

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

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Abuse in Care

Royal Commission of Inquiry



For decades, survivors of abuse in state care, advocates and support organisations have called for an official inquiry into historical abuse of children, young people and vulnerable adults in State care and in the care of faith-based institutions in Aotearoa. In response to the issue, the New Zealand Government established a Royal Commission of Inquiry: a high level, independent investigation into a major issue of public importance.

The Abuse in Care Royal Commission of Inquiry is looking at all forms of abuse in care from 1950-1999, including physical, sexual, emotional, psychological and neglect (cultural, educational, spiritual and medical). In some circumstances, the Inquiry can look into abuse post-1999.

Pacific Voices Heard

In acknowledging that a disproportionate number of people in care during the relevant period were from Pacific communities, the Inquiry established a Pacific peoples investigation to look into themes and survivor experiences that are relevant across all State and faith-based settings where abuse of Pacific peoples occurred.

The Pacific peoples hearing Tūlou - Our Pacific Voices: - Tatala e Pulonga was held from 19-30 July 2021. The hearing took



Image shows a screenshot from the Pacific peoples hearings held last year.

place at the Fale o Samoa in Māngere in order to provide a culturally safe and appropriate forum for Pacific survivors to share their experiences. *Tatala e pulonga* is a Tongan metaphor meaning 'lifting the dark cloud' and in this context, a dark history of abuse in care.

Prior to the hearing, two lawyers from the Pacific Investigation, Tania Sharkey and Semisi Pohiva, presented at the Tauīwi Strategy meeting about their work at the Inquiry and in particular, the Pacific peoples investigation.

Semisi, former steward and current

member of Wesley Wellington Parish and Parish Council and Board member for Wesley Community Action has been involved in the Inquiry since 2020. In this article, he talks about his work and the transformative change ahead.

"The work we are doing involves walking in a tapu space and we acknowledge this. Abuse is not something Pacific people often feel comfortable talking about, and it is a sensitive issue across all Pacific cultures. It is, therefore, important for us to take care and be respectful while ensuring we can hear from our Pacific survivors."

The public hearings are the public facing aspect of the investigation. Survivors have a choice as to how they wish to have their information shared, if at all. Their experiences can be made anonymously, transcripts shared by a nominated person and survivors can be shielded if they opt to present in person. "The hearings provide an opportunity for our survivors to share their stories with the wider community which is something some survivors have wanted to do for years. Others have shared their experiences anonymously," Semisi says.

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Abuse in Care Royal Commission of Inquiry

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Participation and attendance by representatives of many government and not-for-profit organisations involved in providing care and developing policy has been encouraged.

“The naming of the hearing was fitting and allowed more of our own Pacific community to listen and appreciate the complexities and difficulties of the survivors’ experience. Lifting of the dark history of abuse helps bring to light what is often left in the dark.”

A Pacific Perspective

Semisi’s early childhood background is familiar to many Pasifika of his generation. His Tongan parents came to Aotearoa in the 1980s and moved from Auckland to Hamilton where they settled and had four children: he has two older sisters and one younger. Semisi attended Wesley College as a boarder and went on to study at Waikato University, graduating with law and Social Science degrees before going on to complete his Masters of Law degree. He took some time off before he worked at the community law centre in Rotorua, then for the Public Defence Service in Manukau and Hamilton before eventually moving to Wellington in 2017.

Semisi’s desire to study law was motivated by growing up in a community where he witnessed daily the disadvantage of people who had no voice to stand up for their rights. “I saw my family struggle in many ways and often they were vulnerable to the law because they were not able to stand up for their rights for various reasons. I recall one Auntie being involved in a car accident that was not her fault. Her response was to just let the other driver go.”

Lockdown in 2020 coincided with Semisi’s plan to establish his own practice, having completed his Masters degree with the Bethlehem Tertiary Institute, completing a dissertation on Therapeutic Jurisprudence, aligned with his biblical views. That study informs his practice as a criminal defence lawyer. In

2020, he was appointed by the Solicitor-General as Counsel Assisting the Inquiry and he joined the Pacific Investigation. The role appealed as it involved working alongside people facing similar issues affecting their lives to those of the clientele he was supporting in the criminal justice system.

“For generations there have been barriers that meant people were stuck in a cycle of offending. I have always wanted to help those people break that cycle”, Semisi says.

Pacific people were encouraged to migrate to Aotearoa post-war for mainly labour intensive related jobs. The ‘Dawn Raids’ and other Government laws, policies and practices which followed have had, and continue to have, a negative impact on our families, communities and society.

“I can see the impact this has on our community today. Reflecting back on my upbringing, I grew up having to support my elders. I was translating at doctor’s appointments and other appointments. My parents had talked about the Dawn Raids but the significance of that era never registered with me until I came into the Royal Commission.”

Although his family was not directly a target, Semisi’s uncle, a Methodist minister, provided pastoral care for many in the Tongan community back then. “My parents were fortunate as they had strong support networks and family members who were ‘fair’ which meant they were not impacted to the extent that others were. However, they heard all the stories, knew what was going on and it impacted the entire community in some way.”

Transformative Change

Semisi says there are many barriers that prevent survivors from wanting to talk about past abuses, including some that are specific to Pacific people. “It is seen as disrespectful to talk about the subject and also to disrespectful to elders. Family members of those abused feel shame.

Shame for Pacific people is significant and impacts the entire family and community. At the hearing it was referred to as the lifting of a dark cloud.”

The entire process is survivor-focussed and those with stories to share are treated with compassion and respect. For many survivors, this is a rare encounter in a formal process, following a life defined by abuse by those in authority. Their written statements can be used in redress claims, avoiding the need for survivors to share their stories repeatedly, as has happened in the past.

In written and verbal recounts of their lived experiences, many survivors talk of their childhood, their identity, their innocence being taken away and of being stripped of a chance to live a normal life. There are many similar themes in the survivors’ stories. Migration stories, stories of being targeted unfairly by those in authority including police and social service providers, stories of being picked out and picked on. During the Dawn Raids, parents were taken away and children were left alone or placed in cells. These struggles allowed people to go into care, often resulting in abuse, neglect and a lifetime of missed opportunities.

Identity issues are also a recurring theme. Ethnicity details were often incorrectly recorded. People lost their identity, their culture, their heritage and their language. “I never realised how significant that loss of culture and identity was. Many survivors talk of being left wondering what they had missed out on. Some

Pasifika deliberately identified incorrectly as Maori as that was perceived as being better than being Pasifika,” Semisi says.

Despite hearing many harrowing stories, Semisi says, “It is a privilege to be in a position to make recommendations for transformative change. Survivors have talked about the anxiety of sharing their experiences but they also say that the experience has been healing. Talking with people who share their values has been important. It is the beginning of a journey to reconnect with family, and community for some of them. For those who have experienced abuse, the damage has been done. They have turned to criminal activity and gangs, and have been judged by their families. But we can do more to lessen the impact of it”.

The Pacific Report

The Pacific Investigation team are now working towards a report that will incorporate the voices of survivors’ experiences received to date. The report will bring together the strands of knowledge gathered from survivors and make recommendations on how the Government and faith-based institutions take care of Pacific peoples in Aotearoa. Due at the end of the year, the report will be provided to the Governor General.

Semisi is about to go on parental leave for the arrival of his second child although the team will continue to hear from survivors, should they wish to come forward and share.

Footnote

The focus of this article, Tulou - Our Pacific Voices public hearing, is one of many public hearings during the Inquiry. Other hearings include Māori experiences, disability and mental health, State and faith-based redress, children’s State residential care, State psychiatric care, youth justice care, Catholic, Protestant and other faiths. At each hearing Commissioners consider:

- Why people were taken into care
- What abuse and neglect occurred
- Why it happened and the effect it had
- What was learned and what changes were made
- How the systems are working now
- How things can be done better

On 11 April 2022, the Abuse in Care Royal Commission of Inquiry extended the scope of its Anglican investigation to include the Methodist, Presbyterian and Salvation Army faiths. Although public hearings will not be held, General Secretary Tara Tautari will join representatives of other faiths to provide evidence to Commissioners in hearings scheduled for August this year.

Touchstone will include an article on the outcome of those hearings and the MCNZ response to developing a claims process for survivors that reflects our bi-cultural journey and a tikanga-based approach to redress and to future proofing coming generations.

If you, or someone you know, has information relevant to the Inquiry or you have any questions arising from this article, please call confidentially on 0800 222 727, or email Ms Reina Vaai, Pacific communications advisor at reina.vaai@abuseincare.org.nz or contact@abuseincare.org.nz

The Methodist Church supports the Government's Royal Commission of Inquiry into historic abuse in state care and faith based institutions. Information on the historic abuse claim process is available on the website www.methodist.org.nz



Creative Spirituality

David Bell and Terry Wall, Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa supernumerary presbyters, have been engaged in a project that combines their interest in exploring and conveying spirituality in diverse ways.

Both David and Terry have a keen interest in the formation of theological perspectives for expressing spirituality. From a combined eight decades of pastoral ministry, they have explored how these can be well-presented in familiar church contexts, such as liturgy, preaching, study and prayer. Terry wrote the reflections on three poems while David made the intaglio etchings and designed, letterpress printed and hand bound the books.

The poems chosen "for those who yearn for a fresh approach to the Gospel" include *Nothing Gold Can Stay* by Robert Frost, *As Kingfishers Catch Fire* by Gerard Manley Hopkins, and *When You Are Old* by William Butler Yeats.

Each poem has been handcrafted as a limited number of signed artist books, 140 mm x 270 mm, printed onto a variety of fine art papers. The collection includes three signed editions featuring the three reflections bound in a single collection. In addition, there are also 40 copies

of signed Risograph book reproductions, featuring Terry's three reflections. Terry and David use these for teaching workshops.

Adding music and narration, the poems have also been made as individual videos with John McWade and Rebecca Livingston. The videos, including images and interviews about the project, are available at www.kiwiconnexion.org.nz adding the phrase *The Soul, Unguarded Now*.

Terry and David believe in the importance of local churches and purposeful fellowship groups for thinking through the gospel and encouraging members in their Christian commitment.

"Poems such as these are gems of language, thought and feeling; and whether or not specifically Christian, such as the Hopkins, or more personal like the love longed for by Yeats, or from Frost's cadences of beauty and regret binding our human destiny of growth and loss, all convey a deep spirituality," David says.

"We hope our work will evoke a recognition that the Gospel is here in these poems, these different, distant 'Lands away'".

A selection of 21 of the books were a feature at Printopia Festival in Henderson in May.

David and Terry's work will be included in the dedicated exhibition space at the MCNZ Conference in Kerikeri in November 2022.



Peter van Hout, Financial Services manager, Gail Smith and Sarah Andrews, Accountant.

"Farewell and we will see you next month"

Connexional Office staff gathered recently over a long-delayed celebration lunch to acknowledge the official retirement of Fund Administrator, Gail Smith, following 19 years with MCNZ. It probably will not come as a surprise to many MCNZ associates that Gail has "been about to retire for the past 10 years". Moreover, although she is now officially no longer a permanent member of the staff, she will be continuing to cover staff leave for the near future.

General Secretary, Tara Tautari, and Digby Prosser, on behalf of the Board of Administration, thanked Gail for her commitment, companionship and loyalty as they wished her well for the different role ahead. Digby said, "Nineteen years is a long time and we all wish you well as you transition ahead to

a time when the life force of all these people will no longer come into your life every day. You have been part of a warm and receptive Connexional team of workmates who have adjusted to three general secretaries and four different office locations. On behalf of the Board, we all wish you the best."

Peter van Hout and Sarah Andrews, long-time colleagues of Gail paid tribute to her positive attitude, laughter, exceptional accountancy skills and her willingness to be persuaded to stay on despite many attempts to 'retire' over the past 10 years. "You have always been an integral part of the fund administration team, the accounts department and the Connexional office. You will forever be known as The Reconciliation Queen for your exceptional ability to solve any problem," Sarah said.

Gail will continue as a permanent temporary replacement, filling gaps in the fund administration team as required.

Teaching Our Children

Doreen Sunman, a lay preacher originally from the UK and now based in Auckland, reflects on the Methodist influence in education for children and how it can be adapted for today's multi-cultural society.

As we recall Charles and John Wesley's conversion experiences, we are reminded that their faith showed itself in action, not just words and talk. The social Gospel has always been very important to the people called Methodists. In the 18th and 19th centuries educating children was an important part of that.

I have a small book that was awarded to my great-grandmother for good conduct, in January 1866. She was 12 years old. She was attending Sunday School at Mt Zion Church, Stoke-on-Trent,

Staffordshire, England. I've always understood this to be a Methodist Church, but have not been able to confirm that. 100 years later I was a teenager attending Ebenezer Methodist Church, Newcastle-under-Lyme, Staffordshire. The booklet published for Ebenezer's bi-centenary in 2000 records that, for the year 1821, there were 322 pupils receiving instruction from 58 "gratuitous" Sunday School teachers.

Although Robert Raikes, an Anglican layman, is credited with starting the Sunday School movement, Methodists adopted the idea both for religious instruction and also to educate children who would spend six days a week working in mills, factories and coal mines. In the case of my home town, many would be working in the pottery industry. Their lessons may have been supplemented with evening classes.

During the Industrial Revolution, thousands of children in England learned to read and write as a result of the commitment and dedication of Methodists - and others - who gave of their time and abilities to help raise children out of poverty through education. In John Ward's history, *The Borough of Stoke-upon-Trent* (published in 1842), there is a table recording 4,516 pupils receiving tuition at Sunday Schools - many of them Methodist. Education was not free and not compulsory until the passing of the Education Act of 1870.

Our churches still have Sunday Schools, but today we often use the term "Christian Education". Many fewer children attend than did in 19th century England and the focus now is on religious instruction and Bible stories, fun and fellowship. Perhaps some Sunday Schools still supplement children's school

learning but there is another area where our Christian Education programme can be of great value. In Auckland, where there are approximately 200 different ethnic groups, children are educated using one or more of New Zealand's official languages - Maori, English or NZ Sign.

Language is a key component of culture. Our Sunday Schools today have an opportunity to form language nests where those different cultures can be affirmed by providing religious instruction to the children in the language of their home and thus help to keep their culture alive within them. We are a long way from the Industrial Revolution but Methodists can adapt that same Sunday School model to provide for the children of Aotearoa/New Zealand today.



President Rev Andrew Doubleday

That We may be One

As this is being distributed, we will be in the middle of the Week of Prayer for Christian Unity.

I have been mulling over the lectionary gospel text for the Sunday that starts this week, part of Jesus' great high priestly prayer as we find it in John 17.

In 17:20 "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word,²¹ that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.²² The glory that you have given me I have given them, so that they may be one, as we are one,²³ I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me."

Here we see Jesus pray that we be one, 'completely one'. We are light years from this reality. The tragedy is that the church has always been divided. It still is. I have not seen the church so polarised in decades. The dividing lines are drawn in different places from when I was a child, yet they still exist.

In Paul's New Testament time, it was mostly the divisions of Jew and Gentile. Then the church got into 'theology' - on the nature of the person of Christ.

Closer to our time the great division was between Catholics and Protestants. Of late, it has been between 'Evangelicals' of their multitudinous stripes and 'Liberals' - generally more readily identified with mainline Christianity. To find oneself identifying with both parts of this divide is painful.

Yet Jesus invites us to love with an 'agape' kind of love - that love which seeks the highest and best good of 'the other'. The kind of love that is demonstrated in the cross ^{Ro 5:6} "You see, at just the right time, when we were still powerless, Christ died for the ungodly.⁷ Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die.⁸ But God demonstrates his own love for us in this: While we were still sinners, Christ died for us." It is in the cross, in this self-giving love, that the glory of God is revealed. It is this kind of love that we are invited to participate in - and it involves loving those we consider beyond the pale.

That is hard. To love them in a Christ-like way. To seek their highest and best good, even when I might



Andrew Doubleday.

despise them, while they are hating on me. It is when I reflect on this, I recognise the rage in my own heart. It is when I call to mind faces of those that espouse the name of Christ, yet also embrace ways of thinking, being, and doing, that are anathema to me, that I recognise my own culpability and it all seems too difficult. Yet the way of Jesus continues to invite me to seek their highest and best good. To love them. To pray for them. To bless them.

My friend Frank espouses a path I find helpful. He is a retired school counsellor. He takes the simple approach that everyone he meets is doing the best he or she can. It may not look very good to us, yet given their gene pool, their history and the way life has shaped them, they are doing the best in this moment that they know how. I find that helpful. It goes with a poem by Miller Williams titled Compassion. I heard read at a funeral last year.

"Have compassion for everyone you meet, even if they don't want it.

What seems conceit, bad manners, or cynicism is always a sign of things no ears have heard, no eyes have seen.

You do not know what wars are going on down there where the spirit meets the bone."

MISSION RESOURCING

Mission Resourcing TCP Pilot

Part 2/2 of an article in the May edition of Touchstone

Dr Seini Taufu, Research Lead at Moana Research and active member of the Onehunga Tongan Methodist congregation, serves as an independent evaluator of the TCP pilot project. Seini in her capacity as the evaluator shares her thoughts and reflections on the TCP project introduced in the May Touchstone.

1 Corinthians 3:6

I planted the seed, Apollos watered it, but God has been making it grow.

