

Inside

WCC General Assembly Germany



Opawa Celebrate 125 years



Supporting our tamariki



Methodist Church Apologises Unconditionally to All Survivors and Their Whānau

On 18 October 2022 representatives from the Methodist Church of New Zealand and Wesley College responded to questions from the Abuse in Care Royal Commission of Inquiry regarding the abuse and neglect of children, young people and vulnerable adults in their care and the organisational failures that allowed the abuse to happen. MCNZ was one of eight faith-based organisations asked to respond to questions around how care systems were monitored; the handling of complaints; the nature and extent of physical, psychological, sexual abuse and neglect; and to what extent their care met the special needs of the people in their care.

The faith-based institutions' hearings concluded the investigation for the commission of inquiry that has spent 133 days hearing from survivors and from representatives of the many institutions and organisations that failed in their care. Initial terms of reference for the commission of inquiry were for abuse suffered between 1950 and 1999, however the commission recommendations will take into account stories from survivors' experiences beyond 1999.

Representatives from the Methodist Church of New Zealand and Wesley College at the day-long hearing included:

- Rev Tara Tautari – General Secretary of the Methodist Church
- 'Etuini Talakai – Vice President of the

A close-up photograph showing a pair of hands, likely belonging to an older person, holding a circular chain of paper figures. The figures are cut out of light blue paper and are arranged in a circle, holding hands. The hands are positioned at the top and bottom of the circle, supporting it. The background is a plain, light color.

Methodist Church of New Zealand

- Dr Brian Evans – Principal and Tumuaki of Wesley College
- Chris Johnston – General Secretary of Wesley College Trust Board
- Rev Ian Faulkner – former Principal of Wesley College
- Sekope Kepu – Old Boy Wesley College, community leader

MCNZ Counsel Maria Dew KC opened the public hearing with a full and unreserved apology on behalf of the Church and the College. She acknowledged the pain and suffering of all those who were abused, and applauded the courage and bravery of every survivor who has come forward. The majority of redress claims received by the church - currently 20 out of 28 - have been or are in the process of being resolved.

Tara opened with a mihi followed by an unequivocal admission of the failure of the church in its sacred duty to 'do no harm'. "On behalf of the Methodist Church I acknowledge the pain and suffering of all those who were abused while in the care of the church. The church carries the

primary responsibility for ensuring the protection and wellbeing of those in its care. We failed in this sacred duty and we are determined to make amends. We apologise with sorrow. It was wrong and should not have happened.”

Many factors contributed to the failures

Tara acknowledged the church's lack of expertise in caring for the complex needs of the children in its care and the unhelpfulness of the State in providing adequate resources. "In those times we were charged with responsibility of care for children coming from dysfunctional families. This dysfunctionality has different reasons. I don't think the church understood the complexity of that and had a one-size-fits-all approach that did not allow children to be cared for in the way they should have been cared for".

A lack of staff training, inadequate provision, monitoring and oversight of policies, lack of transparency, inadequate supervision and improper reporting contributed to the abuse and the impunity of those involved. In one case it was clearly seen that a majority of the

leadership in the hands of a small group of mainly patriarchal, pakeha leaders led to an imbalance of power. Lack of transparent reporting to Conference and failure to act in 1961 to recommendations from a commission established at Conference 1959 in response to reports of abuse in care were also highlighted. Tara acknowledged the shame the church carries for situations where survivors were not believed and the trauma that caused. "There was a complete disregard for the survivors' experiences. The desire was to protect the reputation of the church and powerful people within the church."

Victim blaming and denial of allegations of abuse all contributed to the abuse and the way in which survivors were failed. Tara also recognised inadequate record keeping contributed to the lack of identity and felt by survivors. Some children in care had just two A4 pages of notes documenting several years of their lives in care. In some cases, there were no staff records, a failing that Tara highlighted was due to the fact it was not considered a necessary practice at that time. “Church did not recognise the importance of maintaining those records and the detrimental impact on people trying to piece together their lives.”

Wesley College

Rev Ian Faulkner and Chris Johnston, in response to survivors at the hearing as well as those listening and those yet to come forward, acknowledged the pain and hurt for those abused physically, sexually, emotionally and psychologically at Wesley College. Along with many failures already identified, Wesley College had some unique factors that contributed historically to student abuse including the militaristic style of staff and their lack of formal training.

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Staff in the 1960s included many ex-military personnel who were untrained in teaching and had no expertise in cultural diversity or pastoral care. Students, many of whom were from diverse cultural and sometimes disadvantaged backgrounds, included those drawn from children's homes, state care, Māori from rural areas, and Pasifika from the islands. Many young Pasifika and Māori boys on scholarships were sent to Wesley College for the education the school offered. Often it was their first experience of living away from whānau. A hierarchy where older students had control over younger students – especially in the accommodation hostels – contributed to abusive behaviours Chris Johnston said were ‘appalling and not appropriate’.

Despite efforts made to change the prevailing culture of bullying and abuse, conflict and dysfunctional relationships between boards, inadequate resources, lack of support for survivors and perpetrators, poor communication between school and hostel staff, a culture of ‘no narking / no snitching’ and dated facilities were all identified as contributors to Wesley College failing in its care for students.

“You were abused when you should have been in a safe place. We acknowledge your experiences and that there are likely others who suffered traumatic experiences, those who have made redress claims and those who have not yet come forward. We acknowledge the factors that enabled this to occur; inadequate supervision, students put in supervisory roles and inadequate facilities. We unreservedly apologise for the trauma you suffered because of the abuse. For survivors we appreciate and acknowledge our apology comes many decades too late,” Chris said.

The Wesley Way

Tara spoke strongly of the inappropriate understanding of the Wesley Way mantra that contributed to a school culture where abuse was considered acceptable. “This would not be what the church understands to be the Wesley Way. The culture of abuse became so distorted as to appropriate itself on this term, a pathway of some pseudo brotherhood you had to buy into when absolutely it is abuse and a total distortion of what should be the Wesley Way. We need to understand the Wesley Way as it is now used has undertones of coercion and abuse in order to belong and that is unacceptable. Can you imagine what is to have the name John Wesley, founder of the Methodist Church, associated with most horrific abuse, distorted in such a way it has been misappropriated to mean this type of abuse? It has come to mean the abject subjection of young people and that is categorically unacceptable to the church. It cannot continue.”

Sekope Kepu, a respected community leader, sports professional and Wesley College old boy shared a deeply personal testimony about his time at Wesley College. “As a 13-year-old going there, I

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was excited about what that school could offer me ... If I’m being honest, and brutally honest, about my first year at Wesley, it was gruelling at times.”

Sekope has only recently shared his experiences with his whānau and believes there are others who will benefit from sharing their stories. He is committed to ensuring the school provides a safe environment based on the pillars of Tongan wellbeing and respect.

“I’d encourage some as well to come forward to talanoa, to have this discussion so that we do improve the school that we love dearly in a positive direction and in a positive way and lift all the dark cloud that we’re trying to lift, the tala of the pulonga that’s been on our school for a long time now,” Sekope said.

“We need to mend the va, turn the tide and know what a healthy Methodist school community looks like”. In Palangi terms the Commissioner compared this to a restorative justice process. The Pasifika approach is to embark on a collaborative process where the wellbeing of the survivor is imperative to the healing process.

“As a parent now, I would carefully navigate that space because it’s important knowing who my children go to school with, interacting with their parents. In saying that, back then there were no resources. I believe that’s massive. We need to provide those social workers, support and people to aid and help the students.”

Tania Sharkey, Counsel assisting the Inquiry, said that although many survivors “talk about being deprived of an education” and are now struggling, “These survivors, they don’t want to shut the school down, but they want this issue resolved once and for all”.

Going Forward

The Commission will produce its final report in 2023, however as Tara acknowledged at the hearing - and survivors reiterated in their recommendations and closing statements - policies and processes are just words unless they are put into practice, and monitored.

“You can have all the policies you want, but unless they are implemented in such a way that you can then monitor them and ensure the outcomes you are expecting, then they become rather empty words,” Tara said.

Tara assured the commissioners that the promise of MCNZ is to move beyond platitudes to demonstrable action. And to hold the church accountable to survivors. As one survivor commented, “We can’t rely on faith being the thing that makes you a good or clever person”.

Conference will consider the voices of the survivors, information from the hearings and the meaning of a bicultural and multicultural response as it develops safeguarding policies.

Tara said, “We hold to a doctrinal and theological belief to do no harm. We have failed in how that belief has been experienced and nurtured in a real and practical way for our young people. Safeguarding policies need to ensure cognizance of our whenua and our tikanga. Being in partnership takes time. So we look forward to really having safeguarding that really has the essence within it of Māori, Pasifika, and that they can see themselves in it and understand that they are part of what we are trying to achieve”.

For many the abuse suffered in care has had a profound impact on their ability to function, work, and to form relationships. It has led to addictions and in tragic circumstances suicide and premature death.

In closing statements on the final day of the hearing, survivors’ representatives reiterated the devastating and ongoing impact of trauma caused by abuse. One said, “Survivors get no second chance at childhood.”

Tara admitted that offers of redress have been too low and urges survivors to ‘come back to us, we have shifted in our position’. In the past six months she has met with 11 survivors, including three former Wesley College students, meeting personally and via Zoom, depending on the survivor’s preference. She said, “We are not here to interrogate the detail of what happened. We are here to listen and we are here to show our personal accountability - tikanga – sincere, honest and real. The reality is that we recognise that there’s nowhere else to go but toward wholeness and healing”.

“We should have a national conversation around abuse that understands that abuse doesn’t happen out of a vacuum. It comes by the language we use, by our understanding of toxic masculinity, what it means to have LGBTQ people feeling

safe and secure in communities and in the church. Unless the intersection between colonialism and gender and racism is understood and finds a translation in what we teach in school and how we teach it, and the language we use to teach it, the abuse will continue. This is a collective effort. When the Royal Commission of Inquiry finishes, collectively we will need to carry it on. Church has a significant part to play especially and particularly with regards to Wesley College.

“For an apology to be meaningful, it must acknowledge what the church did in letting people down. It must identify and specify exactly why that was. We thank survivors for coming forward and sharing their story, their experience and shedding light on the truth that the church accepts unequivocally and offers its apology.”

At the start of the day, Tara referred to a challenge issued by survivor spokesperson Dr Longhurst, calling for faith-based organisations to take responsibility and action. “I have spoken with others since then and reflected on the need for the Church to move beyond platitudes to demonstrable action, and so we come here in the spirit of honesty, openness and transparency to share and to learn together. But most importantly to hold ourselves accountable to survivors.”

In closing statements commissioners recognised the sincerity of the Methodist Church in presenting a united approach that recognised the pain and harm caused to survivors and genuine efforts to commit to change.

Commissioner Dr Anaru Erueti closed by thanking everyone involved in the process, and said, “It’s been a great talanoa. I think today, we’ve learned a lot, and I think it’s in large part because you’ve come with so much goodwill.”

Commissioner Alofivae supported his comments. She said “ ... with my fellow Commissioners I do honour you for the way you have respected and continuously honoured our survivors both online and who are physically present here today, and the hara and the harm that for us is a big navigational light. My message really is around using your cultural competencies and capabilities, because you have it in spades. And now in the 21st century more so than ever we require our young, amazing leaders to stand up and take your rightful place in driving those conversations to bring about social change”.

The Methodist Church is committed to actively contributing to the healing and justice process for survivors of abuse. We are committed to transparency and will seek to address issues and challenges with compassion and humility.

We will offer an apology to anyone who was abused while in our care and in consultation with those affected, actively seek ways to make amends for what happened and offer support through the redress and resolution process and in the future.

