sacked. Wesleyan missionary work recommenced at Hokianga in October 1827.

The Methodism in Aotearoa Conference will examine the British background that shaped the missionary movement out of which Leigh came and the Māori world the Wesleyan missionaries encountered. Attention will be given to Leigh's pioneering work in Australia and his

journeys and missionary efforts in New Zealand. The significance of the Māori contribution to the process of evangelism will be recognised with reflection on the nature of conversion among them. The roles played by both the Wesleyan missionaries and their wives will also be examined.

The Conference will conclude with a presentation hosted by Professor Peter Lineham asking What Now? What Next?

To view the programme, speaker profiles and to register visit www.methodisminaotearoa.org.

TECHNOLOGY TIPS

Radio Spectrum Announcement: Implications for AV use

On February 28 2019, Government Minister Faafoi announced details of the first spectrum allocation for 5G for New Zealand.

The 3.5 GHz band will be the first 5G band in New Zealand, with national rights to spectrum expected to be auctioned early in 2020. National spectrum rights in the 3.5 GHz band will be available from November 2022 when the existing rights in



Peter Lane

this band expire. Spectrum will also be available to regional wireless broadband service providers. Allocation details of regional spectrum rights are

expected to be announced later this year.

You can read the press release and proactively released Cabinet paper on the Radio Spectrum Management (RSM) website. www.rsm.govt.nz/projects-auctions/current-projects/preparing-for-5g-in-new-zealand.

Minister Faafoi has also announced his decision that once the 3.5 GHz allocation is complete, the next priority for

5G will be to allocate parts of the millimetre wave bands above 25 GHz

The news is positive in that it appears the government is not immediately going to pursue an option presented in last year's Consultation document, that of moving the IMT Band (Industrial & Medical Telemetry Band) into the 600MHz Band as well as making some provision for 5G. This is the band now used by the majority of wireless microphone devices. However, in reading

the detail of the cabinet paper, it is clear that this option, while on the back-burner for now, has not been definitively ruled out.

The implication for church audio-visual systems (and other uses in the non-profit sector) is still uncertain. I would recommend that entities needing to make investments in wireless microphone systems should avoid systems utilising the 600MHz Band until there is more certainty as to the future of that band.



'Love your neighbours' - Immigrants and refugees

'Do not oppress a foreigner; you yourselves know how it feels to be foreigners, because you were foreigners in Egypt.' (Exodus 23:9)

When you think about it, we are almost all descended from immigrants; even Māori migrated to these islands from somewhere else. Many of us are refugees, for a variety of reasons, recently or not so recently.

Immigration continues to be a politically polarising issue facing our country these days. Some city and district councils are divided over whether to become Welcoming Communities for refugees. This has been a hot topic in many circles and more so of late since the events of March 15 in Christchurch. Much of the positive news is of church communities

reaching out in support and love to those of the Islamic faith. However, some responses have not been so positive, and differing responses have come from Church members of some denominations.

When the issue of immigration is approached, policies are often legislatively complex. For those of us in caring and compassionate faith communities, we often want to reach out and help in whatever way we can, sometimes without fully considering the commitment required, the risks and consequences. Turning to the wisdom of the Bible is both simple and timeless and could help us with our desire to be welcoming, non-judgemental and inclusive, in which ever ways we find to help.

Many of the following verses remind the people of Israel that they were also foreigners in strange lands, that they have also been refugees, so they should know how they should treat others, as they would like to be treated themselves.

'When a foreigner resides among you in your land, do not mistreat them. The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt.' (Leviticus 19:33-34)

For all of us, Christ's teaching reminds us to care for others as we would like to be cared for if we were in their situation.



Heather Kennedy



'For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' (Matthew 25:25-36)

'For the entire law is fulfilled in keeping this one command: "Love your neighbour as yourself."' (Galatians 5:14)

It's all about me

Rev Andrew Doubleday

We're all different. I'm aware that some things change, while others don't. My tendency to open my mouth, sometimes helpful, sometimes not, has been with me since I was a child, and seems at this late stage unlikely to change.

Yet, I'm aware that what I think has undergone some radical shifts as the years have unfolded. While I still hold the same basic underpinning core beliefs, how I hold them, how I now see the world and engage with it has shifted. I'm noticing that I'm becoming like the people I disdained when I started this journey - more 'liberal' as I'm growing older. The things I 'believed' as a younger person now seem so much less important.

Much of what I held essential provides an inadequate framework for engaging with the world as it is. It's no longer about making sure I hold to the correct truths. Now, it's the essence of me, my character, who I am, and, supremely, the need that Christ be more fully formed in me, that is increasingly taking centre stage - to be found in Christ, and Christ be found in me. How's that 'Christ-likeness' project going, you may ask? I'm not the one to judge. If I go by the criticisms I receive, probably not too well. Having said that, I'm grateful that people feel able to speak truth to my face - without this I might continue blithely on. And yet, I recognise that grace is at work. The question is not how I compare with others, it's how I compare with myself - who I was, and who/what I might have become had I not been drawn into this journey.



Andrew Doubleday

I'm occasionally asked how preparations for Conference 2020 are going. I struggle to answer this. As one who tends to respond to the pressure of the moment, long term planning is not one of my fortes. While I believe I see the horizon very well, I'm usually

focused in a myopic kind of way on what is immediately in front of me.

Why do I tell you about this? Why am I so ready to speak of my inner world? It's because, as the presidential nominations process

unfolded last year, being in this position is one I'd have preferred to avoid. I was asked in such a gracious way by a certain synod that I found it impossible to say 'no'. Consequently, my prayer was simple: "Lord, if the Church needs the kind of leader that someone/anyone else can be, then please, make sure it's someone else. If it needs the kind of leader that only I can be, then I guess I'm up for that." I now find myself in the position of exploring what that might look like. As a congregational leader and preacher, I've long since realised that 'me' is the only canvas that God has to work on, so I tend to respond to that. I preach out of what God is doing in me, where the energy is, where I'm being challenged, stretched, grown. I know of no other way in which the life of Christ can be incarnational. Anything else becomes dissociated, an intellectual exercise, perhaps interesting, yet likely to be less than transformative. And isn't that what we crave? Transformation?

Of course, I could have it all wrong. Either way, I'm inviting you to journey with me. Please pray with me; for us all.

Rev Motekiai Fakatou reflects on John 21

Fishing trip like no other

Easter season is the fifty day period beginning with Easter Sunday and ending on Pentecost Sunday. The church must take the chance to reflect on the hope of Christ's resurrection and await the promise of the coming of the Advocate, Counsellor, the Holy Spirit whom the Father will send in Christ's name, to teach all things, and remind us of all the things Jesus has said, John 14:25.

In John 21, we are told Jesus appears to his disciples at the sea of Tiberias right after Jesus appears to his disciples behind locked doors with Thomas where he challenges Thomas to reach out his hand and put it into his side and stop doubting and believe.

Jesus continues to encourage his disciples even though their commitments seem to wane, and their enthusiasm has gone out the window. Their lives seem to be gripped by fear, doubt and indecision so it is natural to revert to what they know and love doing - fishing.

This fishing trip is like no other trip they have had before. Fishing is one of many activities that help us unwind and rejuvenate our minds and it refreshes us physically as we feel the stress and strains of life.

Although Jesus has appeared to his disciples twice with Peter in their midst, that was not enough for Peter to shake off his guilt as Jesus predicted, "Before the rooster crows twice you will disown me three times," Mark 14:30.

Peter and six other disciples launch into their familiar territory, the Sea of Tiberias at night for a come-back fishing adventure. Unfortunately, with all their knowledge and experience they caught nothing at all.

Early in the morning, Jesus stood on the

shore, but Peter and the disciples did not realize that it was Jesus. He called out to them, "Friends, haven't you any fish?" They replied, "No."

Jesus's question drew the disciples' attention to their failure. He wanted them to understand why their work yielded nothing: it was because they had done what they were not asked to do - and done it without him.

In this beach scene, Jesus led Peter through an experience that would remove the cloud of his denial. Peter disowned Jesus three times. Three times Jesus asked Peter if he loved him. When Peter answered yes, Jesus was in a sense, restoring and reinstalling Peter as his disciple to feed his sheep.

It is one thing to say we love Jesus, but the real test is willingness to serve him. Peter had repented, and here Jesus was asking him to commit his life. Peter's life changed when he finally realized who Jesus was.

Peter's occupation changed from fisherman to evangelist; his identity changed from impetuous to rock; and his relationship with Jesus changed - he was forgiven, and he finally understood the significance of Jesus's words about his death and resurrection.

A fishing trip is like no other when we encounter the resurrected Jesus in the ebb and flow of our changing experience and whatever we may encounter. Once Peter was restored, he was able to deeply embrace the grace of God and become the powerful yet tender leader his Lord has called him to be.

Restoring of one's life, identity and purpose can be more life-giving than following habits and conduct that isolate and rob joy and peace from people's lives.

May the presence of the resurrected Jesus helps us to restore our joy, peace and hope of love in our lives and in the lives of those around us and our communities.



Rev Dr Trevor Hoggard moving on

Jan Tasker

Trevor Hoggard came to New Zealand from the UK with his wife Cathie and son David in 2002. Initially he was stationed to Trinity Methodist Church, Pakuranga, acting as superintendent of both Trinity Pakuranga and Meadowlands Church.



Trevor Hoggard with his wife Cathie and son David

In July, Trevor and his wife Cathie will leave New Zealand to take on the largest circuit in the UK as Superintendent of Wales. Along with overseeing 64 churches and 20 staff, he will need to speak Welsh.

Trevor came to Pakuranga at a crucial time to help steer Meadowlands Community Church through the process for gaining consent to build Meadowlands Church. During his time there, he introduced many new initiatives including reading the Bible in a second language at each Sunday morning service at Trinity; a tradition they still practise each Sunday.

Undaunted by the prospect of taking on the role of Synod Superintendent in New Zealand's biggest multi-cultural city, Trevor brought boundless energy and commitment to the role along with extensive experience in working in industrial, school and armed forces chaplaincies. Strongly committed to furthering opportunities for joint lay and ordained leadership and development, he encouraged others by recognising and building on their knowledge and experience.

In 2006, Trevor was invited to take up a post in Rome as the Methodist Representative to the Holy See. Along with leading a multicultural English language congregation within the Italian-speaking Rome circuit, he arranged meetings with the Cardinal for visiting Methodist dignitaries, and represented Methodism in the various ecumenical gatherings around Rome. He was also a member of the European Methodist Council and attended many ecumenical conferences around the world. After five years in Rome, Trevor was appointed to the Northcote Takapuna Methodist Parish.

Trevor and his family quickly endeared themselves to the congregations. Son David's contribution to St Luke's Northcote Youth group was much appreciated and he organised and participated in many group activities.