Isaac Newton quoted, "If I can see further than others, it is by standing on the shoulders of giants". As a New Zealand-born Tongan, my brain says out loud,

"I'm sure Isaac had some Pacific blood" because the quote resonates with every child of the diaspora with migrant parents.

As well as having solid and sturdy shoulders, our giants from the Dominion Road Tongan Methodist Church were visionary. Tongamai is a testament to the blessings their descendants now reap because of the vision and foresight of their grandparents (seeds they planted) to purchase land.

During and post Covid-19 lockdown, food security was a significant concern for Pacific communities in Auckland. The Tongamai Community Plantation (TCP) initiative attempted to address food security. Using traditional Tongan concepts of Tokateu,



The Tongan man far left, is Sione Tu'amoheloa, Chief Advisor, Regional Partnerships at MPP. He came from the Ministry for Pacific People (MPP) to represent the Minister for MPP Hon Aupito William Sio, who is very supportive of the initiative and unable to attend. Sione Tu'amoheloa is an active member of the New Lynn Tongan Methodist Church, Pulela'a.

Tōta'u, Tauhi, and Ututa'u, congregation members were able to prepare, plant, nurture, and harvest on Tongamai.

1. Tokateu - Preparation phase
2. Tōta'u - Planting phase
3. Tauhi - Nurturing phase
4. Ututa'u - Harvesting phase

Although I was born and raised in New Zealand and am a member of the NZ Methodist Church, I only became aware of Tongamai when asked to evaluate the initiative and prepare a report for the Ministry for Pacific People, who helped fund the phases.

In Tongan culture, the first fruits (polopola) are often given to our chiefs/leaders, including church leaders and people of importance within the family. On ANZAC Day, we gathered as a community to celebrate the harvest (ututa'u) at Tongamai. Tongamai was fortunate to have the Hon Prime Minister of Tonga Hu'akavameiliku (Siaosi Sovaleni), Tongan Consul Stafford 'Aho and Labour

List MP Anahila Kanongata'a-Suisuiki who added to the mana of the occasion.

Upon arriving at Tongamai, I was *mafana* (filled with joy). I saw grandparents working alongside their mokopuna, with Tongan music playing and elders dancing - all in acknowledgment that though they planted and watered, God helped their seeds grow.

We listened to testimonies of how this simple communal garden helped our men with their holistic wellbeing, where they could be one with nature and build camaraderie with their fellow church members. Young people shared about the intergenerational transfer of Tongan knowledge and how blessed they were to help their fathers, mothers and grandparents.

The evaluator in me sat during the speeches and counted the boxes of kumara, each with an average weight of 25kgs. While trucks were going in and out, I took to Google to find out how much a kilo of kumara costs. I learned it costs \$9.99 for 800 grams of organic kumara. That meant that every box contained \$312.00 worth of produce.

I estimate that at least 800 boxes were distributed, worth over \$249,000, a six-fold return on government investment. I suspect this fact will make the Ministry extremely happy.

Tongamai is not the only communal garden owned by a Tongan church; however, to my knowledge, it is the only one that is evaluated. The descendants of those who planted are also visionary, with different talents. While some are gifted gardeners, others are gifted proposal writers who are aware that in an environment where everything is "evidence-based" evaluations are part of the watering.

If we are to take away learnings from Tongamai, we must remember that

- a. A village approach to wellbeing works.
- b. We have the means to build our food security.
- c. We should utilise the talents in our church to not only use the supports within the church but look beyond the horizon and work alongside government and other agencies.



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Care of our land

To the editor

The May issue of *Touchstone* had a sad story about the suffering of Sri Lankan citizens facing severe shortages of food. The problem was attributed to a "ban on chemical fertilisers hitting the farm sector". Imagine my surprise to turn the page and find several poorly considered comments about fertiliser in a book review. One such comment was that "Agricultural practices that minimise the use of fertiliser and water and the planting of trees are good for the land". Planting trees is certainly good, but to infer that minimising fertiliser and water is good for the land, is complete nonsense.

To the contrary, judicious use of fertiliser and irrigation water builds up the organic matter layer in the soil (aka topsoil) effectively storing carbon and

contributing to climate change mitigation. Most of us farming the land take our environmental responsibilities seriously. In our case this has meant a constructed wetland to absorb excessive nutrients before surface water runoff enters the river. We have also planted 180ha of trees to absorb our cow and tractor greenhouse gas emissions.

Food price inflation is real, ask the poor people of Sri Lanka. Calls to interfere with food production by minimising the very components that result in plant growth, will make the problem worse and disadvantaged communities will be the first to suffer. Socially minded Methodists should be careful what they wish for.

Gray Baldwin, Dairy Farmer

Parish Council Chair, St Paul's Anglican-Methodist Church, Putaruru

25th Anniversary Celebrations

To the editor

In June 1997, the Waiwhetu Methodist Church in Lower Hutt merged with St Luke's Presbyterian Church to form the Waiwhetu Uniting Church.

We are planning a celebration of the last 25 years on Sunday 19 June 2022, to which we invite former members and

ministers. For further information, or to register your interest, please contact me directly. We look forward to hearing from our many friends from the past.

Phone 04 569 5308 or email
brendabaker@xtra.co.nz

Brenda Baker, Lower Hutt

Aldersgate Experiences Vary

To the editor

I congratulate you and your team on the variety of reading in the May 2022 edition of *Touchstone*. I should like to comment on three articles.

With empathy, I rejoiced in the Spirituality expressed by the Rev. Dr. Mary Caygill.

In these days brought on us by the Covid-19 virus, I attend worship locally by Zoom and throughout NZ online. After reading Rob Ferguson's challenge "Aging Church no need for lament" I took particular note of the predominantly white haired heads in the congregations.

My days of serving on the committees of the Parish are over but I encourage those whom we do elect to these positions to consider what maybe a Spirituality for "a smaller, older Church than we once were" (to quote Rob) might be. I believe that now is the time for such consideration.

Then there was the contribution passionately expressed by the President, Rev. Andrew Doubleday.

My following comment may be inadequate, but respond I must.

It is possible that I misunderstood his intention with regard to the statement that healing of souls had been left to "mind doctors ... glorified social workers ... In my recent experience it was the intervention of a professional counsellor allocated to me under the Primary Mental Health Department who brought me back into connection/communion with God. I suggest that God is very capable of working through whomever God chooses.

My 'Aldersgate experiences' have, I suspect, been different in form to those experienced by the President. I believe that my Spirituality is real and valid. I also believe that Methodism has room to embrace both. Thanks be to God!

Heather Kelly, Invercargill

HONEST TO GOD Gospel

Ian Harris

If a young person asked you "What is the gospel?" How would you respond? You could say it's good news, of course, but that's hardly enough.



Ian Harris.

So what is the good news? In my younger days I would have happily passed on what the church passed on to me in Sunday school, Easter camps, sermons, creeds, hymns and liturgies: Jesus died to take on himself God's punishment for our sins and open the way to an afterlife of eternal bliss with him in heaven. That would fulfil the ultimate purpose of our existence.

I couldn't say that today. If I did, my questioner would probably switch off. Too much has changed.

That's not to deny that in past ages that interpretation of Jesus' death, sin and our destiny carried huge conviction. Innumerable theological tomes were built and buttressed around it. It dovetailed perfectly with the way people understood the universe to be, including a real physical heaven above, a real fiery hell below, and the centrality of sin and God's love in determining which it would be for each of us. It answered their deepest questions about life, purpose, meaning and destiny.

But for most people it doesn't cut the mustard in the world as we know it today. It needs to be rethought in terms of a world where our modern understanding of the universe and the way the world functions have evolved beyond recognition.

For starters, it helps to go back to the time when the earliest followers of Jesus first used the word "gospel". In the first two centuries of the Christian era, the Greek word for "good news" was euangelion (which became evangelium in Latin). That spins through to our "evangel", "evangelist" and "evangelical".

Back then it carried two diametrically opposite meanings. In the life of the Roman Empire, an euangelion was an official government announcement of some particular good news about the mighty empire. It might be news about how the power of the saviour emperor had destroyed his enemies somewhere, made everything right with the world, and brought peace. Around the Mediterranean everyone could live in security because civil war had ended, roads were safe to travel on, everyone could take pride in their magnificent cities, their aqueducts,

their thriving trade. What's not to like about the pax Romana?

Well, quite a lot if you were a conquered people or not part of the prosperous upper crust. For the conquered, the empire brought much oppression and exploitation. You had to live cautiously or you'd pay the price.

Yes, there was good news if you knew where to look. But it didn't come from an empire built upon violence and military conquest. It came in spite of the empire in good relationships, local communities, the support people gave and received. It came from generosity and compassion.

And in Jesus' century many such groups in Palestine and the eastern Mediterranean - a handful of people here, a dozen there, lots of them - began to form around the teaching and inspiration of Jesus.

Reflecting on Jesus as the Anointed One - that's how they saw him - gave such groups a very different focus for living, and so for what constituted good news. Theirs was a resistance movement: where the empire demanded that people worship its divine emperor, they said no, for us ultimate worth lies elsewhere. Salvation (another word for that is wholeness) doesn't lie in exalting the emperor but in being freed from the seductive power of corruption (another word for that is sin), and Jesus as the Anointed One (another word for that is Christ) shows us the way.

It lies in living an alternative lifestyle that values everyone, including the very least of us. It encourages freedom and sharing - the Jesus people shared meals together regularly. It grows out of Israel: they think of themselves as joined at the hip with Israel and its traditions but now they have a new focus in Jesus, the Anointed One.

As trust in the way of this Christ grew, so did their confidence. Trust and confidence blossomed in faith, and they experienced that faith as good news, euangelion, gospel.

With those origins in mind, here's my answer to the question I began with, tuned to our modern secular setting: "The gospel is grounded in Jesus and in the Christ within as archetype of love, grace and transformation. The good news is that this Christ opens the way to live life abundantly, and live it whole." What's yours?



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Climate Justice Footprint



Rev Siosifa Pole

A question asked by every generation with regard to the notion of legacy and its validity is, “What kind of footprint would we like to leave behind for the next generation”? This rhetorical question has a major implication for the wellbeing of those who are following. It has prompted those who are leading or going before to be responsible for their actions and to assess their behaviour.

Any behaviour, whether good or bad, has a major implication on those who are around and come after. Within this framework, we need to think about the footprint we leave behind with regard to climate change. Our behaviour and its result are inseparable and therefore we must assess the issues seriously. If we are not responsible people then we are likely to ignore the crying of our mother earth for justice. In the climate justice workshop at Conference last year, we saw images of human activities that have contributed to the groaning of our earth.

Industries, plastics, dairy farms, transport systems and more, pollute our earth. Our environment is crying for justice. How can we do justice to the extreme changing of the climate? Where can we find assistance to mitigate climate change?

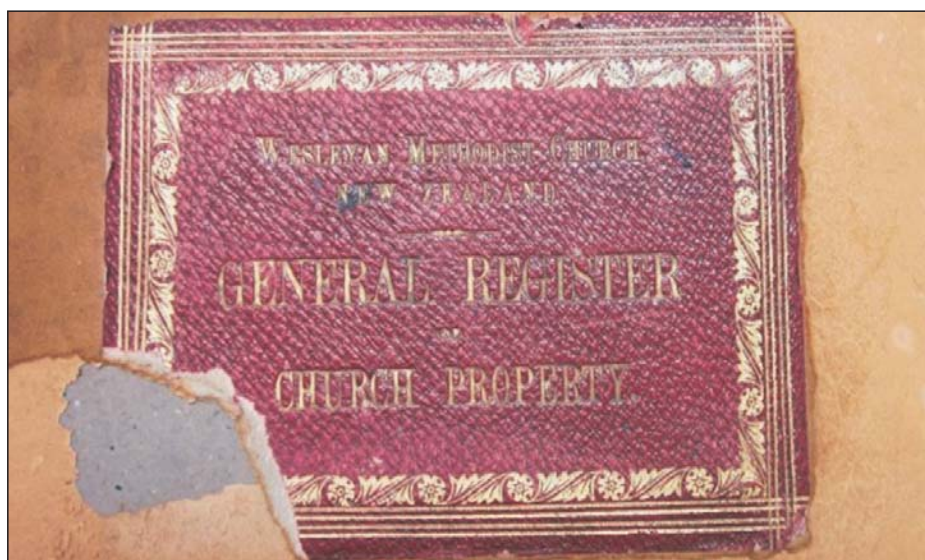
I was one of those people waiting with anticipation for the announcement of the government budget on 19 May 2022. The government announced that they are willing to invest \$2.9 billion in their plan to reduce the emission of carbon dioxide to the atmosphere that causes the increase of global warming, which evidently affects the weather pattern and cycle of nature. I am very pleased to see that the government is committed to mitigating climate change and confronting human activities that damage the sanctity of our natural environment. Those who are polluting our environment must take account of their irresponsible behaviour.

A comment from the Minister of Climate Change, James Shaw, highlights the government's attitude toward polluters, “The Climate Emergency Response Fund

is a game-changer that will provide billions of dollars over the next four years to help meet our Government's climate goals. It has been made possible only because of the changes we made to the ETS that now mean our largest polluters are finally paying a proper price for their climate pollution”. I think this comment is relevant and true to those who are facing the worst effects of climate change. They are the lowest emitters of carbon dioxide but they bear the devastating impact of climate change. These communities are desperate for justice. They are longing for a kind of footprint that would give life and hope to their generations to come.

Whatever the reaction was to the government budget, I am impressed with their commitment to climate justice. This budget might not resolve every problem that contributes to climate change but at least we can see the government is taking a step forward. However, the questions remain: How can the government distribute this money to implement climate justice in our communities?

Should our church have a share of this money to assist us in our endeavour to mitigate climate change? We are part of the wider community and therefore not separate from the government's investment for the reduction of carbon dioxide emission. As partners in building resilience in our communities with regard to climate justice, we should have a share of this investment. Our church is already responding to the challenge of climate change through various activities. The Climate Justice Working Group organised a workshop on climate justice and we have heard the voices of our people. A few of the suggestions that came out of this workshop were that we should have a Green Sunday, a Ten-Year vision on let the planet live, a climate justice guideline for our church properties and a policy on climate refugees. Some parishes and congregations are already engaged in activities that are aiming to mitigate climate change. Our church is proactive in campaigning for climate justice and therefore I believe the government should recognise our effort and be willing to collaborate with us in this mission. Our efforts prove that we are all determined to leave behind a footprint that would give hope and life to the generations to come.



Kōrero Papatupu Whenua Land Stories

Rev Dr Arapera Ngaha reports on mahi being undertaken by MCNZ to ensure land stories capture the history of tangata whenua.

Recommendation 2 of the Land Commission Report to Conference 1989 A Theology of Land, suggests that “Research be undertaken into the history of land under consideration for purchase by parishes, circuits, and boards prior to any purchase” (p.111). That report strongly encouraged parishes to write these histories, to engage in theological reflection and to explore a theology of land in Aotearoa to help guide them in that work.

The current Bricks and Mortar publication, Section 8 Land Stories was compiled as a resource to researchers and writers of the Kōrero Papatupu Whenua. It outlines a little of the background and matters addressed by the Land Commission that helped set the scene for this work. It also offers resources and processes to support the work.

For some time now Te Taha Māori have been uneasy with Section 8 as this work does not adequately address Māori views of the importance of land. This section was intended as a guide to the land story process, but it lacks integrity as the intentional discussion of a Māori theology and Aotearoa context is not prioritised. “A theology of land, appropriate to life here in Aotearoa and to a response under the Treaty of Waitangi, is rooted in creation” (Conference 1989, p.107). This statement stresses the need to consider the context of Aotearoa and Māori, the pre-colonisation inhabitants. Life in Aotearoa did not begin when the missionaries arrived. Stories that begin from a Pākehā or European space, deny the existence of Māori and we become invisible. It is imperative that Māori are brought to life, that we not remain hidden, that we are acknowledged, and our stories are recorded in ways that

respect our history and our understandings, our own theology of land.

Feedback from those who have written land stories has also expressed concerns that Section 8 fails to provide adequate direction for anyone compiling these works. “Stumbling around blind” was one comment made to explain how it felt before one researcher was able to get a grip on what was expected in this work. Members of Te Taha Māori Property Trust (TTMPT) agreed to revisit and rewrite Section 8 and present that revised work for Conference 2022 to consider.

In April Harry Tawhai and I responded to a call from Matamata Parish to talk about what was expected in this work and to assist their understanding of what is required. Church researchers from the local Synod who had recently written land stories joined us in that training session. Rell and Roland Sumner and Lindsay Cumberpatch generously gave of their time and experiences to assist potential researchers and writers of the parish land stories. Not only did they highlight areas that lacked substance in the processes outlined in Section 8, but they also offered direction in how to address this work, who to talk to, who to work with and where and how to find appropriate resources to tell the story.

They acknowledged networking and consultation were key to their success. Being supported by Te Taha Māori and local hapū members in the data gathering phase was most helpful. Knowing where and how to access these local historians and local hapū sources was highly valued. The stories shared were at times challenging but hugely rewarding. The oral narrative provided different areas of exploration.

They each shared learnings for themselves as they encountered new knowledge and noted the satisfaction felt as they engaged with and completed their task.

Work on the revision of this document, Section 8, continues and it will go out for Synod review over the next few months.

