

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

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Epic Easter Camp



UCANZ Forum Report



AV Advice



Register a Work of Outstanding Significance

Key members of MCNZ recently joined Rev Donald Phillipps at the Connexional Office to celebrate the presentation and gifting to the Methodist Church of New Zealand of *A Register of Ministers in the Methodist Church of New Zealand 1822 - 1940*. The register represents 20 years of investigation and careful research. Rev David Bush reports on the meticulous research, time and dedication involved in preparing this significant work.

Donald Phillipps in compiling *A Companion to Morley's History of Methodism* quickly became aware that Morley did not give much time to home missionaries or Maori ministry and many who resigned from ministry have disappeared almost without trace. The result of careful research is a register of 950 people who exercised ministry from Samuel Leigh in 1822 to those who commenced in 1940, such as William James Anderson, who was appointed as a home missionary at Wairoa in 1940.

In her welcome, General Secretary Rev Tara Tautari quoted from an article Donald had written in 2010. "Names are a treasure. They are our most precious personal possession. We may, of course, share a name with others, but there is only one of us. We may not like the name we were given as a child, and some will choose to re-identify themselves when they become adults. Then the name they choose becomes an even more powerful symbol of who they are. Our names are our history and our passport to the future."

Donald's work is much more than a list of names: births, deaths, education, ministry placements and details of retirement. Rather it reveals the dedication and commitment of those who made themselves available to serve the church. It restores to official record all who were appointed, ordained and lay.

It was no easy task, however, as home missionaries were not often named on stationing records in Conference minutes and those who resigned or had left ministry did not have official records of service. The digitised Methodist publications up to 1948 which are available through the Kinder Library at St John's College as well as Papers Past and Trove became important sources as did newspaper advertisements naming preachers and participants in circuit life. Each record took between two and six hours meaning the register represents many thousands of hours of research.

Donald also records his regret and frustration that in this Register there is an absence of the record of many who served as Maori home missionaries. These were appointed, firstly, in the period around the 1914-1918 War, and were itinerant to a limited extent. From the 1930s an additional category was added, entitled "Honorary Maori Home Missionaries". These were men of mana, leaders in communities that had an historic identification with Weteriana. The records for these men, in any systematic sense, are virtually non-existent. From such sources as are available a record has been prepared which is now held by Te Taha Maori, however Donald reflected that it is sadly inadequate for the purposes of the Register.

For each entry the minister is named, dates of birth and death, where born and educated, who they married and their parents. Then a listing of the places and dates of their appointments. People such as:

James William Bayless from 1912 served in 23 appointments as a Home Missionary, four in Australia and seven after retirement and this after returning to New Zealand from Western Australia in 1915 due to ill health and being wounded twice during WW1. These were mostly small churches where ordained ministers did not want to go, places like Havelock, Granity and Mayfield, with no appointment for more than a couple of



General Secretary, Tara Tautari, and President Andrew Doubleday receive *A Register of Ministers in the Methodist Church of New Zealand 1822 - 1940* from Donald Phillipps.

years.

Alice Maud Bowman, (Sister Alice) (later Talbot) was one of the first women appointed to a circuit. She trained as a nurse in Christchurch in 1903, was the first trained nurse with Social Welfare and was appointed to the Dunedin Mission from 1907 to March 1908.

Charles Boughton Jordan was born in Motueka in 1880 and was the first person in New Zealand to earn a Bachelor of Divinity degree. He served in 16 different parishes, four while on probation and 12 as an ordained minister from Balclutha in the South to New Lynn in the North.

The register will be of interest to those researching family heritage and parishes reminding themselves of those who helped establish them. Most importantly this records men and women who responded to the call to serve church and community and as such becomes a foundational document. It is not a document of fascination but rather it invokes gratitude for costly service.

Dr Helen Laurenson, former President of the Wesley Historical Society, welcomed the launch of the database and although not at the presentation event, praised Donald for his outstanding work. "The WHS has supported and encouraged

Honoured Member Donald's meticulous and painstaking work. Our members have always had ready access to his knowledge whenever that was requested.

With other members of the WHS Executive, I welcome the launch of this database. It will be a wonderful resource not only for the Methodist Church of New Zealand, Te Haahi Weteriana o Aotearoa, but also for many other researchers worldwide."

Archivist Jo Smith thanked Donald for the loving care put into the register and said she was pleased it would be on the Methodist website so that it can be available for all. The link www.methodist.org.nz/archives/digital_collection will take you to a searchable file. Ctrl and f will bring up a search box into which you can type a key word to navigate to specific entries.

While Donald has completed his work, the record is not complete. The detail of those in Maori ministry is still to be fleshed out and those who entered ministry from 1941 to the present also have a story to be recorded. The challenge is for a volunteer or volunteers to continue what has been begun. Perhaps someone reading this article will feel called to continue.



Church leaders meet with Prime Minister

David Hanna, Director of Wesley Community Action and Methodist advisor to the Heads of Churches Group.

The impact of the Covid-19 lockdown and its aftermath was first on the agenda at the meeting between church leaders and the Prime Minister Jacinda Ardern, in Auckland on March 12. The meeting provides an opportunity for church leaders to inform and influence the government in a respectful environment. Our hope is that the issues raised will help inform the government's future thinking and decision-making.

The meeting included discussion about the role that churches can play in helping to overcome Covid-19 vaccine resistance, the importance of addressing problems with the benefit system to ensure sustainable intergenerational wellbeing, and the housing crisis, which has become even more severe since we came out of lockdown.

The hour-long meeting between the Heads of Churches Group, established following the 1998 Anglican Church-led Hiko of Hope, has been held most years since then with a few exceptions - last year's meeting was cancelled due to the Covid-19 lockdown. Church leaders present position papers on three different subjects, followed by open discussion.

Attendees included Methodist Church



In March church leaders met with the Prime Minister and associates.

Vice-President Rev 'Etuini Talakai, Anglican Archbishop Philip Richardson, Baptist Pastor Charles Hewett, Catholic Archbishop Cardinal John Dew, Salvation Army Commissioner Mark Campbell, and the Rev Dr Richard Waugh of the National Church Leaders Aotearoa New Zealand. Social Development Minister Carmel Sepuloni and Housing Minister Megan Woods also attended.

Over the past 14 years, I have had the privilege of supporting respective Methodist Presidents to contribute to this forum. I have also picked up the role as lead advisor for the team of advisors who support each church leader and who play a key role in crafting the position papers for each meeting.

The issues addressed at this year's meeting were the pandemic response (including the role churches can play in helping to overcome Covid-19 vaccine

resistance); poverty and benefit / wellbeing reform; and the housing crisis. Position papers outlined the key reflections of the church leaders, covering both affirmations for positive change and some areas for more attention.

The overarching theme of the church leaders' discussions is around concern for the most vulnerable in our communities and how we, as churches and government, can bring about change to achieve a just and caring society.

Church leaders encouraged the government to implement the recommendations of the report it commissioned on benefit reform and to pursue the wellbeing approach that it has already begun. They also made the point that the lockdown highlighted ongoing problems with food insecurity that is likely to continue for some time, and they offered to work with the

government on how to address this.

The subject of housing has been on the meeting agenda for a number of years. This year's discussions drew the attention of the Prime Minister and her ministers to the role that churches already play in the community-housing sector and the contribution they can make to help build more social housing. Wesley Community Action, for example, has recently finished building 25 new community houses, taking our total to 75 homes.

The meeting also raised the role of churches in the rollout of Covid-19 vaccinations. All the members agreed that

vaccination is an ethical choice for the common good of all. In acknowledging that some people are concerned about the vaccinations for religious reasons, church leaders offered to respond to these concerns by encouraging members of their congregations to be vaccinated.

Border controls are making it difficult to bring in overseas clergy in order to meet the needs of congregations. For the Methodist community, that has made it impossible to bring in ministers to support Pasifika communities in New Zealand.

The meeting is not a highly detailed policy forum. However, that doesn't mean it doesn't play a critical role. Robust and respectful conversations between church and political leaders are useful for signalling key directions that can be taken to help tackle injustice and inequality, and strengthen our democratic processes.



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Wedding Connexions

On Saturday 10 April Fund Administrator Stacey Cochrane married her partner Chris Milne at Omarino Wine Park in Christchurch. Several members of the Connexional Office joined the couple in celebrating the occasion.

From left; Taylor Reid, Greer McIntosh (MCNZ Insurance Assistant) Jill van de Geer, Elaine Kneigt (MCNZ Accountant), Sandra and Peter van Hout (MCNZ Financial Services Manager) Chris and Stacey Milne, Jim and Gail Smith, (Fund Administrator), Brett and Debbie Sykes (Fund Administrator), Leigh and Sarah Andrews (MCNZ Accountant) and Rae Maxted (Fund Administrator).



Easter celebration

On Tuesday 23 March General Secretary, Tara Tautari, and the team at the Connexional Office welcomed representatives from the Anglican, Catholic, Methodist and Presbyterian parishes to an Easter celebration afternoon tea.

Honouring Thomas and Hannah



Trish and Martin Rossiter with their daughters (from left) Rachel, Maryanne and Sarah at the unveiling of the headstone for Thomas.

Terry Wall

As we approach the bicentenary of Methodism in Aotearoa New Zealand 2022-23, we will find ourselves reflecting on the impact of missionaries to this land. Remembering and interpreting our history will help us understand our life today and offer wisdom as we face the future.

During Easter weekend, descendants of Hannah and Thomas Skinner and Joseph Hare gathered in the north to honour the life and ministry of this early catechist and teacher. Given that Hannah and Thomas had eight children and with her second husband Joseph Hare, Hannah had a further five children, there are plenty of lines for those today to trace their heritage.

Trish Rossiter of Waikanae became interested in the story of her ancestor Thomas Skinner and with her husband Martin, an able research assistant, began investigating what could be

pieced together of the ministry of Thomas. Their investigations have taken them on a journey they could not have foreseen as they visited each of the seven mission stations that Thomas served in and made memorable connections with local people. Her biography of Thomas Skinner is to be published in 2022.

The family reunion began on Easter Saturday at the Kaeo Memorial Hall where they were welcomed by Ian Hayes. The walls of the hall were covered with complex family trees, and photographs of past generations. Hannah's family Bible, preserved with great care, was also on display. At the Kaeo Settler Cemetery the Rev Saikolone Taufa unveiled a headstone for Hannah who died in 1898. A tour of historic sites included the church and museum.

On Easter Sunday the family assembled at Mangungu where Anne Peri assisted by Terry Wall, representing the Wesley Historical Society, unveiled a headstone not far from where Thomas Skinner was buried in 1866. After a picnic lunch, groups were escorted over the Mission House and shown the treasures held there. From Mangungu the group travelled to Waima where Trish Rossiter provided interesting background to the mission in the valley. According to family oral history it was believed that Thomas was buried at Waima near a great oak. Enquiries have established that this was mistaken.

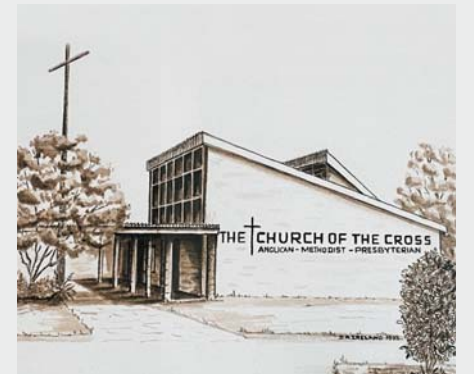
At each point along the way Maori protocol was followed and the weekend concluded with a welcome onto Tuhirangi Marae, powhiri, speeches and generous hospitality. A feature of the weekend was a sensitivity to the differing experiences of communities to the presence of missionaries. Engaging with the stories in context helped those present to appreciate that early mission involved dedication and commitment. As we left, those times did not seem quite so remote.

Turangi Church Celebrates 50 Years + 1

Mary Inwood (Chairperson of Jubilee Committee)

Church of the Cross, Turangi, has been a Cooperating Parish (Anglican/Methodist/Presbyterian) since 1969.

Last year we were to celebrate our 50th birthday but due to Covid-19 restrictions, the event was postponed. It will now be held on the weekend of 29-30 May, 2021. We extend a warm invitation to those with an interest to join us for the celebrations. The plan is to have a get-together on the Saturday night and a Sunday service at 10am followed by a shared lunch.



Alternatively, if you are not able to attend but have any interesting stories or photos to share, please send information through (post and email details below). It would be helpful if you could include your contact details, the year/s you were part of the church family, and whether you were a minister and which church group Anglican/Methodist/Presbyterian you were connected with.

We look forward to seeing as many as possible over the weekend. To assist with planning, please advise by email if you are likely to join us.

Church of the Cross, PO Box 286, Turangi, 3353 or email cctgi@xtra.co.nz



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Conference 2021 on the Radar

We are planning for a full Conference this year, to supplement the rather truncated version we shared last year. The Wesley Taranaki Street Church in Wellington is the venue. We understand some may have concerns about using the church as the Conference venue - sitting in rows, on pews for three days is not everybody's preferred option.

There are always trade-offs in choosing venues. As President, I am concerned that our venue reflects the nature of the activity in which we are engaged; that Conference 2021 will primarily be an act of worship. And while it is true that we can worship anywhere, the aesthetics and feel of the space matter. A sense of the 'holy' can help us as we seek to listen and discern the promptings of the Spirit. Gathering in



Andrew Doubleday.

a non-descript hall around tables has never inspired me particularly - it has usually been an invitation to engage in distraction rather than focussing on the Spirit-led 'business' in hand. The Wesley Taranaki Street church has just completed a significant refurbishment programme. While the buildings look the same, it is different. It feels a 'loved' space. My hope is that this washes over into our Conference.

We are exploring ways of ordering our business so that sitting for three days on pews is not going to be the abiding memory that participants take away with them. There will be regular



movement between the church and breakout spaces.