The congregations were most impressed with Trevor's preaching. He kept everyone enthralled with his sermons, relaying incredible information as though taking the congregation on a journey. He shared his depth of knowledge of history - both religious and world - and was respected as a great story teller with a humorous bent. As Parish Superintendent he was appreciated for his pastoral heart and ability to touch people at their point of need. The parishes he has led have been and continue to be thriving congregations with an outward looking focus.

When Trevor accepted the call to become

the Director of Mission Resourcing, our parish, like Trinity Pakuranga, was devastated to lose him but we were pleased that he could share his skills and talents with the wider Connexion for the benefit of many more people and parishes.

As Director of Mission Resourcing Trevor served MCNZ for seven years working with presbyters and synods involved in frontline ministry, resourcing and equipping them to exercise effective ministry. He initiated an annual event for all chaplains working in the fields of hospitals, defence forces, schools, retirement villages etc. and this has proven to be a highly valued ministry by those who have attended.

Trevor is a man of prayer. His spiritual life is very important to him and he especially values and holds sacred his upbringing, life and ministry in the Wesleyan tradition. He is widely read and keeps up to date with what is happening in the Methodist Church in other countries, especially in Britain.

Trevor has played an invaluable role in the life of Faith and Order in recent years, in particular in his role as co-convenor of the Catholic Methodist dialogue. Cathie, his wife, has also made a significant contribution, particularly in her authorship of the resource *On Being Methodist*.

A passionate ecumenist, Trevor has represented the Methodist Church on many ecumenical boards. As the Methodist representative on the Standing Committee of the UCANZ (Uniting Congregations of Aotearoa New Zealand) his contribution has been valued because of his vision, commitment to ecumenism and his desire for the church to be modelling the unity of Christ. He has been an integral part of the Receptive Ecumenism Movement. Highly respected among church leaders of other denominations, Trevor has written many papers which have been part of the dialogue groups' presentations to their respective denominations and internationally.

Trevor values lay ministry and inspires people to look at alternative ways of being church and supports them on that journey by giving them the tools to enable them to do this.

Last year Trevor was accepted as an Air Force Chaplain, a role he had previously done in England. Here he has been able to exercise his pastoral ministry and reconnect with those who serve our country in the forces but who may not necessarily be part of the church. He also serves on the Advisory Council for Defence Force Chaplaincy.

MCNZ wish this highly valued couple God's blessing as they start out on their journey into not so new territory.

Church property booklet out soon

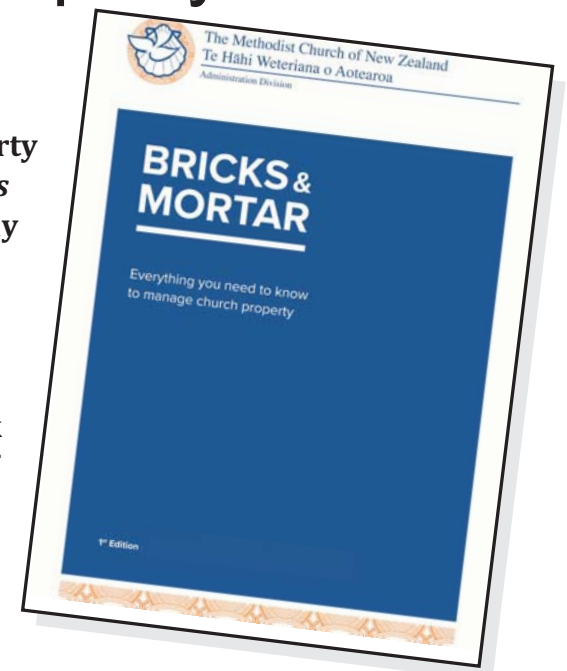
A new and comprehensive property booklet entitled *Bricks and Mortar* is currently in the final stages of production and will soon be released. The book provides a one stop information pack covering all aspects of Church property acquisition, ownership, maintenance, governance and sales.

Information covers buying, selling, building, major construction projects, renovations, logistics, asbestos management, access and egress, health and safety issues and insurance. Compiled by Insurance and Property Manager Wendy Anderson in collaboration with experts, colleagues and the Methodist Connexional Property Committee (MCPC) the booklet is designed as a

comprehensive guide for all aspects of Church property ownership, stewardship and management.

Appendices include an application form for MCPC approvals, a service tenancy agreement for parsonages and insurance claim forms.

Printed copies of the book will be distributed within the coming months and the information will also be available online.



Sgt Steve Sibley of Christchurch met with David Bush and other Connexional staff to discuss emergency procedures.

Rapid reactions

Just before Easter the Christchurch North Parish and Connexional Office welcomed an unexpected visitor; Sergeant Stephen Sibley a member of a neighbourhood policing team.

Steve and his colleagues are currently visiting all schools and religious organisations in the region to initiate informal discussions around the response to the mosques shootings.

Members of community policing groups will be connecting with many organisations throughout New Zealand over coming months as they encourage New Zealand to have guidelines and protocols for 'sheltering in place' in an emergency or crisis situation. Steve reiterated that although the Christchurch attack has prompted the initiative, effective sheltering in place plans can be in

relation to a number of crisis situations including personal grievances, family disputes, to weather bombs and everything between.

David Bush and Trudy Downes met with Steve and touched on when and how to lock down a complex, who makes the decisions, communicating with internal and external personnel and best practice for when a drama unfolds. The conversation also highlighted flaws identified in March, including the failure of bulk texting in some cases, due to system overload.

Trudy says, "We all agreed communications and actions could have been better. Despite schools having guidelines of how to react in an emergency, there were many interpretations of the process to be followed."

Trudy is currently developing guidelines for MCNZ.

Communities of practice

A community of practice is a group of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly.

Communities of practice are informal, self-organising, and span across the membership of the Methodist Alliance. They are the structure that allows staff and volunteers from our member agencies to promote best practice and build common capability.

The Methodist Alliance agreed to create communities of practice to achieve our strategic priorities. The following communities of practice have been established:

1. Safe and secure housing
2. Strong resilient tamariki/children and families/whānau
3. Building stronger communities - including reducing social isolation for older people
4. Communication and fundraising
5. Working towards a bi-cultural future

Diagram source:

<https://medium.com/@d.salnikov23/few-thoughts-about-communities-of-practice-fa5c4ed583f2>



The objectives of each community of practice will vary over time, however they all provide opportunities for collaborative sharing of expertise; identification of the community needs; to advise other Methodist Alliance members and the Steering Group on matters relating to their area of expertise.

The communities of practice meet every three to four months either face to face or via telephone or video-conference and have achieved the following since they were established:

Housing

This community of practice is led by Peter Glensor and it has shared the Government's Public Housing Plan; drafted a brief of

Methodist Alliance housing information for use with government; drafted a resource to be used with parishes and synods about what the Methodist Alliance can offer parishes in addressing the need for housing; drafted a resource for parishes on interacting with people who are homeless; is planning a two-day strategy meeting in Christchurch in May for members who are engaged in social housing, or intend to be engaged in social housing; working with key staff at Connexional Office to clarify and streamline processes for property developments and how we can work more collectively.

Children and Families

Moira Lawler leads this community of practice and to date it has drafted a theory of

change which describes how Methodist agencies work with children and families. They are planning a wānanga for staff and volunteers working in this area to be held in the third quarter of 2019 in Wellington. Also information is being collated to form a database of Methodist services in the children and families space.

Building Stronger Communities

This community of practice has drafted a discussion document for synods about Neighbours Day Aotearoa and community led development; provided regular updates about Neighbours Day Aotearoa to the membership and wider Methodist church; compiled lists of community led development projects in each region; shared projects and ways of working with each other. This community of practice meets at various venues around Aotearoa, so members can see the community led development projects and hear from the people doing this work. The people in the area where the meeting is held lead and facilitate that meeting.

Building a bicultural future

Haehaetu Barrett, Lifewise Rotorua Regional Manager, has agreed to lead this mahi with

support from Te Taha Māori. A regional workshop has been held in Auckland with Lifewise staff and further regional workshops are scheduled for Wellington and Christchurch. These regional workshops will provide opportunities to gather information for a national hui which will be held later this year.

Communications and Fundraising

Members shared their organisation's fundraising and marketing strategy; and examples of co-branding. They discussed what documents should be co-branded and how this can be done in a consistent way across the membership. This community of practice is going to draft co-branding guidelines with instructions on how and when to co-brand. They are also going to draft a communications policy. The work of this community of practice is led by Sandra Cox, the Communications Coordinator at the Christchurch Methodist Mission.

If you would like more information on the communities of practice, or any other work undertaken by the Methodist Alliance, please contact me.

Carol Barron
National Coordinator

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

LEGAL MATTERS

Easter Trading

Ruby Manukia-Schaumkel

Easter might mean different things to diverse people, but for Christians, it is considered the most important and sacred time of the year next to Christmas.



Ruby Manukia-Schaumkel

Easter marks the anniversary of Jesus' resurrection and ascension to heaven - and observing this holiday can teach Christians a lot more about faith than Easter eggs and hot cross buns.

Easter celebrates Christians' belief in the divine power of Jesus and the hope that loss leads to something new. This doesn't mean it's all gloom and doom, but Easter definitely calls for some solemn reflection among observant Christians. Luckily, many are able to make time for Church services and still make time for some Easter fun for the children and family during Easter.

We saw the effect of the Easter Sunday Free Shop Trading Act that gave Council the power to create a policy to allow shops in Auckland to trade on Easter Sunday. Without a policy only certain shops can legally open for trade. The impact of this Act has no bearing on an employee who has the right to refuse to work on

Easter Sunday and they don't have to give their employer a reason for refusing. An employer who trades on Easter Sunday must notify the employee of their right to refuse to work and the employer can't compel an employee to work or treat them adversely if they refuse to work.

There are three and a half days when almost all shops must be closed under the Shop Trading Hours Act. These days are:

- Christmas Day (a public holiday)
- Good Friday (a public holiday)
- ANZAC Day, until 1.00 pm on 25 April (a public holiday)
- Easter Sunday (not a public holiday)

There are three types of shops which can open on restricted trading days:

- Shops that can open with conditions and provided they meet certain conditions
- Shops that can open because of an area exemption
- Shops that can open on Easter Sunday because the local territorial authority has adopted a local Easter Sunday shop trading policy. Being able to open on Easter Sunday under a local territorial authority policy doesn't

mean a shop can open on Christmas Day, Good Friday or Anzac Day before 1pm.

If you are unsure of the impact of legislation on the Easter holiday you can contact your local MP, local board in your electorate, or check out your district council website for more information.

Nga mihi nui



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



OMG, Has it come to this?

Bill Peddie

Among the list of acronyms that punctuate and decorate phone texts and social media messages there is one which comes across to me as a welcome relief.

I guess most *Touchstone* readers have already come to terms with the ubiquitous LOL (laugh out loud) but what of ITRW which translates to "in the real world"? Surely even for the Church perhaps there should be room for a series of constant reminders that we are placed in the real world and if our faith does not address the concerns of real people in their real setting, church membership might even come to deserve its reputation for irrelevancy as reflected by one estimate that only 11 per cent of the New Zealand population attend Church.