The Methodist Church has created an independent formal process for any person who was abused while in Methodist care to seek redress and resolution for that abuse. For Information:

www.methodist.org.nz/assets/Tangata/Caring-For-Our-People/Historical-Abuse/Information-for-applicants.pdf



Jo-Anne Smith Archived, Catalogued and Celebrated



Peter van Hout presents Jo Smith with a gift at her retirement party. Jo's partner Howard Keen joined friends and colleagues for the event. Image courtesy Trudy Downes.

At a recent gathering to farewell MCNZ Archivist Jo Smith, former General Secretary Rev David Bush opened his address with a question to the colleagues, volunteers and family gathered for the occasion, "Do archivists retire or are they archived?" Ady Shannon reports on the event.

It was a fitting query for the retiring archivist who has spent more than 17 years cataloguing and indexing the history of MCNZ. "Without indexing, archives are simply piles of paper. If we were indexing Jo as one of the great archives of MCNZ, she would be under P for being passionate and persistent. E for encouraging and C for being a confidante, friend and colleague," David said.

Jo's meticulous work in taking "piles of paper in cardboard boxes and making them into records that speak to the past, the present and the future" has proven to be especially beneficial for compiling children's home records for the now-adults seeking information and redress as part of The Abuse in Care Royal Commission of Inquiry.

Rev Jill van de Geer thanked Jo for her contribution to the Connexional Office and the Church. Jill was General Secretary in 2004 when the decision was made at Conference to employ a dedicated archivist to take over the work that had been managed on a volunteer basis by Fred and Marcia Baker and others for the previous 25 years. Jill, one of three general secretaries past and present at Jo's farewell, said, "I am proud and glad to have employed Jo. It is one of the best things I have done for the Church."

The 2004 Conference report regarding Methodist Archives sought to "acquire, preserve and make available for consultation and research, records relating to the archives of the MCNZ. Records pertaining to Te Taha Māori have an essence and use which will be recognised by the archive in its policies and practices."

Jo was employed to start in September the following year. During her 17-year tenure she has worked alongside a team of dedicated long-term volunteers to transform both the cataloguing and storage facilities for archives. Material formerly stored in the basement of Morley House, and subsequently numerous random boxes of historic records formerly stored in parishes throughout New Zealand, have

been sorted, saved and catalogued. MCNZ National Archives are now widely accessible to historians and researchers, online and from a purpose-designed, highly specified dedicated storage facility Kei Muri Mapara adjacent to the Connexional Office in Papanui, Christchurch.

Jill complimented Jo on her courage in taking on what was initially an onerous, complex and challenging task. "Jo was incredibly courageous; she knew the scale of the challenge ahead and she brought a strong, determined and always loving approach to the complex task to create a wonderful, modern archive."

Beyond her energy, expertise, knowledge and dedication to her archiving role, Jo was recognised by volunteers and colleagues for her tenacious attitude, quick wit and her ever-cheerful, helpful, understanding and supportive personality. Along with a small gift, volunteers gave Jo a framed certificate, describing her as "An exemplary team leader, teacher, colleague and friend who will be much missed". In closing, Tara Tautari, current General Secretary, extended her gratitude to Jo and wished her well for her retirement ahead.

Bunting around Farewell signage in the staff room - created by Jo from fabric retrieved from chopped up work clothes - confirmed she has no intention of returning to the Connexional Office in a work capacity although she offered unconditional support and assistance for her two replacements, Jennie Hood and Katherine Doig who will job-share the role. Jo is looking forward to having time to pursue many personal interests including gardening, cycling, walking and freelance writing.

This edition of Touchstone includes a piece on Mary Quaife, researched and written by Jo prior to her departure. It is testimony to her dedication and thoughtfulness that she wanted to ensure the scheduled MCNZ Archives Looking Back contribution did not burden her replacement colleagues as they settle into their new roles. I will certainly miss Jo's cheerful presence, her publication-ready copy - always on time and on point - and her awesome knowledge of all things archival. She is leaving a highly acclaimed legacy. We wish her well as she embarks on new adventures with her partner Howard and their rescue-dog Tipi. Extended stays at their holiday bach, located at the mouth of the Hurunui River, will no longer need to conclude with a Monday-return-to-work.

A Northland Pilgrimage of the Anglican-Methodist Dialogue



The Dialogue team visiting the Memorial Cairn of the first Methodist Mission 'Wesleydale', at Kaero. Credit Tony Franklin-Ross.

In October members of the Anglican-Methodist Ecumenical Dialogue visited Northland to make a pilgrimage to a number of places of significance related to our respective missionary beginnings in Aotearoa.

The pilgrimage had been an idea held for a couple of years, but Covid delayed the opportunity. However, its eventual timing appropriately coincided with the upcoming bicentenary of the first Methodist Mission in 1822.

Anglican and Methodist missionary endeavours contributed to the origins of Christianity in Aotearoa, and the collegial relationships between Anglican and Methodist missionary workers in the early days have remained a thread of connectedness linking our two churches. The first Anglican Mission at Rangihoua was the launching point for Wesleyan missionary Samuel Leigh, with the Anglican missionaries there remaining close colleagues to the Wesleyans. Interwoven are the significant contributions of Māori to the Mihinare and Weteriana missions, without whom the missions would not have been possible. As the history of these beginnings unfolds, the missionary societies and the Gospel become interwoven in Te Tiriti, and continue to be expressed in the bicultural partnership of Te Hāhi Weteriana and the tikanga of the Anglican church.

The Dialogue's pilgrimage started at Kemp House and the Stone Store in Kerikeri (site of the Anglican mission station founded in 1819) and neighbouring Kororipo pa site of Hongi Hika - who supported both the Anglican and Methodist missions. Evening prayer was hosted by St James Anglican Church in Kerikeri.

The following day started in Kaero at the Methodist Centennial Church and the Memorial Cairn of the first Methodist Mission at Wesleydale (founded 1822). After visiting neighbouring Whangaroa Harbour, the Anglican St Paul's Church and the Boyd memorial, the team headed inland to Te Waimate Anglican

Mission (founded 1830) and St John the Baptist Church. The day concluded at the nearby Mangungu Methodist Mission (founded 1828). Both Te Waimate and Mangungu missions would themselves be locations of significant signing events of Te Tiriti in February 1840. Close-of-day prayers were held on the Mission House veranda while overlooking the Hokianga Harbour.

On the final morning of the pilgrimage, the team gathered at the Methodist-Presbyterian Union Church in Kerikeri to reflect on the insights of the previous two days. Rev Tony Franklin-Ross led an ecumenical Holy Communion to bring the pilgrimage to a close.

Anglican co-chair, Bishop Ross Bay, shared, "It has been really good to understand the ways in which these early Missions worked collaboratively for the sake of the Gospel, rather than seeking to compete over whose church people should join. We pray this spirit of friendship will continue to mark out the ongoing relationship between our two Churches."

Methodist co-chair, Rev Tony Franklin-Ross, said, "It was great to explore 'From whence we came'. There are so many common threads, including the close relationships of Anglican Samuel Marsden and Wesleyan Samuel Leigh, and of Maori chief Hongi Hika."

The Dialogue team reflected on the privilege of visiting the whenua of where we began as Anglicans and Methodists in Aotearoa - we began together, with a sense of belonging and trust. These threads form a whanaungatanga, threads like the forming of a tukutuku panel. But the dynamics changed over following years. What would our contemporary engagement look like in light of this journey, and our Covenant together as Churches, where the calling is not to a denomination but to God's service?

The pilgrimage was in every sense invaluable to build the relationships of the dialogue team and to help understand where our history and mission are interwoven. The early journeys of our forebears in faith, their mutuality and cooperation, will be a guide to building and extending our Covenant relationships two centuries later.



President Rev Andrew Doubleday

Left to Counting Down the Days

As one who has suffered a fair amount of 'Imposter Syndrome', taking on the role of presidency of the church has been challenging, yet ultimately an illuminating and life-giving experience. For me anyway.

I'm reminded of Aleksandr Solzhenitsyn's great novel, *In The First Circle*, where Innokenty Volodin, with whom the story opens and closes and is woven throughout the narrative, finds himself in terror of the prospect of being arrested by the KGB, the State Security Police, and taken into the Lubyanka prison in the centre of Moscow. We see him, throughout the week covered by the novel, looking for signs of his impending arrest. None come. Until right at the end. He is relaxing in a taxi taking him to the airport and ultimately to freedom. He notices it seems to be going in the wrong direction. He tries the window and door handles. All are unresponsive. He then recognises the arch of the entrance to the Lubyanka, and he knows the trap has been sprung and he is caught. Now, here is the interesting part; Volodin finds the treatment more extreme than he imagined. And yet, it comes as a relief. His fear of arrest and what was to follow was worse, and harder to bear, than the reality.

The role of presidency has challenged me in ways that I feared it would, and yet found more manageable than I would have imagined. While I have made my share of mis-steps, overall it has been a positive experience for me.

I'm grateful for the kindness of

people around the Connexion - of those who hosted me as I've travelled, and of the cultural synods who nursed an uncertain and at times bumbling president through the ceremonial roles expected of him.

The presidency has exposed me to a level of leadership across the denominational spectrum, some of which has been delightful, others, not so much.

One of the highpoints has been touring Northland with Rowan and Margaret Smiley, and being able to visit with every congregation in the Synod. This has pointed me in the direction of 'what comes next'.

The two Conferences at which I've presided were progressively more technologically capable - we've moved into a different era. And they went well, a result of the careful planning of General Secretary Tara Tautari and her team, with much technical expertise provided by Michael Lemanu and Vice President 'Etuini Talakai. The Conference of today is unrecognisable from what it would have been three years ago. And there is no going back. There is a slickness of delivery with a higher level of engagement and participation than ever before.

Covid has provided us some unique challenges. As a church we value our consensus decision-making processes, yet decisions needed to be made to protect our most vulnerable. As was to be expected, not everyone was happy.

'Zoom' has become very much a part of our lives. This has saved a huge amount in travel costs and carbon emissions, and it has been huge in saving time. Although less



Andrew Doubleday.

than perfect it has been a boon, and once again, there is no going back.

Although VP 'Etuini and I have not acted as a team in the traditional sense, we have each played to our strengths and been available in the areas we have found ourselves. I have both huge affection and respect for the man who early-on described himself as my 'bodyguard'. 'Etuini and his wife Vaiolupe are a warm, wise and generous couple.

Having already started referencing individuals, I don't have space to thank everyone personally, and I run the risk of missing those who I most need to acknowledge. To all of you, you know who you are - please know that your love, support, and prayers have been much appreciated.

I'm moving to a new role with UCANZ at the start of next year. We've departed from the title of 'Executive Officer' - which implies a primarily administrative function for which I am singularly unsuited - employing the new title 'Ministry Facilitator'. This points to more of a resourcing function where I hope I can add some value. Given that 90 out of our 130 churches are in Union and Cooperating ventures, you'll continue to see me around the wider church.

The Peace of Christ be with you all.



This nativity family is free to any parish willing to pay relocation costs.

Nativity Holy Family Seeks Adoption

A Wellington-based nativity family is hopeful of finding a new home in time for the fast-approaching Christmas season.

The beautifully simple holy family has been part of Ngaio Union Church's Christmas celebrations since they were created for the congregation by local artist Eve Black. Recent renovations, including demolition of the hall, has necessitated letting them go.

Ngaio Union Minister, Sue Brown is hoping another parish will seize the chance to adopt the light-weight, low maintenance trio. "They're made of wire netting so we've nestled them in straw, surrounded them with candles, prayed and reflected with them over the years. This year, sadly, there is no longer room at the inn for them anymore."