A New Mission

In the December issue of *Touchstone*, we introduced Shirley Rivers, Ngāi Takoto, Ngāpuhi and Waikato iwi, as she took on the role as Head of Methodist Mission Northern. Six months on, we ask Shirley to comment on her work, her priorities for the mission and a typical workday.

Following a lifetime association with the Methodist Church of New Zealand and active participation on numerous Connexional boards, trusts and task groups, Shirley Rivers is no stranger to the fact that processes can be slow to take effect in MCNZ. For the past two years MMN interim manager, Rev John Murray, has been filling the void one day each week. Establishing the new role has resulted in a steep learning curve and difficult induction for the new manager who brings a wealth of experience of church, theology and Tiriti /Treaty and Social Practice professional development education.

Shirley spent the past 20 years lecturing at the Waikato Institute of Technology

(Wintec) in Social Work and Counselling degrees. Drawn to the MMN position by her community work background and love of Church, she has found the transition from Hamilton to Auckland relatively easy. Born in the Hokianga and brought up predominantly in Hamilton, she spent her early years at school in Tāmaki Makaurau, and many of her whanau live there. Adjusting to the commute from home to work has been more of a challenge, as the Hamilton traffic is sedate compared to the busy and stressful motorway system in Auckland.

Her priority over recent months has been to rebuild the MMN community foundations and networks. "Going out to the community, the mission services, meeting parishes and synods, supporting trusts in their work - learning about the challenges for families and what they are facing - has been my focus," Shirley says.

Looking closely at the bi-cultural response to the organisation, its partners and committees is also a priority. She has recently reached out to Ngāti Whātua



Shirley Rivers.

Ōrākei working in an intentional relationship with them and to Te Taha Māori developing relationships and a Māori response that supports MMN, Lifewise and APT.

"One thing that is evident is that we need to make our Methodist and MMN history more known in ways that can help our

Trustees, staff and community. Remembering our past provides a solid foundation for our future. Kia whakatōmuri te haere whakamua - I walk backwards into the future with my eyes fixed on my past."

Shirley says there is no 'typical' day. She refers instead to planning purposeful days. This involves meetings with other agencies, chaplaincy services and working collegially with the other trusts, namely Airedale Property Trust and Lifewise, on whose boards she sits. Making connections with parishes and supporting their goals around mission with a strong theological foundation is a priority, as is tackling the complexities of the finances, processes and procedures of the many organisations associated with MMN.

"I am in meetings all the time. Meeting with people from the services who are

working in the community helps me get past the administrative demands. Learning about the procedures, policies and systems are important parts of a healthy organisation. Some work is more task orientated and not so exciting but it is vital to support staff in their work. I am listening and learning. There are many compliance areas to support. There is a lot to do."

Demands on her time - and church finances - from other volunteer roles have reduced considerably by the introduction of Zoom meetings, many scheduled for evenings or weekends. She admits to 'being a bit of a workaholic', adding, "When it is work I like doing, that makes it much easier."

One of the key challenges she has identified is staffing. "The shortage of skilled staff is a real issue. It is challenging when government agencies provide a different rate of payment for their staff than their service providers. Our communities are less resourced and expectations are higher."

As a self-proclaimed 'newbie', Shirley is appreciative of being part of the Methodist Alliance, and the benefits of the work they are doing in supporting the vulnerable communities they work alongside and in lobbying government on policy that affects all their members.

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

We should all live in a warm, dry home - healthy homes standards

Nearly 600,000 households rent in Aotearoa, New Zealand.

Rental properties are often in poorer condition than owner-occupied homes. There is a link between cold, damp and mouldy homes and bad health outcomes – especially for people with asthma and heart conditions.

By improving the quality of rental homes, we improve the health of New Zealanders who rent. Warm, dry homes are also less likely to have issues with mould or mildew damage – so improving them is a double win!

If you are a tenant or a landlord, you need to know this stuff

The healthy homes standards became law on 1 July 2019. There are currently five standards that tenants should know their rights on and landlords should be obeying. In summary:

Heating

A fixed source of heating that is adequate to heat your main living room.

Insulation

Ceiling and underfloor insulation has been required since July 2019. The healthy homes standard is about making sure it meets new requirements and is in reasonable condition. It is compulsory to have insulation where it is reasonably practicable to install.

Ventilation

Bedrooms, dining rooms, living rooms and kitchens in all rental homes must have an openable window or door that can be fixed open to the outside. Kitchens and bathrooms must have an extractor fan or a continuous mechanical ventilation system to remove moisture.

Moisture ingress and drainage

Guttering and drainage should be up to the job and an enclosed subfloor (that's the bit below the house if it doesn't sit

directly on the ground) requires a polythene moisture barrier.

Draught stopping

Any noticeable draughts from unreasonable gaps or holes should be sealed and any unused open fireplaces should be blocked off.

Signed, sealed and delivered

Landlords must sign a statement of intent to comply with the healthy homes standards in any new, varied or renewed tenancy agreement.

New tenancy, new timelines

If you have signed a new or renewed tenancy, your landlord must comply within 90 days. Certain types of properties may be eligible for extra time to comply with the heating standard.

July 2024 deadline

All rental homes must comply with the healthy homes standards by this date.

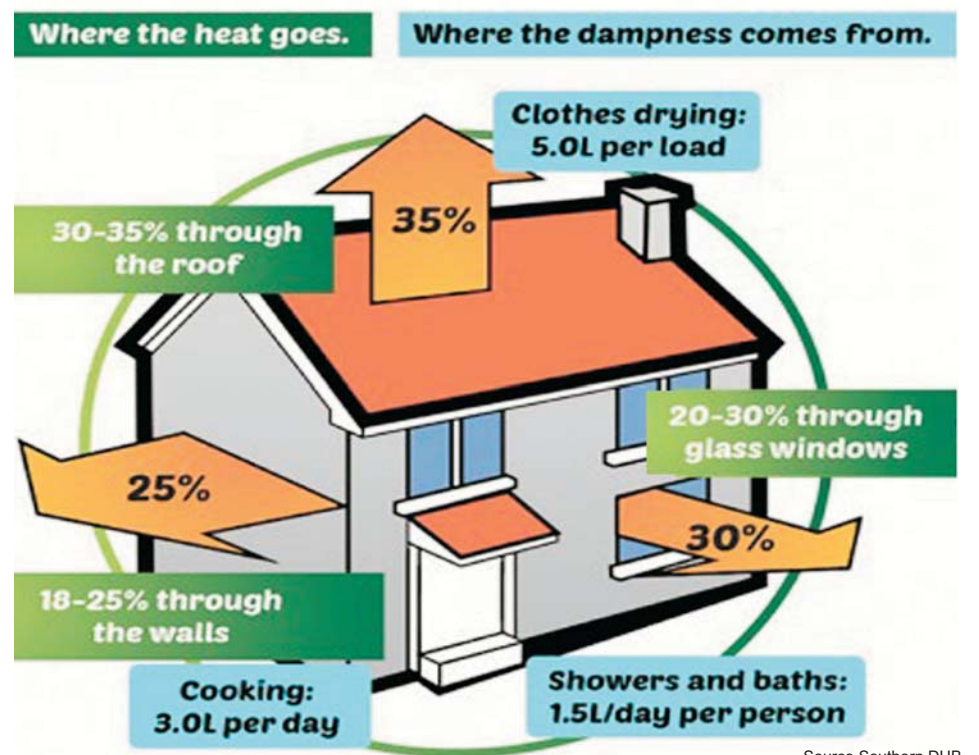
The latest changes to the healthy homes standards came into force on 12 May 2022. Exemptions may apply in certain circumstances. There are compliance timeframes to meet and compliance statements must be supplied. Landlords should maintain records to prove their compliance actions and timeframes.

Parsonages are included too

The healthy homes standards apply to all rental properties including presbyter housing, whether the presbyter housing is supplied by a Methodist or a Uniting parish. Schedule D of the Presbyter's Service Tenancy Agreement (on the MCNZ Property and Insurance webpages) specifically covers the healthy homes standards.

What if my landlord hasn't met the healthy homes standards?

If you are a tenant and your rental does not meet the healthy homes standards by its deadline, talk to your landlord. There may be reasons outside of their control as to why they haven't been able



Source Southern DHB.

to meet the deadline for a particular standard, for example supply issues. If you reach an agreement, write down what you've agreed then sign and date it.

If you can't come to an agreement on how to sort out the problem, you can consider issuing a notice to remedy. This gives the landlord a fixed period of time to get the work done. The fixed period of time must be reasonable (not less than 14 days). If the landlord does not fix the problem within the time allowed, you can apply to the Tenancy Tribunal to sort the matter out.

Healthy home habits - whether you rent or own

- Open windows and doors in the morning to give the house an air-out. 15 minutes should do it.
- Dry washing outside if possible, or in a room with the doors closed and a window open.
- Use the extractor fans in bathrooms and kitchens and open windows when showering or cooking.

- Use lids on pots when cooking.
- Wipe off any condensation from the windows.
- Move furniture away from the walls so there is a gap to let the air flow through.
- Air out a room after you leave it and turn off the heater. By releasing the heat you'll avoid condensation.
- Keep in contact with your landlord or maintenance person about any damage or repairs. Things like blocked or leaking downpipes and gutters, leaks in pipes, dampness or leaks in walls or ceilings, and signs of mould can cause major problems if left unfixed.

Details on all of the above can be found at <https://www.tenancy.govt.nz/healthy-homes/> or <https://www.methodist.org.nz/tangata/property-and-insurance/>

For assistance with Church residential rentals including parsonages, contact wendya@methodist.org.nz



Collaborating for Mission

Rev Heather Kennedy - member of UCANZ Standing Committee.

I have been watching a series of programmes on Shine TV lately that reminded me of a well-known adage, of 'not re-inventing the wheel'. This saying relates well to the way that parishes embark on mission projects, often failing at the first hurdle as they find a) they are either doubling up on what other parishes are undertaking, or b) what they thought was a good project, did not fit with the members of their congregation or with the needs of the community.

The programmes I have been watching look at where others are successfully involved in projects that address issues of injustice and work with another organisation to help in the mission undertaking. The episodes included Christian Blind Mission, poverty and homelessness in Melbourne and Manila, cleaning up beaches contaminated by plastics, rural mental health, disability services, and community healing and recovery initiatives.

A congregation wanting to embark on a new mission initiative should look at what is already happening in their community and find a way to support the work that suits their congregation's membership and resources. There may be ways to work alongside others or be of some service to them. For example, if fund-raising is your forte, then I am sure there are many organisations that would benefit from your financial support.

Sometimes small one-off projects are

more successful than a large mission project that requires a lot of planning, people and time. Finding an organisation that many of your

congregation relates to can also be rewarding. One of the most successful projects I was involved in was supporting the request by Christchurch Methodist Mission to provide a laundry basket full of start-up needs for one house in the community housing CMM built in Richmond. Our congregation got on board with the idea and enjoyed putting together contributions that resulted in four baskets full of goods for a family moving into one of the houses. Another group I am supporting is the Mission Without Borders, Operation Cover-up, where a group of us get together fortnightly to knit, crochet, chat and share



Uniting Congregations
OF AOTEAROA NEW ZEALAND

stories. It is an achievable and enjoyable undertaking for our age demographic.

We knew that many of the mission projects being undertaken by other parishes would have been beyond our means, our skill set and our age demographic. Rather than re-inventing the wheel, we joined together to achieve a good outcome for others in need. I encourage you to work alongside others in a project that meets a need or addresses an issue of injustice. Your love and commitment will show them God's love and Christ's example louder and clearer than any preaching, workshops or study groups.

Rev Motekiai Fakatou reflects on John 14:8-17 *Helper - the Spirit of Truth*

John 14 is part of Jesus' four major addresses that he gave as he journeyed through earth: the Sermon on the Mount Mt 5 - 7, the parables of the Kingdom Mt 13, the Olivet Discourse Mt 24 - 25, and here in John, the Upper Room Discourse Jn 13 - 17.



I command. And I will ask the Father, and he will give you another Counselor / Helper to be with you forever - the Spirit of truth." Jn 14:14-17.

Jesus knew that the requirement of love and keeping his commands would necessitate a

resource of divine proportions and accordingly he prayed that his followers would have another resource. We do not earn the Holy Spirit anymore than we earn our salvation. In the process of responding to the Son of God, we discover that Jesus has provided a divine agent to us for living in this world.

Throughout the gospels, Jesus' disciples faced many challenges and persecutions, but the divine agent guided them to fulfil all they were given to do. We know in our own situations, within our families and churches, our communities, our country and globally, the scale of suffering and pain people endure.

The Helper Jesus offers to his disciples here seems to be the perfect answer that we seek to help our world, country, community, family and individual challenges, our suffering and pain.

The Helper will give us all we need to strengthen, heal and guide us, so that we are able to serve, give and minister to others. As the prophet Isaiah prophesied, "The Spirit of the Sovereign Lord is upon me, because the Lord has anointed me to proclaim good news to the poor, to bind up the broken-hearted, and to proclaim freedom to the captives and release from darkness for the prisoners." Is 61:1.

Like the disciples filled with the power of the Holy Spirit, we will be given the strength to bring healing, hope, and salvation to a world filled with hurt, pain and turmoil.

When Jesus was at the Upper Room with his disciples, he knew his hour had come that he should leave this world to be with the Father. Jesus continued to teach the disciples how to live his way, the Christ way. He demonstrated this by washing their feet, demonstrating the acts of serving, giving and ministering to others. "Blessed are you if you do them." Jn 13:17.

At the same time, Jesus knew they would abandon him. It must have been hard for Jesus to identify his betrayer. He predicts Peter's denial of him, though Peter insists that he would lay down his life for Jesus. Jesus told him, most assuredly, "The rooster shall not crow until you have denied me three times." Jn 13:38.

Unfortunately, Jesus foretold what would happen and his disciples did not fully understand the magnitude of challenges awaiting them. Hence, Philip asked Jesus to show them the father and that it would be sufficient for them. Philip's words here are easy to understand because they represent the general human longing to gain a first-hand personal and practical confirmation of God's presence.

In response to Philip, Jesus said, "Don't you know me? I am the visible, tangible image of the invisible God and a complete revelation of what God is like." To know Jesus is to know God. The search for God, for truth and life, ends in Christ. Jesus said, "If you love me, you will obey what

Keeping it Simple



Photo by Johann Siemens on Unsplash

Rev Rob Ferguson

Sometimes I find it all gets too much. The prevalent sadness. The violence in Ukraine and in local neighbourhoods. Entrenched racism, child abuse. Poverty, sickness, waiting lists, climate change. In TV so-called news bulletins every day. Day after day after day. Overwhelming. Depressing. Out of control. What, I sometimes ask myself, is my theology for the extinction of the human species.

And when it all gets too much, what then? Can I find a rock to live under, to hide from all this? I see church-speak prayers praying to their God about all sorts of things we could fix ourselves if our prayers ever led to action. But no, we ask God to be the fix-it person as if we have given up. Because we probably have. It all gets too hard.

When I walked Christchurch's post-quaked streets I often asked random people a simple question. Where in this place do you go to revive your spirit? Everyone I asked had an answer that involved being by the river, in Hagley Park, by the sea, and many other similar places. In nature is a summary; being amid trees, near water, at the beach, under a glowering sky.

I have planted hundreds of trees. They will outlive me and many generations of my family. They heal me. I am a tree-hugger. I touch them, in awe of their delivery-system of sustenance many metres into the air. Their ability to clean up the air I breathe is legendary. They communicate with each other underground. They are simple complex life. They renew my spirit. When I sit with trees I'm aware of the shortness of human life and the complexity and connectedness of all life on this planet. I sit against a tree trunk and imagine the life going on. Humans are so arrogant it seems to me. As if the world was made for us. And look what we continue to do in our arrogance.

When it gets too much, I sit with trees. I have a particular friendly tree to whom I talk. When it all gets too much I try to be simple. Like Michael Leunig. Whose wisdom makes me weep and laugh at the same time:

"Today is not the international day of the cup. No day is. Yet the cup is one of humanity's most important inventions. It is ancient, universal and timeless. It has no moving parts. It is simple. It is perfect. Without the cup, life would be very difficult. We could live without computers but not without the cup. Strangely, but not surprisingly there is no International Day of the Cup. The things that matter most in life are not celebrated and win no awards". Michael Leunig





Backing the New Brighton Recovery

Directly east of the Ōtautahi/Christchurch central city is the coastal suburb of New Brighton. With a stunning waterfront, Saturday morning market, a popular water-front hot pool complex and a new playground, it is an exciting place to visit.

Step away from the sea air and expanse of the waterfront, and cracks begin to appear - quite literally. New Brighton was badly affected by the 2011 Canterbury earthquakes and carries many of the scars today. In addition to the loss of homes and other buildings, surrounding areas were cleared of earthquake-damaged houses and now sit vacant. The neighbourhood had few businesses along its pedestrian mall before the earthquakes, fewer now. Roads are rough, empty sections unkempt and dilapidated buildings dot the area.

It was in this environment that the Christchurch Methodist Mission expanded its work and joined forces with the local union parish.

"We first started our engagement with New Brighton through our schools work, and then had research done, which showed New Brighton as an area of high deprivation," CMM Community Development Manager Andrea Wilson-Tukaki says of the early days of the programme. Social isolation among new families was prevalent, in addition to the lack of decent housing and support to

whānau. According to the 2018 census, the median income of the suburb's 3300 residents is just \$29,800.