ITRW (In the real world), even aging and partially balding lay preachers need the occasional trim. I recently found myself seated on the barber's chair attended by a cheerful and competent Iranian barber fresh home from a brief holiday in his home country. In the course of the conversation we got onto the topic of Shia Islam and he told me that in Iran women had few rights and had to be subservient to the men.

At that point the young man in the next chair joined our conversation. "In my home, my wife doesn't make decisions. I make all the decisions," he said with obvious satisfaction. "I have to, because women can't make real decisions. Anyway, it says in the Bible that women were made from a man's rib!"

My dilemma at this point was that I knew it would take more than a few sentences to explain my view that such a literalist interpretation of a Genesis story is not a good model for a modern faith. Even worse, I suspected that if the aforementioned hair cut client were asked, I might discover in front of those waiting for hair cuts, even if not a Methodist, he might well be a member of a mainstream conservative congregation.

There is a serious underlying issue. If, as I suspect from wide-ranging incidental discussions

with conservative Christians, the subservient position of women is still accepted by large chunks of the Church-going sectors of the population, what should we as members of the Methodist Church do in response? Leaving

it to God via interminable prayer lists affirmed in Church rather than getting personally involved in the practicalities of living the solutions seems unlikely to help shape more positive community

attitudes. Similarly allowing politicians to keep the refugees at bay because our faith happens to reinforce a sense of entitlement is not *The Sermon on the Mount* in practice. Nor can I see that a small handful of Bible verses reflecting prejudice against homosexuals in Biblical times excuse the widespread modern day prejudice against the LGBTIQ (Lesbian, Gay, Bisexual, Transsexual, Queer and Intersex) community.

While the Old Testament contains instances of inappropriate behaviour allegedly approved by God, for me, Biblical literalism as a main source of guidance is not an option. Mass murder may have once been approved by some authors of the Bible, (e.g. Elijah chopping up the priests of Baal) yet if we have genuine concern for our fellows, why does our Church today say so little about those who would bomb in our name?

Irony finds new meaning when we remember Moses had only just taken delivery of the Ten Commandments, including one which said "Thou shalt not kill," when he ordered the killing of 3000 fellow Jews for not being sold on monotheism. I would hate to think of our Church condoning past customs of making war on those who don't share the current religious and cultural values of the institution. Could it be that if we do nothing, by default, religion simply drags us back into a very bloody past?

On reflection I owe a real, if unexpected, debt to that guy in the next chair at the local barbers. If I can take offence at the way that man expressed his faith far from the safety of his home church, perhaps others might look at the attitudes expressed in the way I live in the real world and draw their own conclusions about the value of my faith.



Bill Peddie

HYMN

Gently Flows the Avon River

*Gently flows the Avon River
on its journey to the sea,
gently through the grieving city,
sad and anguished though it be.*

*Gently make your seaward journey,
touched by sorrow, loss and tears.
Flow on gently through the city,
free its people from their fears.*

*Gently touch our human heartstrings.
Be a healing cleansing sign,
showing God is present with us,
flowing love, God's great design.*

*Gently will the streets recover;
gently people will embrace;
gently will the barriers tumble,
till we welcome ev'ry race.*

*Christ sheds tears for ev'ry household,
crosses ev'ry great divide,
giving life, as does the river:
Come now gently to his side.*

© Norman E Brookes
Tune: Cross of Jesus WOV 72(ii)

The Avon River flows through the heart of Christchurch, the largest city in the South Island of New Zealand.



Terry Waite delivers 2019 Quaker Lecture

Jim Flewitt, Coordinator Quaker Lecture Series

This year's annual Quaker Lecture, *Crime and Punishment*, was delivered by renowned British humanitarian and former hostage Terry Waite CBE on February 9 at the Royal Wanganui Opera House to an audience of approximately 400 people.

The series in New Zealand has been running for 11 years, with past speakers including Jeanette Fitzsimons, Brian Bruce, Marian Hobbs, Jane Kelsey, Elizabeth Duke and others from political, academic and religious backgrounds. Speakers are chosen to address issues which Quakers consider are important to today's society and thereby provide a means by which our views on matters of social and spiritual concern can be shared. The lecture series enables Quakers to be



Terry Waite was guest lecturer at the annual Quaker Lecture this year.

more effective agents of change both within our own meetings and the broader public community by sharing our testimonies of simplicity, peace, integrity, community, equality and sustainability. Burgeoning prison populations globally;

increasing rates of re-offending; horror stories of abuse and violence in prisons, combined with calls for longer and tougher sentencing from parts of society concerned about their personal safety - it's a 'perilous journey' to find solutions all can live with. As many governments worldwide have discovered, the skills to navigate the 'storms and tempests' which arise from this debate are complex.

In mid-2018, the present government set up a justice reform group to look at the current criminal justice system and to bring recommendations for change. In August 2018 the Justice Minister Andrew Little hosted a criminal justice summit where he stated, "New Zealand needs less offending, less re-offending, and fewer victims of crime. We can't continue to have one of the highest re-offending rates in the OECD".

Terry Waite brought to this national discussion a broad perspective arrived at through personal experience of

imprisonment and considerable years dealing with issues of imprisonment and rehabilitation in the UK. He was held hostage in solitary confinement for five years in Beirut.

A self-confessed 'Quanglican', humanitarian and former hostage negotiator, Terry has advocated for prison reform in Britain for a number of years; he knows how difficult it is for a healthy person to maintain reasonable physical and mental health in prison conditions. An

estimated 90 per cent of prisoners in the UK have a psychiatric disorder. "Many prisoners are not in a good state of health and deteriorate further in isolation. Where there is not a regime in a prison orientated towards rehabilitation then decline is virtually inevitable."

Terry also spoke about the British prison system and how different approaches to rehabilitation can facilitate a successful transition back into society for those who transgress. "The time is long overdue for a radical reform of our approach to the punishment and rehabilitation of offenders and the first major hurdle to be overcome is to convince the electorate that, in the long term such a reform is definitely in their best interest. That requires courageous and visionary leadership from politicians responsible for the system."

The lecture concluded with Terry quoting the 19th century Quaker prison reformer Elizabeth Fry: "When thee builds a prison, thee had better build with the thought ever in thy mind that thee and thy children may occupy the cells".

Terry has written several books including an account of his years as a captive - *Taken on Trust* - written in his head during his years in captivity. *Out of the Silence*, published on the 25th anniversary of his release from captivity, is a book of narrative, reflections and his own poetry. He has also recently produced a memoir of his time working as a personal assistant to Robert Runcie, the then Archbishop of Canterbury, titled, *Travels with a Primate!*

Terry talks about his faith in the article: <https://thefriend.org/article/a-spiritual-journey>

Copies of Terry's 2019 Quaker Lecture Crime and Punishment are available at \$10 each. Contact: Jim Flewitt, flewitts@xtra.co.nz for more details.

BIBLE CHALLENGE

Rosalie Sugrue

Our Home and Family Sunday

Mother's Day began as a church celebration, as did Father's Day, but it came later. Now that the general public celebrates both, some churches are celebrating 'Home and Family Sunday' on the date of the original American Mother's Day. This Bible Challenge celebrates families. We tend to forget that Bible story characters lived in families, or we only associate them with one parent or sibling, so to enlarge a family feeling some of these characters are given more than one clue.

Son of Bathsheba and David; a wise man	___ O ___	2 Sam 12:24
Rebekah and Isaac's first born; Jacob's twin	___ U ___	Gen 25:25
Daughter of Jochebed and Amran; sister to Aaron	___ R ___	Num 25:59
Noah's eldest son; __, Ham and Japheth	___ H ___	Gen 6:10
3 rd child of Jochebed and Amran; brother of Aaron	___ O ___	Num 26:59
Son of Hannah and Elkanah; boy who heard God	___ M ___	1 Sam 1:19-20
Father of Enosh; 3 rd son of Eve and Adam;	___ E ___	Gen 4:25-26
Sister of Zebulun; Daughter of Leah and Jacob	___ A ___	Gen 30:20
Son of Ahinoam and Saul; David's friend	___ N ___	1 Sam 18:1
Grandfather of David; son of Ruth and Boaz	___ D ___	Ruth 4:13, 17
Son of Simon of Cyrene; brother of Alexander	___ F ___	Mk 15:21
Daughter of Maacah and David, sister to Absalom	___ A ___	1 Chr 3:1; 2 Sam 13:1
Son of Hagar and Abram; brother of Isaac	___ M ___	Gen 16:15; 25:9
Name: Leah and Jacob's 2 nd child; blessed baby Jesus	___ I ___	Gen 35:23; Lk 2:27-28
Mother of Joseph and Benjamin; wife of Jacob	___ L ___	Gen 35:24
A youth who fell asleep during a sermon	___ Y ___	Acts 20:9
Eldest son of Zipporah and Moses	___ S ___	Ex 2:21-22
Son of Adah and Laban; brother of Jabal	___ U ___	Gen 4:19-21
Father of Enoch; 1 st son of Eve and Adam	___ N ___	Gen 4:17
Father of James and John	___ D ___	Lk 5:10
Wife of Zechariah; Mother of John the Baptist	___ A ___	Lk 1:57-60
Son of Eunice; grandson of Lois	___ Y ___	2 Tim 1:2-5

Answers: Solomon, Esau, Miriam, Shem, Moses, Samuel, Seth, Dinah, Jonathan, Obed, Rufus, Tamar, Ishmael, Simeon, Rachel, Eurychus, Gershon, Jubal, Cain, Zebadee, Elizabeth, Timothy



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Waikato-Waiariki Unite

He waka eke noa

Michael Lemanu

Tauwi Children, Young People and Families Ministry National Co-ordinator

Waikato-Waiariki recently held a special gathering to culminate a year's work of prayer, visioning and dreaming for the youth of the Waikato-Waiariki Synod.

The vision statement of the Waikato-Waiariki Unite (WWU) Youth Ministry, He waka eke noa, and the six accompanying mission paddles pay homage to the mighty Waikato River, its Māoritanga links and the diversity of people that call Waikato home.

In March 2018, some of the WWU youth leaders gathered at Wesley Methodist Church Tauranga with the goal of establishing a vision for the youth ministry of the synod going forward. The Waikato-Waiariki Synod covers a broad and beautiful geographical area, stretching from the mouth of the Waikato River all the way down to Lake Taupō,

from the black sands of Raglan across to the golden sands of the East Coast. It also has a unique diversity of people - rural, urban, tangata whenua, tauwi, young and old - all with a mix of different talents, gifts, backgrounds, theologies and experiences. With these things in mind, the leadership team sought to establish a vision which would touch on the life of the synod in an impactful and practical way.

The team landed on the whakatauki He waka eke noa - which translates as 'the canoe which we are all on without exception'. The waka, symbolising the Church, is understood to be on a journey, navigating life's waters with Christ as captain and leader. This waka calls for all, young and old, to be on board, with no exception, contributing to and being of value on this voyage. Along with this, the six mission paddles are: Identity, Empowerment, Worship, Discipleship, Mission and Community. These paddles are seen as crucial components to the movement of the waka.