Free to any parish willing to pay for their travel costs, the family are ready for immediate relocation.

"All we ask is that you love them as we have done, and take them to your place at your cost," says Sue.

Contact Sue Brown on 027 215 9094 or sue@suebrownsolutions.co.nz. If you wish to make this whanau part of your Church life.



Methodist Trust Association

Income Distribution Rates to 30 September 2022

	3 Months	12 Month Average
Income Fund	3.55%	2.53%
Growth and Income Fund	1.89%	1.70%

Income distributions for the quarter totalled \$2,163,012

Distribution letter & commentary: www.methodist.org.nz

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Mission Resourcing and Trinity College Announce Joint Venture

Setaita T. Taumopeau K. Veikune,
Director of Mission Resourcing

Mission Resourcing is pleased to share with the Connexion the launching of the Year of Discernment (YOD) Programme, following Conference this year.

This is a new joint venture where Mission Resourcing works in collaboration with Trinity Theological College to better prepare individuals who wish to enter the Church's candidature programme.

The joint venture is designed to enable any person who is seeking to discern and affirm their sense of call to lay or ordained Ministry in The Methodist Church of New Zealand.

Following The Discernment Programme Mission Resourcing works with presbyters and parishes to guide the

individuals who feel called to ministry.

To complete the process, Trinity College has developed a programme offering relevant papers and course of studies to help the discernment and testing of one's Call. The full course outlines will be discussed with students prior to enrolment.

The YOD Programme is to be completed before entering the candidature process.

Mission Resourcing is taking to Conference a resolution seeking Conference's affirmation of the new joint venture, which we plan to roll out in 2023.

For dates and full details of the YOD Programme please contact Adi Sera Toduadua (Sera) the new Administrator for Mission Resourcing.

Email admin@missionresourcing.org.nz.
Faka'apa'apa atu



While grateful that the days of online church services were behind them, parishioners at St Clive's missed having a mute button.

125 Years of Christian Service at Opawa Celebrated



Russell James cuts the Anniversary cake. In the background are Merret Smith (left) and John Walter (right).

On the weekend of 24 - 25 September the Opawa Methodist Parish / Opawa Community Church celebrated 125 years of continual Christian service on their site on the corner of Opawa Road and

Ainsley Terrace in Christchurch.

The site was originally purchased for the princely sum of 44 pounds in 1897 although it took 10 years before the first church was erected in 1907.

The celebrations provided time for reminiscing, thanksgiving and reflection on the history of the church and its Christian witness. Former parishioners joined the celebrations, with a number viewing the post-earthquake rebuild for the first time. The current and past two ministers of the parish were present at the event; Rev Russel James (1975-1995), Rev Andrew Doubleday (1995-2021), and Rev Craig Fairhall (2020-current). Their service has spanned a combined 48 years of the 125 year story of Opawa.

The Saturday evening event was all about story-telling and reminiscing. More than 400 photos rolled over on the screen, thanks to the efforts of Alan Webster who collated many images donated by various members. Margaret Jenkin created historical story boards and a pamphlet highlighting many significant church milestones from over the decades. Sunday morning was dedicated to worship, reflecting on the past and how that impacts the future story of the church and its mission.

LETTER

Changing Faith

'Changing Faith' rather than 'Losing Faith' might be a better choice of title for the *Honest to God* column in *Touchstone*, July.

Ian Hood's letter *Touchstone*, August, finds the views of Ian Harris negative, and lacking hope for the future of church life and witness. I would prefer to praise the truthful plain-speaking of the writer. The two books by Harris, *New World New God* (2018) and *Hand in Hand* (2021), offer a total of over 120 columns that challenge churches in the words of Bishop Richard Randerson, "to look beyond ecclesiastical walls" in exploring faith and spirituality for the modern world.

There is an ultimate and deeply seated hope in Harris' theology, eloquently expressed in the final column in *Hand in Hand*, titled 'Reformations Old and New', and subtitled 'The need today is for transformation'. The closing paragraph: "Nothing significant will come from painstakingly preserving an obsolescent past. In today's world, even a New Reformation would be inadequate. What's required is a Transformation. For Christianity, the choice is stark: transform or perish."

**John Thornley,
Wesley Broadway, Palmerston North**

HONEST TO GOD Spirituality

Ian Harris

Throughout the 3000 years of Judaeo-Christian history there's been more than one perspective on the three-way connectedness between God, humans and the earth. Each in its day has been highly influential. Each carries its own notion of spirituality. And traces of each still linger in the way people relate to the natural world today.



Ian Harris.

First, there's the concept many of us absorbed as children, rooted in the opening chapter of Genesis. Here we're told that God created the world and it was all good. God is depicted as a divine being over and above creation, a supreme designer, a supernatural artist and craftsman, an inventive physicist, an innovative biologist - in a word, creator of all that is - and humanity is totally dependent on that God.

Of course that first chapter isn't science, though it reflects the science of its era. It came out of the Jewish exile in Babylon in the 6th century BC, and was a resounding hymn of assurance, composed to encourage the exiles to hold to the faith of their forefathers. It affirms that the world was created good in every part, from the sun and moon to plants and trees, birds, fish and beasts. Even humankind was blessed, and it was to men and women (mainly men, actually) that God gave dominion to "fill the earth and subdue it".

Then catastrophe. In chapter two (a much earlier story) Adam and Eve - i.e. humankind - messed up. They disobeyed God's commandment and were sentenced to hard labour and expelled from Eden. Spirituality assumed the stern reality of a supernatural God.

By the Middle Ages, the initial rosy view of the world had turned very gloomy. In stark contrast to that emphasis on earth blessed by the goodness of God, people were weighed down by the horror of sin. The planet had become a vale of woe, a sink of iniquity, the pits. One medieval writer lamented that we humans are "lodged here in the dirt and filth of the world, nailed and riveted to the worst and deadest part of the universe, and most remote from the heavenly arch". Though Francis of Assisi could celebrate the beauty of nature, the church taught that human fulfilment came only with the soul's release from this squalid

dump into the bliss and purity of heaven. Spirituality was other-worldly.

That view isn't dead. It's been given new life by fundamentalist Christians wedded to neo-conservative economics, especially in the United States. So

when the Bible says, "Have dominion over everything in nature," by hokey, they will - that's the way to economic growth, jobs, prosperity and riches.

Thus during Ronald Reagan's presidency his Secretary of the Interior, James Watt, was eager to give developers unlimited access to national parks and resources. His reasoning was that the earth "is merely a temporary way station on the road to eternal life. It is unimportant except as a place of testing to get into heaven. The earth was put here by the Lord for his people to subdue and to use it for profitable purposes on the way to the hereafter." Bad theology has a lot to answer for.

Common to both the medieval attitude and the modern economics-above-all approach is the view that nature has no intrinsic value: it is there to serve us, its masters, in whatever ways we wish, so why hold back? Here spirituality has nothing to do with the wellbeing of the Earth.

We should acknowledge that our Judaeo-Christian heritage has unwittingly played a role in the development of such destructive thinking. For one of the great and liberating things it achieved was to get rid of all the animistic gods and spirits that kept people's rapport with the natural world respectful. It was the emergence of a monotheistic worldview that freed scientific inquirers to explore the world of nature without fear of upsetting any deities or haunting spirits. And remarkable progress in human understanding has flowed from that.

Nevertheless, that view of the natural world as sitting there waiting for humans to conquer and quarry it won't do any more. We're being catapulted into a paradigm shift in human understanding. We're being forced to go right back to first principles and redefine the relationship of our species to the Earth: the benefits of that relationship have to be mutual, not all one-way in our favour.

And in the process, many who claim the name "Christian" find they're subtly changing the way they think about God. A new spirituality is emerging: of which more another time.



Groaning of Creation: Planetary Solidarity for Water Justice



Care for Creation plenary session WCC 11th Assembly.
Credit WCC Albin Hilert.

George Zachariah summarises one of his presentations at the Ecumenical Conversation on "Creation Justice Now! Climate Action and Water for Life" at the 11th Assembly of the World Council of Churches held in Karlsruhe, Germany.

Biblical reflections on the groaning of creation offer us alternative perspectives to understand the climate and water crisis. The distress of the earth is not God's curse to punish us. Rather it is the consequence of systemic sin. As Isaiah observes, "The poor and needy search for water, but there is none; their tongues are parched with thirst" (Isaiah 41:17). The prophet in another place explains the reason for this experience of water injustice: "The earth lies polluted under its inhabitants; for they have transgressed laws, violated the statutes, broken the everlasting covenant" (Isaiah 24:5).

A contextual scan of our waterbodies reveals that the coastal commons and the seabed are the new economic frontiers of our times. Under the blue economy, the use, access and control of the coastal commons and the seabed are transferred from the Indigenous communities to the transnational corporations. The blue economy is a threat to the economy of life as it propagates an ideology that commoditizes the waterbodies and alienates the Indigenous communities, the guardians, and custodians of the moana, from their habitat and livelihood. Hence, the campaign of the Pacific Conference of Churches for a global ban on deep sea mining, requires our support and solidarity.

Through the monetization of the



Tuvalu in the South Pacific is at risk from rising sea levels. Credit The Tuvalu Climate Action Network.

waterbodies, this life-giving commonwealth is destroyed and grafted into market regimes. Accumulation by dispossession further delegitimizes the water-based traditional communities, their cultural practices, and their practices of creation care. The privatization of water has converted our sacred commons into private property. As Mark Allman rightly observes, "When water becomes an expensive commodity, it no longer functions as a symbol of God's freely given redemptive grace; instead, it symbolizes oppression and the commodification of grace."

We come across different cries of thirst in the Bible. The book of Genesis narrates the cry of thirst of a single mother and her child (Genesis 21: 15-19). The intimate violence on a slave woman's body and the dispossession of their inheritance rights are the reasons for their desert experience and their cry of thirst. The story of Hagar and Ishmael provides us with a new lens to understand the contemporary crisis of water. It exposes the correlation between colonialism, patriarchy, racism,

accumulation and water injustice.

The gospel narratives resound yet another cry of thirst. It is the cry from the cross, "I thirst." It was Jesus' unwavering commitment "to have life and to have it abundantly" that made him quarrel with the empires of his time. His system-threatening life was the reason for him to cry, "I thirst." According to Global Witness Report, more than 200 water protectors and land defenders lost their lives in 2021 due to the violence unleashed by corporations and police forces. Jesus' cry of thirst, therefore, is an affirmation of the divine solidarity with all who thirst and fight for water, dignity and justice.

The colonized and the dispossessed who cry for water, experience the Divine as wells and springs of water in the deserts. These laments of thirst are not the helpless cry of passive victims. Rather, they expose the inherent sinfulness of the prevailing order and demonstrate the resilience of the communities to decolonize and redeem the earth.

The book of Revelation proposes an

alternative vision of water-water is a free gift for all. "To the one who is thirsty I will give to drink from the spring of the water of life as a gift" (21:6). "Let everyone who is thirsty come. Let everyone who wishes, take the water of life as a gift" (22:17). This is the vision of an economy of life where the water bodies are redeemed from the shackles of capitalism and restored as the commonwealth of all living beings. The promise of free access to clean and pure water for all is therefore the divine rejection of the prevailing political economy of privatization and commodification of our water bodies.

In the book of Revelation, we see the vision of planetary solidarity. When the water bodies are redeemed from the control of the Empire, they become agents of redemption. We experience the Divine in the blossoming of life facilitated through the creative collaboration of the relational God and relational beings. Planetary solidarity is a celebration of our planetary relationality-humans, animals, vegetables, waterbodies, minerals-celebrating our togetherness. Archbishop Desmond Tutu tried to broaden the African indigenous concept of ubuntu to include the wider community of creation, and he named it planetary ubuntu. "Practising planetary ubuntu means to widen and deepen the circle, act with love to all that we are, to our entire community, to our extended planetary being. I am because you are. We are because the planet is."