Born and bred New Brighton resident, Tracey Gibbs, leads the CMM work there. Although the suburb is going through a transition of upgraded businesses and shops, it still faces grave issues such as many with untreated mental health issues and regular lines of people outside the food pantry.

Much of the work of CMM is carried out in conjunction with the support of the New Brighton Union Parish. From this partnership came a community initiative that focused on whānau with tamariki under five. This led to the creation of a local community treasure hunt, a celebration of random acts of kindness day, and the creation of communal sand toys treasure chest project Borrow a Bucket which has more recently attracted the support of the local Menz Shed and Lions Club. Cooking programmes for men were established and CMM moved into the newly built Union Church.

The strong partnership with the parish is a highlight of the work: from helping out at Purple Door op shop, supporting weekly community lunches, to the running of the Seaside seniors' group. New Brighton Union Parish admin/secretary Lynda Burdekin says parishioners appreciate the connection with the Mission staff. "Our people really enjoy that interaction with younger people and people who are different in outlook. They are fantastic in their

support to us, such as help with the community lunch. It works well both ways and we always enjoy each other's company."

Tracey's days are full of an array of tasks. She works with the New Brighton Project to distribute blankets, sheets, inners and pillows to people in the neighbourhood and later this year, CMM will take over the coordination of the Blanket Bank. Tracey also runs a WiseUp children's group programme at a nearby venue, with Youth Alive Trust.

Tracey works with the local library and medical centre. She helps residents, particularly those who find literacy challenging, to access social or health services. Every six weeks, she hosts a wellbeing meeting with agencies and groups working in New Brighton to work out how to better serve the community's needs. She also works with Housing First Christchurch and Orange Sky to provide support to homeless people in the area.

Community development projects are rarely accorded the recognition - and the funding - they deserve. They often rely



Lynda Burdekin (l) and Tracey Gibbs (r).

on gifts from donors. If you would like to support this work, please go to www.mmsi.org.nz/Donate and choose 'New Brighton' from the drop-down.

"New Brighton has this relaxed, home vibe about it. You can be who you are here; there's a sense of freedom to be yourself. Agencies are really wanting to work together at the moment and find ways to collaborate, so we don't want to lose this momentum."

Māori named the area Kaiuau, in recognition of the yellow-eyed mullet, a food source. They also called it O-ruapaeroa, meaning an east wind blowing along the shore. Today, that prevailing easterly blows over a neighbourhood on the verge of renewal and looking to a brighter future. "We can't just beautify the location, we have to bring our people up to beautify it," Tracey says.

LEGAL MATTERS

Bullying Free New Zealand

Ruby Manukia-Schaumkel, MCNZ Legal Advisor

Bullying Free New Zealand week ran from 16 - 20 May in conjunction with Pink Shirt Day. The week followed the theme He kōtuinga mahi iti, he hua pai-ā rau: Small ripples create big waves. New Zealand is on the right path in raising awareness for anti-bullying wherever it occurs. It is about focusing on the positive mahi already happening in Aotearoa to support a safe, inclusive society where people are heard and listened to, and feel they belong.

Schools and organisations can focus on bullying prevention and awareness with students, staff, parents, workers, employers, whānau, and the wider community. Organisations that encourage respect, value opinions, celebrate difference

and promote positive relationships make it difficult for bullying behaviour to thrive or be tolerated. To achieve positive outcomes, everyone needs to be involved, talking about the issue and working together. Having a themed week provides a great opportunity for all members of a community to talk about what bullying means to them and for schools and organisations to highlight their everyday work to counter bullying.

The Church is no exception and not exempt from bullying. What does it mean to Te Haahi Weteriana o Aotearoa if members, congregants, parishioners, stewards, and presbyters experience bullying? There is a system in place under the Church laws and regulations for dealing with bullying. We do not tolerate any type of bullying, including cyber bullying. The practice of pastoral support, care and Christian values are protective factors against bullying.

Pink Shirt Day

Bullying Free New Zealand Week concluded with the Mental

Health Foundation's Pink Shirt Day, celebrated annually around the globe. Pink Shirt Day began in Canada in 2007 when two students took a stand against homophobic bullying, mobilising their whole school, after a peer was bullied for wearing a pink shirt. Pink Shirt Day aims to create schools, workplaces and communities where all people feel safe, valued and respected.

Bullying Prevention

Bullying prevention should be an ongoing focus in our organisations to create a culture that is welcoming, accepting, inclusive and tolerant of differences and diversity.

Bullying and harassment is a serious and common work risk. Under the Health and Safety at Work Act 2015 (HSWA) businesses are expected to manage health and safety risks arising from their work as far as is reasonably practicable. Businesses must recognise that bullying is a health risk and deal with reports of concerns quickly and appropriately, with clear processes in place to do so. HSWA shifts the focus from



monitoring and recording health and safety incidents to proactively identifying and managing risks so everyone is safe and healthy.

A Shared Responsibility

HSWA ensures that everyone has a role to play in creating a positive work culture and environment. Responsibilities are clear:

- Businesses have the primary responsibility for the health and safety of their workers and any other workers they influence or direct. They are also responsible for the health and safety of people at risk from the work of their business.

- Officers (company directors, partners, board members, chief executives) must do due diligence to make sure the business understands and is meeting its health and safety responsibilities.
- Workers must take reasonable care for their own health and safety and that their actions do not adversely affect the health and safety of others. They must also follow any reasonable health and safety instruction given to them by the business and cooperate with any reasonable business policy or procedure relating to health and safety in the workplace.
- Other people who come into the workplace, such as visitors or customers, also have some health and safety duties to ensure that their actions do not adversely affect the health and safety of others.

We can all play a part in preventing unreasonable behaviours before harm escalates, making it better for all.

Te Inoi mō te Whakapai Kai

Preface: Keita Hotere

Minita-a-iwi Te Papara Kopa-Katene from Waikato Rohe offers this reflection on whakapai kai (blessing food), an act of community love. Government action on reducing child poverty has surfaced in our most recent budget. Notwithstanding the impact on the increased cost of living and access to affordable food, it raises yet again issues of food security and food equity. Whakapai kai leads us to pause and be grateful as we make this blessing with a greater sense of sincerity and mindfulness.

E Ihowā whakapaingia ēnei kai

Hei orange mō ō mātou tinana

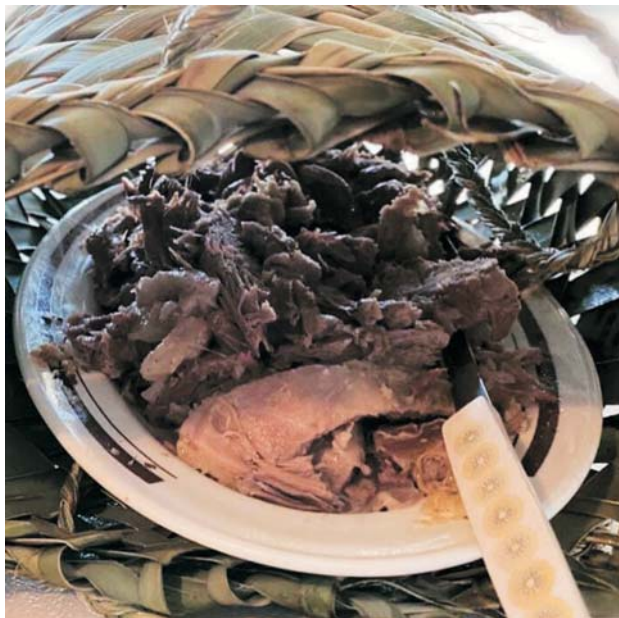
Whāngaia ō mātou wairua ki te taro o te ora

Ko Ihu Karaiti hoki tō mātou Kaiwhakaora

Amine

Te Inoi mō te Whakapai Kai Te Papara Kopa-Katene

My Dad didn't use these exact words. He said something different, yet the meaning was still the same for whakapai kai was about blessing food and giving thanks. Whakapai kai was also about warding off any harm and that acknowledgement was just as important as the food and the way the food was prepared. Whakapai kai, ngā kupu puta mai, te taro o te ora. Ehara i ngā kupu hou. Te nuinga o ngā kupu mai te karaipiture. I listened to my Dad and my uncles; the words they used sustained



Kai. Image courtesy Keita Hotere.

life and were not new, they came from the scriptures.

Growing up on a farm in the Waikato, we were always conscious of where our food came from and how it was prepared. Many people now have gone back to growing their own māra kai (garden) to supplement their living. Dad sold our mutton and beef. We did not kill our sheep and cows for ourselves. We did however keep ngā whiwhinga the (tender fat) surrounding the whēkau (organs), mutton liver, kidneys, heart, and brains. It was a delicacy. Special cuts like chops and roasts were saved only for special occasions. They did not come around very often. We never wasted kai and we looked forward to those special occasions.

Childhood memories I hold are of at least 20 - 30 kids sitting around an open fire eating lambs' tails and pan-fried mountain oysters over steamed watercress, with

butter running down our lips. We appreciated what we had, and we thoroughly enjoyed it. We were not ashamed of what we ate, or who we ate with, Pakeha or Māori. Our appreciation in karakia reflects this was not a dirty kai, not harmful and did not need to be thoroughly cleansed because through prayer it was blessed. I never knew anyone who got sick from eating kai like this.

We were mindful of our eating habits and before we gathered at the table, we washed our hands. Covid brought those hygiene values to the fore again. My grandfather, father and uncles usually led the blessing of the food. The tuakana (older relatives) led the karakia and the etiquette was passed down through my paternal grandmother. She taught these values in her involvement with the church and assimilated us to the Pakeha ways of life. Heads were always bowed in prayer.

These days, children who have been through playcentres and Kohanga Reo will expect someone to whakapai kai because they have been taught the importance of blessing food and therefore wait before they eat. They understand that it is important to acknowledge God in this daily practice. Other children who aren't taught these same behaviours 'ko poaka haere,' charge in to eat, not at all mindful of others.

I have been encouraged by what I see as a major change in our practice with the social conditioning of our teina (younger ones), our tamariki (children) to participate and lead prayers. In my youth, kaumātua (elders) or the minister present would take karakia. There has been an obvious shift in role responsibilities being more inclusive and that is a hopeful reflection of our changing communities. Our tikanga customs aren't the same everywhere and they are open to change in positive ways. Through prayer our feet are placed on solid ground.

N Z M E T H O D I S T W O M E N S F E L L O W S H I P

Young Youth Offending: What are we Teaching our Young?

Tui S Salevao, NZMWF President.

In the last month we have heard of several ram raids that have rocked our nation, including one targeting our local Auckland shopping mall. It is disappointing to note how young the offenders are and I wonder what has made them turn to such drastic measures to get attention.

One article I read said 88 percent of the offenders involved in the recent ram raids were under 20 years old and the majority were under 17.

How times have changed. As a 17-year-old, I lived under the watchful eye of my father and I was expected to live by his rules. My life revolved around school, church and home. In between, I would hang out with friends. Dad embedded in us that education was the key to success in life. He did not want us to work in a factory. His dream was for us to work in an office as this was a clean job and it did not involve heavy lifting or manual labour.

Parents play a vital role in the upbringing of their children. Children are like sponges, absorbing knowledge from what they see and hear. As they get older, they wring out what they do not need and keep what they know will help them in life.

What went wrong with the children aged 7, 10, 11 and 12 who were caught holding stolen toys at a Hamilton shopping centre during an attempted break-in late last month? And with a group of young people (the youngest was 12) breaking into cars on the Kapiti Coast? These are just a few stories involving children who seem to have too much time on their hands.

We hear the ongoing concerns of teachers regarding truancy. Since our first lockdown in 2020, the attendance of children returning to school has reduced significantly and many students are not participating in online learning options despite the offer of devices and special Wi-Fi deals.

There may be many reasons children are turning to crime, but as concerned parents we can only pray that they get the right support to manage their rehabilitation. If they go to prison that will likely encourage them to live the life of crime. They need to be educated to change their lives and their future. I believe parents have a responsibility to embed core values in their children to ensure they know right from wrong.

Police Minister, Poto Williams, states that the ram raids represent only one percent of the retail crime rate involving youth. However, even one percent is too high.

National Executive

This month we introduce Janine Tuivaiti.



Jessica Tuivaiti-Matafai, Jacqueline Tuivaiti, Jekiel Tuivaiti-Matafai, Janine Tuivaiti .

I am 29 years old and I am excited to be your link with the National Council of Women.

I was born and raised in Auckland and I grew up in a solid Christian family. My grandparents, Sauvao and Solialii Ieli, were founding members of the Panmure Methodist Church.

I am an active member of the Papatoetoe Wesleyan Methodist Church in South Auckland along with my parents, Salū Sale and Punipua Tuivaiti and my two younger sisters. I am engaged to my incredible partner, Shane Elisara, and I am a proud aunty to my nephew Jekiel Matāfai.

My life motto derives from Jeremiah 29:11. God has a plan and purpose for my life, and I pray for strength and wisdom as I link arms with the prestigious National Council of Women to continue the amazing work undertaken by those have gone before us.



World Refugee Day



Fast Facts

World Refugee Day is an international day organised every year on 20 June by the United Nations. It is designed to celebrate and honour refugees from around the world. The day was first established on 20 June 2001, in recognition of the 50th anniversary of the 1951 Convention Relating to the Status of Refugees.

Refugees are defined as people who move out of their country due to restriction or danger to their lives.

Since World War II New Zealand has resettled over 35,000 refugees. The Government established a formal annual quota for the resettlement of refugees in 1987. In 2020 the annual quota was lifted from 1,000 to 1,500.

Refugees are identified for resettlement by the UNHCR according to internationally accepted guidelines that take account of physical and legal protection needs, as well as family reunification. Immigration New Zealand is only able to consider the case of a refugee for resettlement under the refugee quota following a formal referral by UNHCR.

Refugee Sunday is designated as 26 June in the Methodist calendar.

Humanitarian assistance by Methodists to refugees in the regions bordering Ukraine



Delivery of Humanitarian Aid from Czechia to Ukraine. Image from European Methodist Council website.

Rev Tony Franklin-Ross (MCNZ Mission & Ecumenical / World Methodist Council).

Methodists within the European Methodist Council (www.methodist.eu) are a small family within the continental European context; even smaller within the context of Eastern Europe. Yet there are several United Methodist congregations in Slovakia, Hungary, and Ukraine that are located in a circle with a diameter less than 100km from the Ukraine border. There were 12 Methodist congregations in Ukraine prior to the war.

Within Europe there is a strong history of cooperation and sharing of resources. There is not a centralised European Methodist humanitarian relief

organisation. Several Methodist funds exist (such as in Germany, Switzerland, Norway, Great Britain, and Ireland) that support projects identified by local partners, usually through Methodist congregations but also through ecumenical partners and NGOs.

In response to the huge wave of refugees arising from the war in Ukraine, Methodists are playing a supportive role in many places, and are committed to welcoming asylum-seekers. This includes a focus on immediate needs - food, clothing, shelter, health care, and care for families.

Jana Křížová, pastor and coordinator of the work with Ukrainian refugees in Czechia, shared: "When we care for one family, one mother and child, it seems like a drop in the ocean of what needs to be done. We feel helpless in the face of the immense suffering of so many people. However, every drop matters. One person matters. There are those for whom thousands of lives are worthless.

I believe that every single life is worth something to the Lord; and that it pleases God when we, like Him, care for every single person. It makes sense".

Language is one example of supporting the refugees. Many Methodist congregations are including Ukrainian language in their services for attending refugees. Szarlota Kaminska, coordinator of the work with Ukrainian refugees in Poland, has shared of United Methodist congregations offering Polish lessons for refugees. One congregation now also offers Ukrainian lessons for Polish people as steps towards each other in terms of language - rather than putting the "linguistic burden" on the shoulders of the Ukrainian refugees only.

Several coordinators have organised humanitarian aid deliveries from their respective countries to Ukraine: from Czechia, Poland, Slovakia, and Romania, for example. Many were transported in small



vehicles (mini-buses or mini-vans), however there are also big shipments, including medicines and medical equipment from Romania to a hospital in Ukraine.

The United Methodist Church in Hungary identified Debrecen, the second-largest city of the country, to gather furniture, clothes, food, bedding, and diapers to be made available to people in need. Consignments of food are being taken to a refugee camp where 100 people are living. Another aim is of humanitarian aid to support Ukrainian families living near the Hungarian-Ukrainian border.

Individual people and local Methodist congregations in various countries have opened their doors for refugees looking for shelter - whether for a few nights only or longer-term. Where possible, for instance in Czechia, refugees are supported into rented apartments and becoming increasingly self-sufficient. Beyond the priority

of accommodation, is supporting people to find work. Libuše Hajčiarová from Jihlava UMC in Czechia emphasizes that in many cases mothers have crossed the border alone while the husbands stay in Ukraine to defend their country - and so providing a nursery is crucial for children of mothers that have found a job. Addressing such needs opens up new possibilities for local churches to provide meaningful assistance to Ukrainian refugees.

The Ukrainian "guests" are thankful for what they receive. A recent newsletter from a Methodist congregation in Czechia also pointed to a deeper feeling. Referring to families living in a recreational house in Vojnův Městec, the leaders wrote: "Despite the fact that they like it here, when they look at the landscape in the spring sunshine, they remember what it would be like if there was no war in their country. What it would be like to be at home with their loved ones ..."