'Amelia Takataka, one of the Waikato-Waiariki Youth Convenors

Fast forward to this past month at St. Johns Hamilton East, where this vision was officially launched to youth from the WWU synod. A mix of interactive and thought-provoking stations gave youth a chance to dive deep into the vision and what it means for their faith journey in their respective contexts and church life.

Attendees were able to respond to the

vision, and to share their own hopes and dreams for the churches that they call home. This was an awesome night of fellowship setting up what promises to be a powerful year for the youth of WWU. The hope is to have this workshop tour the Waikato-Waiariki Synod, to be presented to young and old eager to climb aboard the waka, grab hold of a paddle and get the boat moving!

What's most important, though, is the commitment of the WWU team and Waikato-Waiariki Synod to ensuring this vision isn't just words on a piece of paper. It has to be regularly lived out, expressed, and used to hold its people accountable so that the glory of God may be revealed through the lives of the young people of the WWU, here and now.

Shout out to the WWU Convenors, 'Amelia Takataka and Alilia Molitika, who fearlessly and faithfully continue to advocate for the youth of the WWU and the Connexion at large. This amazing work would not have come to fruition without them.

Kidz Korna

Welcome to May's Kidz Korna!

Have you noticed that the weather is getting cooler? The leaves are beginning to fall from the trees. I love walking through the dried leaves and feel and hear the crunching. It's autumn.

When you read this our Easter celebrations will be over. In June we will hear how some children celebrated this special occasion.

This month we hear from Wesley in Tauranga and how they prepared for Palm Sunday. They designed a Welcome banner, chose prayers, and selected readings and symbols for this special day. On Palm Sunday the service starts with a crowd carrying palms, but as the story is told and they follow Jesus on the way to the cross, the crowd becomes smaller and smaller and they are left with a question - Who is following?



Children prepare a Welcome banner for Palm Sunday

Easter Word Search

Can you find all these words in the puzzle?

ANGEL CROSS CROWDS DISCIPLES DONKEY EMMAUS FORGIVE
JERUSALEM MARY NAILS PALMS PEOPLE RISEN SOLDIERS TOMB

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

What are the kids in your church up to?

Kidz Korna wants to hear from you so we can share your stories. Send stories and photos of your activities to Doreen Lennox at dlennox02@gmail.com



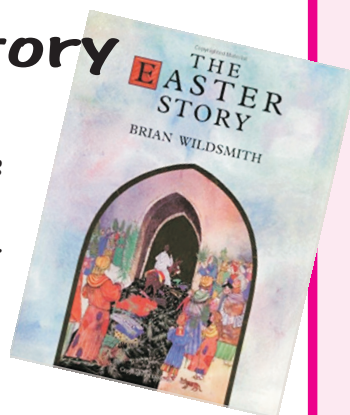
For your bookshelf

The Easter Story

Author and Illustrator: Brian Wildsmith

First published in 1946 this is a story that has truly stood the test of time. I can remember reading it when I was a child and I still enjoy it. It is beautifully illustrated and tells the Easter story through the eyes of a small donkey. Beginning with the ride to Jerusalem it continues with the Last Supper, the crucifixion and resurrection. My favourite picture is the one of the Garden of Gethsemane. It really is stunning.

This is a book to be enjoyed by children (and adults) of all ages.





Stand with Refugees

Christian World Service (CWS) has launched Operation Refugee 2019, an opportunity for people of all ages to offer practical support for Syrian refugees.

The challenge is to live on refugee rations for five days, or try the new walking or biking challenge in recognition of the distances refugees travel. Students can opt for the two-day version, Operation Refugee Lite. Participants sign up sponsors willing to support their efforts and keep the lifeline going to Syrian refugees who have found safety in Jordan and Lebanon.

The challenge can be undertaken any time before September 30. Once a participant has raised \$87 - enough to pay for a good quality food parcel in Jordan for a family of six - CWS will send a food box containing lentils, chickpeas, kidney beans, fish (which can be traded if vegan or vegetarian), flour, vegetable oil and salt. Participants supply their own rice and earn fresh vegetables and other ingredients by meeting fundraising goals.

Local partner, the Department of Service to Palestinian Refugees (DSPR), needs funds for food rations or cash vouchers, to run its education and healthcare programmes.

Operation Refugee participants have raised over \$140,000 in the last three years. Some has been matched by a New Zealand government grant.

"News reports suggest the war is over in Syria, but the refugees are not ready to return to homes and businesses that have been destroyed. They still need our help," says CWS's International Programmes Coordinator Trish Murray.

Deeply committed to giving refugees the services they want and need, DSPR is concerned about the future as financial support has been falling now the conflict has passed its eighth year.

The newer refugees appreciate DSPR's expertise and understanding given their own refugee experience.

Last year Trish visited some of the classes run by Syrian refugee teachers and was impressed by the enthusiasm of the



DSPR Lebanon prepares Syrian refugees to sit their Baccalaureate exam. For the last five years, DSPR Lebanon has organised safe passage to and from Damascus for students eager to have Syrian qualifications.

students. Some had missed years of schooling due to the war and were determined to catch up.

In Lebanon, where public schooling is in French or English, students appreciated the opportunity to learn in Arabic, as well as the unique chance to return to Damascus to sit their Brevet and Baccalaureate exams, necessary for the return to Syria.

"If it wasn't for you, we wouldn't be able to continue our studies," one student told Trish.

Parishes are encouraged to mark Refugee Sunday on 23 June; 20 June is World Refugee Day.

More information is available:
<https://www.cwsoperationrefugee.nz/> or phone 0800 74 73 72.



Credit schemes that lift people out of poverty

Nothing beats the sense of achievement when the poorest Dalit women push out the middlemen and moneylenders in the local markets.

Contributing a few rupees they can barely afford, they have saved enough to purchase the flowers or weaving materials direct from the vendor. The first day in business, earnings increase and so they can afford more food for their families and save for the next purchase. No one is left with a crippling debt and exorbitant interest rates at the end of the day. Working together, the women help each other out when needed.

Under the United Nations' Sustainable Development Goal 9, the international commitment is to build resilient infrastructure, promote inclusive and sustainable industrialisation and to foster innovation. Included in this goal is a focus on small-scale industry with access to financial infrastructure. Roads, access to transport for goods and people, research and development, CO2 emissions, and aid support for infrastructure are also covered in SDG9.

Setting up small savings schemes has been key to improving income for a number of Christian World Service's partners, including the Women's Development

Resource Centre (WDR) working with 26,965 Dalit and tribal women in South India. Beginning as a series of small credit unions, the WDR has taught the women to save. The scheme has been so successful that they have gone on to set up a Women's Labourers Bank to extend their services.

The UN points to access to financial services as a problem for small and medium enterprises. In 2012, the credit gap for businesses involving 5-99 workers was estimated at US\$3.2 to 3.7 million.

Working cooperatively, the women have a sense of pride and honour. Women are seen as equal partners because of their greater contribution to family income and fewer children are forced to work as labourers. Life is more stable as they no longer have to travel to sell items like jewellery at distant markets.

The leaders of the 253 credit unions receive regular training. Last year 4,982 women took out loans ranging from 5,000 to 10,000 rupees (NZ\$107 - \$214), and 90 women received grants from the Women's Bank to set up small businesses. WDR encourages the women to work through their sangam or councils to organise basic amenities like drinking water and electricity.

Support for CWS Appeals helps communities achieve the SDGs and makes sure no one is left behind.



2019 Operation Refugee

*Take up the challenge,
sign up to Operation Refugee*

WWW.CWSOPERATIONREFUGEE.NZ





ON SCREEN

***Daffodils* packs an emotional punch; a Kiwi soundtrack in which the songs actually silence the words that sustain relationships.**

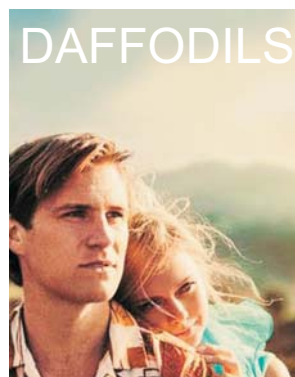
Daffodils began life as a play, created by Rochelle Bright in 2015. Returning from New York because she wanted to tell New Zealand stories, she starts close to home with the tale of her own parents falling in, then out, of love.

The plot is artfully constructed. Kiwi songs - Bic Runga's *Drive*, the Mutton Birds' *Anchor Me*, Dave Dobbyn's *Language* and Crowded House's *Fall at Your Feet* - are like pearls, each sung by Maisie (played by Kimbra) and her band in front of adoring fans. As Maisie polishes these well-known Kiwi pearls, her estranged father Eric (played by George Mason) dies alone in a hospital bed.

2019 is a year for movie musicals. *Daffodils* shows New Zealand can foot it with the likes of *Bohemian Rhapsody* and *A Star is Born*. Songs carry emotion and narrate life.

Individual pearls shine brighter when strung together. Continuity comes in *Daffodils* with the story of Eric meeting Rose beside the daffodils in Hamilton Gardens. We watch them fall in love, get married and have children. Yet, as they mature, they can't shake the immaturity of the lies they let themselves believe about each other's lives.

One way to understand *Daffodils* is to turn academic. Tom Beaudoin, musician and theologian, touts contemporary popular culture as the amniotic fluid in which young adults become familiar with themselves (*Virtual Faith: The Irreverent Spiritual Quest of Generation X*, 1998). We love, laugh and lament to the songs that define our generation. It makes sense of the story of growing up in Christchurch told by local lad, Roger Shepherdson. *In Love With These Times* (2016) is the story of the birth of Flying Nun Records and the creation of a distinctly New Zealand



songbook, songs that define an era and thus a generation.

What is significant for church readers is that the *Daffodils*' songbook comes devoid of religious hymns. The tunes from bygone Britain no longer evoke memory or stir emotion. Rose and Eric get

married in a church. But when relationships get rocky, the hymns of the wedding and the rote-learned vows have no reconciling power.

Yet, neither do the Kiwi pearls. This is the ironic sadness of *Daffodils*. Kiwis might have a unique pop culture soundtrack, but the songs as sung actually silence the language needed to sustain relationships.

For preachers wanting to connect with Kiwi culture, why not ditch the hymns. Instead, take the songs from *Daffodils* and link them with a Gospel story:

A film review by Rev Dr Steve Taylor

- Bic Runga's *Drive* with Mary's haste to connect with Elizabeth in Luke 1:39-45;
- Dave Dobbyn's *Language* in conversation with Jesus Heals a Deaf and Mute Man in Mark 7:31-37;
- Crowded House's *Fall At Your Feet* in harmony with the events of the Garden of Gethsemane in Matthew 26:36-46;
- The Mutton Birds' *Anchor Me* as a tune alongside Jesus' reinstating of Peter in John 21:15-19.