"I can't breathe" and "I thirst" are the laments echoing from our communities. These laments are the litany of the unheard. The future of the Church is dependent on our engagement with these litanies.



Looking Back and Looking Forward

The Methodist Mission House at Mangungu, Hokianga. Image courtesy Tony Franklin-Ross.

As we count the days to Conference 2022 we look at what participants can expect and how the celebrations and deliberations will impact the future of Te Hāhi Weteriana.

At the time of writing, 280 Methodist members and observers have registered to attend Conference in Northland in November this year. Conference delegates will gather with additional members of the Connexion and guests at sites of special significance to the first Methodist Missionaries who arrived in Aotearoa. In a series of hikoi prior to plenary sessions, attendees will journey together to reflect, pray, sing and share experiences and stories of land, people and ancestors as they celebrate 200 years of Methodism and plan for the future.

On Thursday 17 November Bishop Te Kitohi Pikaahu, Bishop of Te Tai Tokerau will welcome the hikoi to Waitangi Treaty Grounds, where the visitors will take time to korero, visit onsite museums Te Kongahu and Te Rau Aroha (the Museum of Waitangi and the Museum of the Price of Citizenship), share mihi whakatau in Te Whare Runanga and explore the history of our church and nation from a Methodist lens. A free afternoon offers an opportunity to visit the wider area, including Paihia, Russell and Pompallier House, the hub of the first French Catholic Mission.

On Friday a hikoi to Kaero will include reflections at the stone Memorial Cairn, the launch of a bi-centenary book on the history of Kaero compiled by Te Taha Māori and shared waiata, prayer, song and conversation in a place of special significance to Methodism. In the evening, following the Wesley Historical Society AGM and dinner, Geoff Allen's commemorative play, *Amazing love - Aroha Kaioa: Wesleydale through the eyes of Catherine Leigh*, will be staged at the Keao Kerikeri Union Church.

Saturday's programme at Kerikeri's Turner Centre Conference Venue will include the opening powhiri, a service to honour those who have died, an induction service for the incoming President and Vice President and a service to recognise retirees. Methodist celebrations this year coincide with the annual Kerikeri half marathon. Conference attendees and guests are encouraged to join the popular Kerikeri Street Party where locals, runners, tourists and visitors unwind and celebrate in the CBD to a backdrop of street performers, live music and vendors offering a range of food and beverages.

On Sunday at the celebration service at Mangungu Church the local congregation will join visitors in karakia, worship and liturgy chosen to reflect our origins and our journey. The historic Mission House will be open to view. Weather permitting, pilgrims will gather on the lawn surrounding Mission House to enjoy a picnic lunch, converse, reflect and admire the views across Hokianga Harbour. In the afternoon, an affirmation of ministry

service will be followed by the Trinity College graduation ceremony. Samoan, Fijian and Tongan choirs will sing at the celebration and commemoration services and events including the Celebration Dinner on Sunday evening.

Tara says, "It's all about being together. We are in this place not as Methodist tourists or ecumenical tourists. We are gathering to discern and reflect; to join in song and prayer in an informal and spontaneous way to share. The hikoi will provide a wonderful opportunity to strengthen our understanding of where we have come from, and our bicultural partnership. This will inform our mahi on Monday, Tuesday and Wednesday. These learnings will enable us to go deep in our discussions as we create a big vision for our church."

The hikoi and gatherings will provide what Tara refers to as "a jumping point" for the plenary sessions where Conference will dig deep into many of the issues and confronting challenges ahead for Church in Aotearoa. Monday's first session will explore the bi-cultural journey. The afternoon session on safeguarding and abuse will be the anchor for Conference. Tara says, "Taking our experience thus far as a church with our own redress issues and hearing survivors' stories, our response must always be survivor focused and ensure the survivor is at the centre of every decision reached." On Tuesday plenary sessions will concentrate on whenua and property as Conference determines a long-term strategy that recognises the opportunities and challenges ahead. "Church needs a strategy that will allow us to look at the intersectionality of many things and connect the dots," Tara says. Presentations will be limited to allow ample time for Conference to engage in robust discussions that will ensure good decisions based on raised awareness of people and place.

Wednesday plenary sessions will focus on the future of Te Hāhi Weteriana with an emphasis and commitment to 'Restoring the va of Papatūānuku'. The aim is to determine a stand-out vision that is ambitious, contextual and uniquely relevant to Aotearoa. "Our vision must reflect the fusion and acknowledgment of Tangata whenua, Te Tiriti, our bi-cultural journey and moana of where we have travelled. It offers a lot for drilling down into theological discussions that will be our anchor in a world that is rapidly changing," Tara says.

Along with commemorative celebrations, inspiring and spiritual site visits, prayer, connection and plenary discussions, Conference 2022 will be a showcase for the leadership talents, technological expertise and creative abilities of our rangatahi. Michael Lemanu is drawing on the skills of his fellow youth leaders and colleagues using innovative technologies to livestream, record, facilitate and deliver many memorable moments in a celebration of the Wesley legacy in a context that is unique to Methodism in Aotearoa.



Covid Conference Contingency Planning

Conference is coming, and Covid-19 cases have been slowly climbing, with new Omicron subvariants being detected in the country over recent weeks.

Government restrictions have (mostly) ended, but Covid-19 has not. Now is our time to step up and use all the lessons we have learned over the past three years.

Now is the time to start thinking about your Covid Conference Contingency plan.

The Covid risk at Conference is that we are many older people with underlying health issues gathering in one place from all around the country. Conference could turn into a superspreader event.

More than 2000 people have died in New Zealand from Covid-19, either as an underlying or contributing cause. We must remain committed to ensuring those most at risk from Covid-19 are priorities in our response actions.

Our most excellent Conference organisers have provided:

- hand sanitiser stations
- Covid-19 testing station
- safe food service
- facemasks.

What have you planned for?

- Are you going to wear a facemask on the bus trips?
- Are you prepared to stay away if you are at Conference but become unwell?
- What will you do if you are unwell but your RAT is negative?
- Have you got all your vaccine boosters?
- Do you know how to access the free antiviral medicines?

• Who do you talk to if Covid is getting you down?
Let's make Conference Covid safe and anxiety free!



'Duty' Much More Than a Four Letter Word

Geraldine Coats UCANZ CEO

Since the Queen died the word 'duty' has often been at the forefront of my thoughts.

As a young person I used to be a Girl Guide. I guess you could say I'm still a Girl Guide at heart because, even though it was well over 60 years ago, the tenets of Guiding are still with me. I still remember the Guide Law which we used to recite off by heart, "On my honour I promise to do my best, to do my duty to God and the Queen, to help other people at all times and to obey the Guide Law". Unfortunately, through increasing age and arthritis, I struggle now to stand to attention and get my fingers to form into the Guider's three fingered salute - and the uniform no longer fits! However, inside I am a Guide and being "dutiful" has dogged me all my life. Often it has driven me to take on tasks, like the office job here at UCANZ, which I would not have chosen to do without this sense of duty. However, duty has also led me to people and things I would have never discovered, things which have expanded my imagination and skills and given me a sense of fulfilment and joy.

Up until the Queen's death, duty had almost become a dirty word. Duty carried with it a grey, dogged, ugly sound - it conjured up thoughts like dull, drudgery, discipline, determination. "Do your duty" sounded very Victorian. Doing your duty was not very appealing or glamorous, nor seemed to be very rewarding. It is not a word which has been popular in modern times particularly with ideas about power and leadership. Yet Queen Elizabeth II was acclaimed on her death as the monarch who committed her life to the duty of serving her people. She was proclaimed a



woman of God, feted as an example to all who take up the challenges of leadership. Her popularity as a person and the love shown for her, even among non-royalists, was evident as millions mourned her passing. Maybe her death has signalled a change in how we now regard the importance of the duty of service. Through Queen Elizabeth, the virtue of duty has now become once again the ideal for those in positions of power.

Strangely, as sometimes happens when a word is floating around in your mind, other things crop up along the same lines. The lectionary readings, just after the Queen's funeral, led us to Luke's Gospel where Jesus says, while talking about faith and service to his disciples, "Servants don't deserve special thanks for doing what they are supposed to do. And that's how it should be with you. When you've done all you should, then say, 'We are merely servants, and we have simply done our duty.'" (Luke 17. 9-10 CEV)

It seems then that doing our duty is not just for world leaders and for those in positions of power, but for all who follow Jesus. It is our duty to be servants of all. Duty too, thanks to Elizabeth, is no longer synonymous with drudgery and boredom, but has become a word fit for a Queen. Maybe someone will now bring me a marmalade sandwich as well!

Climbing Trees

Joshua Robertson

From the time we can talk, most Samoan children are taught to recite answers to a series of questions based on the bible and some of its well known stories. Some of the questions include: Who made you? God, Who is your Saviour? Jesus, Who were the first people on earth? Adam and Eve, Who struck the rock? Moses...

The questions progress from Old Testament to the New Testament which include Who climbed the Sycamore tree? Zacchaeus, Why did he climb the sycamore tree? To see Jesus.

Those who could quickly provide the correct answers were considered very clever with good biblical knowledge! Unfortunately, I wasn't one of those. However when I think about it now I wonder how many children - or adults for that matter - actually go on to learn more about the stories behind these quick-fire questions.

So who climbed the Sycamore tree? Zacchaeus, Why did he climb the sycamore tree? To see Jesus.

So why did this wealthy tax collector who was short in stature decide to climb a tree to see Jesus?

Tax collectors of the time were

renowned for collecting more tax than they were supposed to, with the additional takings usually ending up in their own pockets. Regularly taking advantage of their position of power at the expense of others meant they were despised by the general community.

However Zacchaeus was obviously moved to want to make a change - his heart probably strangely warmed after having heard and possibly seen what this Jesus guy had been up to in the community. So he climbed a tree with the hope of getting a good view of Jesus but he got more than he probably bargained on getting, as Jesus looked straight up at him, called Zacchaeus by name and invited himself to be a guest at Zacchaeus' house for the evening. His subsequent fellowship with Jesus would facilitate his offer to give half his possessions away to those in need and pay back four times whatever he may have cheated out of others.

The desire for positive change is what motivated Zacchaeus to seek Jesus, despite the obvious physical and social challenges he faced. Sometimes we face barriers that seemingly prevent us from reaching out to make change. This story serves as a reminder that when we build up the courage to overcome such challenges by "climbing a tree" we can rest assured that Jesus will never disappoint!

God bless.

MANAAKITIA Ō TĀTOU TĀNGATA • CARING FOR OUR PEOPLE

Methodist Church Safeguarding

Trudy Downes

Safeguarding is not a topic for the faint-hearted. Safeguarding involves measures to protect individuals' health, wellbeing and human rights to allow people to live free from abuse, harm and neglect.

We are talking about abuse and harm and neglect.

We are talking about the loss of mana, of faith, and of whānau when safeguarding fails.

We are talking about abusers targeting children, young people and vulnerable adults.

We are talking about recognising that we are all vulnerable at different stages of life.

We are talking about recognising the signs of abuse or harm or neglect and doing something to stop it.

We are talking about protecting those who can't protect themselves, and returning mana to those who have had it taken from them.

We are talking about being accountable to each other to ensure those protections

are in place and working.

And if we aren't talking about all these things, we should be.