The plan is to triage our business so that significant issues, attended to in facilitated break-out/discussion groups, will then be brought into plenary on the floor of Conference. We hope we will all be able to focus on the same business at the same time. The groups will provide opportunity for all voices to be heard, and hopefully lead to lively discussion, and ultimately to life-giving decisions.

The triaging of business will be crucial. We recognise that Conference is committed to 'answering' the

Rev Andrew Doubleday, President MCNZ.

Conference Questions stipulated by the Law Book. We want to make sure that we do not spend our time 'majoring on the minors', although we acknowledge that one person's 'minor' could well be someone else's 'major'.

I also hope that the triaging will prioritise issues that can take us forward. Although receiving reports of work done is important, this cannot dominate our agenda as we face the challenges of declining numbers across much of the church.

There are those who would suggest that our day as a church founded in the 18th century has passed - and that we need to simply lie down and die. I do not believe this. We will be seeking ways to promote a relevant, authentic and Biblically honouring and life-giving Christian voice into this 3rd decade of the 21st century. The Spirit of Jesus continues to speak, as it did in the 1st Century, in the 18th Century through the Wesleys, and today. The question "What is the Spirit saying to the church?" is as relevant today as it has always been. Let us commit ourselves to listening.

MISSION RESOURCING

Evangelism in a Secular World



Rev Siosifa Pole

Missioning Resourcing is focussing on building resources and engaging in conversations that trigger hard questions about mission and growth in our church. About two years ago, I read a challenging article on the front page of the British Methodist Church newspaper, entitled, "Welcome for new team to help everyday evangelism" by John Singleton (*Methodist Recorder*, 25 January, 2019). This article is actually a report on an initiative by the British Methodist Conference to address the issue of declining membership in their church.

Singleton remarks, "Facing declining membership along with other denominations, the Methodist Church wants to connect with people who are currently unaffiliated to faith or exploring spirituality in different ways." Building connection within our community is part of our Methodist tradition. John Wesley set the example by being constantly present in his secular world to proclaim the good news of liberation in the power of Christ. Through that experience, he claimed, "The world is my parish."

I know that John Wesley's world and my world are different. However, some of the demands of both worlds are similar, especially the longing for connection. As our world becomes more secular, individualistic and materialistic, these things are becoming the norm. We do our own thing for our own benefit. Evangelism is about building connection with people,

the environment, and God in mutual love and respect.

We have embraced smallness for so long that we are no longer able to look beyond our smallness. The secular world embraces that type of mindset as well and we are drifting away from what we call 'connexionalism'. We should move from thinking small to thinking big. We may be a small component in a corner but ultimately, we are part of a bigger community. Don't get me wrong: I do embrace and value smallness, and the least. I like smallness because that's who I am in terms of the island nation where I was born. Tonga is just a small dot in the world map however, in order to excel and expand, I have to think big and beyond the smallness of Tonga.

In the book that I wrote recently, I mentioned, "Perhaps tonight, on this Pacific Perspective evening, we need to think big and beyond our smallness. We need to stretch our minds like an eagle's wings and fly above our limitations." (Fisi'inaua 'I Vaha - A Tongan Migrant's Way, 58) Evangelism is one way of stretching our ministry to our secular world to connect with people in their diverse contexts. It's not about imposing an ideology but about speaking and living the gospel reality that can make a positive difference in people's lives. It's about proclaiming the good news of Jesus Christ in a way that appeals to the needs of our secular world.

In the introduction to her book *Living His Story*, Rev Dr Hannah Steele, states, "The fact is, Christian witness is rooted in God and the good news of the gospel; it is the manner of it that needs to be flexible and creative in response to the changing context." What can we do differently to make an impact in the secular world? How can we share effectively the story of Jesus in the secular world?



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Reading the Bible as Waters Rise

In late March, Auckland Ecumenical Lay Preachers gathered at Trinity Theological College to hear Dr Emily Colgan, a Senior Lecturer in Biblical Studies, present an enlightening ecological interpretation of scripture. Linda Hall, Correspondence Secretary for NZLPA reports on the event.

Emily started by showing pictorially examples of how climate change is manifesting itself in NZ. Her premise was based on Lyn White Jr.'s article of 1967 which, in a nutshell, points to humanity's exploitation of God's world being at the roots of our ecological crisis. White advocated that we see ourselves as superior to nature. Scientific facts are not enough to motivate people so how do we encourage enough people to change? At least part of the remedy should be religious because 5.5 billion people have a religious tradition and 2-3 billion have a Christian tradition. Because, as Rosemary Radford Ruether argues, the vast majority of religious people in the world are far more likely to be persuaded of an ecological consciousness if they see that it grows from the soil in which they are planted.

We explored how we read the Bible; from what perspective and whether or not the Earth is at the centre of our interpretation? The Earth should be a character in the Biblical text because it is a living entity with a voice within the story.

Emily helped us see through ecological eyes. We were encouraged to perceive the differences between the two Genesis stories: Chapter one, The Earth as a partner with God and Chapter Two God as the gardener with no one to nurture the Earth, until humans were created from the Earth.

We were introduced to six principles which we could use to highlight the ecological aspects within Biblical texts. These are based on the reading approach of the Earth Bible Team:

1. The Principle of Intrinsic Worth
2. The Principle of Inter-connectedness
3. The Principle of Voice
4. The Principle of Purpose
5. The Principle of Mutual Custodianship
6. Principle of Resistance

In small groups we examined three Biblical texts through ecological eyes.

The Biblical text does not give an answer to the climate crisis. The text assists us in our theological thinking by reconceiving relationships between God and communities. The ecological perspective transforms our understanding: to modify the way we think in order to change our behaviour.

How can this ecological perspective not be within our preaching? Does ecology, the green theme, need to be implicit within our congregations and church communities through practical aspects?

In our preaching we can develop an ecological perspective as part of each year's lectionary through "The Season of Creation" which includes St Francis of Assisi and The Blessing of the Animals. The Earth could be part of themed worship services.

"God's Earth our home": could be used for a Lenten Series or house groups.

Emily took us through a collection of slides showing ecological aspects of church life engaging practically in ecological endeavours. Examples included:

Having Church outside: the same service format but in a different space.

Walk and Wonder- a walk with contemplative guided prayer.

Projects like community gardening and tree planting, are a form of Church.

Community produce: sharing what has been grown with food banks.

Using solar panels: benefitting a cluster of churches in the same area.

Having a clothes swap night, rather than taking all the clothes to the Op shop and a lot being thrown away.

Expanding recycling: We need to be inventive as to what we can do.

In closing, Emily emphasised the need to develop a pastoral response to eco-anxiety.

We are right to be anxious but hope comes in the form of our Christian faith.

Our next Ecumenical Gathering is on Saturday 31 July at St John's Theological College in Auckland: "Worship through Music". Doreen Sunman and Linda Hall will explore and share different ways of using music in worship. Bring along your favourite resources and Bibles. Discussion will be a major element. Membership of the New Zealand Lay Preachers Association (NZLPA) is only \$25 a year. Visit our website www.nzlpa.wordpress.com

HONEST TO GOD

Immortality

A funny thing happened to immortality on the way to the 21st century. It has migrated from the ethereal realm of religious and philosophical speculation and come down to earth with a bump. It has been institutionalised, commercialised and confused with living longer and longer. As a result, it is not quite the mystery it was.

A few years ago, for example, scientists from several American universities were painting a futuristic picture of a world where increasing numbers of people will live to 120 to 180 years - some predict 300 to 500 years. This, they say, will come about through tweaking the genes to stall the effects of ageing, improving diet, coping better with stress, cloning to replace worn-out organs, and countering degenerative diseases through advances in nanotechnology.

Whether living on and on is desirable or not is another matter. Think how it would distort the population balance, health and social services and superannuation, let alone family dynamics. And it would only postpone, not negate, the age-old question of what happens when we die. Doubling or trebling the lifespan will not make us any more immortal - it will just give us longer to enjoy (or bewail) our mortality.

Nevertheless, entrepreneurs in the United States have identified a market for immortality and have been quick to set up the institutions and products to service it.

The Immortality Institute, for example, sees its mission as "conquering the blight of involuntary death". It points to scientific advances and a new immortalist philosophy as the way to a deathless future, and looks forward confidently to the day "when human inventiveness drives the decisive nail into death's coffin".

The American Academy of Anti-Aging Medicine is busy working to find ways to slow, suspend or even reverse the deterioration and diseases of ageing. So, too, is the Foundation for Infinite Survival.

The Immortality Foundation takes a different tack, offering to store written, graphic and audio material in digital data banks that will immortalise their authors in cyberspace. It promises that its airy archives will put an end to anonymous and forgotten lives, making humans "the first species to overcome death".



Ian Harris

Ian Harris

PART 1 OF 3

Not so fast. They still die. All they will have done is help stock an electronic library. Besides, the underlying idea is not new. Shakespeare, for one, mused in his sonnets that the "black ink" of his verse would bring immortality to the object of his love.

In similar vein, the Principia Cybernetica Project holds out the prospect of immortality through advanced electronic control and communication systems. These would duplicate a person's distinctive mental processes on a sophisticated

computer: in life, he or she would interact with the computer, and on death the computer would (theoretically) carry on where the living brain left off. The boast is that "cybernetic immortality can take the place of

metaphysical immortality to provide the ultimate goals and values for the emerging global civilisation." That is electronic triumphalism gone haywire.

Then there is the Cryonics Institute, whose focus is the whole body. For a sizeable fee it will freeze the corpse in liquid nitrogen to prevent decay, in the hope of reviving it when future technology allows. This, it says, will awaken the body to "extended life in youthful good health". Does anybody smell snake oil?

More modest are those who see a more immediate form of immortality in the broad flow of life which everyone is part of by dint of our biology, and particularly in the genes we inherit from our ancestors and pass on to our children and to theirs in turn. An immortality of sorts also lingers in the social memory through creative achievements, halls of fame, memorial scholarships and foundations, mausoleums and cemeteries.

On the bizarre fringe are cards from beyond (where the dear departed leave money to keep on sending birthday and Christmas cards to loved ones) and "cremains" (where the carbon in a person's ashes is used to create diamonds, or mixed with pulp to produce pages for so-called "bibliocadavers"). In these ways, promoters say, the dead can continue to interact with the living.

Obviously, the human impulse not to vanish into oblivion is as strong as ever in our brave new secular world. These modern efforts, though, look more like a desperate effort to deny the reality of death. At the same time, paradoxically, immortality appears to be fading as a primary issue for many Christians, though by no means for all. On that, more next month.

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





Atua

Preface: Keita Hotere

Gratitude to atua in prayer is a universal language we all speak. At the beginning of a planting season, harvest time, at the meal table, or in our quiet moments, gratitude in prayer is essential. Minita-i-tōhia Arapera Ngaha from Tamaki Rohe offers a reflection on Te Inoi Mō Te Kai, a prayer of thanksgiving for food. Words in thanksgiving may be as intricate or simple as we choose. In prayer, we acknowledge the atua, the seasonal changes, the many hands who prepared the food, the life-giving nature of food to sustain us physically and spiritually in our daily living.

Te Inoi Mō Te Kai: Arapera Ngaha

E te Atua, manaakitia mai ēnei kai, hei oranga mō ō mātou tinana, whangaia ō mātou wairua ki te taro o te ora, ko Ihu Karaiti tō mātou Kaiwhakaora. Amine

“Bless this food, O Lord, that it may provide sustenance for our bodies. Feed our spirits with the bread of life, Jesus Christ our salvation. Amen.”

This prayer, or variations of it, is probably the most well known Māori prayer or grace used to bless our food at mealtime. But it is by no means the only grace that may be used, nor is mealtime the only time that such grace may be used.

In pre-colonial times such prayers of thanks were used upon other occasions involving food. As food was harvested, the first fruits were offered to Haumietiketike, atua of cultivated foods. Some might know the practice of offering one's first catch, one's first fish of the day back to Tangaroa, atua of the sea. These simple acts with their karakia are acknowledgement of the creator in the various guises of the environment in which atua Māori have dominion.

Translations of that word 'atua' as 'god' have created an inaccurate view of these atua. Atua Māori are but elements of the natural world that Māori have named and thus personified. In this way each and every atua is given qualities that express

and identify their area of care. Tāne Mahuta is the atua that has the responsibility for the bush and forests, Tāwhirimātea, the many aspects of the winds that circle and buffet our world. There are further examples of these phenomena, atua of the natural world. Within each atua are many variations: Tangaroa has dominion over all the fish, shellfish, animals and plant life that live within the sea and waterways. Tāwhirimātea oversees the wild raging winds of the storm, the lazy winds that meander around the hills, the sharp cold wind off the sea as well as that playful wind that raises dust around one's feet. So naming these entities as 'gods' is a misnomer.

Prayers and karakia that acknowledge our food sources as well as the hands that have prepared our food for our meals were not uncommon for our people. Christianity gave us a central focus upon which to heap praise and thanks for all that sustains us in our world.

An alternative grace:

Mātāpuna o te ora: Tēnā koe mō ēnei kai e hora nei, me ngā ringaringa i whakatakā; tēnei mātou ka kai i runga i te harikoa me te ngākau whakawhetā ki a koutou katoa. Tautoko!

Source of life, we give thanks for the food laid out before us and the hands that prepared it. We partake together in joy and with thankful hearts to all. Agreed!

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



Siniva Vaitohi,
NZMWF National
President



NZ Methodist Women Fellowship Proclaim Life & Hope as Keeper of Garden Space - “Anna”



With Mother's Day just around the corner, it is timely that we focus on the story of Anna, a woman of faith and as Keeper of Garden Space. Anna, an 84 year-old widow who courageously bears the burden of her past and looks hopefully into the future. The temple became her home and she apparently had no relatives or place to go. Her social identity is defined as she is someone's daughter and someone's widow, but no one's mother - a childless widow. But Anna also has a personal identity. She is a prophetess.