In each of these Gospel stories, people are living with and in silence. Yet, through Divine encounter there are ways to face the lies they've let themselves believe.

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

Wokabaut Wantaim

Travelling together for over 60 years

**Authors: Marcia and Fred Baker
Baker Family Publishing 2018
263 pages**

Reviewer: Rev John Meredith

Having served in many different communities and parishes, Marcia and Fred Baker are well known. They were at the Port Moresby air terminal when they saw a poster written in pidgin encouraging people to work together for the good of the nation. The words wokabaut wantaim translate in English to 'work or travel together', and they decided this would be the title of their proposed life story. This was eventually produced by Marcia's skills as a writer and Fred's prodigious memory.

The book begins with Marcia in Halcombe, where she grew up on a farm, and Fred as a city boy in Lower Hutt. Marcia was accepted for deaconess training at Methodist Deaconess House in Christchurch (no women presbyters then) and Fred was accepted for study at Trinity Methodist Theological College in Auckland.

On completion of her deaconess training, Marcia was assigned to work in Invercargill in an area of new housing and young families. There, she took part in laying the foundation stone for a new church building and led the first service in this building after its opening. After two years, she was transferred to the Dunedin Central Mission and broadcast regularly with Radio Church.

When Marcia moved to Dunedin, Fred was appointed to follow her in Invercargill. This was his first ministerial appointment, but he was not to be alone in Invercargill for long. Marcia resigned from the Deaconess Order and joined him in Invercargill after their marriage. They were together in Invercargill for only one

year before being moved to Paparoa.

From Paparoa they moved to Putaruru, which involved greater ecumenical cooperation and working with Māori communities. After Putaruru came Mosgiel. Three years later, Marcia and Fred made the momentous decision to make themselves available for ministry in Papua New Guinea.

In Papua New Guinea they were based in the highlands at Mendi. After a year, they moved to a house built in Yaken village. They felt they learned much

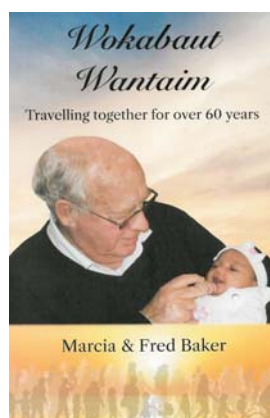
from their five years in Papua New Guinea and that their lives had been enriched.

Back in New Zealand, they were appointed to Warkworth, followed by Christchurch East (Wainoni) and Christchurch North (Papanui). While in Wainoni, Marcia was invited to assume responsibility for Methodist Church

Archives. In 1987, she was ordained as a presbyter and worked with Fred in shared ministry.

This book is not simply a catalogue of places where Marcia and Fred have lived or a domestic history of Methodism. It is witness to the outworking of faith in love and service. Readers can sense the fulfilment Marcia and Fred found in ministry, their love for their family, their willingness to go beyond what might be expected and their compassion for everyone. The text is laced with gentle humour, photographs and lots of stories. Those who have known Marcia and Fred will hear them speaking on every page. The last words are: 'Be guided by love as you wokabaut and live in hope and peace and joy as you travel together along the beginnings and endings of your lives.'

It's worth reading as a story of devotion and dedication.



Man of iron

The extraordinary story of New Zealand WW1 hero Lieutenant-Colonel William Malone

Author: Jock Vennell

**Auckland: Allan & Unwin 2015,
274 pages**

Reviewer: Rev John Meredith

The fierce and bloody battle of eight months that began on Gallipoli in 1915 would see great acts of courage and selfless devotion to duty. Among those whose actions helped create the 'Anzac legend' was Lt-Col William Malone.

Arriving in New Zealand in 1880 Malone developed forest land into a productive farm near Stratford in Taranaki, qualified as a barrister and solicitor and became deeply involved in district affairs including sport and public service.

Always interested in military matters, Malone was commissioned as an officer in the Stratford Rifle Volunteers. When local militia were abolished by the Defence Act 1909 he became an officer in the New Zealand Territorial Force. He read widely on military strategy and demonstrated flair for organisation and directing large groups of men.

In August 1914, when Britain and its empire declared war on Germany, Malone offered himself for service. He left New Zealand in October 1914 as commander of the Wellington Infantry Battalion. Malone and his headquarters staff were among those landing on Gallipoli on 25 April 1915.

The higher echelons of military command were occupied mainly by officers trained in a British system who expected to issue orders and have them obeyed. Malone, however, challenged orders that did not make sense to him, particularly when the welfare of his men was at stake. When his request for materials needed to build fortifications was refused, Malone simply arranged with the naval landing officer

for required materials to be stacked on the beach for recovery by a working party.

The highest point on Gallipoli was Chunuk Bair. Despite being heavily defended by the Turks, superior commander, General Godley, ordered the attack on Chunuk Bair to be pressed forward in broad daylight. Malone refused. He would do so only under cover of darkness. By late afternoon on 8 August the Wellington Battalion under Malone's leadership secured the summit. Tragically, Malone was killed

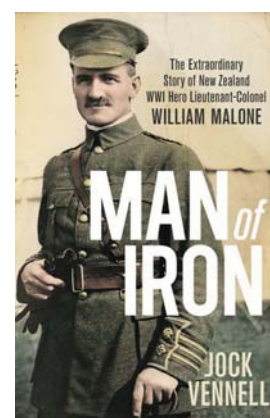
there by a shell either from a British warship or a New Zealand artillery battery. The Turks redoubled their efforts and by 10 August Chunuk Bair was once again in Turkish hands.

Unfairly, and possibly due to the fact that Malone did not endear himself to his superiors, he was blamed for the loss of Chunuk Bair. This was subsequently proved to be unfounded. It was later

recognised that he had demonstrated leadership and military skill of the highest order. He received little official recognition until years later and - in Vennell's view - he was denied the Victoria Cross he so richly deserved.

Later recognition included the erection of the Malone Memorial Gates at the entrance to King Edward Park, Stratford in 1923 and in 2005, the unveiling of the William G Malone commemorative plaque in the Grand Hall of Parliament. In 2011 a bronze statue of Malone was erected in Stratford's main street.

Man of Iron is not steeped in descriptions of military manoeuvres that defy the general reader. In its pages we meet a man of great strength and courage, of religious conviction, love for his family, a clear thinker and an inspiring leader. Malone's memory deserves to be honoured and his name more widely known in this land.





'Children of Mission' digital archive

William Sharp
Intern, Presbyterian Research Centre

The co-ordinator of the University of Otago Humanities Internship Practicum programme told me that I shouldn't double dip after he discovered that I was undertaking a Humanities Internship Practicum (HUMS) internship for the second year in a row.

HUMS301 (or 401) is a paper that humanities students can undertake in the form of an internship with an institution separate from the university. Last year I completed a HUMS301 internship with the Hocken Collections and, this year, I am currently working through my HUMS401 internship with the Presbyterian Research Centre.

It is unusual for someone to undergo this internship course twice, but the positive experience I had at the Hocken brought me back for more. Now, thanks to me, a new policy has been introduced specifically stipulating that students are not allowed to undergo the course twice. Don't double dip!

I chose the Presbyterian Research Centre (PRC) this semester because I wanted more experience working in archives. Interning at the Hocken last year sparked a personal interest in archiving and I have been keen to learn more ever since.

The PRC is a contrast from the Hocken. It does not have as much space, facilities or staff to work with, yet it is still an incredibly valuable and well-used institution for researchers and donors. Almost every day I've been here other interns, volunteers, family researchers, student researchers and donors are coming in and out of the archive. Recently, we had visitors from China.

The PRC archives brings to mind stereotypical images of a hidden treasure. Its small space is dwarfed by the larger complex of the Hewitson Library and Knox College, and the suburb of Opoho that surrounds it is beautifully arranged with a variety of native plants and trees. Those travelling by foot from the south, can take a wonderful walk through the botanical gardens on the way here.

It is a nice place to work, but what am I doing here? I am working on Pamela Welch's 'Children of Mission' project.

The aim of this project is to create a digital archive that uncovers the hidden contributions made by children of missionaries to societies across the globe. At the moment I am building a pilot for this project. My goal for this pilot is to create a private website that we can use as an example of what this project might look like in the future.

I am still in the information-gathering stage. I have built a survey which I will send out to eligible participants once the university has ethically approved my research. I am searching for people who have spent at least part of their childhood in a New Zealand-based mission field.

Interest in our pilot has been exceptionally good. There appear to be 'Children of Mission' around every corner, however we welcome further input. If you believe that you can give us a hand by participating in our pilot, please contact the PRC Archives (pcanzarchives@prcknox.org.nz) to learn more.



William Sharp is piloting a research project on the contributions of children of missionaries to society.

Unsung Methodists

Rev Donald Phillipps

Female workers and unionism Harriet Russell Morison 1862-1925

The Bible Christian Connexion, one of the several breakaway groups within Methodism in the early 19th century, was never large in numbers in this country.

Nevertheless it was claimed that for a time in the 1890s the BC congregation meeting on Sunday evenings in the Garrison Hall in Dunedin was the largest of any denomination in the country. Nearly 2000 people regularly gathered there, principally to hear William Ready preach. In the congregation was Harriet Morison, Irish-born, daughter of James Morison, a master tailor, and his wife Margaret. When William Ready was not there it is quite likely that Harriet was in the pulpit, as an accredited lay preacher, and already with a well-established reputation for her work with the Tailoresses' Union.

Little is known about Harriet's early life. She travelled with her family to New Zealand in 1874, and became a tailorress. Through her occupation she began a lifetime involvement in working women's concerns. The Union had been created after the sweating scandal of 1888/1889 exposed the appalling working conditions of factory employees and home-workers in Dunedin. This was the first organisation to effectively represent female workers in New Zealand. Harriet took over the position of secretary in 1890, and for six years made a significant



Harriet Morison

contribution through her energy and commitment. The union raised wages and established industry standards for tailoresses throughout Otago. In 1892 Harriet spent seven months in Auckland organising northern tailoresses, and she maintained contacts throughout New Zealand, believing that unity was vital to their cause.

In 1890 she led an attempt to set up a domestic servants' association in Dunedin, to provide a well-trained supply of servants to the ladies of Dunedin but also to raise the social status of domestics, giving them the 'dignity of skilled labour'. She felt that without training and skills, women would never improve their position in society.

Harriet Morison was active in many other areas. She led an unsuccessful attempt to set up a convalescent home for Dunedin clothing workers. She sat on a local committee to manage ambulance classes for women. She edited the 'Working Woman's Corner' in *The Globe* newspaper from January to March 1891. For 14 years she was an official visitor at Seacliff Lunatic Asylum just north of Dunedin. At another time she served a term as chairwoman of the Unitarian Church committee.

Christianity was fundamental to her values - she believed that trade unions, as a means to achieve equality, were consistent with the teachings of Christ. Christian principles gave Morison's trade unionism a humanitarian aspect shared by many other moderate unionists of her time. She was not, however, especially radical for her time, always advocating moderation and co-operation with employers in all union activities. Her belief that women had a duty to care for the morals of society as well as a right to be protected from its evils extended into her approach to trade unionism.