New Zealand is currently responding to harm by holding a Royal Commission of Inquiry into Abuse in Care, and to our shared shame, the Methodist Church of New Zealand is responsible for some of that harm. Abuse, harm and neglect happened in the Methodist Children's Homes in Auckland, Masterton and Christchurch, in some foster placements, in Wesley College and from some of our presbyters.

We need to do something to ensure it does not happen again. *E kore anō.*

Safeguarding will be discussed at Conference this year. In a plenary on Monday afternoon we will talk about historic abuse and the redress process that the Church is involved in, about returning the mana to the people who survived the abuse, harm and neglect inflicted on them. We will talk about safeguarding for the future and what we need to change to ensure it does not happen again.

We need ways to protect everyone the Church interrelates with; some work for



the Church, some visit the Church, some pose a risk, some are exposed to risk and others may be living or have lived with the risk.

We can help protect vulnerable people by ensuring our people know how to recognise abuse, harm and neglect and that they know how and where to stop it and report it. We can reassure people that come to us that we have taken steps to create safe spaces for people to come to. We can monitor our safeguarding activities and constantly seek to improve

our efforts. We can revisit our current procedures and information leaflets to ensure they are current and fit for purpose. We can create new strategies to fill the procedural gaps that we have.

There is a lot to do.

"As disciples, a movement and as a people, the Methodist Church affirms that amongst others, God trusts us with the stewardship of creation, and calls us to honour that trust by recognising the interrelatedness and vulnerability of the life and resources of creation.

We recognise God's loving presence among all peoples at all times. We rejoice in the love of God which empowers us in our struggle towards justice and unity. We believe that Christ leads us to affirm the dignity and worth of every human being.

Therefore the core values of the church include Peace, Justice and Healing as various means to end oppression, share resources with the poor and disadvantaged and offer restoration and healing where there is pain and hurt."

Some Social Principles of the Methodist Church



The Law of Tithings and Inflation

Ruby Manukia-Schaumkel Legal Advisor

The law of tithing is simply stated as “one-tenth of all their interest” (D&C 119:4). Interest means profit, compensation, increase. It is the wage of one employed, the profit from the operation of a business, the increase of one who grows or produces, or the income received by a person from any other source. The Lord said it is a standing law “forever” as it has been in the past. Like all the Lord's commandments and laws, the law of tithing is simple if we have a little faith. The Lord said in effect, “Take out the decimal point and move it over one place.”



Economists have said that rising unemployment is the new pain set to hurt New Zealand's economy on the back of unexpectedly high inflation figures. Data for the September quarter showed prices rose by 7.2 percent in the last year, down from 7.3 percent in June, but higher than the Reserve Bank had expected.

With churches having annual tithings, one wonders if there is

a correlation between inflation and church giving. It has been said that inflation is taxation without representation. The tail-end of the pandemic brings a new challenge for church leaders that requires a fresh or renewed perspective. High inflation presents challenges, not only for operating the church but also for ministering to those that are most impacted in the short and long term. Financial market panic began in early 2020, causing governments across the globe to enact far-reaching measures. The closing of businesses and places of worship instituted a government spending spree on a scale that the world had never seen.

Inflation tends to hit two groups of people the hardest - young and old people living (and dependent) on a fixed income. A deeper review should seek to understand the socioeconomic strata of the church

demographics - for instance, those that 'borrow' or 'own' and their age. A person or family renting a house, leasing a car, and carrying credit card balances will be more likely impacted than people who own their home or car and have savings and investments.

Low income individuals and families of all generations spend more on housing, food, gas, and other essentials than wealthier families. This reduces discretionary spending and ultimately can affect giving to the church. Why? Because this segment is usually giving 'what is left over.' Even if they are budgeted or percentage givers, their incomes will lag, thus causing a shifting of priorities.

As costs rise, the income of charities will struggle to keep pace. Charity income may fall because of economic uncertainty, value of the dollar

and high inflation. Donations that continue to be given at the same level will be less over time.

Church leaders need to think about how inflation might affect church tithings. Inflation is real and nearly everyone is feeling it, whether it is at the gas pump, the grocery store, or holiday shopping. Inflation is simply the decrease in the purchasing power of money reflected in a general increase in the prices of goods and services.

Payment of tithings are obligatory to the Christian faithful but can be voluntary to the destitute. An Old Testament commandment, it is made popular by Malachi 3:10, where Christians are required to give 10 per cent of their income to God through the priest. If faithfully adhered to, the act is said to attract rich blessings from the Lord.

NGĀ PURAPURA WETERIANA • METHODIST ALLIANCE

A day in the life of a Mana Ake Kaimahi

Theo Johnston-Maurenbrecher is one of the many Mana Ake Kaimahi employed by Christchurch Methodist Mission, one of the 12 non-government organisations across Canterbury delivering Mana Ake in schools in Canterbury.

Mana Ake was initiated in 2018 when schools asked for support as they were still dealing with the impact of the 2010 and 2011 earthquakes. The programme provides wellbeing support for tamariki 5-12 years old. Tamariki, their whānau and teachers are offered support when tamariki experience ongoing issues that affect their wellbeing like anxiety or worry at school or at home, family separation, friendship and communications issues, grief, loss, or difficulty managing emotions. Theo has been in this role for one year.

1. What do you enjoy most about your work?

I love being able to support tamariki and whānau to achieve the goals they want to work towards. Initially we sit down and have a chat and agree on some goals. At the end of the work with the tamariki and their whānau it is great to know what worked well, what has been achieved and most importantly, it is awesome when we see an increased self-esteem.

2. What is a typical day for you?

No one day is the same. One day I will have individual interventions with tamariki. Another day, I will be facilitating a therapeutic group, like Seasons for Growth which is about how to manage loss, change and grief. Or participating in an ACES course which supports tamariki to share experiences and explore new ways to cope with the separation of

their parents with a mixture of games, creative activities and focused discussions. Or I might be facilitating a friendship group where children are supported in making friends and maintaining relationships.

Another day I will be meeting with parents, tamariki, teachers or principals about referrals or progress of an individual child. And sometimes I will be doing a combination of all these things in one day.

3. What is on your to-do list?

My to-do list changes every day so I need to be really flexible. But I always start with a to-do list every day. This sets out the times set aside for sessions with children, groups, meetings with parents or calls about referrals. Once I receive a referral, I will call the parent to organise a face-to-face meeting with them and their tamariki to do an assessment and to find out what some of their goals are for the time we have together.

I also set aside time to undertake research to find the most appropriate resources to best support the child and their family to achieve their identified goals.

4. What excites you most about the work?

I love the variety and the opportunities it provides to collaborate with other workers in our team. This collaboration includes discussing some work I am doing and seeking support and advice from my peers. Or it could also be co-facilitating a group. When we do this we discuss how we will work together, how we will run the group, what we want to achieve, if there are any particular things we need to look out for etc. If we are facilitating a friendship group we teach social and communication skills. We identify strengths in the children and practise



Christchurch Methodist Mission Mana Ake Kaimahi - Top to bottom: Theo Johnston-Maurenbrecher, Jonathan Crosby, Heather Robb, and Jan Nicholson.

how to use these. We have fun interactive games like telling someone to draw something without showing them the item - this brings out communication skills in the tamariki.

5. What have you learned since you started?

I have learnt heaps! Mostly around knowledge of working with tamariki aged 5-12 years and how to use my authentic self to bring about change in relationships. I have also learnt how to hold a space that is non-judgmental

especially for tamariki that just need to be listened to.

6. If you could change two things about the world, what would you change & why?

I would like to see fewer assumptions and judgments made in society - people quickly make assumptions about others without really knowing the other person. There is not enough positivity spread around the individuality of a person. It is good to be different and everyone has their own mana, integrity and self-worth.

People are so quick to judge and make comment on things they don't know anything about - especially on news articles or in Facebook. There is a lack of empathy and respect for others which is essential for community to function well.

7. If you could give one piece of advice, what would it be?

You are more capable than you think you are. There is a lot of self-doubt in society today with people questioning themselves. My advice would be to back

yourself and be confident of who you are as a person and keep pushing forward to achieve your goals.

8. What is worth smiling about right now?

It is coming into summer and I am a summer person. The sun and warmth brings about good vibes. The gardens are lush and fragrant. I am really grateful for where I am at the moment: my great job, and my family and friends.

Life is good.



Hohourongo



Keita Hotere

Te Taha Māori continue to gather together to wānanga and explore our aspirations as people of the journey, part of and belonging to Te Hāhi Weteriana o Aotearoa. Reminiscent of former times when Weteriana gathered to consolidate their words with actions leading to the formation of Māori Division in the 1970s.

We recall our history and the impetus for our bicultural journey of 1983 which recognised the unique relationship of

Tangata whenua and Tauwiwi living together in Aotearoa. Further work developed in the Te Taha Māori restructuring of the 1990s.

We celebrated our achievements then as we do today.

Our last Enabling Ministry Team wānanga for the year strengthened our collective Māori voice to continue to kōrero and give voice to what is happening in our communities. Our wānanga looked to the past and explored an important discussion paper for Conference 'He Wakaputanga o te Rangatiratanga o Nu Tirenī The Declaration of Independence of New Zealand 1835. We also looked at the Doctrine of Discovery, a mechanism for European nations to exercise the power to colonise, marginalise and subjugate indigenous peoples globally, and how it contributed to the mindset of the colonisers who came to New Zealand.

In more recent times we reflected upon the World Council of Churches 11th Assembly in Karlsruhe Germany and its theme, 'Christ's love moves the world to reconciliation and unity' taken from 2 Corinthians 5: 14. Again in wānanga mode we addressed a Māori biblical interpretation of this theme and examined the concept of reconciliation alongside our understandings of the term hohourongo. In order for people to hohouhia te rongo live into, be witness to and share the love of God it must be experienced in tangible ways with one another.

It gives us a significant moment to reflect as Weteriana, as Methodists into the life of the Connexion and in our engagements at all

levels. We cannot ignore our failings, our shortcomings as a Church for the past or the future. In Aotearoa we stand in solidarity with others who share our commitment to the central message of the gospel espoused in the Grace and the love of God as revealed in Jesus Christ. John Wesley himself, saw people and their lives as the main focus of God's love. He broke with tradition and professed his faith through his actions, the good news of Jesus Christ is for all people, God's love is embracing, inclusive and for all.

The Message from the Indigenous Peoples Pre-Assembly clearly articulated the voice through Christ's love the systems and cultures that seek to dominate, discriminate and dehumanize are conquered. Two hundred years after the arrival of the first Wesleyan missionaries we once again reflect on what the Grace of God looks like for many living in Aotearoa today. We reflect on visions of what a liturgy of wholeness for all communities might look like.

As Te Taha Māori members we pause again to consider and reassess our beliefs, our attitudes, our behaviours to and with one another. In particular we review our faith, how far we have come on our journey as Weteriana through to our bicultural journey today. We seek to explore and recover the relevance of our shared history to this point in time, asking always the fundamental question; what more can we do together to reflect the love of God as Te Hāhi Weteriana o Aotearoa.

The following is a revised prayer of Rev Rua Rakena.

E te Kaihanga o te Rangi me te Whenua.

Kia manako mai koe ki tā mātou inoi mō te ao.

Hohouhia te rongo ki ngā wāhi e mura nā te mahi a Tūmātauenga.

Whāngaia te hunga e hemo kai ana.

Whakamanuhiritia ngā iwi kua manene i te tūkinotanga o te tāngata.

Manaakitia ngā purapura ora me o rātou whānau.

Tohungia ngā Kawanatanga me ngā Runanga whakatakoto tikanga

Kia tika kia pono ngā whakaaro me ngā kōrero.

Mō ngā iwi me te whenua o te ao.