What sustained a woman of faith when all her loved ones are gone? For Anna, it may have been her faith-links to the past, her faith-walks into her foremothers' gardens. Prophetess Anna may have never ceased to be “in search of her

mothers' gardens,” looking for the clues to their survival against the odds, their triumphs in spite of patriarchal constraints. Anna's foremothers' gardens of faith were numerous - prophetess such as Miriam (Exodus 15:20), Deborah (Judges 4:4), Huldah (2 Kings 22:14), and the wife of the prophet Isaiah (Isaiah 8:3). They were part of Anna's faith inheritance. These women claimed God-given spaces of faith and prophetic roles in their lives. Anna's garden space is right in the temple precinct. She tends it with prayer and fasting, expectancy and hope. The very image of a faithful woman of life and hope, Anna is a wise protector of hope in the midst of ambiguity - the birth of the Messiah, not a messiah her people expected.

Anna is a faith witness for future-looking mission in Jesus the Christ. She is our mother in faith. Free in spirit, she urges us to look beyond the havoc of time and destiny in our lives to the Messiah Song. Nothing can stop its growth. Anna's garden is strong enough to survive the blight of time.

As we reflect on the story of Anna as the Keeper of Garden Space, we understand that women at the margins develop survival strategies. I was one of 16 delegates of the NZ Pacific Women Watch

to the 2020 CSW65 held in New York, which was cancelled due to Covid-19. Past President MCNZ and I had an opportunity to meet with the Secretary of the United Methodist Women in their UMW's Office in New York. The Secretary described the many Global Ministry and Missions that the community of UMW are currently engaged in. I was in awe and I thank God for his provision and for calling women to be in mission.

One project that the UMC is involved in is supporting elderly Hmong widows in Wisconsin, USA. There used to be a high rate of suicide amongst the elderly Hmong widows in this area. One of the young Hmong women was instrumental in starting a programme to help the widows. Other women's organisations became involved by providing hands-on activities, including gardening. The yearning for community on the part of the widows and the affirmation of their presence by a group of UMC members has opened up new relationships in mission. The widows found their voices. One said, “You have saved our lives.”

Like Anna and the Hmong widows, women continue to learn to sing songs in the midst of the silences imposed on them through the death of loved ones or disruption of the even flow of life. Let us

try to catch the words of these songs, word by word, lest they be lost to future generations.

We are called to be women of faith who proclaim life and hope to everyone, especially younger women. We, in our role, as Keepers of Garden Space, sustain our faith-link and faith-walk in this huge global and national garden of womanhood and sisterhood, surviving against the odds as women, widows, elderly, and as prophetess Anna has reminded us.

In May and June, some women's groups are raising funds for the MWF Special Projects. I thank you for your support in our call for women's mission and ministry. May we continue to serve God with fasting and prayers, giving thanks to the Lord for all redeemed souls gained for His Kingdom.

I would like to conclude with Proverbs 31: 28-31 “Her children arise and call her blessed. Her husband also and he praises her: ‘Many women do noble things but you surpass them all.’ Charm is deceptive and beauty is fleeting but a woman who fears the LORD is to be praised. Honour her for all that her hands have done and let her works bring her praise at the city gate.”



UCANZ FORUM 2021



Tony Franklin-Ross presented at the UCANZ Forum 2021.

Rev Adrian Skelton,
UCANZ Executive Officer

65 people from 35 parishes gathered at El Rancho, near Waikanae Beach, for the 14th UCANZ Biennial Forum: "Hear what the CVs are saying to the Churches". We gathered with April rainclouds and departed with sunshine and joy!

Although less than one third of the Uniting Congregations, attendees represented a good range (in the North Island, at least) of urban and rural, large and small churches, with ethnic diversity increased from previous Forums. Accommodation was good, with a holiday camp atmosphere and good spaces to meet in.

Friday night was noisy with the chatter of speed-dating, once the CV cats had been herded. Next morning, Rev Mary

Petersen set the scene, recalling earliest origins in 1943 (Raglan), 1947 (Taita), and 1951 (Marchwiell - the oldest to survive), and emphasising that where we're going is more important than where we've been.

Hutt City Uniting Congregations (HCUC) ministers, Anna Gilkison and Les Solomona, gave insights into a multi-ethnic and multi-denominational church. The challenge to be multicultural is more than having multiple ethnicities. Indeed, there are many other cultures to be aware of: generational, theological, socio-economic, LGBTI, urban/rural and regional.

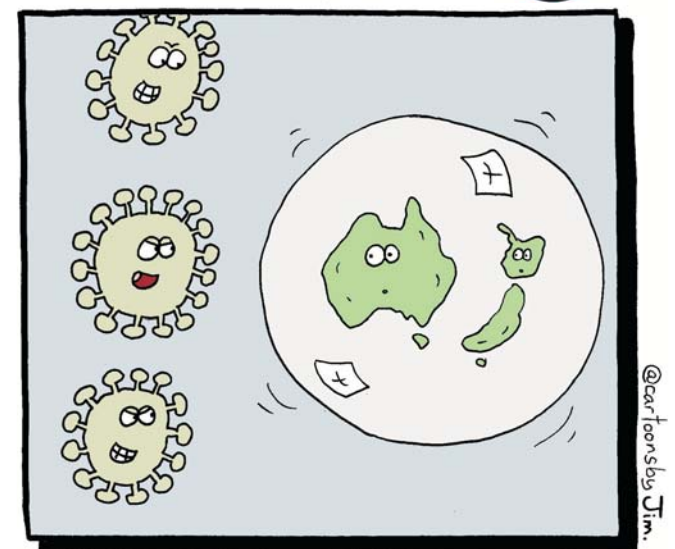
Rev Tony Franklin-Ross explored ecumenism in the wider context with a scholarly survey of receptive ecumenism, empathetic ecumenism ("a lifestyle, not a task"), differentiated ecumenism (unity requires more than "being nice"), and ecumenical catholicity (we can

experience catholicity deficit if we do not accept each other). Are we prepared, as uniting congregations, to go beyond the boundaries we already work within?

Trudy Downes, the Care Taker of the Methodist Church, explored the scary side of compliance issues and provided some reassuring strategies - as well as chocolate! Theatre maker and social justice provocateur, Jo Randerson, was absent due to illness, so we had to "give voice to it" in different ways.

We elected nine local churches representatives to Standing Committee by acclamation, including three first-timers. The open floor of the business session became quite heated with different voices asking for (a) sight of the annual report from UCANZ to Partner Churches, (b) a report from Standing Committee to the Forum, and (c) a report/summary of the event we were still attending.

Methodist President Andrew Doubleday, Presbyterian Moderator Fakaofa Kaio, and Jenny Chalmers (standing in for absent Anglican bishops) were in the hot seat for Question Time, tackling such



"I hate to burst your bubble ... but we'd actually love to burst your bubble."

questions as: What is making the denominations retreat behind the barricades? Do you believe in the viability of the Cooperative Venture? How can bureaucracy be simplified for property issues? What aspects of your denomination are unique to your particular brand?

A final presentation on Sunday morning reminded us of ecological readings of the Bible. Dr Emily Colgan explored the principle of interconnectedness with specific reference to Genesis 2 and Jeremiah 31:35-37 and work with the Anglican Indigenous Network and Anglican Communion Environmental Network. Worship from HCUC brought proceedings to a "uniquely uniting" close.

TECHNOLOGY TIPS

How many AV displays work best in a worship setting?

This week I received an email from Waiwhetu Uniting Church about a "repair or replace" strategy for their church projector.

"This projector, [a Hitachi model], has developed a fault in the LCD panel, and it has been recommended that we replace it, rather than seek to have it repaired ..."

That is all pretty standard - I have written about functional requirements for selecting projectors previously. The projector industry runs on a product development cycle time of about 12-weeks, with a constant desire to add features into a model, without lifting the price above the existing level. So even a relatively small repair can cost as much as buying a new entry-level projector. They added a second part to their query ...

However, it has also been suggested that we consider having two large TV Screens [...] as an alternative approach for displaying content in the church."

Church architecture over the years (over the centuries really) has developed only a handful of basic patterns. One common pattern is to divide the space into two areas of seating with an aisle down the middle leading to the sanctuary area. The prominent central part of the wall



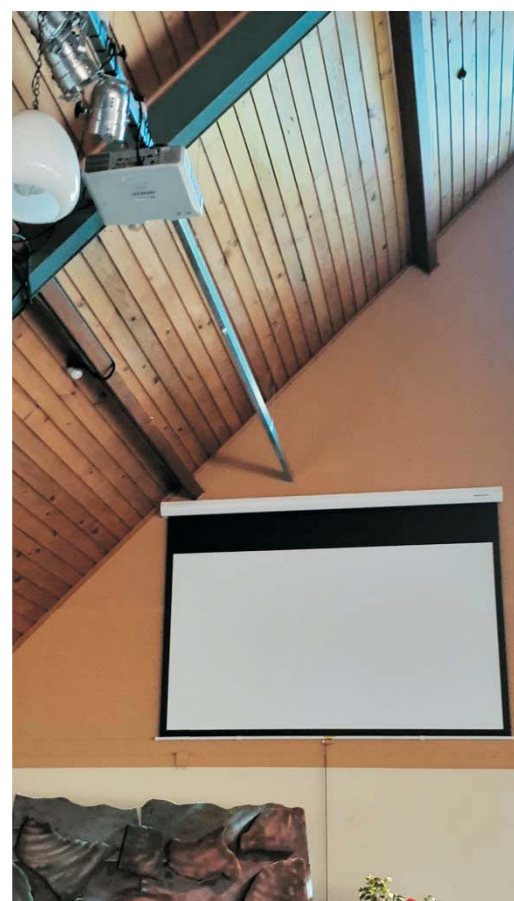
Peter Lane.

behind the sanctuary is then given over to a large cross, and/or a stained glass window. Unfortunately for the church technologist, this space is also the ideal location to position a display. Discussions about the relevant importance of the cross versus the stained glass, versus the

display; and the theological implication of covering or moving each one, are exhausting.

In principle, however, this classic church layout (pews on either side of a central aisle), and no (or restricted) scope for a centrally mounted screen is well suited to a double-screen display arrangement (either projected or display panel). The reasons for this are:

- For each screen, the distance to the furthest viewer is reduced, so there is potentially scope for a smaller display at each location.
- This means the design can potentially reduce the relative cost of display hardware and/or increase image quality when compared to a single display arrangement in the same space. In reality, there will be a trade-off between the two objectives.
- The viewer experience is more natural - the displays are (hopefully) closer to where the head wants to look naturally (ie towards the dramatic



focus of the worship).

- The system is more resilient - failure of one screen doesn't leave the congregation with nothing to look at.

The downsides are (essentially, they all come down to extra cost):

- Usually, even 2 smaller displays cost more than one big one for the same perceived quality.

- There is additional cabling and power reticulation to be carried out for the "extra" display.
- To some degree, there needs to be additional hardware in the video signal chain to duplicate the signal from the source to each display. If you are using a PC as the video source, it may have some capability built into the video card, or you could use a cheap passive video splitter (results vary). However, I would recommend that a small video switcher is installed for this function, as it removes dependence from the PC, and allows you to decide that one day, just for kicks, we need to put a different image on each screen. This is particularly important in the current Covid environment where it is becoming more important to be able to support live-streaming and video-conferencing.

Once cost is dealt with, and assuming you have good functional outcomes with each option, the choice is as much subjective as technical.

Peter Lane is Principal Consultant at System Design & Communication Services and has over 30-years' experience with Technology systems. We invite your questions, suggestions and ideas for articles. These can be submitted either through the editor or by email to dct@dct.org.nz. We also operate a website focused on building a community of people who are interested in improving the way we can use technology located at www.dct.org.nz.



A Good Habit

Churches gather every Sunday, since Sunday marks the day of resurrection: life renewed and taken up again each week, not only in the Easter season. Good liturgy, an inspiring message, uplifting music: these are all important, but the very act of gathering is more vital for maintaining connection.

This regularity was denied us in the various lockdowns. We had to devise other means to keep continuity in looking out for one another. Great was the rejoicing when we could be back together again. We had missed those hugs, or even just looking into eyes not glazed by the computer screen.

Sunday observance is valuable for keeping in touch in a seamless way. I recall preparing for an anniversary event at the church in a small Kent village. It was important to the congregation to involve the wider

village in the planning. And the church was important to the villagers too, even if this did not extend to attending the services.

We invited a village resident to one of our many meetings and discussed with him what we imagined was involved in the organisation of anniversary events. He told us, rather gloomily, that they had tried community events before but that it was hard work knocking on doors; people were either not at home, or not responsive to the idea. He implied that we would struggle to get people engaged.

“But we meet face-to-face in church every Sunday, week in, week out,” we said, “so we have no difficulty in consulting and making plans together.” It struck me then what a subtle gift of life it was: to have the habit of



particular theology. Jesus did not deal in dogma but worked with a band of disciples to encourage community. Welcoming the stranger, including the outcast: this was the mission. Love of neighbour was the watchword.

Keep up the good habit of meeting regularly, even as the Easter Season comes to a close.

Rev Adrian Skelton, UCANZ Executive Officer.

meeting so regularly. Whatever our motive for meeting, the result is the blessing of connectedness.

When a church community works well, the benefits are incalculable. We can encourage and be encouraged: the right word spoken out of love can be transforming of lives. We find common cause together. We discover shared passions. We learn from the experience of others.

This is not an argument for a particular theology. Jesus did not deal in dogma but worked with a band of disciples to encourage community. Welcoming the stranger, including the outcast: this was the mission. Love of neighbour was the watchword.

Keep up the good habit of meeting regularly, even as the Easter Season comes to a close.

A Living Wage

Rev Dr Lynne Frith

In April the government announced that the minimum wage would increase to \$20 per hour. At the same time, Living Wage New Zealand announced that a Living Wage for Aotearoa is \$22.75 per hour, to be implemented from 1 September 2021. There is still confusion about the difference between a minimum wage and a living wage.

The concept of a Living Wage is not a new idea. As long ago as 1878, religious leaders were calling for “just wages”.

The Living Wage campaign was launched in Auckland and Wellington in 2012, followed by other local networks around the country. Supporting organisations joined forces around a statement of commitment to a Living Wage.