Conflict increases Global Displacement

Until a few months ago, the people of Ukraine lived normal lives. Children went to school. Adults went to work and most people had food. Now more than 6.4 million people from a population of 43 million have fled their country.

People like 18-year-old Dimitry who is now safe in Hungary. When the first missiles hit, the Ukrainian stayed in Mariupol, but when the fighting came close to where he was sheltering, he knew he had to leave.

"In the beginning, you could buy food, but soon there was a shortage of everything," he told a reporter. He walked to the edge of the city with his girlfriend Anna, to stay with relatives before getting a ride to Donetsk where her parents lived.

After a month of careful planning they got a ride to the Russian border where officials took Dimitry's phone and passport. Fortunately, the pair had taken the precaution of removing everything related to the war from their phones.

Once through the border, the new refugees got a ride to the railway station where they took a train to St Petersburg

and then to Hungary via Estonia. Now they are living in a shelter run by Hungarian Interchurch Aid, a member of ACT Alliance (Action by Churches Together). Dimitry has a job in a warehouse, however his dream was to play football. Back home he played for Mariupol's under-19 team. He does not want to return if the city is taken over by Russia.

Danger & Fear Central Themes

A harrowing escape is a central refugee story. Nearly five years ago it was the Rohingya people fleeing persecution in Myanmar and before that Syria. Many, like the first Palestinians who arrived in 1948, may never be allowed to return, leaving their children and grandchildren with few opportunities.

By the end of 2020, 26.4 million people were identified as refugees by the United Nations. New figures for 2021 will be announced by UNHCR ahead of World Refugee Day on June 20.

The majority of refugees are hosted in neighbouring countries of which 86 percent are developing countries. Turkey for example is host to 3.7 million people, mainly Syrians.

The numbers of refugees and internally

displaced people continue to rise, though not all because of conflict. In May the International Displacement Monitoring Centre reported the number of people displaced within their own country had reached a record 59.1 million - nearly 6 million by disasters.

Christian World Service funds local partners assisting refugees and internally displaced people and through ACT Alliance of which it is a member. Groups like the Department of Service to Palestinian Refugees have decades of experience and the necessary contacts to provide assistance in ways that respect their dignity and provide practical help through education, medical care, livelihood support and emergency assistance.

"Resettling refugees in Aotearoa is very costly and time consuming. We can do so much more by supporting refugees in neighbouring countries where they can live together and hold on to their cultures. The real challenge is to address the causes of the conflict and persecution that force people to flee. Diplomatic solutions are urgently needed, especially when many governments are cutting their aid budgets," says Murray Overton, CWS National Director.



Dimitry, a former Ukrainian, is now living in Hungary after fleeing the war in his country of birth. Photo credit ACT Alliance/Hungarian Interchurch Aid.

Aotearoa New Zealand has increased its quota to 1,500 a year but only 463 former refugees were resettled last year, in part because of Covid. New Zealand accepts people registered with UNHCR and provides them with permanent residency and some support.

Churches and later the National Council of Churches which included the Methodist Church led much of the early resettlement work. In recent years the government has contracted this work to the Red Cross and local organisations.

CWS has prepared material for Operation Refugee, and Refugee Sunday on June 26.

This article has been compiled by Gillian Southey, CWS and information is available courtesy of inews, HIA and Christian Aid.

BIBLE CHALLENGE

Rosalie Sugrue

Miracles in Luke's Gospel

Of the 30+ miracles recorded in the gospels during the ministry of Jesus, all but 10 are healing miracles. From June through to the end of the Church year (Advent begins the lectionary new year) all the gospel readings are from Luke. We will encounter many miracles in this period. Among the many people whose lives were dramatically changed by being healed only four are named. The two most likely to come to mind are blind Bartimaeus and Lazarus who was raised from the dead. Luke does not record these particular events. But he does mention an incident that is also recorded in the other gospels and only John names the healed man. This month's Bible Challenge relates to miracles that are found in the Gospel of Luke.

Answers: many, touching, serve, Magdalene, calmed, paralysed, stretcher, Jairus, cliff, astounded, Malchus, quiet, skin, withered, blessed, Legion, ghost, risen, leper, cures, lifting

They caught so _ fish their nets began to burst	M _ _ _ _	Luke (NRSV)
One woman was cured by _ the fringe of his cloak	I _ _ _	5:6
The woman healed of fever 'got up and began to _ them'	R _ _	8:44
Jesus cured Mary _ and others of evil spirits	A _ _ _ _	4:39
Jesus _ a storm when they were in danger on the lake	C _ _ _ _	8:2
Friends of a _ man carried him to Jesus...	L _ _ _ _	8:24
...they lowered the _ through a hole in the roof	E _ _ _ _	5:18
Who begged Jesus to save his very ill daughter?	S _ _ _ _	5:19
An angry crowd tried to hurl Jesus off a _ but couldn't	I _ _ _	8:41
All were _ he could heal the convulsing boy	N _ _ _	4:29
Jesus restored the severed ear of a slave named	L _ _ _ _	9:42-43
Jesus said to the demon, "Be _ and come out of him!"	U _ _ _	Jn 18:10
The touch of Jesus healed a man with a _ disease	K _ _ _	4:35
A man healed on the Sabbath had a _ hand	E _ _ _	5:13
Jesus _ five loaves and two fish and all were filled	S _ _ _	6:6
A self-given name a man used to describe his illness?	G _ _ _	9:16
They thought they were seeing a _ and were terrified	O _ _ _	8:30
"He is not here [among the dead] but has _."	S _ _ _	24:37
Simon the _ hosted a meal for Jesus and the Disciples	P _ _ _	24:5
Jesus said he would stop performing _ on the 3 rd day	E _ _ _	Mt 26:6
' _ up his hands he blessed them and was carried up to Heaven'	L _ _ _ _	13:32
		24:50



Employment Claim Process and Personal Safety

Thursday 14 July 2022
5pm – 6pm

Register now!

Learn about the Church's employment insurance claim process and managing your day with regards to personal safety, with Wendy Anderson and Trudy Downes.

For more information, visit:

www.methodist.org.nz/tangata/connexional-resources/webinars/
or email: trudyd@methodist.org.nz

Help families live better lives

Every child has a right to a good start in life.
Everybody has dignity and worth in the sight of God.

Every day Methodist missions and parishes work with individuals, families, children, and older people who need support.

Your donation or bequest can help make a lasting difference to people in need throughout New Zealand.

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

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

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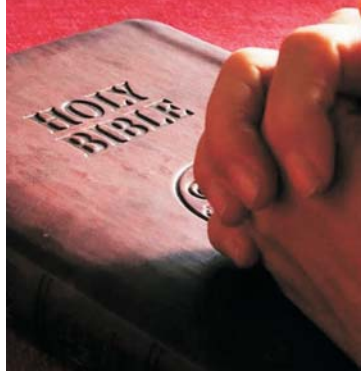
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METHODIST ALLIANCE
NGA PURAPURA WETERIANA



Prayers from the hearts of our young people



What's old is new

God, help us to bring the old and new out of our treasure

In our expressions of worship through language and creativity,

In the coming together of generations

In the future that is shaped by our memory

In our pursuits for justice in all forms

In the crafting of community

God, help us to bring the old and new out of our treasure. Amen.

A vibe

Holy Spirit, be a vibe. Like an instinct and intuition. Move us towards positivity, determination and hope. Stir us

into action, inspired and empowered to make a difference in the world. Remind us of who we are - loved and called to carry your good vibrations everywhere we go. Prevent us from procrastinating when called to do justice, love mercy and walk humbly. Help us to be present and available to our neighbour and those close to us. Amen.

Trending

Christ, who is Lord in both virtual and physical spaces,

I am subscribed to the content of your love.

I am a follower of your way

You are constantly trending toward life and far away from death

More and more people are viewing your work

Your forgiveness continues to be shared

Every comment and reaction to your actions are life affirming

Nothing about your nature is fabricated or filtered.

Footprints

Help us to follow in the footsteps of those who have gone before us. Help us to learn from their wisdom and vision as we discern what is next. Help us to learn from their mistakes and regrets in the hope of avoiding repetition of past errors. Help us to learn from their struggles and challenges, so that we may build the same resilience and courage through our own. Help us to learn from their faithfulness and devotion, so that we may make disciples and be

discipled. Help us to learn from their sacrifice, so that we may understand our actions in love for those who will come after us. Amen.

Co-Creators

Spirit of God, you are creating

We were formed in dust and vapour

Shaped in your image,

Moulded and crafted into imperfect beings

Galaxies take shape in your hand,

Trees sway back and forth in the wind of your breath,

Eco-systems of all kinds of creatures are products of your handiwork.

Everything is held together in an intricate balance of creative energy

Let everything you declared to be good, come under our constant care and deep appreciation. Amen.

Like children

Parent God, may we be more like children. In the ways that we enquire and seek to discover. In the ways we learn and pick up new ways of doing things. In our honest assessments of the world around us. In our vibrant expressions of joy and happiness. In our messy-ness and rough edges. In our tantrums and unhappiness at the things that are not right. In our need to be cared for and looked after. In our growth and development and in our admiration and adoration of you. Parent God, may we be more like children. Amen.

Beyond the walls

Comforting God, we pray for young people beyond the walls of our church. We think of youth who are homeless and invisible. Comforting God, push us beyond the walls.

We think of youth who are victims of abuse and suffer in silence. Comforting God, push us beyond the walls.

We think of those who are bullied and attacked in the courtyards and online by others without remorse. Comforting God, push us beyond the walls.

We think of youth who are buckling under the weight of expectation and cultural pressures to be, act and think in a certain manner. Comforting God, push us beyond the walls.

We think of youth who have been treated poorly within our walls. Not given a voice or place of value and worth. Comforting God, push us beyond the walls.

We think of youth who face difficulties of mental health, to such a point where they come to question the value of their own lives. Comforting God, push us beyond the walls.

Though we don't have all the answers, we respond in faithfulness to your calling, to send us wherever we need to be. This is our prayer.

Scrolling

Jesus, capture our attention and help us not to continue scrolling. Keep us focused on the things that are important. Bring into the forefront of our thinking everything that affirms life in all its fullness. Put before us all

things that lead to transformation and the renewing of our thinking. Keep us away from toxic traits and patterns that seek to lure us into a false sense of security. Thank you for being more than a snapshot and moment in time. Amen.

Church in the mirror

Forgive us for times when we, the church, have mistreated one another. When we have abused and overworked others into anxiety. When we have tarnished another's outlook of who we are through our lack of compassion and love. When we have tokenised and underestimated. Lord, for times as these, when people have this experience, challenge us to look in the mirror and change for the better. Where we need to realign and unlearn, let it be so. Help us to be reflective and accountable in times where our actions lead to others being hurt. God be with us. Amen.

Don't Punch Down

The church is a celebration of diversity, where people from all corners come together. Saints and sinners, young and old, knowing and unknowing, loved and hurt - all are welcome. While we gather with a greater growth and purpose in mind, Lord help us to never punch down. Help us rise together with others. To proclaim good news in good ways. To journey far together. To be patient with those who take the long way around. To be graceful toward those who have grace towards us. Let us be a church that refuses to punch down. Amen.

K I D Z K O R N A

I can't believe that I am sitting at my laptop with the sun streaming through my windows in the middle of May. The only sign of autumn is a tree in the park with beautiful, coloured leaves.

We have had several things to celebrate recently: Easter, Anzac, Harvest Festival and birthdays. Later this month we will be celebrating Matariki.

Thank you to the kids at Christchurch West Methodist parish for sharing with us how they celebrated Harvest Festival. They have a garden and grow vegetables which they donate to the Christchurch Methodist Mission Aratupu pre-school and whanau hub and to Gilberthorpe Primary School.



The wonderful display of produce the children from Christchurch West Methodist parish arranged for the church's Harvest Festival.



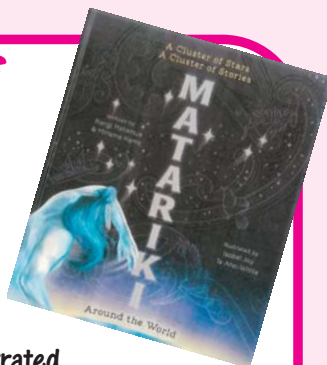
For your bookshelf

Matariki Around the World

Authors: Rangi Matamua and Miriama Kamo
Illustrator: Isobel Joy Te Aho-White
Publisher: Scholastic

This is a recently published book, beautifully illustrated, with a collection of stories which tell the story of the Matariki Cluster. Matariki has many different names around the world. I always knew it as Pleiades or the Seven Sisters. The first section of the book tells the Maori story and the second part tells stories from the South Pacific and other parts of the world. At the back of the book there is a glossary and a useful index.

This is an interesting and informative book and would make an excellent addition to any library.



Bible Quiz

- 1) What was the name of the shepherd boy who became the second king of Israel?
- 2) Who found baby Moses in the river?
- 3) What did King Solomon ask God to give him?
- 4) What river was Jesus baptised in?
- 5) What kind of work did Zacchaeus do?
- 6) Who was the brother of Martha and Mary?

Answers: David, the daughter of the Pharisee, tax collector, Lazarus, Jordan River, tax collector, Lazarus.

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



Life-saving Aid is Urgent



"Christian World Service has had to launch an appeal for East Africa alongside our appeals for Afghanistan, Syrian refugees, Ukraine and the Rohingya. A donation to any of these appeals could be lifesaving for a family with nothing to eat," says Murray Overton, National Director.

Last month the New Zealand Government released its annual budget, signalling an increase in next year's aid vote that should push the total allocation over \$1 billion for the first time. Inflation will have an impact, but the percentage of aid to Gross National Income is expected to reach 0.28 percent in this financial year up from a low of 0.23 percent in 2017. Next year's budget includes an additional line of \$200,000 for climate financing, but little new funding to address the deepening hunger caused by increasingly complex humanitarian crises.

As part of the Big Hearts campaign, CWS has been calling for an increase in Official Development Assistance or government aid to match the 0.7 percent commitment made by successive New Zealand Governments at the United Nations.

In a briefing to the Security Council last month, United Nations Secretary General António Guterres responded to the rise in hunger. "When war is waged, people go hungry," he said.

An estimated 49 million people in 43 countries are one-step away from famine on the Integrated Food Security Classification System. Political solutions to end conflicts and prevent new ones are urgent he added, making the case for Ukraine, an important link in the global food chain. He asked members to increase funding to humanitarian appeals to prevent mass hunger.

In April, the Stockholm International Peace Research Institute reported global military expenditure last year reached a staggering US \$2,113 billion, a new global record.

Donations for humanitarian appeals can be made at: www.cws.org.nz/ or on 0800 74 73 72.

Pray, Walk, Eat.

Join Operation Refugee
Raise funds for refugees
June 20 – August 20

cwsoperationrefugee.nz



Between 5.5 and 6.5 million people in Ethiopia are facing severe food shortages. More than 286,000 people have migrated from the drought-ravaged south and southeast in search of food and water. Photo: ACT Alliance/NCA/Håvard Bjelland.

Hunger is spreading rapidly as families throughout the world face sometimes severe food shortages. The war in Ukraine has sent prices spiralling and diverted funding from what are increasingly seen as the forgotten crises. Covid, climate change and conflict are pushing people closer to starvation.

Severe drought is pushing 18 million people across the Sahel region to the brink of starvation. With the failure of four rainy seasons in the Horn of Africa, there is nothing left to eat. Without extra funding, international agencies like the United Nations will have to cut aid programmes. At a time when aid spending needs to be increasing, countries like the United Kingdom are slashing aid budgets and diverting existing funding from humanitarian support.

Directors Thank Donors for supporting Tonga

Michael Hartfield (bottom) and Murray Overton (top), the directors of Anglican Missions and Christian World Service have written a joint statement:

"Thank you for generously supporting the Anglican Missions and Christian World Service appeals for the people of Tonga, following the volcanic eruption and tsunami earlier this year. There has been an amazing response with more than \$740,000 raised across our two organisations.

Funds have been used to provide essential items for affected communities including food, water and tools to help in the clean-up. With the immediate response now over, our attention is turning to longer-term rebuilding and recovery. Our partners on the ground are now repairing gardens and rainwater tanks, and replenishing vital emergency supplies in readiness for future disasters. They are also



helping with community-based psychosocial support with particular provision for children. Your donations are helping people to establish small poultry farms and other new opportunities to build livelihoods in the months ahead.

Standing together makes such a difference and we are grateful that you have stood with us. Thank you for being part of these community response and recovery efforts which include strengthening local resilience so communities are prepared and able to respond to future disasters.

We will report again mid-June on progress. Please keep the people of Tonga in your prayers - they have been through so much. Our respective websites carry more information."

CWS reports the Tonga Community Development Trust has appointed new staff and is working through its Ama Takiloa women's network with affected communities in 'Eua, Ha'apai and Tongatapu.



Photo: ACT Alliance/FCA/Anthea Vignier



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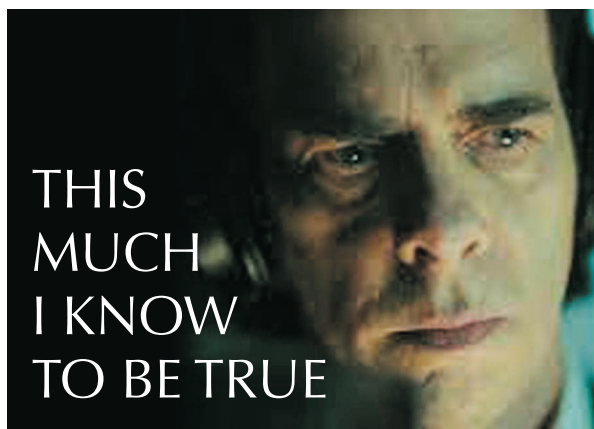
C I N E M A

In 1997 musician Nick Cave released *Into My Arms*. The song, which Cave considered one of his finest, begins with theology: "I don't believe in an interventionist God".