Kia tatū iho ra hoki tōu Rangatiratanga ki runga ki te mata o te whenua.

Ko Ihu Karaiti hoki tō mātou Kaihohou rongo.

Amine.

TE RŌPU WĀHINE O TE HĀHI WETERIANA • METHODIST WOMEN'S FELLOWSHIP

NZMWF National Council 2022 *Theme: Revive and Unite*

If you want to go fast, go alone. If you want to far, go together.



NZMWF National Council gather in-person for the first time since 2019.

The NZMWF National Council met in Auckland from 14 to 16 October for their first face-to-face meeting since the last National Council held at Kings College in 2019. Tuituivao Salevao, NZMWF President, reports on the gathering.

During the weekend we rekindled relationships with Districts we hadn't seen in a while and we formed new relationships with members who represented their Districts for the first time.

We would like to acknowledge PAC committee funding, together with the kind donation given from a member of Conference immediately after MCNZ

Conference 2021 (in recognition of their mother's work with MWF for Auckland District as a Treasurer). These funds enabled us to subsidise the registration fees for our members to attend National Council.

Over the years NZMWF has seen a decline in our membership numbers for various reasons. As a result, fellowships and Districts are finding it hard to gather as groups and to get members to attend our AGMs. Funding helps with subsidising registrations, enabling more to attend.

It was a weekend full of laughter, banter, and serious business. Overall, it just felt good to be together again rather than looking at each other virtually through a computer monitor.

At National Council we elect the President

elect for 2023-2025 and this year we only had one nomination from Feohi'anga Vahefonua 'a Fafine Metotisi Tonga i Nu'u Sila. It gives me great pleasure to announce our new President elect Lesieli Tiulupe Pope who will now prepare nine women to be part of her National Executive when she takes over after Convention 2023. We wish her well in her selection of her executive and may she continue to have God as her pilot during the process. Congratulations Lesieli!

Special Project Grants

At our opening service we presented funds to our 2021-2022 Special Projects. We collected a total of \$23,587.35 and this was split between our projects; \$9,434.94 to Shay Twomey from the Anglican Trust for our NZ project for

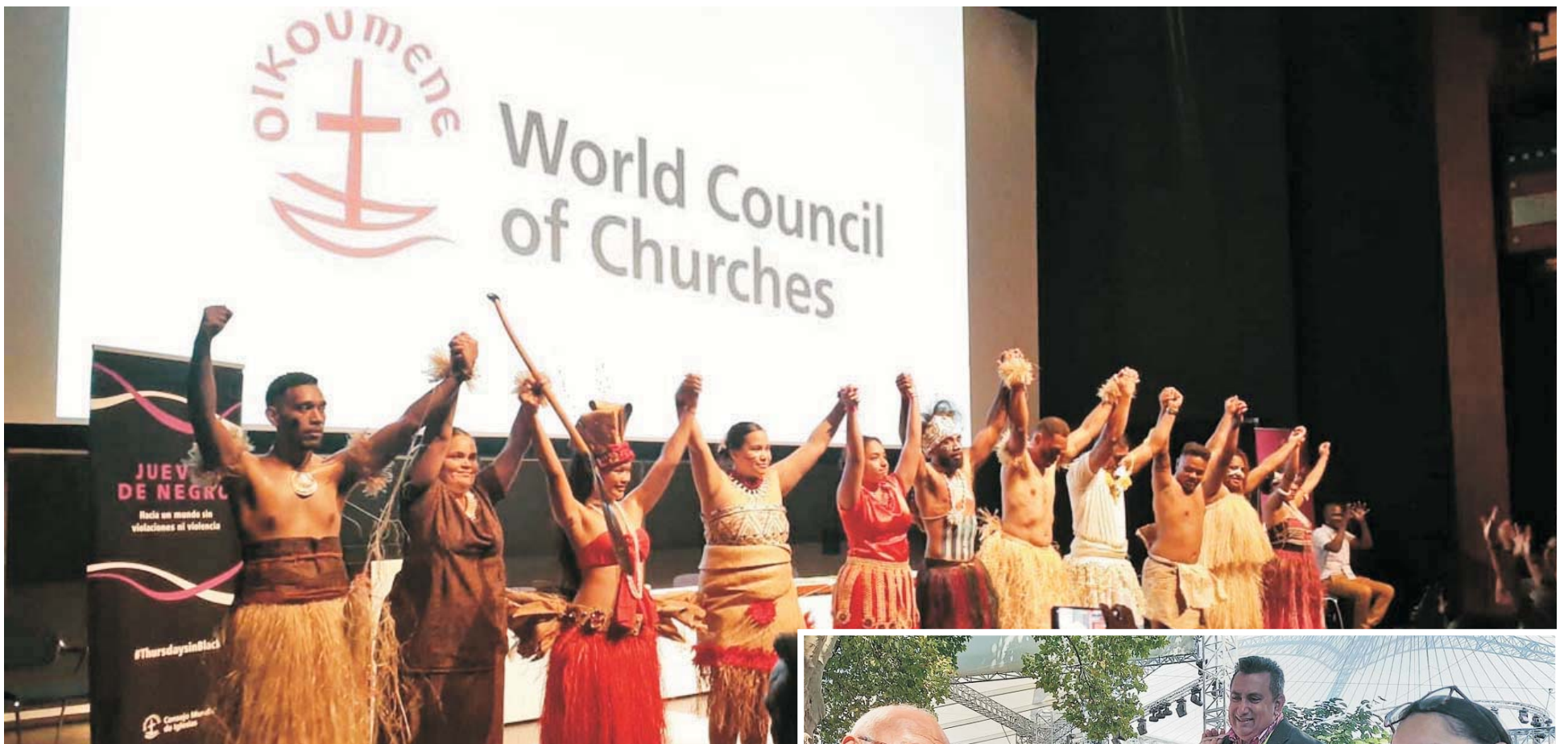
Women and Children (ATWC) and \$14,152.41 to Murray Overton from CWS for our Overseas project for the Pacific and impacts from Covid, predominantly in Fiji.

Next year's Special Project 2022-2023 for NZ will be the Living Wage movement, Aotearoa NZ and our Overseas project is for the Tongan Community Development Trust (TCDDT) in response to the volcano eruption, tsunami and Covid interruptions that have affected Tonga. We pray that Districts will support the causes and that Connexional members will support our women as we fundraise for our outreach projects.

We would also like to acknowledge our South Pacific Area President Olive Amani Tanielu who was able to join our National Council and talk about her role and the vision she has with her committee for the next four years. We look forward to seeing the outcome of their plans and hearing about the preparations for the next area seminar hosted by Solomon Islands in 2024.

I am looking forward to my final year as NZMWF President as we start preparations for Convention. I wish our President elect Lesieli Tiulupe Pope all the best and to our members, I pray that God continues to watch over you all as you continue the fine work in making Him known by reaching out to those in need.

Blessings to you all.



More than 3500 people from 352 member churches came together for the WCC General Assembly in Karlsruhe, Germany. Credit WCC Photo Gallery.

WCC Inspirational, Colourful and Diverse

Rev Dr Susan Thompson

I had the privilege of attending the World Council of Churches General Assembly in Karlsruhe, Germany as a Methodist delegate. It was a fabulous experience, full of colour, diversity and inspiration.

The WCC is made up of 352 member churches, bringing people together from every continent and from a wide variety of Christian traditions. The Assembly meets every eight years and in 2022 was attended by 3500 people, so it was a massive gathering. As one person said, the whole world was present in all its diversity.

Considering how far we had to travel, Aotearoa was well represented. Our group was made up of Methodists (including our General Secretary, Tara Tautari), Anglicans (including Anne Mills, Dean of the Auckland Cathedral), Presbyterians (including their Moderator, Hamish Galloway) and members of Te Runanga Whakawhanaunga o Aotearoa: the Māori Council of Churches (including Te Aroha Rountree and Bishop Kito Pikaahu). One of our Methodist youth (Filo Tu) was also there as a steward.

Some of our families also came - I had my laundry fairy - and we bonded well as a group. We were together on our final evening when we heard that Queen



Representatives from Aotearoa take a break from proceedings. Credit WCC Photo Gallery.

Elizabeth had died. Bishop Kito led us in a mihi and that was a special moment.

The Assembly meets to make decisions to guide the work and programmes of the WCC, however it's far more than a decision-making body. On the opening day the Moderator of the Central Committee, Dr Agnes Abuom, set the tone of the Assembly. She talked about how relationships are fundamental to the ecumenical movement. "That's what makes experiences like the assembly so precious and formative", she said. "We encounter one another - in all our uniqueness - and recognise a neighbour in the stranger, unity in the midst of our diversity".

I really appreciated that emphasis and the way it fed into the Assembly programme. Every day was a mix of very large gatherings (worship, plenary sessions and business) and much smaller groups (home groups, regional and denominational gatherings and conversation groups). We had a chance to experience the excitement of being together as a worldwide family and the opportunity to share at depth and get to know people.

One of the other strong themes of the Assembly was the idea that we were coming to Karlsruhe as pilgrims on the path towards justice and peace. In a world facing many global challenges, disciples of Jesus of Nazareth are called to be "people of the way", people walking and working together for the end of war, for greater economic justice, for the healing of creation, and for the wellbeing of future generations. This emphasis was reflected in the content of the Assembly. We

discussed things like climate change, the war in Ukraine, the situation in the Middle East and human sexuality.

Given the large and diverse gathering, it wasn't surprising that people weren't all of one mind on many of these issues and it was interesting to see the way this was dealt with. There had been suggestions that the Russian Orthodox Church should be expelled from the WCC because of its support for the war in Ukraine. The Acting General Secretary of the WCC, Professor Ioan Sauca, argued instead that the WCC was created as "an open platform for dialogue and encounter, for discussion and challenging one another". We are here to build bridges, he said, not to destroy them; to bring people to dialogue, not to expel them. The Russian Orthodox remained although they were left in no doubt that the Assembly denounced the war as "illegal and unjustifiable" and called for an immediate ceasefire and for dialogue and negotiations to secure a sustainable peace.

We know from our own church debates that there's often tension between dialogue and taking action for peace and justice and that was present at the Assembly. There were times when people voiced frustration and a desire for less discourse and more action. The Assembly's final message, "A call to act together" acknowledges that in the Assembly we used many words, but from these "we have fashioned a new resolve. Now we ask God's assistance to transform our commitments into action" working with all people of good will for the sake of the last, the least and the lost.

May it be so.



**METHODIST
ALLIANCE**

NGA PURAPURA WETERIANA

If your parish is engaged in community or social service work, you should join the Methodist Alliance.

The Alliance supports the work of its members by leveraging collective skills and experience, providing resources and information, and raising the profile of the work you do.

If you would like to join the Alliance please contact the National Coordinator Carol Barron:

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/methodist_alliance



WCC Assembly Reflection: the Ukraine War and Ecumenism

Rev Tony Franklin-Ross

The theme for the World Council of Church's 11th Assembly, 'Christ's love moves the world to reconciliation and unity' became a pertinent challenge in today's world. Unforeseen when the theme was set was Covid and its impact, and the Russian invasion of Ukraine.

The invasion weighed heavily on the Assembly, as indeed it has rippled through international ecumenical, political and economic networks. The war impacts the host region Europe, the host country Germany and member churches. Some delegates challenged the Assembly's focus on a European war amidst the many other places of war or geopolitical tensions threatening war. But to be fair, the Busan 10th Assembly also clearly engaged the realities of the divided Korean Peninsula, with peace and reconciliation for the whole of Korea remaining a key emphasis of WCC.