“A living wage is the income necessary to provide workers and their families with the basic necessities of life. A living wage will enable workers to live with dignity and to participate as active citizens in society. We call upon the Government, employers and society as a whole to strive for a living wage for all households as a necessary and important step in the reduction of poverty in New Zealand.” (livingwage.org.nz)

Research underpinning the determination of the rate is based on a family unit of two adults and two children, where one adult works for 40 hours per week, and one works for 20 hours a week. It does not take account of regional differences of things like housing and transport costs.

Despite voices that claim that implementing a living wage is unaffordable, or that costs will inevitably rise, international research indicates that a living wage often generates increased productivity and staff morale, and results in reduced absenteeism and staff turnover.

The Living Wage campaign in Aotearoa is focused on voluntary implementation rather than legislative change and there are approximately 240 accredited Living Wage employers. They are as diverse as Wellington and Dunedin City Councils, BNZ and other banks, Christian World Service, and many large and small businesses.

As a church we need to ensure that we are modelling in our own life the same standards of fairness and justice that we want to see in society at large.

The 2012 Conference made the following decisions:

- In response to the MCNZ's 10 year vision, 'Let the children live', and its concern that 250,000 children live in poverty, Conference agrees to become a supporting organisation of Living Wage New Zealand and thereby become a prophetic voice in seeking to bring economic justice to the hundreds of thousands of New Zealanders living in poverty.
- Conference urges parishes, rohe, districts, boards, and other organisations in the Church to become informed about the Living Wage Campaign, to engage in discussion and study about issues related to poverty in New Zealand, and to seek ways to actively support the campaign and its aims.
- Conference awaits the completion of the research regarding an appropriate level of a living wage in Aotearoa New Zealand ... and agrees to distribute the results of the research through the Connexion when it becomes available, and urges all parishes, rohe, synods, boards, and organisations in the Church to then put in place strategies and plans to ensure that their employees receive at least a living wage.
- Conference urges those bodies within the church that have responsibility for Church investments to carefully examine their investment policies and portfolios and to challenge the companies they invest in to ensure that they pay a living wage to their employees. (2012 Conference decisions J-8.5, c, d, e, f)

To date Auckland Methodist Central Parish, Epworth Retreat and Recreation Centre, Methodist City Action, Methodist Mission Northern and Trinity Methodist Theological College are accredited living wage employers.

What can you do?

- Have a look at www.livingwage.org.nz
- Persuade your Parish Council to adopt the principle of being a Living Wage Church and sign on as a supporter of the Living Wage Campaign.
- Identify and plan the steps necessary to ensure that those people who are employed directly by the Parish are paid a living wage, and seek accreditation as a Living Wage employer
- Lobby your local body councillors to be supporters of the living wage.
- Find out which businesses in your local community pay a living wage, and support them.

If you already are paid above the living wage, challenge yourself to live for a week on only the living wage of \$22.75 per hour, or less, and see how hard it is to provide the basic necessities for your family.

I AM the True Vine

Rev Motekiai Fakatou reflects on John.

John (15) announces that God, the Father of Jesus, the grand gardener, continues to nurture the precious vineyard of our life to bear much fruit.

There God helps us to restore hearts that are broken, re-ignite love that has grown cold, inspire hope that needs to give birth to grace and find new possibilities and salvation for everyone.

Jesus made this statement “I am” first to the Pharisees in Jn 6:35 that before Abraham was, “I AM” Ex 3:14 - they were confounded. How could Jesus, in his 30s, be older than Abraham?

Jesus was saying that before he was born in Bethlehem, he eternally existed but for our benefit he was determined to become incarnate for a time.

There are seven “I AM” sayings of Jesus in John's gospel, they are to highlight his life, his mission, and purpose in the world. “I AM the bread of life (6:35); ...the light of the world (8:12; 9:5); ...the good shepherd (10:7); ...the door (10:9); ...the resurrection and the life (11:25); ...the way, the truth, and the life (14:6); ...the true vine.

Christ is alive! He is the true vine! Alleluia! God's steadfast love endures forever. As we are in the season of Easter, this is the hope beyond our wildest dreams and that of the disciples as they approached Jesus' death and resurrection.

Together with the account of Jesus' life from the Passover Feast through to his death and resurrection (13:1 - 21:25), Jesus teaches the concept of fruitful branches of the vine as a true and enduring sign for his disciples.

Jesus urges his disciples, not to let their hearts be troubled, trust in him and God for he is going away to prepare a place for them, he will come back to take them

there (14:3). While he is away, he promises another Counsellor to be with them forever - the Spirit of truth.

Peter seems so committed and confident to follow Jesus all the way, “I will lay down my life for you,” (13:37). But Jesus was blunt and honest with Peter about the kind of fruit he will bear. Jesus said, “... before the rooster crows, you will disown me three times!” (Jn 13:38).

Thomas seems confused and not able to find direction, meaning and purpose in Jesus' words of encouragement. He expressed to Jesus, “Lord, we don't know where you are going, so how can we know the way?” (Jn 14:5). Then Jesus reveals to him that I AM the pathway, the reality and the purpose of life.

John clearly explained that Jesus is the true vine and his followers are branches, and God the Father of Jesus is the gardener. He tends to each branch for one purpose only: to be fruitful.

Abiding in the true vine provides all the nutrients for sustenance, growth, and strength. For a branch to bear fruits, it needs enough good nutrients but it cannot absorb nutrients if it is disconnected from the vine.

As we journey through the season of Easter, we must abide in the vine of the risen Lord. He promised the Holy Spirit will come to guide, sustain, and strengthen everyone to bear fruit. We need to endure grief or the pain of losing loved ones, unemployment, family conflict, homelessness and illness.

Therefore, let us be encouraged that with the fruit we bear as we live lives of discipleship, others will be blessed. The wounded are bound up, broken-hearted are healed, unloved are loved, marginalized are restored, and the abused are nurtured. Alleluia! Christ is risen! He is risen indeed!



Benefits and Burdens of Anti-Money Laundering Law

The Anti-Money Laundering and Countering Financing of Terrorism Act 2009 is designed to help detect and deter money laundering and terrorism financing. New Zealand banks have introduced enhanced customer identification requirements.



Ruby Manukia-Schaumkel,
Legal Advisor MCNZ.

Under the law, all banks in New Zealand are required to do more to verify a customer's identity and, in some cases, account activity. Although intended to help protect New Zealand from financial crime, improve our financial reputation overseas and meet our international obligations, it affects ordinary customers.

How does the law affect us?

The law means all banks need to collect

specific information from customers to verify their identity and address. The same goes for those acting on behalf of customers. The law builds on previous customer identification requirements. Customers may need to provide more information about themselves than they have in the past. From time to time,

banks will ask existing customers if that information is still up to date.

Banks may also seek additional information if a customer's account activity changes over time and ask how customers intend to use their products and services. This burdens and impacts customers. Collecting and verifying information takes more time than in the past. Although banks and financial institutions operating in New Zealand will apply the same set of rules to

customer accounts, some customers experience process differences between each bank. Customers are primarily affected when they open bank accounts, or if they want someone else to have signing authority on their account. Customers may also be affected when sending, receiving or transferring funds.

What is money laundering and terrorism financing?

A number of serious crimes drive money-laundering activity around the world. These include drug trafficking, fraud, robbery, illegal prostitution, gambling, arms trafficking, bribery and corruption. Money laundering is the process of disguising the illegal origin of criminal profits. Criminals use a range of methods and levels of sophistication to make money obtained from their criminal activities appear legitimate. Terrorist groups also move funds to disguise their source, purpose and destination. Terrorism financing includes funding

terrorist acts and organisations.

Impact of the law

The Anti-Money Laundering and Countering Financing of Terrorism Act requires banks to:

- Identify new customers
- Re-identify existing customers in certain circumstances
- Monitor customer transactions on an ongoing basis
- Report certain transactions and suspicious activities.

Customers should contact their bank in the first instance if they have any concerns about the requirements. The Banking Ombudsman can investigate further, if necessary. Banks are able to answer questions about how the law affects their customers. Information about the Anti-Money Laundering and Countering Financing of Terrorism Act is also available from the Ministry of Justice, which administers the act.

METHODIST ALLIANCE

The View from My Office Window

Carol Barron,
National Coordinator.

There is great activity going on outside my office window. A few months ago, the Christchurch Methodist Mission demolished an old house and is building four one-bedroom accessible units on the site. These new units will grow the number of existing units at Wesley Village.

Perhaps my love and fascination with building projects is because my father was a joiner and built our family home. Or perhaps it is because the housing crisis is still with us in 2021 and I know that older people who rent, especially older women are very vulnerable. Or perhaps it is knowing that there are increasing numbers of older people who are dependent on temporary support payments to supplement their pension to pay the rent?

Many people who live in rental accommodation struggle to make ends meet financially when they retire because Government Superannuation is not enough to cover their living costs. A single person, living alone receives \$437 a week on NZ Superannuation (\$22,721 per annum).

Housing costs have risen dramatically recently, which makes survival particularly challenging for people trying to live on a benefit. I attended a

Housing Forum in Christchurch recently where Dr Rosemary Goodyear presented Stats NZ Housing in Aotearoa 2020 report. The report noted that the housing and housing-related costs have increased above the inflation rates (18 percent over the past decade). Insurance costs have tripled in the past decade, rates have increased 63 percent; and electricity costs have increased 32 percent. As a result, many people cannot afford to heat their homes; one in five are living in a cold home.

House prices have risen faster than wages, especially in Auckland and Wellington. Auckland is the most unaffordable city to live in and sole parents fare the worst. The report stated that one in ten children living in rental accommodation did not have access to a fridge. This is often because the whānau/family cannot pay for the costs of moving, so large items like refrigerators and beds are left behind, which negatively affects their health and wellbeing.

The effects of the housing crisis disproportionately affect whānau in our communities that live in poverty. Those living on a benefit are usually good at making sure every dollar stretches. The trouble is there are just not enough dollars.

The Methodist Alliance Working Group is campaigning to increase benefit and abatement rates, joining with others to pool resources, energy and passion.

Since 1986, many universal benefits have higher thresholds for access. Housing availability

and costs have escalated in response to reduced state investment in social housing and increased demand for housing, in part because of

immigration-driven population increases. As a result, benefits no longer provide for the most basic needs of recipients - food, accommodation, and power. This leaves many people dependent on emergency grants, food banks and high cost debt just to survive.

The current benefit system does not support people to gain sustainable employment to increase their incomes, safety, and wellbeing. Benefit levels have steadily declined in relation to average wages and purchasing power since 1986. If the adult Job Seeker benefit, which is currently \$258.50 per week, was restored to the 1986 level of 45 percent of the average wage, it would be \$411 per week, similar to the Covid-19 support of \$485 per week.

The abatement threshold is the amount a person can earn before the abatement tax rate of 70 percent kicks in. This was established in 1986, and based on 15 hours work per week at the minimum wage, which at the time was \$80 per week.

On 1 April 2021, the abatement threshold increased to \$160 per week, equivalent to eight hours per week at the current minimum wage of \$20 per hour.



Christchurch Methodist Mission is building 4 x one-bedroom units on a site adjacent to Wesley Village.

Fifteen hours at today's minimum wage would mean an abatement threshold of \$300. Allowing people to work for 15 hours before their earnings reach the abatement threshold provides an incentive to enter the workforce and an opportunity to start with meaningful part-time employment. The low abatement threshold is a major factor that keeps people in the poverty trap. For many people the additional costs of transport,

childcare, and employment related expenses for suitable clothing etc. means that the abatement rate acts as a barrier to employment.

I look forward to living in a just and inclusive society where the benefit and abatement rates mean people can live with dignity and participate fully in their communities. I also look forward to having new neighbours over the office fence.



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:

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**METHODIST
ALLIANCE**
NGA PURAPURA WETERIANA



Let the Children

Live

An overview

Let the Children Live (LTCL) was launched at Methodist Conference in Wellington in November 2012 in response to a vision determined by Council of Conference to mark the centenary of MCNZ.

At the heart of the initiative was the belief that ordinary people can make a difference and that our churches are uniquely placed to foster positive interaction in their communities. LTCL grants have been supporting many child-focussed parish initiatives and activities throughout New Zealand. We share some recent projects rolled out with LTCL funding.

St Ninian's Uniting Parish



For several years, St Ninian's Uniting Parish, Karori, Wellington, has run a low-cost, faith-based school holiday programme. Minister, Rev Hana Popea-Dell, considers the programme as an important outreach; supporting families by providing a place to keep children happy, safe and occupied over the school holidays.

The programme fosters and nurtures Christian education in different ways and culminates in the children leading and performing in the Sunday church service, showcasing their art work and participating in a shared lunch. Many of the children and their families are not from Christian backgrounds but they keep returning.

Last year, a LTCL grant enabled the parish to increase the scope and activities on offer at the October programme, providing craft supplies, gift bags, morning teas and lunches for over 30 children, over six days.

The theme for the programme - Lotu Tamiti (White Sunday) - is a special day for celebrating children on the Christian calendar in many Pacific nations.

A pre-schoolers' music and movement programme called Footprints started in September 2020 has quickly grown to have 11 families in regular attendance. The families love the rich sense of community, care, development and learnings that Footprints provides. Children learn through music, dancing, reading and free play. LTCL funding has enabled the church to expand their children's ministry with new musical instruments for the tamariki, and to provide morning tea for children and their caregivers.

Taranaki Street Church



While the Taranaki Street Church, Wellington has been undergoing seismic strengthening (November 2019 to April 2021), worship has relocated to a large hall at the back. Normal activities were modified and the once a month combined services cancelled. The children missed their friends from other congregations. They decided that a special project to paint a mural on the wall would brighten the space.

A LTCL grant funded the costs of the long vinyl strip and paint to complete the project. At the beginning of December 2020 they were pleased to hold their first combined service since January. What started out as a blank canvas is now a very vibrant mural of which they are all proud.