Is this a disbelief in God? Or is this disbelief in a particular understanding of how God interacts with this world? The rest of *Into My Arms* gives little away. In verse one, if an interventionist God existed, Nick would pray to this God. In verse two, the prayer is that the person Cave loves might "walk like Christ in grace and love". In verse three, this love will last "always and evermore". Love and theology in light of eternity haunt Nick Cave's lyrics.

In 2021, Cave released *Carnage*, a collaboration with fellow Australian musician Warren Ellis. Released amid the carnage that is Covid-19, *Rolling Stone* called the album "hopeful". The recently released movie, *This Much I Know to Be True*, documents the first-ever performance of songs from the *Carnage* album.

Filmed amid masks and lockdown



restrictions in 2021, there are interviews with Ellis and Cave, rehearsals and live studio performances. Director Andrew Dominik described the film as caretaking. Cave and Ellis had "such a clear idea in their minds .. we created a vision for something that we were not driving" (Leonard, *Design Week*).

Hand of God, the first song of the *Carnage* album, continues to wrestle with an interventionist God. The repeated line, "I'm gonna swim to the middle where the water is real high", signals a plunge into

life's realities. In the middle of life, God remains, "hand of God coming from the sky". God neither disappears nor intervenes. Yet God remains simply present.

Such theology is what philosopher Charles Taylor would call an immanent theology. In his monumental *The Secular Age*, Taylor explores the place of faith in our world today. He ponders why it seems harder today to disbelieve than to believe and he also asks why theologies in light of eternity refuse to die.

Following the death of his 15-year-old son, Arthur, in 2015, Nick started *The Red Hand Files*, a website through which

Taylor calls this the "nova effect", the explosion of ways that contemporary society seeks significance. Taylor outlines an "immanent theology", in which God neither disappears nor intervenes. Yet humans continue to find words to describe the hand of God in ways that give meaning to life in this world.

Following the death of his 15-year-old son, Arthur, in 2015, Nick started *The Red Hand Files*, a website through which

people ask questions. Cave commits to read each question carefully, attentive to what each person is trying to say.

Nick calls this a spiritual practice. "This practice of reading the questions is, in its way, a form of prayer, because prayer is primarily about listening. It allows the necessary space to experience the subtle intimations of the divine". Such is Cave's theology in light of eternity. What Cave knows to be true is the need to seek God's grace and love, not as escapist intervention, but in "the middle where the water is real high".

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

O N P A P E R

Between God and a Hard Place

A Re-examination of Church Missionary Society Evangelisation of Māori 1814-1840

Author: Michael Corboy

Publisher: Michael Corboy, February 2022. 482 pages

Reviewer: Gary Clover

There hasn't been a comprehensive, scholarly, chronological history of the Anglican "Church Mission" (CMS - Church Missionary Society) in New Zealand to 1840, covering its missionary personalities, mission structure, and pre-colonial Māori evangelization, since perhaps H T Purchas' 1914 *History of the English Church in New Zealand*. Michael Corboy's *Between God and a Hard Place*, admirably provides the up-to-date detailed narrative of the CMS Mission absent from modern historians' mining of CMS letters and journals.

In 13 chapters Corboy traverses the story of the CMS and the scholarly debates surrounding missionary relationships and actions, Samuel Marsden's missionary principles of "civilization" versus "evangelization", the nature and effectiveness of Henry Williams' leadership and emphases on missionary evangelizing after 1823, and the extent and validity of Māori conversion. He unapologetically critiques earlier scholarly analyses which he judges as "hypotheses needing validation", to propose his own nuanced and fair assessments.

Te Awamutu-raised, and after two decades teaching in the UK, retired in the Bay of Plenty, Corboy in 1973 gained Masters honours in history and education from Waikato University – the year I gained my Masters in early Wesleyan missionary history. We've both spent 40 years pondering the scholarly issues surrounding Māori conversion and the missionaries' role. We agree that modern, secular, academic historians haven't sufficiently regarded missionary history, considering "missionaries were one of the main groups of Europeans to interact with Māori prior to 1840".

Also that, after nine years of little progress, crucial for Northern Māori turning to

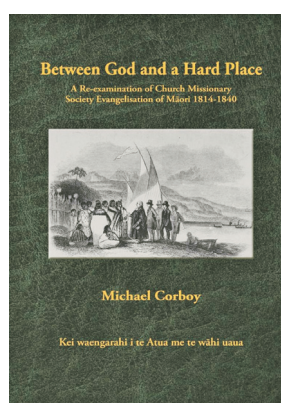
Christianity was the re-emphasis by Henry Williams on missionary learning of the Māori language and translating the scriptures, preaching the Gospel in nearby villages, and teaching mission-resident younger chiefs Christian precepts while they learned to read and write te reo. For it was the "native agency" of the respected Kaikohe chief, Rāwiri Taiwhanga, which from 1830 helped bring credence and prestige to the Gospel. After gaining farming skills from Marsden at Parramatta, Taiwhanga lived within the Paihia mission from 1825 acquiring literacy skills and

Christian understanding. Taking his Christian faith to Bay of Islands and Hokianga relatives greatly boosted its spread.

We agree, too, that Hongi's death in March 1828 freed the CMS from Hongi's stultifying patronage, allowing mission expansion beyond the North. Both missionary and Māori worldviews shared many spiritual cross-over points, especially that the all-

encompassing sacred could be seen equally in missionary providence and in Māori tapu laws. But I think, important too, were trade and a prophetic, providential power encounter Ruatara experienced at Rangihoua, the ancient wahi tapu where the numinous divine touches the earth.

Unfortunately, Corboy's writing is so extensively detailed it ended up becoming exhaustingly repetitive. Also, the Wesleyans' testy, competitive relationship with Henry Williams is barely mentioned. Nevertheless, this scholarly CMS history, peppered throughout with black and white engravings, many from *The Missionary Register*, and with footnotes, an extensive index and other guides to assist reading, is an important worthy addition to the myriad of other modern scholarly studies drawn from the early CMS missionaries' records. **The book is available from the author michaelcorboy70@gmail.com. \$60 + P&P. Orders of five copies, or more, receive a discount of 25 percent.**



Desmond Tutu

A spiritual biography of South Africa's confessor

Author: Michael Battle

Publisher: Louisville: Westminster John Knox, 2021, 368 pages.

Reviewer: John Meredith

The author was ordained by Desmond Tutu and served as his chaplain. Battle states that the biography is a testimony to Tutu's spirituality, character, political impact and engaging humour. The book includes a foreword by the Dalai Lama and an afterword by Tutu himself.

Desmond Tutu grew up in a racially torn South Africa. He broke new ground when appointed the first black Bishop of Johannesburg and then Archbishop of Capetown. In 1984 he was awarded the Nobel Peace Prize. Other facts of Tutu's life have been well-traversed in obituaries published after his death on 26 December 2021.

Battle identifies Tutu as a Christian mystic whose devotion shaped every aspect of his life. Prayer and contemplation were daily priorities. No matter where he was, every day he would celebrate the Eucharist even at a busy airport. It was from his disciplined practice of devotion that his life overflowed in practical loving service to his fellows.

The political system of apartheid that separated South Africa's citizens on the basis of skin colour was based upon the belief that the superiority of white people was God's design. This was dominant Dutch Reformed Church theology. In the Anglican Church in which Tutu grew up religion was separate from the political sphere.

In his opposition to apartheid, Battle states that Tutu has been perceived as a political agent whose identity was ancillary to his life as a priest. Battle argues decisively that this is a misperception. It was because Tutu saw apartheid as contrary to the biblical vision of peace and justice

that he stood firmly against the policies of the South African government. For this Battle coins the term 'political spirituality.'

Following the election of Nelson Mandela and a new constitution that ended the policy of apartheid, Tutu was appointed to head the Truth and Reconciliation Commission to investigate torture, killing and other atrocities committed during apartheid. In this role he was determined to move beyond witch-hunts and self-righteous justification to the recognition that all people need to be embraced and healed. He sought

to promote repentance and forgiveness and a theology of community that would allow all South Africans to grow towards unity.

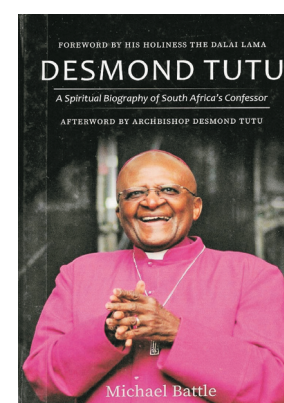
Tutu was renowned for his sense of humour and lively wit which he used effectively to disarm hostility or to assure critics he held no personal resentment towards them. He was often able to prompt

those who were feeling tense to laugh and this helped the exploration of sensitive issues in a more relaxed frame of mind.

Battle ranks Desmond Tutu among the saints. There is no doubt that his life was an inspiration. It is regrettable that a book that tells of the transforming power of Tutu's spirituality is not easy to read because of long sustained sections with no breaks or subtitles and the text in small print.

Battle ends by affirming that Tutu's life invites all people of faith to ensure that prayer is expressed in action. He closes with a prayer that God will send us forth to be instruments of peace.

This is the final book review written by John Meredith for Touchstone. John died peacefully on 21 May following a short illness. He will be sadly missed.





Memorabilia Points us to the Future

Rev Ian Faulkner, President Wesley Historical Society

Several weeks ago, I was offered boxes of treasures accumulated over the years by the late Rev Phil Taylor and Rev Barbara Miller-Taylor to look through. From those I gleaned valuable pointers related to Methodist dreams, as seen through their eyes.

Amongst Rev Barbara's treasures was a wooden object that speaks to us of how the gospel message may be contextualised in Aotearoa, New Zealand. The object is made from two milled pieces of timber: one oak, embedded obliquely at right-angles to the other of kauri. A handwritten note with this taonga tells the story of how this was created by the Methodist Maori women of Northland and presented in 1991 to the Methodist Women's Fellowship of Waitemata: symbolising that for an authentic expression of Christianity to flourish in Aotearoa it had to be firmly grounded in the land



where it was planted: a tauwi brand cemented in the iconic indigenous landscape.

The oak shaft was cut from a branch of the Waima oak, which had a girth of six metres and once stood some 24 metres high in the grounds of the Wesleyan Mission Station at Waima. The tree had been planted by Rev John and Mrs Sarah Warren when they were stationed to the Hokianga in 1839. In 1922, at the time of the centenary of Methodism in

New Zealand, some 500 people sat in the shade of this tree.

Of further interest, accompanying this taonga is a newspaper cutting, headed 'From little acorns', published sometime in 1996 or 1997. The article recalls that when kiwi visitors to London's Museum of Methodism were dismayed to find no representation of New Zealand in

the collection, it was 'arranged for a mounted piece of the Waima oak on a Kauri base' to be sent to the Museum. Perhaps the taonga described above mirrored this one. All of this provides an insight into the significance of the Mission Stations at Mangungu (1828) and Waima (1839) that were successors to the 1822 Wesleyan Mission Station at Kaero.

This year marks the bicentenary of the beginnings of that Wesleyan journey in

Aotearoa. The Conference in November in Kerikeri, near to this first Mission site, will provide opportunities for reflection on those first steps in Aotearoa. Attendees will reflect on the path trodden since, and consider hopes for the future. Plans are well underway for the Wesley Historical Society annual meeting to feature a play written by Geoff Allen called *Amazing Love / Aroha Kiaora*. The heartfelt dialogue has Catherine Leigh - the partner in this missionary enterprise with Rev Samuel Leigh - reflecting on her experience in this, her new land, and includes conversation with her husband and her recollection of the words of Ngati Uru rangatira, Te Ara.

The emerging Conference programme provides opportunities for visits to Kaero and Mangungu, preceded by visits to Paihia and Waitangi, and a recognition of the place of Rev Walter Lawry in the story of Aotearoa and Tonga. In Aotearoa Rev Lawry is recognised in the moves to provide education based on Western constructs for a "selected number of natives, that they may become more efficient teachers in matters of religion and civilization": the forerunner to what is now Wesley College.

Unsung Methodists

Rev Donald Phillipps

The Spirit of Methodism

In all my years of sifting through old newspapers, looking for information about Methodism, I have never come across one single article like the one, published in late June 1922. It's there in at least 50 different New Zealand dailies - that's just about every newspaper in the country. It had come via the Press Association from London and recorded a visit the English Prime Minister had made to Wesley's Chapel in London to offer support for their proposed rebuilding programme.

"Mr Lloyd George, speaking at a Wesleyan luncheon, in connection with the restoration of Wesley's Chapel in City Road, paid a glowing tribute to the great prophet of Methodism. He contrasted the state of the people before the revival movement with their present condition, declaring that the impression then created was still undiminished. Wesley, he says, undoubtedly was the greatest religious leader the Anglo-Saxon race had ever produced, and the movement of



John Wesley, Founder of the Methodist Church
Image courtesy Methodist Church of NZ Archives.

which he was leader was probably the greatest movement over the past 250 years. It re-energised and revitalised every religious community throughout the Anglo-Saxon world."

He even went on to assert that it was the Methodist spirit that had enabled Britain and the United States to achieve victory in the Great War. Dr C H Laws, a leader in NZ Methodism, was quoted as supporting this view - what Wesley

ANNOUNCED BY TRUMPETS AND DRUMS

preached, he said, was "of more far-reaching effect than the victories of British arms under the leadership of [William] Pitt." That sounds like drums and trumpets to me!

What you are now reading may seem somewhat out of place in what is normally a tribute to former leaders of New Zealand Methodism. It is written, however, not too long after our own time of remembrance, ANZAC Day, when we recalled and named loved ones who lost their lives or suffered in other ways during two world wars. It is being written at a time of war, with Russian troops marching and engines of war rumbling to celebrate their victory through arms nearly 80 years ago - the annual May Day parade in Moscow celebrates victory over Naziism. The irony is that Putin believes he is now fighting a battle against Naziism, in Ukraine. It is written while the same Russian troops are engaged in a genocidal war in Ukraine.

I have very recently finished reading Vincent O'Malley's *Voices from the New Zealand Wars - He Reo Nō Ngā Pakanga o Aotearoa*. This is an outstanding contribution to our understanding of the

authentic history of the Land Wars of 19th century New Zealand. It has a touch of reality that other histories do not have, in that it records the actual voices of those who fought in the Land Wars - on both sides. History when written by active participants - whether it's war or social change or notable events of every sort - claims our attention. It is an insult to the people of the past to romanticise, exaggerate and filter the truth. The truth deserves to be heard in the histories of armed conflict. We might well recall the words of an ancient Greek poet, Pindar, who lived 2,500 years ago: "Sweet is war to them that know it not." Of course, we must never forget our heroes nor the ordinary tragedies of human conflict. However, war in the mid-18th century was utterly unlike what we experience today. Battles, then, were localised affairs - the battlefield was an identifiable piece of land. Nuclear warfare knows no boundaries and casualties are on a scale John Wesley could not have imagined. The price of peace today is not the recapturing of some forgotten war-like spirit. And the spirit of Methodism is not the same thing at all. How would you describe it?

O galuega o le asō, e manuia ai taeao

The works we do today, will bring blessings for tomorrow

Na usuia le fonotaga a Ta'ita'i a le Mafutaga a Tama'ita'i o le Sinoti Samoa o le Ekalesia Metotisi Niu Sila (MTSSEMNS) I Willow Park Christian Camp I le Aso Faraile 29 Aperila ae fa'ai'u I le Aso Sa 1 Me, 2022. E to'a 64 sui usufono ma sui fa'alologolo Tama'itai sa auai I lenei fa'amoemoe, e aofia ai ma le afioga i le Peresitene o le Mafutaga Tama'ita'i Sinoti Samoa, faletua ia Suresa Tufuga, fa'apea le Sui Peresitene po'o le Tina o le Sinoti Samoa, le faletua ia Fa'apaia Ieli, ae tainane le Siapelini le afioga I le Sea malolo, le susuga ia Suiva'aia Te'o, ma le paia i faletua o le Afaigaluega, Peresitene o Mafutaga ta'itasi aemaise sui usufono ma alo tama'ita'i o Itumalo e 6 o le Sinoti Samoa, sa auai I lenei fa'amoemoe.

E ma'eu le matalasi ma le silisili ese o le alofa o le Atua aua ua maua lona lava viiga ma le fa'ane'etaga ia te ia, ona o mea tetele na ia faia, ae tainane o lana pule fa'asoifua na afua ai ona manuia ma fa'ataunuina lenei fa'atasiga ma lenei fa'amoemoe, ua avea ma ala e toe feiloa'i ma fesilafa'i ai le Mafutaga Tama'ita'i I pu'e o manu 'ae le o pu'e o mala, ma ua taunu ai fo'i nisi o upu a le atunuu- O Lupe nei sa vao'ese'ese a'o lenei ua fuifui fa'atasi. Talu le alofa matalasi o lo tatou Mataisili I le lagi.