There have been calls for the Russian Orthodox to be expelled from WCC membership because of the church leaders clearly supporting Putin's war. Nevertheless, WCC affirmed that dialogue cannot happen when people are excluded from the room. Further, a special delegation from Ukrainian churches was brought to the Assembly to ensure dialogue and that their voices were heard.

The Ukraine war was clearly on the surface of many personal encounters between attendees at the Assembly. During the Assembly my own diverse moments included sitting in conversation with Russian Orthodox members, Ukrainians whose home towns had been overrun by the Russians and



Members of the NZ delegation at Karlsruhe, Germany. Image WCC Photo Gallery.

subsequently liberated, Germans who were hosting Ukrainian refugees in their homes, and people concerned about the war's effect on the cost of energy and heating in their coming winter.

But the concern for the war at the Assembly goes beyond its impact on the host country and region. I believe the key aspect for WCC is that this war is between two Orthodox Christian countries; and this reaches back into the foundations of WCC.

WCC's first Assembly in 1948 was in war-torn Europe, hosted in Amsterdam. The theme of that formational Assembly reflected that war and divisions signify human disorder and are not of God's design. Most of the European countries involved in the two World Wars were Christian countries; some had invoked extreme nationalism and even fascism, including with the explicit support of some churches.

How much does the division of the church feed into the division of nations? Where the healing of division between churches

represents something of God's vision of peace, how might our pilgrimage for justice and peace in the world necessitate our own soul-searching? Much of the foundational ethos of WCC's work is therefore to overcome divisions between churches.

Over history our frequent flaw to God's Kingdom is to generate discord, division, injustice and violence against fellow humans - even against fellow Christians whom we perceive as different from ourselves and judge to be 'outside the norms'.

To this end, WCC has a longstanding engagement to promote a theology of Just Peace, and to counter any expression of a Just War. WCC critiques of the Russian Orthodox leadership include challenging its nationalistic ideology and 'just war' theology. From the opening speech of the Assembly, given by the German Federal President, through to the Assembly's official statement on the war, the Russian delegation were under no illusion as to the message they were asked to take back to their church leadership.

Nationalism is a growing concern in many parts of the world, and as Christians we cannot speak into that sphere without addressing our own Christian nationalistic theologies and expressions. Indeed, most of the German keynote speakers directly referenced their own church history and its complicity with religious nationalism aligned to Nazism.

The gift of God to the church and to the world is a love through which we might overcome our false boundaries and violent exclusions - to inspire, move and create all that is possible for people's lives to flourish; to be a sign of God's love for the diversity of the world and all of creation. For the church this is grounded in a love that invokes a renewal which counters retrenchment and division, and moves towards unity across the rich beauty of our Christian diversity.

The Statement by the Assembly on the war in Ukraine can be accessed online:

<https://www.oikoumene.org/resources/documents/war-in-ukraine-peace-and-justice-in-the-european-region>

PRAYERS FROM YOUNG PEOPLE

Run, Walk, Crawl, Kneel

Run towards justice, in all its forms. Like the prodigal's sons father, without hesitation. Freedom is within your reach. The Good news is at your fingertips. Don't leave anyone behind. Love like Jesus.

Walk with one another. Teach and pass on wisdom and knowledge. Be patient, compassionate and kind. Keep a steady pace. Pick it up when others are ready, but most importantly keep moving forward.

Crawl when you need to. It's perfectly fine to be vulnerable. But know you are not vulnerable alone. Move at your own pace. The ground may close to your face, but the wonders of God's creation is all around you - below, around and above.

Kneel as a starting point of surrender. Be aware of God in your midst. There is nowhere beyond God's reach. Move when you are able, but for now, be still and know that God is God.

Caricature

Based on Rev Rua Rakana's 'A Maori Response to the Gospel.'

God in particular, remind us that we were not made to be mimics or copies of something or someone else. We are made to respond to the Gospel exactly where we are, exactly as you would have us be. Forgive us, your church, for the times we have strayed from this hope. For the times



we have been focused on creating a certain type of Methodist Christian that serves a certain type of agenda. Help us to discover a sense of belonging and selfhood in our own story. As people made in your image, this is our prayer. Amen.

Conference Prayer

God of grace, we pray for members of Conference who will be journeying to Kerikeri in the coming weeks. We pray for Your love and guidance. For the people who have worked tirelessly in preparation of this event. For each member and those that they are representing. For venue staff and people of Te Tai Tokerau who will assist and serve. For our incoming leadership and Presidential Team and their families. For the outgoing Presidential Team who have served the Haahi faithfully in unprecedented times. We pray for all who gather, in person and virtually, to be readily responsive to the question - what is the Spirit saying to the church? Let every talanoa, kōrero, pātai and whakaaro be in response to this question. For Christ's sake. Amen.

The Best of All

Loving and holy God, as John Wesley once declared, the best of all, God is with us. Ngā mihi nui ki a koe e Ihowa.

Wherever we go and whatever we do - the best of all, God is with us.

Whoever we encounter on the journey called life - the best of all, God is with us.

However many times we are tested and faced with adversity - the best of all, God is with us.

Whichever direction the Spirit leads us, in collision or in avoidance - the best of, God is with us.

Amen.

Colourblind

Don't make us colourblind, Lord, make us aware. Aware of the diversity of creation that surrounds us. Aware of the differences that characterize each person made in Your image. Aware of the language, culture and tradition that shapes every person in wonder. Aware of perspective and difference, experience and naivety, exuberance and measuredness. Let us see each person as they are. Let us love all the same. Let us search for

a sense of unity that makes each colour bolder and brighter. All for the goodness of Your name. Amen

Be Real

Loving God, if this very moment is one that you are attentive to, let this moment be real. Let all people, young and old, come to you with a sense of uncompromising authenticity. Remove the thoughts in our mind that we may only approach You when qualified to do so. Remind us that we are invited to take a seat at Your table. That Jesus, with saint and sinner, extends an invitation to us every day. Let every expression of the hope we have in You, be real. Amen.

End of year

God of wisdom, we pray for our students. We especially pray for those who coming to the time of end of year exams. As the last year has continued to feel the effects of the pandemic world, we uphold our young people during this time. Thank for the resiliency and courage they have displayed throughout this year. Thank for the support networks and systems that are available to them - in their families, church and communities. We pray for a productive end to the academic year for young people all over our land. Bless their studies and preparations and help us to keep them at the forefront of our minds during this time. Bless every young student, learner and achiever, we pray. Amen.



A bi-monthly column exploring questions concerning faith issues.



Auntie welcomes your queries. No concern is too small, whether it is an opinion, advice or information that you are seeking. Please email the editor with your questions. We respect your privacy. You are welcome to choose a pen name for anonymity.

CONCERNING FAITH

Dear Auntie,

Is there anything different about being Methodist from being any other Christian? Liz

Yes! There is Liz, but only if you commit to Methodist principles. All true Christians commit to following the teachings of Jesus Christ. Methodists also follow the teachings of John Wesley. Though born into poverty he became an academic achiever, a crowd-commanding preacher, innovative teacher and problem solver. He wrote books on a variety of topics and left many memorable sayings as to what it means to be Christian.

Rev John Wesley was particularly concerned about justice and caring for the excluded. One of the greatest gifts he left his followers was a formula for making moral decisions that we call The Wesleyan Quadrilateral - 'Wesley' because he devised these guidelines and 'Quadrilateral' because it has four parts: Scripture, Tradition, Reason and Experience.

Some churches say scripture is the only basis for making

moral decisions. Wesley urged Methodists to take a broader approach. He appreciated that interpretations of scripture changed over the years and life situations continually change. Methodists, who would be true to the teachings of Wesley, consider moral decisions not only in the light of scripture but in truths found in traditions along with our own reasoning and experiences.

Methodists do not blindly follow the majority. Methodists think through the implications of their actions, speak up for justice and do all they can to support the marginalised, fully aware that this may displease some authorities. They are bold innovators. The Methodist Church welcomes and trains lay leadership to work alongside clergy. Methodist congregations particularly value singing together, creating caring communities, and take pride in the fact that they trace their roots to not only a pair of brilliant clergymen, John and his musical brother Charles, but to a mother, Susanna Wesley, who greatly influenced their faith and the Methodist movement.

Rejoice in being special, Auntie

Dear Auntie,

Does it matter if we watch bad stuff online or on television? Robbie

Dear Robbie,

That depends on what sort of a person you want to be. Fill your mind with trash and you trash yourself. You have choices. If you want to be valued by others you need to value yourself. It's natural for young people to want to do what their peers are doing. Being exposed to bad stuff is a part of that life that we have to come to

terms with. How much bad stuff we chose to watch or participate in is up to us. Saint Augustine had a pithy saying, "Love God and do as you like." I take this to mean if you truly loved God you would not harm yourself or anyone else. A Bible text I recommend committing to memory is Philippians 4:8, "Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise think about these things."

Enjoy life and be responsible, Auntie

TAITAMARIKI • KIDZ KORNA

Welome to Kidz Korna!

In October the country celebrated Fiji Language week. Because it was school holidays, the Fijian children at St John's Methodist were able to join with other Fijian children in Hamilton to celebrate the event.

During the week they met to learn more of their Fijian language as well as what it was like living in Fiji. On Friday they had a special day of celebrations. The children dressed in beautiful costumes and enjoyed lots of traditional food.

Ruci, Shelley and Joy enjoyed the whole week. It made me think how important it is for all of us to remember our heritage - where we come from.



Shelley, Ruci (Ruth) and Joy had a great time celebrating Fijian Language Week.

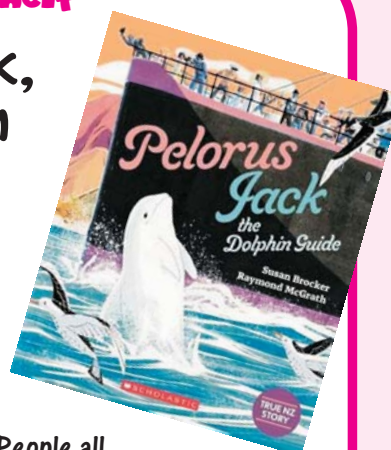
For your bookshelf

Pelorus Jack, The Dolphin Guide

Author: Susan Brocker
Illustrator: Raymond McGrath
Publisher: Scholastic NZ

This is a true New Zealand story that tells about a rare white dolphin, Pelorus Jack, who escorted ships through the Marlborough Sounds over 100 years ago. People all over the world came to see the dolphin, including royalty.

The text is easy to read for most children of upper primary age (Years 6 to 9) and the book is beautifully illustrated. It is a story important in New Zealand history, a part of our heritage



Word Search

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

Can you find all these words in the puzzle?

DOLPHIN GUIDE HISTORY LAW PELORUS PROTECTED RARE
ROUGH SHIPS SOUNDS STATUE STORY TRUE WHITE

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



Choose Dream Gifts for Christmas



Choose a gift from the catalogue and CWS will send you a card or e-card to pass on to family and friends. Gifted is a way to share hope with people like Luisa whose garden and rainwater system were damaged by the eruption in Tonga. Photo credit: CWS/Trish Murray.

Christian World Service is putting the spotlight on woman like Luisa in this year's Gifted catalogue. Luisa has cared for her family and the community all her life. However, nothing could have prepared her for the eruption of Tonga Hunga-Tonga Ha'apai and the tsunami that followed in January.

Luisa had worked hard to build a good garden and a rainwater harvesting system as well as take part in activities organised by her Ama Takiloa women's group. Like many Tongans, she has had to clear her garden and start over. This time round she wants to be better prepared for future disasters.