St David's Union Church



St David's Union Church, Timaru, took up the LTCL challenge in 2013 creating a beautiful banner that hangs in front of the congregation. In 2014, they became involved with the Oceanview Heights School, a decile 2 school. At the suggestion of the school, the congregation started collecting small gifts - toys, personal hygiene items, stationery etc - in a box that was taken to the school at least once a term.

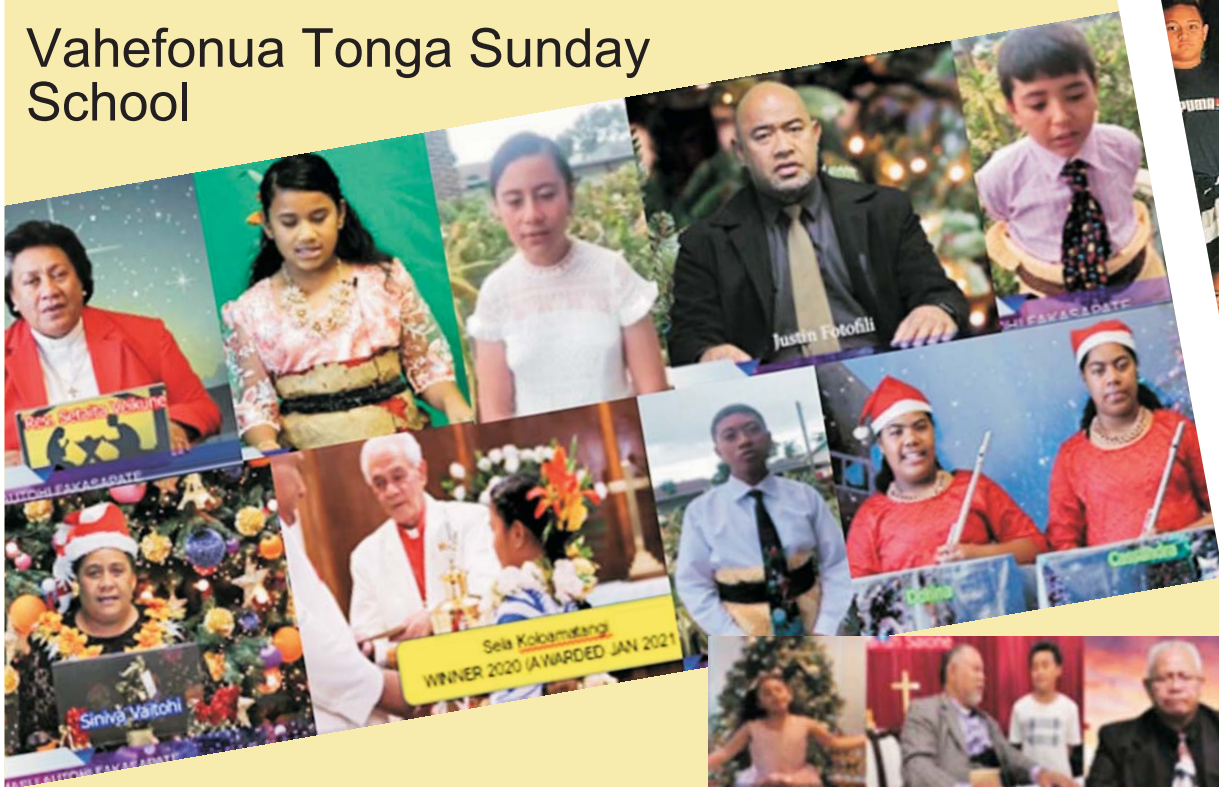
The staff use the gifts as needed, typically giving toys to reward achievements in behaviour and effort. At the end of the year there are enough toys for a Christmas gift for each child. Each year the Principal comes to speak at a worship service, where she encourages the congregation and they encourage her! For the past three years, LTCL grants have enabled St David's to host an end-of-year barbecue lunch for the children, followed by a swim and hydroslide at the Caroline Bay Aquatic Centre.



Wesley Methodist Church Sunday School



Vahefonua Tonga Sunday School



Let the Children Live grants demonstrate the true meaning of gratitude and overcoming unprecedented challenges in the most positive way. Despite Covid-19 restrictions, Vahefonua Tonga Sunday School children - with support from Vahefonua Tonga leaders and LTCL funding - live-streamed a 90-minute Xmas Party Celebration on Christmas Eve, highlighting the theme that "Jesus is the reason for the season."

Children from many Vahefonua Tonga o Aotearoa's parishes and congregations celebrated by chiming and echoing popular Christmas carols and joyful hymns of the season, nativity scriptures and memory verses intertwined with their God-given talents!

"Praise the Lord, Let the earth hear His voice. Praise the Lord, Let the people rejoice. Come to the Father through Jesus the Son and give Him the glory great things He has done!" Hallelujah!



Children from the Papatoetoe Wesley Methodist Church Sunday School, range in age from 5-16 years old, and enjoy many different types of activities including drama, performances, Bible quizzes and singing to bring out their talents and to keep themselves motivated. This year they are planning a Sunday School Anniversary to celebrate their growth and achievements. In 2020, LTCL funding supported their Sunday School throughout Advent and Christmas, with children focussed on the hope, peace, joy and love that accompanied the preparation and celebration of Christ's birth.

In December, children were excited to play their part in church by leading the Christmas service where they prepared a small drama called "Come to the Manger" and dressed-up according to their character. LTCL funds were used to buy presents for every child and to provide lunch after the church service.



Our Church Responsibilities Re Covid-19

Dr Bill Peddie

The catch with claiming to accept the challenges of Christianity is that every now and again genuine moral conundrums arise. I am not certain that our recent history entitles us to assume that when it comes to Covid-19, we, as church members, will be seen as doing the right thing. Our Methodist Church Administration has made a real effort thus far to keep us all safe with instructions about Church service closures, hygiene, masks and social distancing etc but this is far from addressing congregational concerns and responsibilities.

Prior to Covid-19, I wonder just how many in this country were as surprised as I was when the last measles epidemic struck and it transpired a surprisingly high number of Samoans in Samoa had rejected the chance to have their children immunized. Remember, neglect was not responsible for the omission. Stories had been imported and were circulating in the Samoan community sharing the now discredited claim that the immunisation carried the threat of autism in children. Given that some are already turning down the Covid-19 vaccines for exactly the same reason, with the current Covid-19 pandemic, we can expect “anti-vaxers”



Bill Peddie.

in the general population will include a number of Methodists. Should direction be given to our Church membership to address the concerns of this group? At the very least, have we even asked if our congregations are intending to get vaccinated?

Having read some of the “anti-vax” posts on the internet, I can well accept that the protesters believe they are genuine in their concerns. Yet given the potential suffering generated by the virus, it occurs to me that hoping that the “anti-vaxers” will come to their senses without a serious attempt at intervention, is not an option. Perhaps we also need to reflect on what our individual congregations are doing to make sure current medical advice is getting through to our members. Surely, amongst our numbers we have some “tech savvy,” medically literate members who could produce a data show to hit the main issues.

We also have the problem of the qualifications of our Church spokespeople. While a number of the more conservative congregations appear to turn exclusively to their clergy for leadership, leaders are not always the best choice as spokespeople on technical issues. Even our well-educated Prime Minister, Jacinda Ardern, accepted she lacked the recognised qualifications to speak and answer key technical questions about Covid-19. The Director of Health was deputized to address the medical issues such as vaccination during the regular televised updates.

Not all our members will have seen such up-dates. Perhaps concerns and unanswered questions about vaccination at congregational level would be better addressed if suitably qualified medical representatives were deputed as required to respond to those concerns. For some years, we have been lucky enough to have access to a well-qualified InterChurch Bioethics Council. Yet like most committees, how they are used depends on - um - people like us.

At a personal level, our concern for those affected by the Covid-19 crisis is not going to make much difference unless accompanied by some sort of active response. To take one example, those separated from their families (e.g. international students) are sometimes neglected and lonely. Here is a good question for individual congregations. What are we doing at present for community families affected by Covid-19

and does it need some further action? Our Christian principles should be open to scrutiny if we are not currently meeting needs in the wider community.

An issue that raises a more uncomfortable question is that of deciding how much effort we should put into sharing the international burden in assisting disadvantaged nations. This of course goes beyond obtaining and delivering the required medical aid.

While we may be somewhat smug about New Zealand's Covid-19 record, despite a very low death rate in New Zealand (thus far!) from the pandemic, this is because the Government has been able to find the resources to be able to mobilise and restructure the hospital system to help deal with the developing pandemic. However, make no mistake; if some nations have uncontrolled Covid-19 spread, they will remain breeding grounds for new and possibly worse variants, which like the first versions are unlikely to respect any borders.

Whether or not we feel that offering assistance to some of our more vulnerable neighbours in the Pacific is all we should be expected to do, is a conversation worth having. I know that some of the Island economies are struggling at present and it will be interesting to see how long it will take before the New Zealand people as a whole make a serious response to these needs. It is only an opinion, but to me, preferring not to see the plight of those desperate for help would make a mockery of the Christian message.

B I B L E C H A L L E N G E

Beginnings of Christianity

Rosalie Sugrue

It is interesting to note that the Church Lectionary does not include the regular Old Testament lesson during the 'Season of Easter' that lasts from Easter Sunday to Pentecost. Instead it selects readings from the Acts of the Apostles that record the beginnings of Christianity. As this happens in each of the three-year lectionary cycles, you have heard these stories often. How well were you listening?

Answers: Blood, eleven, gathered, Matthias, Cornelius, seven, Philip John, gate, Damascus, Theophilus, faith, Candace, Rhoda, Mary, Sapphira, Dorcas, Tarsus, Christians, Claudius, Antioch, Stephen, martyr

The place where Judas suicided was named the Field of? **B** _____
How many Apostles witnessed the Ascension? _____ **E** _____
When the day of Pentecost came they were _____ together **G** _____
Who was selected to replace Judas? _____ **I** _____
The devout centurion who hosted Peter _____ **N** _____
The twelve commissioned a further _____ men _____ **N** _____
Who was told by the Spirit to speak to a eunuch? _____ **I** _____
Who was with Peter when he healed a lame man? _____ **N** _____
The lame man was lying beside a _____ called Beautiful. **G** _____
What road was Saul on when struck blind? _____ **S** _____

Who is the book of Acts dedicated to? _____ **O** _____
In Jerusalem many priests became obedient to the _____ **F** _____
The 6 women named in the first 12 chapters...

The Queen of the Ethiopians _____ **C** _____
Peter surprised this servant girl named? _____ **H** _____
Two were named? _____ **R** _____
The wife of Ananias _____ **I** _____
She was handy at sewing? _____ **S** _____
What city did Saul come from? _____ **T** _____
Antioch was where the disciples were first called? _____ **I** _____
The famine occurred during the reign of Emperor? _____ **A** _____
A significant missionary in the early church? _____ **N** _____
...He first preached to the people of? _____ **I** _____
A good man who was stoned for his faith? _____ **T** _____
He is remembered as the first Christian _____ **Y** _____

Acts (NRSV)

1:19
1:12-13
2:1
1:26
10:22
6:2-3
8:26-29
3:3
3:2
9:8

1:1
6:7

8:27
12:13
1:14 & 12:12
5:1
9:39
9:11
11:26
11:28
11:25
11:22-23
7:59
7:60



TicTok, TicTok

Michael Lemanu,
Tauwi Children, Youth and Family
Ministries - National Co-ordinator.

The annual Epworth Easter Camp was unable to go ahead in 2020 because of Covid-19. It was the first year in a long time that young people did not gather on the bay of Lake Karapiro for Easter Weekend. By God's Grace, Easter Camp 2021 was able to go ahead with an epic weekend of events, fellowship, remembrance and awareness of God's presence among the 90 plus attendees from all across the North Island.

The theme TicTok - a play on the popular social media app, TikTok - was a challenge to young people to consider the value of time. Human time and Godly time on the clock of eternity. As Jesus hung lifeless on the cross, time seemingly stood still. The three days between his burial and triumphant victory must have felt like an eternity. How then can these concepts resonate with young people who are accustomed to the consumption of short-term, shock value, quick buzz material in today's world?

One advantage of gathering at the Epworth campsite was the unpredictable cellular reception. This played well into our theme - giving attendees the chance

to step away from technology and hone in on what the Spirit was saying to us this weekend.

Attendees represented youth groups from Auckland, Waikato, Wellington and of English speaking, Tongan and Fijian congregations. There was also a wide range of ages and generations present, including many first time campers and others having their first exposure to the wider church beyond their own contextual bubble. Strangers soon became friends; initial awkwardness and shyness replaced with an exuberance of joyful noise and energy.

Speakers brought three different, impactful, messages of hope, encouraging everyone to think, pray and discern about the theme and its relevance to their faith journeys and everyday lives.

Kate Caetano talked about the importance of time and the way in which we prioritize it into different areas of our lives. Using Jesus' time on earth as an example, Kate challenged attendees to think about how they value time by themselves, with their close inner circle, and in the wider community.

Steph Gordon brought a powerful and inspiring testimony and story about love, basing her message on Paul's well-known words in 1 Corinthians 13. Lent is God's



More than 90 people spent an epic Easter weekend at Epworth Easter Camp.

single greatest act of love for His people. Our mission in life is to receive it, but also reflect it in response.

On the third day, after a beautiful Dawn Service on the lakeshore, Wesley Machee addressed the theme - with a twist. The TikTok application uses algorithms to measure what content it thinks users will want to see. Wes challenged campers to think differently about the For You Page and instead "Follow Your Path" - a path already set in motion by Christ's victory over death.

During the final night Celebration Service, many people shared their own testimonies and stories with messages of hope, overcoming adversity and trusting God in every stage of life. The evening ended outside under the stars with glowing lanterns that had been created by campers throughout the day - God the light through dark nights, above in the

sky and also beside at each footstep.