Sini o le Mafutaga I lenei tausaga - "O galuega o le asō, e manuia ai taeao"

"The works we do today, will bring blessings for tomorrow".

O le polokalame sa tapenaina lava e le Komiti Fa'afaoe o le Mafutaga, mo le fonotaga I lea lava weekend. Ma o nisi o itu taua o lenei Mafutaga, ua le gata o le fa'atauaina ai o alo Tupulaga Tama'ta'i o aulotu ma matagaluga ta'itasi sa auai, ae fa'apea fo'i sui ole Mafutaga o lo'o auaina i tofiga o le Mafutaga Tama'ita'i a le Ekalesia aoao i Niu Sila nei, ae fa'apea fo'i nisi o Tama'ita'i o tauaveina tofiga ua le gata I le Sone a le Pasefika e pei o le faletua po'o le tausi ia Olive Tanielu, ae fa'apea fo'i le faletua ia Leu Pupulu ma le fetalaiga ia Itamua Roberson, o loo tauaveina nisi o tofiga o le Ekalesia Metotisi aoao o le lalolagi.

O le vala'aulia fa'apitoa a le Mafutaga mo le pō o le Aso Faraile I le tatalaina o le Fonotaga, o le Afioga I le Peresitene o le NZMWF le tausi ia Tuituivao Salevao ma lana Komiti Fa'afaoe.

Sa saunoa le Afioga I le Peresitene ia Tuituivao e fa'ailoa lona agaga fa'afetai I le vala'auina o ia ma lana Komiti Fa'afaoe, ona tu'u lea o le ta'i 5 minute I lana Komiti fa'afaoe e fa'asoa mai ai I o latou lava



Afioga I le Peresitene Tuituivao Salevao ole NZMWF ma lana Komiti Fa'afaoe ma Sui Usufono o le MTSSEMNS.



Sui usufono - MTSSEMNS Fontaga Ta'ita'i 2022.

matafaioi fa'apea fo'i ma galuega o lo'o faia, ma mea o lo'o tutupu ma o le a tutupu aua le latou tula'i mai i nei tofiga. Sa manaia lava fo'i nai commercials a lenei Executive sa fa'aalia I lenei afiafi ua lē uma le talitaliē ai o le Mafutaga, ma sa fa'afiafiaina fo'i sui o le Fonotaga I le va'ai I le tula'i mai o nei tama'ita'i o le Mafutaga a Tama'ita'i a le Sinoti. i nei fo'i tofiga.

E fa'aleo ai fo'i le fa'afetai tele lava I le Afioga I le Peresitene ia Tuituivao ma lana Komiti Fa'afaoe aua le taliaina o se vala'au atu o lenei itu o le galuega ma le opogiina o le fa'amoemoe o le Mafutaga a Tama'ita'i o le Sinoti. Ia fa'amanuia le Atua I toe taimi o le tou paeiga ma le tula'i mai ai i ia tofi. MTSSEMNS are behind you all the way!

I le afiafi lava fo'i o le Aso Faraile, na fa'afoga ai le Mafutaga i Sa'afiafiga po'o tributes o nai Tinā o le Mafutaga ua fai I lagi a latou folauga talu mai le fonotaga mulimuli I le 2021 - le Faletua/Tiakono ia Piula Unasa-Su (Kisipone), Faletua ia Olive Ela Isaia (New Plymouth), Tinā ia Akaka Paga Pauta Fa'avae (Manurewa), Tinā ia Fa'ai'uga Sega Pine (Papatoetoe), Afioga Tuioti Lumepa Lesea Leausa Fuimaono (Taeamua) ma le Tinā ia Leo'o Faiane Matamua (Taeamua) E fa'afetai ai fo'i le Susuga i le Siapelini Rev. Suiva'aia Te'o aua le Ta'ita'ina o lenei Sauniga fa'apitoa e toe fa'amanatu galuega lelei a nei Tina ua loa tausaga o galulue I totonu o le MTSSEMNS - "E ua maliliu toa, ua ma'imau ai a'upega o le Taua".

O le Aso To'ona'i na amatalia ai le Fonotaga a le MTSSEMNS. Fa'afoga le fonotaga I ripoti 'ese'ese mai Itumalo e 6, fa'apea fo'i ma Komiti 'ese'ese o lo'o auaina iai le NZMWF I le NZMWF ma o lo'o va'aia lava le alualu I luma o galuega a Mafutaga / Itumalo ta'itasi fa'apea fo'i Komiti 'ese'ese.

O le malo fa'aaloogia (Guest speaker) i lenei Fonotaga o le faletua po'o le tausi ia Fa'amanu Palelei.

Matagofie le fa'asoa a le Faletua ia Fa'amanu I galuega ma avanoa o lenei polokalame o lo'o

va'ava'alua ai le Sinoti Samoa ma le organisation o lo'o galue ai o le Skills NZ. Ma o le tatalaina fo'i lea o se avanoa mo nai matua latou te a'oa'oina ai basics tau fa'ale-computer ma nisi lava tekonoosi o lo'o fa'aaoga e le to'atele I lenei vaitaimi. A mae'a fo'i le course e maua

le laptop e tu'u ma oe pe a mae'a au 200 itula I le kosi.

Na amata le fa'asoa ale malo fa'aaloogia I lana lava fa'asoa e uiga I lona ia lava olaga fa'aleagaga I le soifua mai I totonu o le Ekalesia EFKS ona o le mafutaga ma lona aiga le fetalaiga ia Semau Palelei, o le ala lea na o'o ai loa I le Matagaluga I Manurewa, ma o le a savali I le 30+ tausaga o lo'o galulue pea I totonu o lenei Matagaluga ma o iina fa'atua iloa ua maua ai le aulotu e pele I lona fatu ma lona agaga ma e fiafia fo'i e fesoasoani I galuega fa'aleupulaga I totonu o le latou lava Matagaluga. O se mea sa

ia maitauina o le fa'atauaina o Tupulaga I tofi I totonu o Aulotu / Matagaluga, Sinoti fa'apea fo'i le Ekalesia aoao. Na fa'asoa fo'i le Faletua e uiga I grants ma nisi lava courses o lo'o ofaina e le latou kamupani aua le fa'alauaiteina o le silafia o tagata o le Sinoti, ina ia si'isi'i ai I luga o latou totogi - ma sa saunoa fa'amalosia fo'i Fa'amanu I le Mafutaga, aua le tumau pea I le mea o lo'o iai, you are worth more than you know! O avanoa ia e le au maua e le to'atele o Ekalesia, ae fa'afetai I le faletua ia Fa'amanu mo lenei avanoa tau aua maua, e fesoasoani mai ai i tagata o le tatou Sinoti.

Sa fa'ai'uina le polokalame o le Aso To'ona'i I se Aoga Tusi Paia ma se Quiz/Games night na saunia e le Susuga I le Siapelini Rev. Suiva'aia Te'o. Sa matua fa'atamulia lenei afiafi e le gata I le Agaga Paia e ala I le Aoga na saunia, ae matua ova le 'ata ua tau le mafai e nisi o Tina ma Tama'ita'i manava I le ova o pauga 'ata na maua I ta'aloga na saunia.

O le a'oga na saunia, o le fa'amanatu lea I galuega lelei uma sa faia e Susana Uesile, fa'apea fo'i Loi ma Eunike - Tina o le aposetolo ia Timoteo I le fa'afaleleina lea o le fa'atuatua o Timoteo fa'apea fo'i ma Sione Uesile, ia avea ma se galuega taua tatou te faia ma fa'atinoina e ala I lou fa'atuatua, e fai ma mitamitaga I fanau a'o se uili mautu fo'i ua latou mauaina mai ia i tatou ma lo tatou fa'atuatua. Ona fa'auma lea I Vaega e 3 sa vaevaeina ai le fonotaga, Loi, Eunike & Timoteo ma faia nai

taaloga fa'ale Tusi Paia ma isi lava ta'aloga.

Fa'afetai tele lava I le afioga I le Siapelini le afioga I le Sea malolo, le Susuga ia Suiva'aia, mo le lava tapenaina ua le gata I Sauniga sa feagai ai, ae fa'apea fo'i o A'oga Tusi Pa'ia, ma nai ata pupu'u sa fa'afiafia ai le Mafutaga.

Ina ua mae'a le Sauniga Lotu na Ta'ita'ina e le afioga I le Peresitene o le Mafutaga ia Suresa ma le Ofisa o le Mafutaga I le taeao o le Aso Sa, atoa ai fo'i ma le Sauniga o le Fa'amanatuga sa ta'ita'ina e le afioga I le Siapelini le susuga ia Suiva'aia Te'o, ona feofofoa'i fo'i lea o le Mafutaga e ala I saunoaga fa'ai'u, ona tapunia aloa'ia loa lea o le Mafutaga i le saunoaga ma fa'amanuia i le Afioga I le Sui Peresitene, o le Tina fo'i lea o le Sinoti, le faletua ia Fa'apaia Ieli, ona lulu'a'ao loa lea ma fa'amavae ma fa'atofa.

Ia tumau atu ia I le Atua potu e to'atasi lona lava viiga, o lona mamalu, o lona silisili'ese ma le fa'ane'etaga, ona o vavega tetele o loo molimauina ma atagia mai ua le gata I galuega faia a Tama'ita'i mo le Sinoti Samoa lava ia, ae ua fa'apea fo'i le Ekalesia Metotisi aoao I Niusila nei, o le Vasa Pasefika, I le ae fa'apea fo'i le Mafutaga a Tama'ita'i Metotisi aoao o le lalolagi atoa.

IA VI'IA OE! IA VIIA OE! IA VIIA LAVA OE! E FA'AVAVAU, FA'AVAVAU LAVA, SOIFUA

Lautaliepaia Aumua - Failautusi MTSSEMNS



Nai Lalakai

NAI LALAKAI MAI NA WASEWASE KO VITI KEI ROTUMA E NIUSILADI

O CEI NA TINAQU, SE KO CEI NA TACIQU Who is my mother and my brother? Marika 3:31-35

A theological interrogative question posed by Jesus to His disciples, required an honest, personal, and brutal response. It is an open-ended question posed by the Master to his potential followers. This is the core of our reflections for this month.

Kenai Kau

O cei na Tinaqu? O cei na Taciqu. Na nona taro ko Jisu me tarogi iratou nai tokani ka toka ena lesioni oqo? Sa dua na taro levu? Ka dua talega na taro bibi ena loma ni vuvale, na lotu, na vanua, na vanua ni veiqaravi eda sa lesi, digitaki ka vakaivua tu kina ena noda tu oqo.

Era tarogi nai tokani voleka nei Jisu kei ira era muri vunau voli ena gauna ni nona vakavuvuli voli ko Jisu. Na taro vakaoqo e bibi me saumi vakavinaka baleta ni taro tiko ko Jisu na luveni Kalou ka tiko vua nai mudumudu ni lewa ni veika e vauca na vuravura kei na lomalagi. E taro tiko nai Vakabula kei vuravura ka taroga tiko veiira era via muria na loma ni Kalou na bibi ni digidigi donu ni veiqaravi kei vakatulewataki vakamatau na muri ana we ni yavana koya ka taro tiko ena lesioni oqo.

Yavu cava e dabe toka kina na taro oqo

Ni da samaka na yavu e davo toka kina na lesioni oqo, e vaka e vakagolei keda ko Marika ena bibi ni veibuli ni Kalou me baleta na tamata ena yasa ni bula kece e vauca koya. Na veisusu, na veiqaravi, na muri lewa, nai



Waikato Youth cultural groups for their Meke/ Traditional Dance customs.

vakarau nil awa e vauca na nona susugi kei na nona bula galala main a veivakatulewa kei na vakarau nib ula dauveivesuki eso. E dusia vinaka nai tutu ni tamata ena matana na Kalou.

E taro bolebole toka baleta ni tarogi toka kina na nona dina e dua ena bula ni tamata kacivi enai tavi. Ni ra qalini vata nai vola nei Marika oqo e dusia toka ni segani duavata tiko ko Jisu ena so nai vakarau se law ani lotu e vauca toka na gauna koya.

Ena Marika 3:4-6 "sa curu tale o koya ki na vale ni lotu, ka sa tiko kina e dua na tamata sa mate na ligana. 2 Ka era sa vakawanonovi Koya sara vakamatua, se na vakabula o koya na tamata oqo ena siga ni vakacegegu, ka me rawa ni ra beitaki koya kina. 3 A sa tukuna o koya vua na tamata sa mate na ligana, "kalawa mai liu." 4 Sa qai tukuna vei ira, e tara li me caka ena siga ni vakacegegu na ka vinaka se na ka ca, me vakabulai na tamata se me



Waikato Fijian Language class 2022.

vakamatei? Ia era sa vagagalu. 5 A sa vakaraici ira ena mata cudrucudru, ni rarawataka na lomaqa ni yalodra, sa qai tukuna vua na tamata oqo, "dodoka mai na ligamu!" A sa dodoka yani o koya, ka sa vakabulai na ligana me vaka ga na ligana ka dua.

Na lotu na qaravi ira na tamata. E na tikina e cake oqo e lako sivita eso na ka e vauca tu na lawa ni veiqaravi ni lotu ka via vola vou tale ko Jisu ni bibi na bula mai na lawa. Oqo na uto ni tikina oqo. Na lotu ena vakasama vaka volatabu ni yagoi Jisu. Oya nai balebale ni nona vosa ko Joni 1:14 ni sa yaco na Vosa/Na Kalou me tamata ia e sinai tu ena loloma kei na dina. Na Loloma e dusia na nona veivakabulai ena siga ni vakacegegu. Na Dina e dusi tu ena cakacaka ni vei vakarubuitaki me veivakabulai ena vanua kei na gauna e donumaka ka segani vakuwai koya na lawani lotu ka vauca tu na siga ni vakacegegu.

Oqo na yavu vinaka ni noda veiqaravi ena loma ni vuvale kei na lotu. E bibi na veiqaravi ena yalodina vei ira eda sa madigi meda veiqaravi kina. Na Kalou eda tu ravita na yasa ni bula ni tamata. Ena kosipeli nei Marika e tu ravita tu ga e na yasa ni lewe vuqa ka veivakabulai, cemuri na yalovelavela, rogo na didivara, maroiroi ira na tu vakatikitiki, totaki ira na butuki sobu. Ena Aisea 53: ena mawe se mavo bula ni mavoa ni kena kuita eda sa vakabulai kina. Na lotu na kena cakacakataki ka caka na veiqaravi vei ira na gadreva na veivuke vakaoqo. Na mawe se mavobula ni mavoa koya e veivakabulai.

Ni mai cava nai vola nei Marika e soqona vinaka na kosipeli ni veiqaravi, na veivakabulai ni Kalou, na kena digitaki vakamatau na tamata kei nai vakarau ni veiqaravi, na nodra lomatarotaro na tamata ena kaukauwa vuni ni veiqaravi ka mai tinia toka nai vola oqo na

taro oqo "O cei na tinaqu, se ko iratou na taciqu? Na kenai sau e toka ena nona tikina e 34 "A sa vakaraici ira era sa tiko vakavolivoliti koya, ka kaya, Raica na tinaqu kei ira na taciqu, ko koya yadua ena muria na loma ni Kalou, sai koya oqo na taciqu, se ganequ, se na tinaqu" Na Kalou sa dau rai wavoliti ira na wekana era gadreva tu na veiqaravi e taucoko ena kena yalo e dina ka yavutaki ena loloma soli bula. Me da masulaka ka kerea vuana Kalou ena loma ni vula oqo me dolava na matada vakayalo ka vakadeitaka na noda qarava nai tavi eda sa vakacolati kina ena yalo ni dauniveiqaravi sega ni lomalomarua. Kevaka sa bibi vua vei Jisu na veiqaravi vaka koya eda sa vakauqeti na Wasewase ko Viti kei Rotuma e Aotearoa ena yalo kei na kenai naki ni noda veiqaravi e ka e taucoko vua na Kalou.

Vakanuinui vinaka ena loma ni vula oqo ko June na vulaii werewere mai na loma ni lekutu kei Waikato/Waiariki.



PAC Distribution Group

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Wendy Keir wendyk@methodist.org.nz



Polopolo toutu'u kumala 'a e Peulisi Saione



Ko Hon. Aupito Su'a William Sio, the Minister for Pacific Peoples, and group leaders who took part in the kumara growing project, gleefully displaying their newly harvested crop.



From left to right: Kinikini Bloomfield and 'Alisi Tupou from Saione Parish, Papatoetoe, Sione Tu'amoheloa (MPP) and Saione Parish steward Tonga Tupou with their newly harvested kumara and other goodies from harvesting day.



The Minister for Pacific Peoples, Hon. Aupito Su'a Williams, with some of the participating youth during kumara harvesting day.



From left to right: 'Uhila Manase (Saione Parish steward), Kasipa Tu'ipulotu (parish secretary), Salesi Finau (parish choir conductor), 'Anakiu Manase and Penitoa Finau (youth group members) during harvesting of the parish's kumara plantation.



Saione Parish mothers displaying well-grown and large kumara.



A Tongan lunch is served on harvesting day for Pacific Peoples Minister, Hon. Aupito Su'a William Sio, and other special guests.

Fai 'e Faifekau 'Ikilifi Pope

Na'e kau fakataha 'a e Vāhenga Ngāue Saione, To'utupu Tonga Trust pea mo e ngaahi siasi ni'ihī 'i he fakamālohisino 'o e toutu'u kumala.