Harriet Morison also believed that women's right to vote was implicit in egalitarian Christian principles. The need to use the vote to counteract the evils of alcohol, and the injustice of ignoring half the adult population, were two important arguments she used to back her demand for women's suffrage. She was a founding member of the Women's Franchise

League in Dunedin, the first in New Zealand. Suffrage petitions circulated nationwide in 1891 and 1892 owed many of their signatures to Harriet. She was also a member of the New Zealand Women's Christian Temperance Union, a major proponent for women's suffrage.

She resigned from the union in 1896 over accusations of careless management of funds, but continued to advocate for working women. Harriet was appointed an inspector of factories for the South Island in April 1906, but the Labour Department accused her of being 'rather inclined to go to extremes' and of failing to conform to the 'steady, sure and tactful' Departmental style.

In May 1908 she was placed in charge of a newly opened Women's Branch in Auckland, which was essentially a labour bureau for domestic servants. Her 15 years in the Department in Auckland was punctuated by disagreements with its policies and with her own personal treatment, though she had the support of several Auckland women's societies for the work she was doing.

In February 1917 matters came to a head, but just as she was about to be dismissed, amid strenuous protest from the Public Service Association, the Prime Minister intervened. Morison was reinstated - but not subdued. She died on 19 August 1925 at her home in New Lynn, having never married. Harriet Morison left behind an important legacy, as a trade unionist, as a feminist, and as a Christian.

Soso'oga mai o le lauga i le lomiga o Aperila.

APOAPOA'IGA ASO TATALO O LE LALOLAGI ASO FARAILE 1 MATI 2019-LUKA 14:15-24

"Ia outou omai, auā ua mae'a ona saunia mea uma lava."x2

Ona toe auina atu fo'i lea o le auuina ina ia aumai so'o se tasi lava e tau atu iai i le ala, ia aumai uma ma omai uma ina ia fa'atumu ai le la'o'ai ma le maota. Ona fai mai lea o le matai i le fuaiupu 24:

Auā ou te fai atu ia te outou; E leai lava se tasi o ia tagata na 'ou mua'i vala'auina, e maua sona avanoa, ma 'ai i la'u la'o'ai ma la'u talisuga nei.

Ioe, le pa'ia e, o le tapua'iga i lenei afiafi, afai e toe silasila ma toe manatunatu lelei lava i lenei fa'ataoto na faia e Iesu, o lo'o atagia mai ai e tolu lava ituaiga vala'aulia o lo'o iai.

Vala'aulia muamua, o le vala'aulia fa'apitoa na mua'i lafo ia i latou na filifilia ina ia iai i le tausama'aga. Peita'i, na le taliaina e i latou le avanoa na mua'i fa'ao'o atu ia i latou, ma mafua'aga na fa'ailoa i le matai na mafua ai ona le o ane ma talia e i latou le vala'au.

O lona lua o vala'aulia, na alu i e mama'i, o e puapuagatia ma i latou e le aloa'ia, lea na o latou talia ma le fiafia e aunoa ma se fa'alotolotolua.

Ma le vala'aulia lona tolu, lea na avatu ia i latou po'o ai lava e maua atu i luga o le ala, o mai o lo'o tele avanoa i le maota ma le tausama'aga a le Ali'i.

Mai nei vala'aulia e tolu, o lo'o atagia mai ai le tuu avanoa o le Atua i le tagata e fai ai lana filifiliga pe na te talia le vala'au pe leai fo'i. O lo'o atagia mai ai, o lau filifiliga e maua ai lou avanoa ma lo'u avanoa i le Malo o le Atua pe leai fo'i.

Ua le gata i lenei, ua atagia mai ai fo'i i nei vala'aulia, le fa'aitalia ua tuuina atu i le tagata e pule ai ia, i le mafua'aga ua na le talia ai le avanoa ua tuuina mai e ala i nei vala'au.

Ma le lona tolu, o lo'o atagia mai ai fo'i i nei vala'aulia, e le tauanauina oe e le Atua e te taliaina ai, pe leai fo'i, i le vala'au. O le filifiliga ma le fa'italia o le mea patino lava lenei ia te oe.

Ioe, le pa'ia e, o le tapua'iga o talosaga mo le lalolagi i lenei fo'i tausaga. A'o tatou faitalosaga ma tatalo mo le lalolagi, ae fa'apea fo'i le malo o Solevenia o taula'i iai talosaga i lenei fo'i tausaga, e ao fo'i ona tatou tatalo mo i tatou lava ma lo tatou ola auuina ma lo tatou ola galulue o iai i lenei fo'i itu o le kelope po'o le lalolagi.

O le tele o taimi ua tatou taumafai e saili ni mafua'aga e le moni ma le tonu ua mafua ai ona tatou le fia auai i mafutaga o lo'o atiina'eina ai le Misiona a le Atua i Itumalo, Sinoti ae fa'apea fo'i ona tatou le toe fia auai ini lotu.

O le tele fo'i o taimi ua tatou taumafai e fafau ni mafua'aga faitogafiti, ia 'aua ai ne'i alu ni o tatou taimi, alu ni a tatou tupe, alu ni a tatou mea totino e lagolago ai le atiina'eina o le malo o le Atua i lau aulotu ma la'u matagaluega ae maise ai fo'i a tatou Itumalo ma la tatou Sinoti e pei ona mua'i.

Ioe Itumalo e, ma la tatou Sinoti, ma Mafutaga ta'itasi, o lenei fa'ataoto e pei ona talanoaina i le Lotu Tatalo o le lalolagi i lenei fo'i tausaga, o lo'o atagia mai ai le osiga feagaiga a le Atua ma Isaraelu i le Feagaiga Tuai. Ma o lo'o atagia mai ai le ola femoumoua'i ma le le tumau o Isaraelu i se mea e tasi.

Ua fia vavega, fia mea lelei na fa'atepa iai e le Atua ona tagata, ae uma ane, ua o ma ua 'ese atua ua auuina ma tapua'i iai. E uma ane ona fa'aola, fa'amalolo, fa'asao, fafaga, fai vavega ma mealelei e tele ae ua o ma muimui ma fultua i le Atua soifua.

O lea lava na atagia mai, ina ua afio mai Iesu i le lalolagi- fai mai la le aposetolo o Ioane: Ua maluu mai fo'i o ia i lona nu'u, ae le'i taliaina o ia e ona lava tagata.

Peita'i, e le'i iloa e tagata luitaia, o le afio mai o Iesu, e le mo na'o i latou. Ae ua tatala le avanoa e ala i le fa'aolataga na ia saunia i lona maluu ma lona toe soifua mai. Na ia saunia le taumafataga i lona lava la'o'ai e ala i lona tino ma lona toto

na fa'amomomoina ma ia vala'au mai:

"Tala maia outou 'a'ao, afio maia ma maluu mai, ua mae'a tapena le la'o 'ai mo outou."

Ona toe fai mai lea o le aposetolo o Ioane: O i latou uma fo'i o e na talia o ia, ma fa'atuatua i lona suafa ma lana fa'aolataga - na ia avatu iai o lea lava manuia, ma ua avea ai i latou o fanau a le Atua."

Ioe, Itumalo e, ma la tatou Sinoti, fa'apea fo'i a tatou Mafutaga, o lo'o iai lo tatou avanoa e talia ai ma le fa'amaoni, o lo'o iai lo tatou avanoa tatou te talia ai ma le fiafia le vala'au mai o le Ali'i - tatou te ulufale atu tatou te talisua fa'atasi ma ia i lana la'o'ai, i lona lava maota oi lona malo i le lagi ua ia saunia e mafuta ai ma ia i le mafutaga, e fa'avavau, fa'avavau lava.

O le fesili?

Po ua e sauni ea e te talia le vala'au mai o le Ali'i?

Fai mai upu o le vala'au: Ia outou omai, ua mae'a tapena le la'o'ai tatou te talisua fa'atasi ai ma lo tatou Ali'i i lona nofoali'i i le lagi.

Amene.

Lalagaina le Mafutaga a Fo'ilagi Tufuga ma le ali'i o Hardip Kumar

O le taeao o le Aso To'ona'i aso 30 o Mati na potopoto ai le aufaigaluega tainane le mamalu o le auvalaaulia i le Maota Tapua'i o le Matagaluega i Panmure e molimauina le lalagaina o le Feagaiga a le tama'ita'i o Fo'ilagi Tufuga ma le ali'i o Hardip Kumar.

O Fo'ilagi o le alo o le susuga i le Tausi Matagaluega ia Fatuatia ma le faletua ia Suresa Tufuga. O le ali'i fa'aipoipo ia Hardip Kumar, o se ali'i Initia. Na malaga mamao mai ona tuua ma nisi o ona aiga mai Initia mo lo laua aso fiafia.



Mr and Mrs Kumar



Rev Fatuatia Tufuga gives his daughter Fo'ilagi to Hardip



Newly wed with their besties



Groom's parents



ULUTAGA : BULATAKA NA I VUNAU KEI NA VEITALAI LEVU ME VAKAYADRATA NA I BOLE - MO KILAI JISU KA VAKAVEIKILAITAKI KOYA YANI E NA NOMU MATAVUVALE

Vakarua 6 : 4 - 5; Marika 12 : 28 - 34; Maciu 22 : 34 - 40 Luke 10: 26-28; Maciu 28: 19-20.

A I KAU NI VUNAU

Eda sa sotava tiko mai qo e dua na gauna bolebole ni noda bula, e sega ni rawa ni dua vei keda me cakitaka 'o ya. Sa tubu cake tiko ga na basu lawa, na i valavala kaukauwa kei na veivakamavoataki. Na nodra vakalolomataki na marama kei ira na luveda kei na vuqa tale. Sa tubu cake tale ga na leqa duidui vakavuvale me vaka na, nodra murimuri lomadra na luveda, na veibiu, na veivala ka veivakamavoataki vakaveiwatini, na wai gaga ni veivakamatenitaki kei na vuqa tale. Sa levu na i wali eda sa vakatura mai ka cakacakataka tale ga, ia sa qai toso cake ga mai na veika oqo.

A. NA YAVU NI NONA BULA NA KALOU NA LOLOMA (GOD'S UNDERLYING PRINCIPLE IS LOVE)

Kevaka eda taroga, a cava sara mada na loloma, se me'u lomana vakacava na Kalou? Kevaka e da vakarawarawataka sara ka da tauvulona vata taucoko na veika e da sa vulica me baleta na loloma, na kena i sau rawarawa ga sa i koya na nomu vakaliuca na Kalou kei ira na tamata kece ga ka mo qai muri o iko. (God and others first before self)

Na (1 Kor. 13 : 1-3 me wiliki) E sa macala sara tu ga vakasigalevu vei keda ni sa sega sara na betena kevaka sa tu vei keda na ka kecega, sa tu vei keda na kaukauwa kecega, tu vei keda na kila kecega, eda sa rawata me da cakava na ka kecega kevaka e sega vei keda na loloma.