Along with the powerful spiritual elements of camp, there was also plenty of time for regular hilarity, chaos, fellowship, energy and entertainment that highlighted some ridiculous skill and creativity. An EC America's Cup race involved groups building their own rafts and hitting Lake Karapiro in pursuit of rubber ducks. Amazing food and a 'Sunday Best' dinner on Saturday night contributed to an outstanding and meaningful event.

Many thanks to all who made Easter Camp 2021 so memorable. The experience has opened our eyes, hearts, minds and souls to the word of God. We experienced something different at this camp and we want more people to be involved next year!

Welcome to May Kidz Korna

Easter celebrations have finished and school holidays have begun.

Let us reflect on the experience of Easter: the joy and celebration on Palm Sunday with Jesus riding to Jerusalem and people waving branches and crying out "Hosanna to the King". On Good Friday the crucifixion - Jesus hanging on a cross - and then on Easter Sunday morning an empty tomb and a risen Jesus. It was hard for people to believe.



On Palm Sunday the children and adults at St John's in Hamilton East processed around the church waving their palm branches. It was an exciting time for all.

Feelings Word Search

Can You find all these words in the puzzle?

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

AFRAID AMAZED BORED DOUBTFUL HAPPY JOYFUL LONELY
LOVING PLEASED PUZZLED SAD THANKFUL TIRED WORRIED



For your bookshelf

Feelings

Author: Libby Walden

Illustrator: Richard Jones

Publisher: Little Tiger Press, UK

This is a wonderful book to help young children understand their feelings. The illustrations are beautiful and bring each emotion to life. For example, anger is illustrated by an erupting volcano.

Published in January this year, the book is also available online with Libby Walden reading it. This in itself is a real pleasure.

This book deserves a place in all children's libraries



**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



Photo shows (l to r) TJ Grant (World Vision), Rachael Le Mesurier (Oxfam), Hon. Nanaia Mahuta, Rev Michael Hartfield (Anglican Diocese of Wellington), Jonathan Fletcher (CWS), Dr Jo Spratt (Oxfam). Photo credit: Big Hearts.

Big Hearts Petition Presented

In late March, members of the Big Hearts campaign, including Christian World Service, presented the petition on government aid spending to the Minister of Foreign Affairs, the Hon Nanaia Mahuta.

The petition calls on the government to boost the Official Development Assistance (ODA) budget by 20 percent this year and announce a plan to reach the promised 0.7 percent of Gross National Income (GNI) by 2030 as well as increasing climate finance by 50 percent. Aid spending is approximately NZ\$860 million a year, about 0.28 percent of GNI.

Preliminary estimates from the Organisation for Economic Cooperation and Development (OECD) indicate global ODA was up 3.5 percent in response to Covid-19. However, New Zealand's aid fell by 5 percent between 2019 and 2020 in real terms, something aid researcher Terence O'Brien says is worrying.

"The Big Hearts campaign is one way to demonstrate our commitment to our neighbours grappling with Covid-19 and climate change. It has been a good opportunity to raise the profile of New Zealand's aid programme, our international commitments, and discuss the budget with parliamentarians," says Pauline

McKay CWS National Director.

CWS encourages supporters to speak with their MPs about doing more for those affected most by Covid-19 and climate change.

The Finance Minister Grant Robertson will present the annual budget on May 20.

According to CWS Board member Jonathan Fletcher, the Foreign Affairs minister welcomed the opportunity to meet the delegation and was pleased to receive the petition.

She is interested in development, emphasising a partnership approach based on community wellbeing and empowerment he reported. Jonathan added her people-centred approach to development fitted well with CWS's vision.

As well as her strong focus on the Pacific, the minister mentioned the United Nations Sustainable Development Goals, human rights and climate change as priorities.

Campaign members subsequently met with the Pacific parliamentary caucus.

More than 3,000 New Zealanders and at least one South Sudanese - Wadalla Peter who leads CWS partner the Maridi Service Agency - signed the petition.

The campaign is an initiative of the Anglican Diocese of Wellington, CWS, Oxfam and World Vision. Details can be found at:

<https://www.bighearts.org.nz/>



West Papuan supporters joined Behrouz Boochani, Research Fellow at the University of Canterbury, writer and Kurdish refugee, to raise the independence flag of West Papua on December 1 in Christchurch. There is growing support for the West Papuan solidarity movement in Aotearoa New Zealand. Credit: Gillian Southey CWS.

West Papuan Churches ask for UN Intervention

Members of the West Papuan Council of Churches issued an international pastoral letter for Easter, calling for an end to the suffering of Papuan peoples.

Pointing to serious human rights violations, systemic racism and environmental crimes in the 58 years since Indonesia took control, the Council of Churches called for major changes in the Land of Papua.

"New Zealanders need to take note of what is happening in West Papua and press our government to stand up for the fundamental rights of its indigenous peoples," says Pauline McKay, National Director of Christian World Service.

For decades, there has been little recognition of the treatment of Papuan peoples under Indonesian rule. Indonesians from other parts of the country have been resettled on their land. Between 2010 and 2020, almost 1.5 million new migrants arrived, making a population of 4.3 million, close to half the total.

The army and military have been able to exploit its rich natural resources. Over the last 20 years, 663,433 hectares of forests have been felled, feeding the market for kwila timber and palm oil. Since November 2018, thousands of people have been

displaced with the increased deployment of Indonesian army and police in the Nduga region, resulting in 480 civilian deaths.

The Council condemns racist speech by members of the military and police against Papuans as well as the denial of civil and political rights. It asks for an investigation by the UN Commissioner for Human Rights and for Indonesian president Joko Widodo to begin the promised conversations with the United Liberation Movement for West Papua.

Ahead of its meeting in late April, the Pacific Conference of Churches issued a statement asking that the United Liberation Movement for West Papua be granted membership in the Melanesian Spearhead Group (MSG). Indonesia has already been allowed to join.

"Being members of the MSG will allow both parties a neutral platform on which to discuss matters that affect people in a sincere and constructive manner," says Pacific Conference of Churches' General Secretary, Reverend James Bhagwan.

The Council encourages its members in prayer and fasting for their Land of Papua. They ask for outside assistance to improve health and other services as well as educational opportunities for displaced people.

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REVIEWS

C I N E M A

“That Jesus film,” said the cashier, somewhat suspiciously as we requested tickets to *Easter in Art*. Outside, a southerly drizzle left me pondering if the darkness of Good Friday included rain. Upstairs, the Dunedin architects gathered, their noisy networking loud enough to disturb the opening credits of Phil Grabsky’s *Easter in Art*.

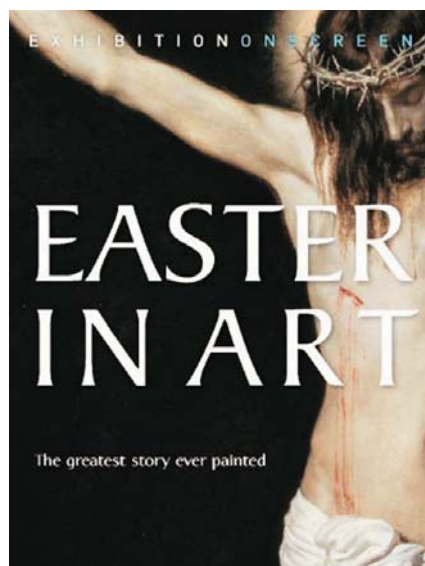
“That Jesus film” is actually art history. Since 2009, director Phil Grabsky has brought art and artists to cinema screens across 61 countries. *Easter in Art* takes this art history approach to visual portrayals of the Jesus story.

Four different voices read the four gospel narratives. A soundtrack marks shifts in

mood, from Palm Sunday’s courage, through the betrayals, love and suffering of Holy Week, to the redeeming surprise of Easter Sunday. Slow camera panning of art, from medieval to modern, is spliced with interviews with leading art historians. Easter, we are told, is the most illustrated story in the Western tradition.

Opening and closing scenes highlight how profoundly multi-sensory is the Christian faith. An Easter gathering, likely Orthodox, proclaims that Christ is risen. The words are surrounded by icons and incense.

Candles illuminate statues, while bells and music invite listening and singing. Worship includes the bodily actions of walking in pilgrimage, standing to sing and making the sign of the cross. Sights, smells, sounds, touch and



taste: all are engaged in the Jesus story.

The art history commentary clarifies the participatory nature of faith. Viewing art is not a spectator sport. Instead, *Easter in Art* outlines how art positions the viewer as a participant. Leonardo da Vinci’s *The Last Supper* adorned the refectory of the convent of Santa Maria delle

Grazie. Refectory originates from the Latin word “to remake.” The actions of Jesus “remake” the everyday activities of eating with others. Ruben’s *Descent from the Cross* was created for an altar in Antwerp Cathedral. As the faithful gather, they are invited to imagine carrying in love the body of Christ. The *Isenheim Altarpiece* was first displayed in the Monastery of St. Anthony, which specialised in hospital work. The sick suffered not alone, but accompanied by “that suffering Jesus.”

The result is a checklist for preacher and hearers. Sermons and worship are for participants, not spectators. Seeing “that Jesus” can remake us, changing how we eat and act together. Hearing about “that Jesus” should connect with the human experience of courage, suffering, love and redemption.

Review by Rev Dr Steve Taylor

Next Easter, you could download the Easter story in Art at www.seventh-art.com/shop/marlow-easter-story-3/. If you are preparing to preach, you could purchase John Drury’s *Painting the Word* or Richard Harries, *The Passion in Art*. If you want a global Jesus, ponder the 12 images in “Searching for a Jesus Who Looks More Like Me” (New York Times 10 April, 2020) or Rev Dr Wayne Te Kaawa’s “Jesus Christ meets Ihu Karaiti” (www.youtube.com/watch?v=dU_axA9etBA). Each, in different ways, invite “that Jesus” to remake us, not as watchers but as participants in a global story of courage, suffering, love and redemption.

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

O N P A P E R

The Bible doesn't tell me so

Why you don't have to submit to domestic abuse and coercive control

Author: Helen Paynter

Publisher: Abingdon: Bible Reading

Fellowship, 2020. 174 pages

Reviewer: John Meredith

Abuse by clergy has been well publicised but domestic abuse and coercive control within church families is wider than is often recognised. I have painful memories of three daughters asking me not to refer to their father as a loving husband at his funeral. They claimed that their mother, who had suffered from his behaviour, had remained within the marriage only because she felt trapped financially. They said their father, who considered himself a man of Christian virtue, emphasised repeatedly it was a wife’s duty to obey.

It is estimated that around 80 percent of domestic abuse is never reported. As well as physical or sexual violence, abusive relationships may include various forms of personal or social control, threats, accusations and intimidation. Overwhelmingly, abusers are male. Domestic abuse and coercive control will often be denied by men and accepted by their female partners as ‘just the way things are’.

Paynter’s book is arranged in three parts. Part 1 deals with what she terms the weaponization of scripture. Passages in Ephesians 5, 1 Corinthians 11 and 1 Peter 3 have been used as weapons against women. Using scholarly exegesis Paynter shows how even if one believes that a wife should submit to her husband as head of the household this is intended to be within a mutually loving, supportive and affirming relationship. It is argued that to use biblical texts to discourage a woman from divorcing an abusive husband is to contravene biblical

teaching about respect for human dignity. And it is a misuse of scripture to argue that Christian faith requires a wife to keep on forgiving an abusive husband, or that pastoral care for a parishioner can be expressed through a sexual relationship.

Part 2 is titled “The truth will set you free.” Abusive husbands strip their wives of power but Paynter shows how throughout scripture God is for the powerless and oppressed. Scripture affirms that all people have a God-given dignity. In the gospels, women’s dignity is affirmed by Jesus. There is nothing in scripture that justifies the subordination of wives or women.

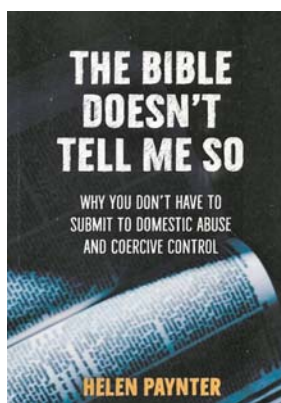
For too long women have not been believed or have been hushed up. But scripture affirms that God is neither indifferent nor concerned to help anyone exercise power over another. In the light of God’s word injustice will

always be revealed.

Part 3 includes three personal addresses: to those trapped by an abuser, to church leaders and to the perpetrator. Abused women are urged to have a safety plan and a helpful list is provided.

Church leaders are encouraged to listen, to name what is wrong and never to promote gender roles or a theology that creates a sense of male entitlement.

Domestic abuse and coercion are a travesty of relationships and the subordination of women is a biblical distortion. As stated on the cover, this book debunks myths that prevent women from getting out of harm’s way. By helping clarify how church leaders need to act to protect women from abuse and free them from guilt and fear, the book is a valuable pastoral resource.



What We Talk About When We talk about Rape

Author: Sohaila Abdulali

Publisher: Australia: Penguin

Random House, 2018. 265 pages

Reviewer: Lynne McDonald

Trigger warning: this book is about rape.

Sohaila Abdulali describes herself as, “A brown bisexual middle-aged atheist Muslim survivor immigrant writer without a Shame Gene”. She was known as the “Only Living Rape Victim of India”. In her book which is both a memoir and an academic work, Abdulali discusses the various connotations of rape. From her own rape in 1980 in the United States, then the harrowing story of the rape and murder of Jyoti Singh in 2012, Abdulali traces a trail of experiences of other women and men throughout the world.

She addresses, among other topics, questions surrounding what consent really means. Does “No” mean “Yes, maybe”? She also attempts to get past the notion that “Boys will be boys”.

Devoting a chapter to each big topic concerning rape, Abdulali sensitively focuses on how victims were impacted and what happened after the rape. Chapters are of varying lengths which seems quite appropriate. The shorter chapters provide a welcome break from disturbing details.

The issue of rape is worldwide. Abdulali’s research led to stories from all corners of the world. Contributing to her research are women from such diverse countries as the United States,

South Africa, Mexico and Britain. The locations of rapes ranged from Harvard University to night clubs. Rape knows no social or economic limits.