Ko e fa'ahinga fakamalohisino lelei foki he 'oku ma'u ai mo e me'atokoni ma'ae fāmili. 'I he ngaahi uike si'i kuo toki malui atu na'a nau ma'alali e polopolo mo e ola lelei 'enau ngaahi ngoue.

Na'e pehē 'e he setuata lahi 'a

Saione, 'Uhila Manase ko e me'a fakafiefia 'a e mamata ki he fiefia 'a e ngaahi famili pea mo 'enau kau fakataha mo honau kainga 'i he polopolo 'o 'enau konga toutu'u.

'I he ta'u ni foki na'e toe tokolahi ange 'a e ngaahi kulupu na'e kau mai ki he toutu'u.

Na'e 'ikai ke ngata pe 'i he kāinga mo e siasi 'o Saione ka na'e toe kau mai mo e komuniti hange ko e setuata 'a Epsom pea mo e ni'ihī mei he 'enau potungāue 'a tangata, pisope mei he Māmonga, ni'ihī mei he kalapu inukava mei Onehunga, kalapu Tofoa pea pehee foki ki he ni'ihī

mei he kalapu Longolongo.

Na'e toe pehēfoki 'e he setuata, 'Uhila Manase ko e taha he me'a ia 'oku tokanga ki ai 'a e siasi ko hono faka'ai'ai 'a e to'utupu ke nau manako 'i he ngoue.

'Oku hoko 'a e toutu'uu ko ha faingāmalie ia ke ngāue fakataha ai 'a e mātu'a pea mo 'enau fānau pea pehē foki ki he ngaahi kui. Ko e founa eni ke lava ai 'a e mātu'a ke faka'ai'ai pea mo ako'i 'enau fānau ke manako ki he ngoue. Ko e founa mahu'inga 'aupito eni he 'oku lava ai 'a e mātu'a 'o paasi atu 'enau 'ilo pea mo 'etau taukei ki he fānau ke nau hoko atu'aki ki he kaha'u.

Ko e founa ngoue mo e manako ngoue 'i Tonga 'oku kei malava pē ia 'o fakatolonga mo hoko atu 'i muli ni 'o hangē ko e founa ko eni 'oku nau ngāue'aki 'i he toutu'u kumala.

Ko e makehe'anga 'o e founa 'oku ngāue'aki 'e Saione mo e To'utupu Tonga Trust, ko hono fakaafe pe 'omai 'a e kau fakafongamei he ngaahi potungāue 'a e pule'anga 'a ē 'oku nau tokoni'i 'a e ngāue mo e polokalama 'a e toutu'u kumala. 'I he kātoanga polopolo 'o e ta'u ni na'e me'a 'a e minisitā 'o e kakai 'o e Pasifiki, Hon. Aupito Su'a William Sio. Na'e

me'a ai foki mo e kau fakafongamei he Potungāue Ako, 'a ia na'e taki mai ai 'a Yvette Guttenbeil-Po'uhila mo Kuovatisi Sēkeni-Fononga. Na'e fakafongamei foki 'a Melaia Lousi mei he MPI.

Na'e taa'imālie foki 'a e kātoanga ni ko e lava mai 'a e ongo sekelitali 'o e Vahefonua, Tau'atāina Tupou pea mo Tesi Manukia 'o poupu mai ki he langa ngāue ni.

'Oku 'amanaki foki 'a Saione ke toe faka'ai'ai ke toe tokolahi ange 'a e manako ki he toutu'u kumala pea mo e faka'ai'ai 'a e fānau ke nau manako ki he ngoue.

Fiema'u Faka'ehi'ehi Kei Mālohi Coronavirus Covid-19 Coronavirus Covid-19 Remains Strong

Fai 'e Faifekau 'Ikilifi Pope

Neongo 'oku kuo faka'atā 'e he pule'anga 'a e ngaahi fakataputapui na'a tau anga maheni mai ki ai ka 'oku 'ikai ke pehē 'oku holoa ai 'a e malohi 'a e mahaki faka'auha ni 'i hotau komuniti. Kuo tu'utu'uni 'e he Vahefonua ke 'atā e foki e lotu ki he ngaahi falelotu 'i he mahina ko Mē kae kei fai'aki pē 'a e taki fakapotopoto 'a e faifekau pea mo e setuata 'o e peulisi takitaha. Pea ko e Vāhenga Ngāue 'Okalani mo Manukau 'oku te'eki ai ke nau foki kinautolu 'o lotu. Ko e taha ia 'a e ngaahi faka'ilonga 'oku kei mahu'inga pe 'a e faka'ehi'ehi he 'oku kei mālohi pe 'a e tu'unga 'o e mahaki.

'I he lolotonga ni ko e ngaahi me'a eni 'oku kei tauhi mai 'e he ngaahi feitu'u fakataha'anga kakai 'o hangē ko e ngaahi falekoloa, kēmisi, pangikē mo e ngaahi feitu'u pehē neongo pē 'a e faka'ata. Ko ia 'i he 'uhinga ko ia 'oku 'ia kitautolu pe 'a e fakapotopoto taha ki hotau malu'i. Ko e ngaahi me'a leva eni 'oku mahu'inga ke kei tokanga'i:

1. 'Oku kei fiema'u 'aupito 'a e huhumalu'i pea kau ki ai 'a e fānau ta'u 5 ki 'olunga.
2. Ko ho vā mama'o pea mo e tokotaha 'i mu'a 'ia koē ko e mita 'e 2 pea 'oku kei tauhi mai pe eni he ngaahi feitu'u 'e ni'ihī 'o hangē ko e pangikē;

3. Ko e tui 'o e māsī [mask] 'i he ngaahi feitu'u fakataha'anga kakai neongo kuo faka'atā pe fakangaloku 'a hono ngāue'aki
4. Fanofano'aki ha koa mo ha vai mafana 'i he hili ho'o ngāue'aki 'a e bathroom pea ko ha feitu'u pe 'oku ke 'alu ki ai.
5. Ka 'oku ke ongo'i puke kātaki ka ke nofo ma'u 'i 'api
6. Fiema'u ke ke sivi Covid kapau 'oku ke ngali kehe'ia 'i ho'o mo'ui hangē ko e hafu 'a e ihu, tale, fofonu pe langa 'ulu
7. Kātaki ka ke huhumalu'i flu 'o kapau 'oku ke ta'u 65 'o fai ki 'olunga, 'oku kei fiema'u pē pea mo eni



Ko e ngaahi ongoongo 'a e Vahefonua Tonga Fai 'e Felonitesi Manukia

Kuo kakato 'a e ngāue tufa 'i Tonga 'a e kōmiti Tēkina i Moana 'a e koniteina 'e 4 na'e me'a'ofa atu mei he ngaahi fāmili mo e ngaahi fai'angalotu 'a e Vahefonua heni, Siaola mo e Siasi Metotisi 'o Nu'usila.

'Ikai ngata ai, ka na'e toe foaki 'e he Vahefonua Tonga 'o Aotearoa mo e Siasi Metotisi 'a e pa'anga Tonga 'e T\$101,035.65. Ko e lukuluku ivi eni e ngaahi fai'angalotu, ngaahi fāmili 'ofa mo e ngaahi kulupu tokoni 'a e Vahefonua.

Ko e tokoni foki eni hili 'a e tsunami na'ane 'ahia 'a e matāfanga 'o e 'Otu Ha'apai mo e konga 'o Tongatapu, 'Atatā mo 'Eua 'i he 'aho 15 'o Sānuali 'o e ta'u ni.

'I he tohi mai 'a e Tangata'eiki Palesiteni 'o e Siasi Uēsilia Tau'atāina 'o Tonga, Faifekau Dr Tevita Havea, ki he Vahefonua, na'ane fakamālō loto houna ki he 'ofa mo e tokoni kuo fakahoko ange. "Na'a mou 'uluaki me'a'ofa mai 'a e container tokoni 'e 4. Ko e me'akai mo e vala mo e vai mo e me'akehekehe pe ki he fiema'u faka'api 'o a'u ki he wheelchair mo e walker ki he kau faingata'a'ia," ko e me'a'ia 'a e Tangata'eiki Palesiteni.

"Ko eni kuo mou toe foaki mai mo e fu'u tokoni fakapa'anga koe'uhi ko e ngaahi fiema'u 'i Tonga ni."

Na'e me'a 'a e Tangata'eiki Palesiteni kuo lava e tufa e koniteina 'e 4.

"Teu fakama'opo'opo pe tufotufa 'o e container 'o pehe na'e maau 'aupito.

"Kuo mau 'osi fakakakato 'a e vahevahe atu ho'omou 'ofa ko ia."

Koe'uhi ko e Koviti-19 mo e lockdown 'i Tongatapu mo e ngaahi 'otu motu 'i 'Epeleli, na'e toki faingamālie 'a e vaka ki Ha'apai he uike faka'osi 'o mahina ko ia ke fakakakato e tufa ki he 'Otu Mu'omu'a mo Lulunga.

"Ko e vahevahe na'e fakatofu katoa pe ngaahi fāmili ne uesia 'e he tsunami 'i he ngaahi motu katoa 'o a'u mai ki 'Atatā mo Kanokupolu mo Pā Tanagata 'i heni mo 'Eua foki," ko e me'a'ia 'a e Palesiteni.

"Hange ko 'etau femahino'aki - na'e 'ikai ke lau Siasi 'a e tufa, ka na'e fakahoko ki he kakai kotoa pe 'o e motu kotoa pe.

"Fiefia lahi 'aupito 'a si'i kau faingata'a'ia ne nau ma'u 'a e ngaahi wheelchairs mo e walkers. Ko e naunau ki he Peito na'e 'ave katoa pe ki Ha'apai."

Na'e me'a 'a e Tangata'eiki Palesiteni, ne talu 'a e lockdown 'a Tonga mo e 'ikai ke toe 'alu ha folau ki he Ongo Niua, pea na'e kole ke toe to'o mo ha me'akai ke fakafolau ki he ongo motu ni, pea 'e toki fakaa'u ia 'i he 'atā ha vaka ke folau ki ai.

"Ne a'u mo e 'inasi 'o e kau uitou 'o e mātu'a faifekau 'i he tukui kolo, pea 'oku houna 'a e afe ange."

Na'e toe me'a 'a e Tangata'eiki Palesiteni, na'e a'u 'a e tufa ki he kakai na'e taumu'a mai ki ai.

"Oku fiefia 'a e Siasi 'i Tonga ni 'i he fengau'e'aki mo kimoutolu 'i hena. Malo hono toe tafi hotau lotofale mo fakaulo 'a e maama ke tau fai fakafeta'i ai."

Na'e 'i ai foki mo e tokoni vai meia Faifekau Saia Tu'itahi mo e Siasi United Methodist Church 'i 'Amelika na'e 'ave 'i he koniteina 'e 4.

Ko e ngaahi fanongonongo mei he tēpile 'a e Ongo Sekelitali 'a e Vahenfonua Tonga 'o Aotearoa.

Kole atu ki he ngaahi Vāhenga Ngāue / potusiasi 'a e Vahefonua ke fokotu'u mai ha'a mou kanititeiti ki he lakanga Palesiteni mo e lakanga Tokoni Palesiteni 'a e Siasi Metotisi ki he 2024.

Ko e ngaahi fokotu'u ke fakahoko mai ki he sekelitali 'a e Komiti Fili 'a e Vahefonua - Felonites Manukia (felonites@gmail.com) ke oua to e tomui he 'aho 1 Siulai, 2022. Ko e fokotu'u ke fakakakato he fakataha Vahefonua 'o Siulai pea ave 'a e fokotu'u kanititeiti 'a e Vahefonua ki he Sekelitali lahi 'a e Siasi Metotisi 'i Aokosi.

Tauwi Youth Conference

Konifelenisi 'a e To'utupu TAUWI (Tauwi Youth) 'oku teu ke fakahoko he faka'osi 'o e uike 'aho 23 - 26 'o Sune ki he Siasi Sā Sione, Hamilton East. Ko e lesisita ke kau ki he konifelenisi 'oku fakahoko ki he website 'a e mission resourcing www.missionresourcing.org.nz/tyc

Ko e fakamole ki he Konifelenisi -

\$60 Lesisita ikai kau ai nofo'anga -

\$100 Lesisita kau ai nofo'anga ('oku ikai lahi 'a e nofo'anga)

Ko e fakaikiiki fetu'utaki ki he Konivina 'a e To'utupu 'Osaiasi Kupu

(ozeekupu@gmail.com).

Healthy Homes Standards

Fakamanatu atu 'a e "Healthy Home Standards" ki he ngaahi siasi 'oku ai honau api nofo'anga faifekau pe ko ha ngaahi api nofo totongi 'a e fo'ou na'e kamata he 'aho 12 'o Mē, 2022.

'Oku mahu'inga ke 'ilo 'akinautolu 'oku nau nofo he 'api nofo'anga 'a e ngaahi Standards fo'ou 'oku fiema'u ke fakakakato he landlord. Ko e fakaikiiki 'e ma'u mei he website 'a e siasi <https://www.methodist.org.nz/assets/Tangata/PropertyInsurance/Updates-to-healthy-homes-standards.pdf>

Faingamālie kole pa'anga (funding)

'Oku lolotonga 'atā 'a e faingamālie kole pa'anga ki he PAC Distribution Group 2022 pea mo e Media and Communication 'a e Siasi. 'E tāpuni he 'aho 30 'o Sune, 2022. Ko e fakaikiiki 'e ma'u mei he website 'a e Siasi

<https://www.methodist.org.nz/mahi/grants-and-scholarships/Scholarships/Grants> Closing Date



President of the Methodist Church in Tonga (Siasi Uēsilia Tau'atāina 'o Tonga, Rev. Dr Tevita Havea is thankful for the help from the Methodist Church of New Zealand.



Church helpers work tirelessly to take the aid supplies from Vahefonua and the Methodist Church in NZ to the needy people of Tonga.



Aid reaching the stricken islands is only by boat.

The Pacific Aotearoa Community Outreach Fund - Omicron Response

'Oku 'i ai mo e faingamālie ke kole ki he Potungāue 'a e Kakai Pasifiki (Ministry of Pacific Peoples). Ko hono fakaikiiki 'oku ma'u mei he website 'a e potungāue - <https://www.mpp.govt.nz/funding/omicron-response/>

Tohi Falengā Meesi (Siulai - Tisema 2022)

'Oku lolotonga ngāue 'a e kau atitia ki he tohi Falengā Meesi ka 'e kamata hono fokotu'utu'u ke kamata 'a e paaki mo hono tufaki he uike 2 - 3 'o Sune. Kole atu ki he ngaahi siasi 'oku fiema'u ke paaki atu 'enau tohi Falengā Meesi ke fetu'u taki mai ki he Tauhi Pa'anga 'a e Vahefonua, Meleane Nacagilevu (nacagilevufamily@extra.co.nz) mo e lahi 'o e tohi 'oku fiema'u mo e tu'asila ke courier ki ai.

Ako ki he founa fakatau mai & fakatau atu ha koloa (PROPERTY) 'a e Siasi 'oku fakalao mo malu'i 'a e Siasi.

Ako ki he founa fakatau atu mo fakatau mai ha koloa (Property) 'a e Siasi 'i ha founa 'oku fakalao mo malu ai 'a e siasi.

Ko e webinar 'oku tatakia 'e Wendy Anderson pea mo Trudy Downes.

Ko e ako 'oku fakahoko he 6.00pm efiafi Tūsite 24 Mē, 2022. 'E tokoni 'eni ki he ngaahi siasi 'oku nau fakakaukau fakatau atu pe fakatau mai ha nau koloa (Property).

Lesisita ki he ako ko e lomi ki he link ko 'eni

World Council of Churches - 11TH Assemblies

Ko e fakataha 'oku fakahoko he 'aho 31 Akosi ki he 8 Septema 2022 ki Karlsruhe, Germany. Koe lesisita (Public Registration) kuo kamata pea 'e tapuni he 'aho 30 Sune 2022. Kapa oku ke fie ma'u ha ngaahi fakaikiiki pea alu ki he link ko 'ena 'o ha atu

Kalenita Sune/Siulai: 'Aho Ngāue/Fatongia 24 Mē, 2022

26 Mē 2022 'Aho hā'ele hake - Malanga hā'ele hake

6 Sune 2022 'Aho malolo - Queen's Birthday

12 Sune 2022 'Aho Fakamanatu Kolisi Ako Fakafaifekau Trinity

23 Sune 2022 Huufi Konifelenisi TAUWI Youth

24 Sune 2022 A'ahi Faifekau Sea / SIAOLA ki Dunedin (Fakalele GREi Workshop)

25 Sune 2022 A'ahi Faifekau Sea / SIAOLA ki Oamaru (Fakalele GREi Workshop)

26 Sune 2022 Malanga Faifekau Sea 'I Oamaru

15 Siulai 2022 Fakataha Vahefonua Kau Faifekau (ZOOM)

16 Siulai 2022 Fakataha Vahefona Kakato (ZOOM) 17

Siulai 2022 Malanga Vahefonua (TBC)

Scholarships/Grants

Closing Date PAC Distribution Group 30 June, 2022

Media and Communication Endowment 30 June, 2022

Let the Children Live 2 August, 2022

Professional Development Grant 15 August, 2022