Ia, e vakacava ga na loloma, se vakaevei tu na kena i rairai ni sa bulataka e dua na tamata? E na i 1 Koronica 13 : 4 - 7, e sereki koto vei keda :

o sa dau vosota vakadede na loloma - ko sa rawata li mo dauvosota ?

o sa yalovinaka : ko rawata li me vinaka tu na yalomu e na veigauna kece?

o sa sega ni vuvu na loloma - sa oti beka na vuvu e tiko qori?

o Sa sega ni vosa doudou na loloma - sa oti beka na vosa

vakalialia se vakaveitalia ka tiko qori?

o Sa sega ni viavialevu - sa mate beka na AU ka sa bula ko Jisu e na lomamu.

o Sa rekitaka na dina, sa ubia na ka kecega, sa vakabauta na ka kecega, sa vakanuinitaka na ka kecega.

Eda sa kacivi na marama kei keda kece me bulataka sara na i valavala ni loloma ka vocia vakavudi toka vei keda ko Paula sa i koya na loloma cabo bula (sacrificial love) se na loloma ga ka lomani keda kina na Kalou.

B. NA I VAKARO LEVU (THE GREAT COMMANDMENT)

Luke 10 : 27 " A sa vosa ko koya ka kaya, Mo lomani Jiova na nomu Kalou e na lomamu taucoko, kei na yalomu taucoko, kei na nomu kaukauwa taucoko, kei na nomu nanuma kecega, kei na kai nomu me vakataki iko."

Kevaka eda vakarawarawataka na tikina qo e na vaka koto oqo:

- Na yalomu (spirit) me lomani Jiova.
- Na lomamu (vakatulewa, vakasama, i tovo)(soul, mind, will, emotions, heart) me lomani Jiova.
- Na yagomu (body, kaukauwa) me lomani Jiova.

Sa sega tale ni dua na tiki ni noda bula me vo me da lomani Jiova kina. E na vakatikina tu ga na nomu loloma kevaka ko lomani Jiova ena yalomu (daulotu) qai sega ni ko lomani Jiova e na yagomu (gunu yaqona kei na yadra sivia). E vinaka cake mo lomani Jiova e na lomamu taucoko, yalomu taucoko kei na yagomu taucoko ka ca ni vakatikina ga ka tukuni tu e na I Vola Tabu ni da na luaraki.

1. NA VOSA NI KALOU:

E na Joni 14:15 "Kevaka dou sa lomani au, dou talairawarawa ki na noqu i vunau" Na vunau sa koya na Loma se na Vosa ni Kalou. Na Vosa ni Kalou sa i koya na keda kakana dina na tamata, ka sa dodonu me da kania e na

veisiga e na kena levu ga eda rawata me rawa ni kaukauwa kina na yaloda me da cakava rawa na i vakaro levu oqo. Na noda kania na Vosa ni Kalou (wilika. vakarogoca, vakasamataka, bulataka, wasea etc.) sa i koya na vakatawa waiwai, ia ni sa waqa vinaka na cina sa na vakararamataka na lomada na vanua butobuto ka cakacaka voli kina ko Setani. Joni 1 : 5 " A sa cilava na butobuto na rarama, Ia na butobuto sa sega ni kunea " Ni sa waqa vinaka tiko na cina (yaloda) sa vakararamataka tiko na lomada, sa dro ko Setani ka sa na rawa vei keda me da vakatulewataka me da muria na i vakaro ni Kalou. Kevaka e boko na cina, buto tiko ga na lomada,, e sa na dredre sara me da lomana na Kalou.

2. KUA NI MURIA NA LOMAMU (DENY YOURSELF)

Na lomada e na dau valataka ka vakaliuca na ka me baleti keda, na noqu, na kequ, na mequ. Ni

da raica e dua na ka, se da rogoca, se da vakila, (senses) e na liu ga mai na lomada me da na liu tiko ga, ka sa kena i balebale ni sa i karua ni ka na Kalou kei ira na tamata kecega. Na Maciu 16:24, e kaya ko Jisu ni kevaka eda na via muri koya, ia me na kakua ni murimuri lomada tiko, ka me da colata ga na noda kauveilatai, sa i koya na noda muria na lomana. Ni ko sa vakamatea rawa na lomamu sa na qai rawa me liu vei iko na nomu lomana na Kalou kei ira na tamata kecega ka ko sa na muri tiko ga o iko.

C. NA VEITALAI LEVU (THE GREAT COMMISSION)

Sa mai vakacavara vinaka sara na Turaga ko Jisu na nona i tavi ka talai koya mai kina ko Tamana. Sa vakarau mua tale tu na i lakolako ki lomalagi na i tikotiko tabu ni Kalou. Sa tu ko Jisu e na ulunivanua e Kalili na vanua e a tukuna vei iratou na

tisaipeli me ratou la'ki sota kina, sa qai tauca na nona veitalai vei iratou ka kaya, 'Sa soli mai vei au na lewa kecega mai lomalagi kei vuravura, O koya mo dou qai lako ka vakalotutaki ira na lewe ni veivanua kecega, ka papitaisotaki ira e na yaca ni tamamudou kei na Luvena kei na Yalo Tabu, vakavulici ira me ra vakabauta na ka kece ga ka'u a vosa kina vei kemudou: ka mo dou kila, au sa tiko vata kei kemudou e na veisiga kecega ka yacova na I vakataotioti kei vuravura."

Na veitalai oqo sa i koya saraga na noda i tavi se na noda I tuvatuva (mandate) ka soli vei keda kece na tamata vakabauta e da bula tiko e daidai.



Rotorua Sunday School Palm Sunday 2019



Pukekohe Sunday School Daniel Story Drama Palm Sunday 2019



Wellington Sunday School "Dare to be a Daniel" Palm Sunday 2019

Ko e Mahina 'oku Fakamamafa'i Mahu'inga Famili

By Ikilifi Pope

'Oku 'iloa 'a Me ko e mahina 'oku fakamamafa'i ai 'a e famili. 'Oku makatu'nga eni 'i he kamata'aki 'a e Sapate 'uluaki e 'aho 'o e fanau pe Faka-Me, pea hoko atu ai mo e Sapate 'o e ngaahi fa'ee pea toki faka'osi'aki 'a e Sapate 'o e ngaahi tamai.

Ko e anga ia 'a hono fokotu'utu'u 'e he siasii 'i Tonga 'a e ngaahi Sapate 'o Me.

'Oku ou tui ko e taha eni he ngaahi fakakaukau 'oku matu'aki mahu'inga 'aupito ke fakatolonga pea mo kei pukepuke 'a ia ko e mahu'inga 'o e famili. 'Oku fekau'aki lelei foki eni pea mo e ngaahi kaveinga ngaue 'oku fakahoko 'e he Vahefonua pea mo e siasi fakalukufua. Ko e taha 'o e ngaahi fakataataa ko e kaveinga ko ia kuo fokotu'u 'e he siasi ko e "tupu masiva" 'a e fanau pe ko e 'child poverty'. 'I he 'isiuu ko iaa 'oku fekau'aki ai 'a e tamai pea mo e fa'ee pee ko e famili fakalukufua. Ko ia 'oku mahu'inga ai 'a e tokangaekina 'o e famili. Kapau he'ikai ke tokangaekina 'a e ngaahi fatongia 'o e tamai pea pehee ki he fa'ee ko hono iku'anga 'e uesia ai mo e fanau foki.

Ko ia 'oku mahu'inga 'aupito 'a e

langu ngaue 'oku fai 'e he ngaahi siasi ni'ihii 'o kau ai 'a e ngaahi toutu'u kumala, ngoue vesitapolo, too meleni pee ko e ngaue'aki 'a e toenga fili 'a e ngaahi faama fo'i 'akau ke fakatau 'o ma'u ai mo e seniti makehe ke tokoni ki he tu'unga fakapa'anga 'o e famili. Ko e ngaahi fatongia ia 'oku fu'u matu'aki mahu'inga 'aupito 'a 'ene tokoni ki he famili.

Kapau 'e ngaue 'aonga'aki 'e hotau kau memipa 'a e faingamalie ko iaa 'e matu'aki tokoni 'aupito ia ki he patiseti 'a e famili.

'Oku kau foki pea mo e ngaahi poloseki 'oku matu'aki mahu'inga 'a 'ene tokoni ki he famili. 'Oku haa foki 'a e talanoa 'o e peesi 20 ki he poloseki falekoloa sekeniheni 'a Lotofale'ia. Neongo 'oku kamata si'isi'i ka 'e faka'a'au pee ki he lahi 'okapau 'e tokoni'i pea loto'aki 'e he kau memipa 'o e siasii.

Ko e fakakaukau tatau pe foki 'oku ngaue'aki 'e he peulisi Saione. 'A ia 'oku nau ngaue'aki 'a e poloseki tufa ma ki he ngaahi famili tokolahii. Ko e maa eni 'oku 'omai mei he ngaahi falema 'a ia ko e ma 'oku 'ikai lava 'o fakatau 'i he 'ene a'u ko ia ki he efiafii. Fakataata ki he fakamatala 'a e ngaahi famili 'oku fa'a 'inasi 'i he maa, 'oku matu'aki tokoni lahi 'aupito eni ia ki he famili 'o tautautefito ki he fanau akoo.



Ko e hoa e ongo setuata Saione, 'Alisi Tupou pea mo Saloni Manase fakataha mo Sia Tu'ipulotu 'oku nau fa'o 'a e maa ki he polokalama tufa ma ki he ngaahi famili tokolahii. Women of the Saione parish Women's Fellowship ['Alisi Tupou, Saloni Manase and Sia Tu'ipulotu], distributed bread for families of the congregation on their 'Life-giver programme'. The bread was donated by bakeries.



Ko Tiulipe Pope, Patiola Naeata-Havili mo Losa Williams lolotonga 'a 'enau fakamaketi 'i he fea 'a e Potungauae 'a Fafine 'a Saione ke tokoni ki he patiseti 'a e famili. Tiulipe Pope, Patiola Naeata-Havili and Losa Williams sold food on Women's Fellowship garage sale to help families of the congregation.

Tokoni Ke Hakeaki'i e Masiva - Me'akai mo e Falekoloa Sekeniheni [Op shop] Lotofale'ia Church Food Bank and Op Shop to tackle Poverty

By Rev Gol Fan Manukia

'Oku fa'a fehu'ia 'a e ngaahi Siasi, pe ko e ha 'enau tokoni 'oku fai ma'a e masiva mo e tukuhausia 'i hotau ngaahi kolo. Kuo ne ofongi ai 'a e 'api ko Lotofale'ia, ke foaki ha ngaahi me'atokoni pehe foki ki hono fokotu'u ha fale sekeniheni ke tokoni'i 'a hotau kaunga fononga.