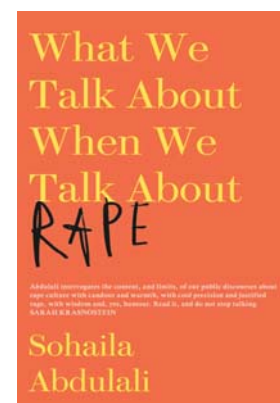
Abdulali considers the behaviour and the clothing of the victims, and whether this impacts on the likelihood of rape. She asks, “Does the victim’s behaviour lessen the crime?” Many defence lawyers have attempted to blame the victim.

Abdulali discusses this attitude and outlines the case of Taylor Swift’s encounter with sexual harassment. Swift wanted to make a point and her accused assailant David Mueller wanted money from this wealthy woman. The transcript of the defence attorney questioning Swift is in

the book. I will leave the reader to discover the result.

Abdulali is an engaging writer. She draws the reader in with accounts of her own experiences. Her manner encouraged others to share their experiences with her. Although Abdulali never wanted to be defined by her rape she became famous because of it.

Approaching an uncomfortable topic such as rape requires intelligent sensitivity tinged with humour and warmth. Abdulali achieves this well. While perhaps some would say this book should have a content warning, I think Abdulali would disagree. She wants to talk about the uncomfortable topics. It is time to bring them out into the light.





Journey of the Methodist Church Recorded in the Minutes and Reports of Conference

Jo Smith,
Methodist Church of New Zealand Archives

The Methodist Conference is held yearly or every two years. The Methodist Law Book defines it as “The Conference is the governing body of the Methodist Church of New Zealand Te Hāhi Weteriana o Aotearoa.”

After Conference is finished, reports, minutes and decisions of Conference are assembled and compiled into a publication. In librarian terms, this publication is catalogued as a journal. Up to 2012 the title was *Reports, minutes, and year book of the conference - Methodist Church of New Zealand*.

Once complete sets of these journals would have been in Methodist ministers' offices as a matter of course. Each year after the Methodist Conference took place, the minutes and reports would be sent to a printer to be typeset and printed into tightly bound volumes.

In the later part of the 20th century, the journals were printed in-house and for the last 16 or so years the General Secretary's Personal Assistant has been responsible for formatting them on the computer and then getting them printed.

Now they are distributed in a digital format as well as printed on paper.

When printed, these journals were sent to the main university libraries as well as the National Library of New Zealand. They are not restricted in any way and can be viewed in libraries.

The reference set held in the Methodist Church of New Zealand Archives in Christchurch has come from a variety of sources. Some of the volumes were the ones kept in the General Secretary's office, others came from individual ministers.

Dating from 1855, they record the journey of the Methodist Church in Aotearoa.

This is why the Methodist Archives have made these publications a digitisation priority. Another advantage is that because they are printed, they can be word-searched when digitally copied.

Last year the Methodist Archives managed to source funding from three sources to get 50 years of Conference minutes and reports digitised from 1951-2001.

We had put together a duplicate set that could be guillotined to remove the staples that held the binding together and then run through a scanner easily. New Zealand Micrographics did this part of the job and formatted the digital files ready for publication.

These have been included on the Methodist website as a resource for

members and ministers of the Methodist Church, along with researchers from all over the world.

In the past these printed minutes and reports have been used as source information for many books and theses. While the layout and indexing was meaningful to Methodist Church members, others have struggled to find their way around them. Changing names and lack of continuity in reports can make them a frustrating read when trying to find a specific date when a committee was formed. The tight binding makes them hard to open and the use of small fonts so as to cram as much onto a page as possible to keep costs down, added to the difficulty of reading the information.

People have used them to find out about the history of committees, retirement tributes, stationing appointments and obituaries. They record the changes happening within the Church on a yearly basis.



Minutes and Reports of Conference are available online and in original journals.

With a digital version available, looking for the person or committee is much easier. We invite readers to visit the website and look at the reports that record the journey of our church:

www.methodist.org.nz/archives/digitised_minutes_of_conference

Unsung Methodists

Rev Donald Phillipps

When The Going Gets Tough

Charles Henry Laws 1867 - 1958

The 1921 Conference Minutes would have become available about this time of the year to the hundreds of good Methodists who wanted to know what was going on. They would have discovered, if they didn't already know, a very disturbing fact; very few young men (as they were in those days) were offering for the ministry. In fact, only one is recorded as having been accepted for training at the old Dunholme College.

Eric Hames, in recalling this period, spoke of many of the senior ministers being totally disillusioned with their vocation - not least among the factors being that so many of the young men returning from war service had turned their back on the Church.

It wasn't just Methodism that was suffering, and the Minutes (in an oblique way) underlined the dilemma facing the traditional Christian churches. There was much talk in those days of the non-episcopalian churches in this country coming together in some united form. In addition, the Anglican Church itself, at the recent Lambeth Conference, had made a statement about the need for

some sort of re-unification, even to the point of acknowledging ministries they had previously not recognised.

The world was changing, and traditional Christianity didn't really know how to cope with the rejection of its message. As always, Conference appointed a committee to explore the implications. It was a high-powered affair - after the inevitable names of the President and Vice President, that of Dr C H Laws appears. He was then Principal of the Theological Institution, and was about to be appointed, almost uniquely, for a second term, as President. He was a person of consequence, and much has been written about him.

English born, his Methodist family settled in Napier in 1873. After an experience of school-teaching, he candidated and over the years itinerated around the country, largely in the main churches in the main cities. He was District Chairman,

Secretary of Conference, President in 1910 and 1922, and in this latter year, was awarded an honorary D.D. by Victoria University, Toronto. He died in 1958, the “father of Conference”.



C H Laws, 1922, President Methodist Conference.

Dr Laws was a very impressive figure. He was scholarly at a time when the Methodist ministry in this country did not set too much store on academic accomplishment. He didn't write substantially, but a number of church histories are under his name. He was certainly a pulpit personality, and Eric Hames, who had a gift

for reading character, regarded Laws as an outstanding leader. He almost suggests that Laws single-handedly resurrected the ministry as a worthy calling for young men during the 1920s. As College Principal he toured the country assiduously. One might imagine that before he visited a particular area he would ask the local ministers to offer names of potential candidates and then personally lay the claims before them. To

be challenged in this way must have been almost irresistible for some.

Laws visited the UK in 1924, seeking out young men who might come to this country as Home Missionaries. Some did and some of them subsequently became ordained ministers. In later years, many who entered the ministry paid tribute to his influence. By 1926, there were 26 new ministerial candidates. This turn-around achieved a sort of physical presence when it was decided to erect a new purpose-built theological institution, and Trinity College became a reality.

It could be said that attitudes towards established religion are even more negative a century later in 2021. This writer is as aware of this fact as are you the reader. We may walk together with our neighbouring church-friends on Good Friday but that symbol is part of a tradition rather than an indicator of something new and original. But the Gospel is as needed in these difficult times as ever it was and it needs to be presented in person - presented in action, as it were, not just in words. The preacher is the bringer of good news - something that Dr Laws would surely have accepted as essential. A challenge to practical compassion, it might be said. Who will take it up?

Dear Mission Resourcing,
Thank you very much for the generous grant you have provided our Panmure Sunday School.

Your funding helps us teachers to further support our children by either building or improving our children's understanding about the Bible, especially Jesus.

Your funds also help with the following:

White Sundays

Brings our children's creativity, drama/plays to life! Being able to spend a little on their props and costumes for the roles that they play, helps them know the Bible story more, helps them with their confidence with others, and most importantly within themselves.

Rainbow's End

Auckland Anniversary 2020 we celebrated with our Sunday School students in recognition of an awesome 2019. Over 80 percent of our students passed their Sunday School exams.

School Starters' Service 2020

A week before school starts, we have a dedicated service for our students, where we encourage them to set goals for the new school year. Then we pray over them and ask for God's love and support over them.

2021 - What next?

With 2020 behind us and hopefully Covid-19 being managed or for a better word GONE, we decided to kick off the New Year by getting the Sunday School students and their family together.

The purpose of the trip was for the children to reconnect with their classmates, and just have some FUN.

We also plan to kick off a ZOOM account, to ensure our students are continuing to have some form of Sunday School, if any lockdowns occur in the future.

Learning Resources

Sunday School needs to purchase:

- Whiteboard & markers
- Colouring books & pens
- Books
- Pens

Items are required for teachers and students.

We Cannot THANK YOU ENOUGH!



**“Children are a gift from the Lord.
 They are a reward from Him.” Psalms 127:3**

Babies Nursery

We have been blessed with having new children as young as two years-old and newborn babies enrol with us in the last year. Therefore, we thought it was timely to start setting up a little nursery for mothers or fathers to take their young ones to settle if need be, during service.

Meet out newborn babies & children...





VAKAVOUTAKA NOMU LOMANI KARISITO

Renew your love for Christ

“Mo nanuma ga na ka ko sa lutu tani mai kina; ia mo veivutuni ka cakava na cakacaka taumada ...”
[V/tkila.2:5].

Yaga meda vakananuma ka biuti keda ena vanua e toka kina na lotu mai Efeso. Okata na I tukutuku I Jisu ki na I vavakoso mai Efeso me nomu, noqu, noda.

“Au sa kila na nomu I valavala ... nomu oca ... nomu dauvosota ... sega ni vosoti ira era sa ca ... Ia ko sa loma vinaka ga ka vosota tiko ... ena vuku ni yacaqu, ka sega ni gu ca”
[V/tkila.2:2 – 3].

Levu ni vei ka vinaka eda qarava / rawata, dau vakavuna tale meda ubia, vakalecalecava na noda malumalumu. Oqori na ka bibi e vakananumi ira kina mai Efeso na Turaga.

“Ia ka so ga na ka ko sa ca kina, ena vuku ni ko sa biuta na nomu loloma ka tu vei iko e liu ...” [vs.4 – 5].

Eda vakanadakuya na macawa bibi ni Siga ni Mate / Tucake Tale, tu e matada na macawa ni Sovaraki ni Yalo Tabu. Gauna vinaka ni noda dui vakananuma na I tekitekivu ni noda veisau, soli bula ka tekivu noda I lakolako vakalotu.

Kamikamica / bulabula na lakova na veisoqoni vakalotu. Segi ni dua na gauna mo calata na lotu, soqo vakalotu, soli ka, veiwasei ena Vosa ni Kalou. Taleitaka, vakalevu na masumasu, laga sere ni lotu, rogo vunau.

Vakila nomu vakaukauwataki, tubu nomu bula vakayalo. Vosota na dredre, curuma na bolebole, segi ni kauwai ena nodra vosa / rai na tamata.

Me vaka ni da tamata, vakataki ira na I vavakoso mai Efeso, sa yacova beka e dua na gauna ni batabata, tu vakadua, malumalumu, luluqa mai vakamalua na I lakolako ni nomu lomani Jisu.

Sega na lotu, vakalutu mai na veimatabose vakalotu kei na vei soqoni vakalotu. Qiqo mai na yalo ni soli ka kina lotu kei na loloma vei ira na tamata.

Kevaka kina, nanuma vinaka ni na segi ni takoso / vakacacana na Kalou na nomu I tuvatuva osooso / totolo vakatamata. Ena segi talega ni toso vakatotolo yani me

tauri iko se lako vata kei iko [won't catch up with you].

Cakacakataki iko mai ki na nona I tuvatuva. Tu vakadua, vakamalua, raica mo lako vata kei na nona I lakolako na Karisito. Segi ni rawa ni ko vakacuruma na Karisito ena nomu tuvatuva vakatamata [Christ cannot be fitted into the framework of your complicated life].

Vakavoutaka na nomu yalayala ni na liu tiko ko Jisu ena ve gauna kecega, veitalia na cava ena yaco [put Jesus first and keep him there all the time].

Kakua ni vakadonui iko vakataki iko. Kakua ni maduataka na rai / vosa ni tamata. Segi ni dua na tamata e segi nona malumalumu.

Kalou duadua e dodonu / taucoko nona bula. Ko na vakila na bula sereki, marau, tubu ni ko dau vakatusa na nomu malumalumu, ka kerea na Kalou me vakaukauwataki iko. Mo cakava vinaka na vei ka ga ko a dau cakava tu e liu.

Rawi ni vosa vakadodonu tiko vei iko na Kalou ena I tukutuku oqo. Vakasamataka na vanua ko malumalumu kina, lesu vua na Kalou, vakatusai iko. Cakava tale na ka vinaka me vaka ko a dau cakava vakavinaka e liu [V/tkila.2:5].

Ka bibi meda nanuma talega ni vosa tiko ko Jisu ki na I vavakoso lotu mai Efeso, segi ni tamata yadua. Meda duavata ni ciqoma na noda malumalumu raraba vaka I vavakoso / Tabacacacaka / Wasewase. Vakavinakataki ka toso ki liu.

Kua na veidusi, veivakacacani, veiraici sobu, veibeitaki. Me da veilomani vakalevu, veilaveti, veivakayaloqataki, veivosoti, veiciqomi, veitauri liga ka veivukei ena vei ka eda dui malumalumu kina.

Meda masuta na Yalo Tabu me solia vei keda na kaukauwa, bula vinaka, me da cakava vinaka kina na vei ka eda a dau cakava tu e liu.

“Mo nanuma ga na ka ko sa lutu tani mai kina, ia mo veivutuni ka cakava na cakacaka taumada; ia kevaka e segai, ka'u na lako vakasauri mai vei iko ka kauta tani na nomu I tutu ni cina mai na kena tikina ...” [V/tkila.2:5].