Kato He'uke ha Tulutā: 'Oku tanaki 'a e me'akai mo e inu he Sapate kotoa pe. Ko e kongas 'eni 'o e tukumu'ui mo e lipa'anga me'a'ofa 'o e Sapate fakauike. 'Oku 'ata ki ha fa'ahinga me'akai mo e inu, 'e tulutā mei he ngaahi famili 'o e Siasi. 'Oku tapuaki'i fakataha ia mo e li pa'anga. 'Oku a'u atu 'a e ngaahi me'atokoni ko 'eni ki he ngaahi famili 'o e Siasi, Marae mo ha ni'ihii 'oku nau nofo holo he ngaahi falekoloa (shopping



Ko e kau fefine mei siasi 'o Lotofale'ia 'oku nau nau faka'alii'ali 'enau poloseki tufa me'akaii pea pehe ki he fale koloa sekeniheni. The women from Lotofale'ia parish displayed their foodbank and op shop project

centre). 'Oku a'u atu foki 'a e 'ofa ni ki he ngaahi kautaha 'oku nau fakahoko ha tokoni ki he kakai 'oku nofo tukuhausia.

Fale Sekeniheni (Op Shop): Kuo fokotu'u foki mo e fale sekeniheni 'o fakatau ma'ama'a 'a e ngaahi vala, su, sipi mo e naunau ngaahikai ki he kakai 'o e komiuniti. Kuo hikihihi foki 'a e totongi 'o e koloa, kau ai 'a e vala. Kuo foaki mai ai 'a e ngaahi vala kuo 'ikai ke to e ngaue'aki he'e memipa 'o e Siasi, ke 'aonga ia ki he

kakai 'o e komiuniti 'i ha ki'i totongi ma'ama'a pe. 'Oku faka'aonga'i 'a e fale ni 'e he kakai 'o e Siasi mo e kakai 'o e kolo. 'Oku ma'u foki heni mo e faingamalie ke talanoa mo e vahevahe atu ai 'a e ongoongolelei 'o e Eiki ki he kakai 'oku nau 'ahia 'a e fale ni. 'Oku 'i ai pe foki mo e kau fefine ngaue'ofa 'oku nau fie foaki honau taimi ki he ngaue ni.

Ko e taha 'eni 'o e ngaahi founa tokoni a'u ki he kakai pea mo vaofi ai mo e komiuniti. Ko e tali 'eni 'a e

Vahenga Ngaue Lotofale'ia ki he fehu'i pe ko e ha e tokoni 'a e Siasi 'oku fai ki he Kolo 'oku tu'u ai? Koe'uhii ko e ngaahi me'a 'oku hoko 'i he ngaahi kolo lahi, 'a e lahi 'a e kakai 'oku nau nofo he hala tukuhausia, 'ikai ha 'api ke nau malu ai. Pea lahi 'a e fiekaia moe fieinua ko e 'ikai ma'u ha seniti fe'unga ke feau'aki 'a e ngaahi fiema'u faka'aho. Tuku kehe ange 'a e ngaahi palopalema kehekehe 'o e mo'ui 'oku fekuki mo e tokolahi 'i he 'aho kotoa pe.

'Oku mahino pe foki 'a hotau ngaahi fatongia ko 'etau 'uluaki tokangaekina 'a e mo'ui 'o e kakai he Siasi ke nau 'uluaki malu mo hao mei he ngaahi faingata'a ko 'eni. Koe'uhia ke 'oua na'a faifaia kuo nau to e kau atu mo kinautolu ki he ni'ihii ko 'eni kuo nau nofo 'i he ngaahi ve'ehala. Pea ko 'ene lava ia, 'oku tau fai leva 'a e tokoni ki he kakai 'o e kolo 'oku tu'u ai hotau ngaahi Siasi.



Ko e mahu'inga hono teu'i 'o e kau faifekau ki he ngāue 'a e Siasii

Ko e taha 'o e ngaahi fiema'u 'a e Siasii 'i he 'ene vīsone ngāue ko hono teuteu'i 'o e kau faifekau ke nau hoko atu e ngaue fakafaifekau 'i he kaha'uú Ko e fatongia mamafa foki ko 'enií 'oku lolotonga taki ai 'a Rev Dr Nasili Vaka'uta, 'a ia ko e puleako ia 'o e ako'anga fakafaifekau 'a e Siasi Metotisi pea mo 'ene timi kau faiako.

'I he ta'u ni ne tuku mai ai ha kau faifekau kuo lava honau teu'ii ke hoko atu 'o ngāue ko e faifekau 'ahi'ahi (probationer) 'i he tauhi 'o e ngaahi potu siasii . Ko e ua 'ia kinautolu mei he Vahefonua Tonga o Aotearoa 'a ia ko Tevita Kau pea mo Falakesi Filiai. Pea ko e talanoa (story) eni 'a Falakesi ki he 'ene teuteu ki he 'uluaki potungāueé 'a ia ko e siasi 'o Pamure. Ko e fakatātā eni ki he mahu'inga 'o hono teuteu'i 'o e kau ako fakafaifekau, pea mo e māhino 'oku hoko mai 'a e fanau akoókuo nau mateuteu pea mahino 'oku nau 'ilo 'a e me'a ke faií pea na'e teu'i kinautolu ki ai 'i he 'apiakoó.

'I he taimi 'oku fa'a fakahoko ai 'a e malanga fakanofa (induction) 'o e kau faifekau fehikitakií 'oku anga maheni'aki 'enau teuteu ha ki'i me'a'ofa ma'ae potu siasi 'oku nau kamata ngaue aií . Pea ko e me'a'ofa 'oku nau teuteu'oku fa'a fakahā'i ai 'a e faka'ilonga (symbol/sign) 'o e vīsone/kaveinga ngāue (mission statement) 'e fakataumu'a ki ai 'enau ngaueé.

Ko e fakatātā eni hono fakahoko 'e Falakesi Filiai 'ene vīsone ngāue ki hono potu siasii.

Ko e fala na'e lalanga mei he kolo 'o Falakesi Filiai 'i 'Eua ke fakatata'i'aki 'a 'ene visone ngaue ki he'ene

fuofua potungāue, ko e siasi 'o Pamure.

Ko e ki'i fala ko enií na'e lālānga ia mei he Funga Fonua pe mei 'Eua. 'Oku fakamanatu 'e he falaá 'a e tupu'anga mo e mo'ui'anga 'o e faifekau ni 'i he'ene tupu hakeé. Na'e tupu māsiha he tamai ko 'Apitoni Filiai mo e fa'ē ko Ane Tupou Falefahi Filiai 'o Tongamama'o Niua Fo'ou mo 'Eua. Ne fili 'e he ongo matu'a ni ke tākanga 'ena foheé he lālānga 'i falehanga mo e ngōue 'a e tamai 'i tōkanga ke ako'i e fanau 'e toko 6 na'e tupu ai 'a e Falakesi ke nau lava 'o fai ha fakamo'ui pe tokoni'i ha kakai mo honau ngaahi familií he kaha'u.

Pea 'oku fakamanatu 'e he falaá ki he faifekau'ua e mahu'inga ke a'u atu 'ene ngāue ki he tokotaha kotoa pē 'o 'ikai lau tu'unga pe filifili mānako. Pea 'ikai ko ia pē ka 'oku ne fakamanatu 'a e mahu'inga ke 'fofolā ma'u pē e falaa' pea talanoa'i melino 'a e me'a kotoa he siasii hangē ko e angafai 'a e tamai mo e fa'ē he'enau nofo fakafamilií .

Ko e fala foki ko enií 'oku hinehina mo lanu kehekehe 'a e lou'akau 'oku ngaue'aki ki hono lalangaá. 'Ikai ko ia pē ka ko e kupesi 'o e falaá 'oku tapa kehekehe. 'Oku ne fotunga heni 'a e fotunga 'o e ngaue fakatauhi kakai 'i he siasi mo e 'ataakai 'e fai ai 'a e ngaue. Ko e ngāue 'oku fai ki ai 'a e teuteuúko e ngāue mo e kakai kehekehe, 'ikai ko ha toko ni'ihī pē pe fai filifili manako pē ki ha fa'ahinga kae li'aki ha fa'ahinga.

Kā kuopau ke ngāue fakataha pea felālānga'aki mo e memipa kotoa pe 'o e siasi 'a e 'ofa faka-Sisu Kalaisi neongo hono faingata'aá. Tatau ai pe ki ha lanu, matakali, fefine mo e tangata, pe ha fa'ahinga taha pe. Ko e tefito mo e uho 'o e taumu'a ngāue ko eni 'oku fakamanatu 'e he falaá ko e pau ke lālānga 'a e 'ofa faka-Sisu Kalaisi ki he mo'ui kotoa pe he'ilo te ne lava 'o fai ha tokoni mo ha



Ko Rev Falakesi Filiai mo Tokanga Filiai 'i he malanga fakanofa ki he 'ena potungāue fo'ou.
Rev Falakesi and Tokanga Filiai at the induction for his first congregation, the Panmure Tongan congregation.

Taumu'a Ngaue Panmure 2019

"Fatu pea lalanga e 'ofa 'a Sisu he tokotaha kotoa ke ne fai ha fakamo'ui"



This fine mat used by Rev Falakesi Filiasi (probationer) was woven in his village in Eua and symbolises and embodies the theology /vision to his first congregation in Panmure.

fakamo'ui ki hono famili, siasi mo e 'ataakai (community) 'oku 'i ai he kaha'u.

Ko e fuo kehekehe 'o e papa 'oku ne fakamanatu ai ko e fatongia ko eni 'oku tapakehekehe pea 'oku fakafuofua ngata'a ia ke 'ilo e ngatangata'anga 'o e ngaue ni. Ka 'oku mahu'inga pe 'a e mateuteu lahi mo e faka'ilonga'i ha ki'i tapa ke fai mei ai e kamata 'o e fatongia fakatauhi kakai, ka

'i he taimi tatau 'oku mahino 'a e 'ataakai kehekehe, to'onga mo'ui kehekehe, tui kehekehe 'oku lalanga fakataha 'i he 'ataakai 'o e lotu 'oku fai ai e ngaue.

Ko e "kehekehe" ko ia 'oku fakafotunga 'e he fe'unu lanu kehekehe mo e kupesi kehekehe he ki'i papa ni, ko e tapuaki ia ki he ngaue. Pea ko e ngaahi fe'unu kehekehe ko ia 'oku malava lelei ketau kole ki he "Mafimafi 'o e 'Otua" ke tokoni mai 'o fatu

pea tau kau fakataha ai he falalanga'aki 'o e 'ofa 'a e 'Otua hei'ilo te tau hoko kotoa pe ko ha kakai 'oku tokanga ke fai ha fakamo'ui 'i he ngaahi 'ataakai 'oku tau 'i ai.

'Oku fai foki 'a e faka'amu ke 'oatu 'i he kolomu ni 'a e fakamatala ki he kau faifekau pea mo e anga 'enau ngaue 'i honau ngaahi potu siasii .