Hanga 'e he Siamelie 'o fakaava matapa ki he ako Tohitapu

'Oku hoko 'a e fakalata pea mo e mahu'inga 'o e ako ki he Tohitapu 'o tohoaki e manako 'a e ni'ihiki ki he ako Tohitapu. Na'e pehee foki 'e Sandra Tesimale, " 'Oku hoko 'a e Siamelie ko e faka'ai'ai e foki ki he 'ataakai ako he 'oku 'I ai e tokolahi he to'u matu'otu'a ange 'a ia 'oku fuolua e mama'o mei he loki ako. Pea oku 'I ai e ni'ihiki he kau Graduates kuo 'osi enrol ki he ngaahi course ma'olunga ange 'a e Kolisi 'o hange ko ia ko e Diploma mo e Bachelor of Theology. 'Oku 'i ai foki mo e ni'ihiki si'i 'oku fakatalanoa mai 'enau fakakaukau ke nau foki ki he University 'o hoko atu 'enau ako 'i he ngaahi mala'e kehekehe 'o e ako".



Ko Vaimata Pope, Tu Tukino mo Lopsisoni Pope. Mata Pope (Epsom Church), Tu Tukino (Ponsonby Church) and Lopisoni Pope



Ko Susana Prescott-Taufa pea mo 'ene ongo matu'a hili 'a e foaki certificate Siamelie.



Ko Litea 'Inoke pea mo Susan Taufa.



Ko Temisi Taufa pea mo 'ene faiako Kilisitina Moeaki Taufa 'i he katoanga foaki certificate 'a e Siamelie.



Ko Luseane Fisi'iahi na'a ne kau he kau he polokalama Siamelie. Luseane Fisi'iahi from Dargaville graduated from Siaola Program.



Mei to'omata'u: Tevita Finau, Villami Liava'a, Valeti Finau pea nau kau he polokalama. 'Oku ha heni mo Nau Terepo ko e fakafongia 'o e famili pea mo e kolo. R to L: Tevita Finau, Villami Liava'a, Valeti Finau graduated from Siamelie Programme and Nau Terepo, with the support of their families.



Ko Loketi Hausia, Semisi Manu, Henry Hoglund pea mo 'Amelia Hoglund 'i he foaki tohifakamo'oni ako 'a e Kolisi Trinity.





FAKALOTOFALE'IA – MONTHLY DEVOTION

Potu Folofola/Passage: Luke 24: 36e – 48

Veesi/Verse: Luke 24: 45 “Pea ne toki tatala honau loto ke nau ‘ilo hono ‘uhinga ‘o e Tohitapu”.

“Then he opened their minds so they could understand the Scriptures”

Kaveinga/Theme: “‘Oku mahu'inga ke mahino'i 'a e Tohitapu 'o fakatatau ki he taimi Mo e 'ātakai”

Ko e taha he 'kātoanga' lahi mo fakamāfana 'a e Vahefonua 'i he mahina ko 'Epeleli, ko e foaki tohi fakamo'oni ako 'a kinautolu na'a nau lava'i 'a e polokalama ako Siamelie. Ko e polokalama ako Lotukalafi ni 'oku fetakinima ai 'a e Vahefonua Tonga pea mo e 'apiako Trinity Theological College.

Ko e polokalama ni 'i he 'eku ma'u'u 'oku fakataumu'a ia ke tokoni'i 'a e kau ngāue 'a e Siasii' ke māhino ange 'a e 'Otuaā, Tohitapuū ngaahi tokateline, ngaahi teolosia 'oku tauhi mo tui ki ai 'a e Siasii', ngaahi mo'oni faka'efika 'oku fai'aki 'a e ngaahi fai tu'utu'uni ki he ngaahi 'isiū fakasōsiale 'o e mo'ui pea mo 'ene fekau'aki mo e 'ātakai, fakatupu (creation) 'a ia 'oku tau nofo ai.

'Oku 'ikai foki ke ngata 'i he 'ene 'aonga 'a e ako ni ki he ngāue 'a e Siasii' kē 'oku toe tokoni foki ki he tauhi familii' pea mo e anga 'ete tauhi fānau 'i he 'ātakai 'oku pule'i 'e he ngaahi fakalakalaka (post modernism era).

'Oku hanga 'e he ako ke toe mahino ange 'a e Tohitapu' o tatala ange 'a e t'ālafili, puputu'u (anxiety), ilifia (fear) 'a e loto'o mo e fakakaukau'ue toe f'ā'atā (broader) ange 'a hono mahino'i 'o e 'Otua' oku lotu mo tauhi ki ai. 'Oku 'ikai ko ia pē foki kae toe 'uhinga mālie ange 'a e ngaahi tefito'i mo'oni pē teolosia 'oku tauhi mo tui ki ai 'a e Siasii' pea pehē ki he 'uhinga 'oku fai'aki 'enau fai tu'utu'uni.

'Oku ou tui ko e fakakaukau tatau mo ia na'e 'uhinga ki ai 'a Luke 'i he 'ene fakamatala'i 'a e haa ko eni 'a Sisu ki he 'ene kau akā. Ko e me'a ko ē na'e hoko'o ko e puputu'u, ilifia mo 'ikai ke



Ko e kau ako eni na'e kakato 'enau ngaahi setifikeiti 'i he polokalama ako Siamelie. Image shows students who have completed their course in the Siamelie Programme. 52 students completed LTh (Licentiate in Theology) and 9 students completed their Certificate in Preaching.

fakapapau'i pe ko fē e me'a 'oku nau tu'u ai. Kā na'e hanga 'e Sisu' o toe fakamahino 'a e ngaahi talanoa na'a nau fai ki mu'a pea toki hoko 'a 'ene pekiaā. 'A ia na'e 'ikai ha me'a ia ai 'e fo'ou, he ko e me'a kotoa ko eni kuo hoko'o na'a ne 'osi fakamatala'i pē kia kinautolu.

Ko e lea mālie 'oku ngāue'aki 'e Luke he potu tohi ni, “*na'a ne toki tatala kia kinautolu 'a e 'uhinga 'o e Tohitapu/ Then he opened their minds so they could understand the Scriptures*”. Na'e fai holo pē e muimui 'a e kau ako'o kia Sisu'ka na'e takitaha 'i ai pē 'enau taki taha mahino, tui mo e 'āsenita fakafo'i tuitui. Kā na'e 'ikai ko e mo'oni ia 'o e Tohitapu'uea mo e me'a na'e 'uhinga ai e hifo 'a Sisu' ki mamani'i. 'I he faingamālie ko 'eni, na'e hanga ai 'e Sisu' o fakamahino pē tatala kia kinautolu 'a e 'uhinga 'o e Tohitapu'uea mo e misiona/taumu'a 'a e 'Otuaā kiate iaā. 'A ia kuopau ke ne pekia pea toetu'u ke fakamahino 'a e mo'ui (life) na'a ne hoko mai ke fakamahino ki mamani'i. Pea

'oku 'ikai he ngata pē he 'enau ako ke 'ilo'o kē ke nau tauhi ma'u mo ngāue'aki ke hokohoko atu 'a hono 'ilo'i mo mahino'i 'e he kakai' 'i he taimi 'e puli/hiki ai 'a Sisu' mea kinautolu Ko e me'a ia na'e tokanga 'a Luke ke fakamā'opo'opo'o ko e mahu'inga 'o e mo'ui 'a Sisu' mo 'ene ngaahi akonaki ki he 'ātakai na'a nau nofo ai mo tokoni ki he mo'ui 'a e kakai'. He ko Luke ko e tokotaha faito'o/toketā pea na'a ne tokanga ki he mo'ui 'a e kakai' mo hono talaki e ongoongo lelei na'e ha'u mo Sisu.

Ko e fakatā'ā totonu ia 'o e fa'ahinga 'isiū' oku hoko he 'aho ni 'i he 'ikai ke mahino 'a e Tohitapu'uea mo e me'a na'e 'uhinga ki ai 'a Sisu' i he 'ene hoko mai ki mamani'i. Kapau na'e māhino e Tohitapu'uea 'uhinga mālie ki he kau ako'o 'e tau'ataina pea toe maama ange 'a 'enau fakahoko 'a e ngaahi ngāue na'e 'uhinga ki ai 'a Sisu' ke nau fakahoko ki he mo'ui 'a e kakai' pea mo hotau mamani'i. Pea 'e si'isi'i ange ai 'a 'enau ilifia (fear) mo puputu'u/ta'efiemalie

(anxiety) ki he ngaahi me'a 'oku hoko 'i he 'ātakai mo e mo'ui.

'I he maama 'o e fakakaukau ko iaā 'oku mahu'inga ai 'a e ako ko eni 'oku fetakinima ai 'a e Vahefonua pea mo e kolisi Trinity. 'A ia ko hono faka'ai'ai pea mo hono 'oange ha faingamalie ki he kau ngāue 'o e Siasii' 'o hang' ko e kau malanga, kau sekelitali, kau failautohi faka-Sapate, kau tauhi'aho, kau ma'u lakanga he ngaahi potungaue kehekehe 'a e Siasii' ke nau ako mo toe mahino'i ange 'a e Tohitapu mo e ngaahi mo'oni 'o e me'a 'oku nau tui mo tauhi ki ai. 'Oku 'ikai ko hono 'ilo'i pē foki kē 'oku toe mahu'inga 'a hono fakahoko mo

mo'ui'aki (fakahoko 'i 'api mo e famili), akonaki'aki (malanga, ako'aki 'i he 'enau ngaahi potungaue taki taha), talanoa faikava koe'uhii ke tokoni ki he mo'ui 'a e Siasii' mo e ngaahi famili. 'A ia ko e me'a ia na'e matavaivai 'i he kau ako 'a Sisu'. Na'a nau ako tonu, fanongo tonu kae 'ikai ke nau ngāue'aki ke tatau 'a e me'a na'a nau fanongo mo ako ki aii pea mo e me'a na'a nau mo'ui'aki mo fakahaa'i ki he kakai.

Ko e taha ia 'o e ngaahi leseni mahu'inga 'oku tau ako mei he potu tohi ni, 'a ia ko 'etau faka'ataa hotau laumalie, loto mo e 'atamai ke tau mahino'i 'a e Tohitapu 'o fakatatau ki he taimi mo e 'ataakai 'oku tau mo'ui ai ka tau lava 'o mamata ki he faivaola 'a e 'Otua' i hotau kuonga. Pea mo'oni pē 'a Molitoni 'i he taha 'o 'ene ngaahi teolosia 'a ia 'oku hā he himi:

538 v. 2:

'Oku ha fo'ou ho'o 'ofa, he taimi fulipe 'A'ahi ki he me'a kotoa, ke fakatu'umalie Si'o 'ofa'anga e, tangata lotu Tohitapu Lama hono topuva'e, mo tauhi hono lau.

Polokalama Ako Tohitapu Kau Ngāue Vahefonua

Theological Training for Members of Vahefonua Tonga o Aotearoa

Na'e lava lelei 'i he fakataha Vahefonua 'o 'Epeleli 'a e 'uluaki foaki tohi fakamo'oni (graduation) 'a e kauako 'i he polokalama Siamelie. Na'e pehē 'e Sandra Tesimale, ko e failesisita 'o e polokalama ni, ko e Siamelie ko e polokalama ako Lotukalafi, fepikinima 'a e Vahefonua Tonga pea mo e 'api ako Trinity Theological College. Ko e taumu'aā ke teu'i e memipaā ki he ngaahi fatongia mo e ouau lotuū

Na'e fe'unga kātoa 'a kinautolu na'e foaki 'enau tohi fakamo'oni pea mo e toko 61. Ko e toko 9 na'e kakato 'enau setifikeiti he Tufunga Malanga (Certificate in Preaching). Ko e Tufunga Malanga 'oku NZQA level 4 ia. Pea ko e toko 52 na'e kakato 'enau setifikeiti he Taukei ki he Tala'otua (Licentiate in Theology). 'A ia ko e polokalama ko



Ko e kau poupu'eni ki he lava me'a kuo fai 'e kinautolu na'e kau he ako. Mei to'ohema: Soko Fukofuka, 'Uhila Manase (setuata lahi 'o Saione), Saloni Manase, 'Eiki 'Anaseini Tupouveihola Fusitu'a pea mo Nau Terepo. 'Uhila Manase (Parish Steward of Saione Parish), Saloni Manase and their family and church supporters.

'eni 'oku NZQA level 5 ia.

Na'e hā 'i he fakamatala 'a Sandra 'a e taumu'a 'o e polokalama ni. “Ko e taha 'eni e ngāue 'a e Puleako mo e Kolisi 'i he tokoni ki he kakai Pasifiki e Metotisi.

'Oku fakahoko pē 'a e ako ni he lea fakapilitania 'i Kolisi ka 'oku 'i ai e tokolahi hotau kakai 'oku matavaivai 'a e lea fakapalangi. 'I he 'ene pehe na'e a'u e visone e puleako'o mo e kau takii

ke fakahoko e ako ni he lea fakatonga ke fakaloloto e 'ilo fakatohitapu 'a e tokotaha ako. Pea mo e taumu'a 'e tokoni ki he mo'ui fakafo'ituitui pea māfao mai ki he fatongia he loto fale e Siasi”, ko e fakamatala ia 'a Sandra.

'Oku hā mai foki 'a e fiefia lahi 'a e kau ako 'i he māama mo e māhino 'oku nau ma'u mei he polokalama ni. Na'e pehē 'e 'Uhila Manase, ko e setuata lahi 'a e vāhenga Saione, “ 'oku 'aonga lahi 'aupito 'a e ako ni ia kiate au mo hoku hoaa 'a ia na'a ma fakatou kau ki he polokalama ako ni, ke ma mahino'i 'a e tala'otua/teolosia 'o e siasi 'oku ma kau ki ai. Pea 'ikai ko ia pē ka ko e fa'unga 'oku fai'aki 'enau fai tu'utu'uni ki he ngaahi 'isiū faka'efika 'oku fehanganhangai mo e mo'ui 'a e kakai, sōsaieti pea mo e Siasii' fakalukufua. 'Oku 'ikai ko ia pē ka 'oku toe maama ange kiate au 'a e ngaahi me'a lahi 'i he Tohitapu pea mo e mahino'i 'o e 'Otuaā 'i he 'ātakai 'o e 'aho ni”, ko e fakamatala ia 'a 'Uhila.