Gifted is an opportunity to share

your compassion for others with your family and friends. It is as simple as choosing a gift like Garden of Dreams (for Luisa and other families in Tonga) or the ever-popular Bees to train small farmers in Sri Lanka. Or you could choose a gift to put on your Christmas wish list to share with family.

Each gift acts as a donation to a programme of a CWS partner. CWS will send you a beautiful gift card or e-card in which you can write your message.

"We are focusing on sharing hope with people like Luisa. By purchasing a Gifted card, you will be supporting a programme that works with people to address the needs they have prioritised. Improving their gardens and livelihoods is at the top of their list. They want to see their whole family flourish," says National Director Murray Overton.

Luisa says her family struggled with food after the eruption. "There was not much in the fridge," she says. With a much bigger garden and more storage for rainwater, she will be able to take care of her husband and their disabled son who lives with them.

There are 24 gifts supporting work around the world in this year's catalogue. The four new gifts are Feathered Friends (also in Tonga), A Garden of Dreams, Solar Panels (for MaridiFM run by our partner Mission for Sustainable Advancement in South Sudan) and Village Canteen (training and supporting rural communities in Fiji).

CWS will send a tax-deductible receipt at the end of the year for each gift. Pick up a brochure in your church or check out the website: <http://gift.org.nz/> Thank you for your support.

Choose Gifts that make dreams real

Order beautiful Gift cards now for Christmas

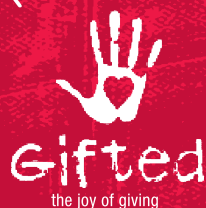


GIFTS
to grow
HOPE

Photo: ACT Alliance/Paul Jeffrey



Christian World Service
ACTION AGAINST POVERTY
actalliance



www.gift.org.nz

Global Warming Adding to Suffering

In northern Kenya, the ground is almost bare except for the occasional shrubs and bones of dead animals according to one local member of ACT Alliance (Action by Churches Together). Without water, plants do not grow, animals cannot eat, and the people face hunger and worse.

In June Christian World Service was able to send a small amount to the ACT Alliance Appeal for East Africa. Since then, the situation has worsened but unfortunately the global community has not responded decisively to prevent hunger from spreading.

has identified a number of what it calls 'Forgotten Emergencies'.

East Africa is one. Another is Pakistan where your generous donations are supporting the relief programme of Community World Service Asia. I want to encourage people who have a connection with Ethiopia, Kenya or Somalia to consider making a donation to the East Africa Appeal," says Murray Overton National Director.

Under the Integrated Food Security Phase classification, phase 5 is famine, when at least one in five households face extreme food shortages, and at least 30 per cent of children suffer from acute malnutrition. Each day, at least two out of every 10,000 people die of starvation or malnutrition-related disease.

"Extreme weather events are happening in



Many more people are facing hunger in East Africa as drought intensifies in places like Garissa, Kenya. CWS is supporting calls for compensation at the COP27 in this month's climate talks. Photo credit: ACT Alliance/Faith Mullumba.

countries that have contributed little to global warming. CWS is committed to assisting those affected and in lobbying for global action. We are supporting ACT Alliance's call for Loss and Damage, a payment from the richest countries who have contributed the most to the climate crisis," Murray adds.

Donations to the East Africa Appeal and the backgrounder on COP27, the global climate talks are available at cws.org.nz



C I N E M A

Amsterdam is a crime thriller. The movie draws loosely on a political conspiracy to oust Franklin D. Roosevelt as United States President. Set in the 1930s, Amsterdam also strives somewhat awkwardly to be a modern morality tale.

Director David O. Russell assembles some serious star power. Taylor Swift, Chris Rock and Robert De Niro twinkle briefly as Liz Meekins, Milton King and General Dillenbeck, respectively. There are performances of sustained brightness from Christian Bale as Burt Berendsen, a drug-taking street doctor and Margot Robbie as Valerie Voze, a medicated New York socialite. John David shines as Harold Woodsman, a black American lawyer.

Amsterdam's three main characters move between three countries. Burt, John and Valerie meet in France amid the horror of trench warfare in World War 1. Together they party in post-war Amsterdam. They reunite in New York in



1934 to establish who wanted US Senator Bill Meekins killed.

A war leaves memories. Amsterdam offers several responses. One involves avoiding reality. Hence Burt, Valerie and John party in Amsterdam, the city from which the film is named. Yet back in the United States, Burt has a wife, while John desires racial equality.

Together Burt and John return to New York. They form an unlikely partnership. Burt tends to the broken minds and bodies of veterans of World War 1, while John seeks legal solutions. Escapism is deemed unable to provide sustained solutions to the inequalities of class and race.

A second response to the memories of war is to medicate. As a doctor, Burt has access to drugs. He treats the pain of his injured back with an endless range of experimental medications. As Amsterdam reaches a climax, Burt's drug-taking renders him a bystander, helpless against a rising tide of fascism fervour.

A third response is to remake. As a nurse in World War 1, Valerie saves the shrapnel she finds in the bodies of wounded men, creatively remaking the caringly extracted shrapnel. Burt acquires a teapot made from twisted metal and John a battle-twisted wire mask. Avoidance and medication are short-term solutions. Reframing and relocating war's

horror into domestic realities offers a searching and ultimately more honest response.

The challenges of memory are introduced early in Amsterdam. Standing by Bill Meekin's dead body, Burt breaks into *Precious Memories*, a traditional gospel song credited to J. B. F. Wright in 1925. The lyrics are bittersweet:

*Precious memories, unseen angels,
Sent from somewhere to my soul;
How they linger, ever near me,
And the sacred past unfold*

In a cinematic era dominated by Marvel movies and Top Gun serials, Amsterdam wrestles with weighty themes. War's memories still linger. The rise of fascism must not be forgotten. Racism still remains. Approaching our memories, no matter how painful, as precious realities remains a sacred task.

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

O N P A P E R

Morality

Restoring the Common Good in Divided Times

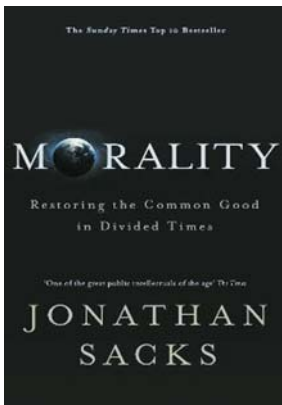
Author: Jonathan Sacks
Publisher: Hodder & Stoughton, 2021. 368 pages
Reviewer: John Thornley

Rabbi Lord Jonathan Sacks passed away in November 2020. He served as Chief Rabbi of the United Hebrew Congregations 1991 to 2013, and was a member in the House of Lords in the UK Parliament, where, in the Foreword by Justin Welby, Archbishop of Canterbury, "his sharpness of perception, economy with words and use of language leave a huge gap".

I have long intended to read his 2002 book *The Dignity of Difference*, but this, his final book, sums up the total of 36 books written in the midst of a full life as ecumenical and interfaith religious leader, moral philosopher, public intellectual and global media commentator.

his life was his family. In the Preface to this paperback reprint he dedicates the book to his grandchildren, while acknowledging Elaine, his wife, as the most important person in his life. He recalls their first meetings on the university campus: "I was earning graduate qualifications in self-doubt and existential angst. She was radiating joy. Hence my theory which is a summary of the book, namely – 'It's the people not like us, who make us grow'."

The sources for his writing are found in the notes to the 23 chapters, at the end of the book, followed by a list of books relevant to each chapter. I would have appreciated an index but this is not given. Many of the ideas come from colleagues participating in national and international seminars and workshops. Sacks often contributed papers to such meetings. His genius lies in clearly setting out the key issues and ideas, summed up in the concluding lines of each chapter.



There are five parts with chapter headings to each:

1. The Solitary Self: Loneliness, Limits of Self-Help, Unsocial Media, Fragile Family.
2. Consequences/The Market and the State: From 'We' to 'I', Markets without Morals, Consuming Happiness, Democracy in Danger, Identity Politics, Time and Consequence.
3. Can We Still Remain Together? Post-Truth, Safe Space, Ways of Arguing, Victimhood, Return of Public Sharing, Death of Civility.
4. Being Human: Human Dignity, Meaning, Why Morality? Which Morality? Religion.
5. The Way Forward: Morality Matters, From 'I' to 'We'.

addresses the coronavirus pandemic in the Preface: "This book was published in Britain just as the coronavirus was reaching these shores. Yet it spoke to the issues that arose then: the isolation many suffered; the selfless behaviour that allowed life to continue; the self-restraints we had to practise for the safety of others; the realisation that many of the heroes were amongst the lowest-paid; the challenge of political leadership in time of crisis and the importance of truth-telling as a condition of public trust. These are all moral issues and I explain in the newly written Epilogue how their significance suddenly became vivid".

This is a potential study book for those looking for a challenging text for our century. Those with a more academic bent can help others through difficult passages. As the book draws on the writer's life experience, including the everyday life of families, children and youth, there are gems of storytelling that would fit well within worship services.

Justin Welby describes this book as a 'masterpiece'. I agree!

Good Grief

Authors: Catherine Mayer & Anne Mayer Bird
Publisher: Harper Collins, London 2020, second edition 2022
Reviewer: Jenny Dawson

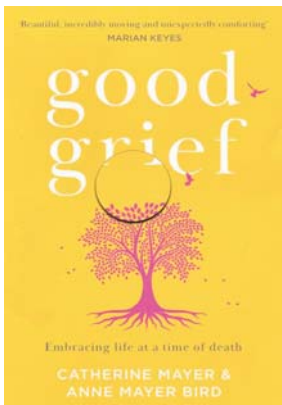
When I saw this on the library new books shelf, I immediately thought of an old friend with the same title from 50 years ago. However, this is not the one by Granger E Westberg. *Good Grief* is a contemporary book, examining human loss in the time of Covid.

Two widows, mother and daughter, write from the mother's living room, letters, poems and reflections on the deaths of their husbands 41 days apart. The bereaved pair are forced to grieve in solitude because of lockdown, yet there are still the diverse encounters with those who would offer kindness and understanding, and at times "the best-meaning of people reduced to incoherence or insensitivity".

What to say or write, or not, is helpfully offered. "These days my mother and I notice that our sadness is perceived as a mark of failure to process and proceed," has been said in various ways to many who mourn. Insights about Wuhan, Boris Johnson, Brexit, and care homes take this book much wider than the domestic scene where the mother/daughter conversations start in an effort to make the grieving and coping more visible.

The writing is engaging and down-to-earth, using quirky words like "sadmin" and "dreadtape" to explain the processes that must be followed after a death, along with suggestions about how much better these requirements could be handled.

There is much about grief in this book, and also much about deep love, regret, adjustment, betrayal and pain. Yet in the end they write "grief is our companion, not our curse" and I feel as if I have been



companioned to look more deeply at some of my own losses. I have also laughed and smiled and wondered at the stories of what to do with Andy's shoes, beginning to read books again but only with the help of audio-books, the practicalities of funerals and memorials, the role of Facebook and "algorithms that take me for a funeral hobbyist", and much more.

In the Conclusion, we read "This is a manifesto for equality" although the Introduction says it is not. The canvassing of what happens around dying has exposed the authors' shared belief that our treatment of the living defines our attitudes to death and that all deaths matter. Which means that change is needed.

So is this a memoir or a pastoral care handbook? It is certainly a penetrating look at what is defining the third decade of the 21st century. I highly recommend it.



Mary Ann Quaife, Forgotten Writer

Jo Smith, Methodist Church of New Zealand Archives



Mary Quaife 1870s. Image courtesy Methodist Church of New Zealand Archives.

You won't find her name in New Zealand's national bibliography. However, overlooked New Zealand writer Mary Ann Quaife was a published author living in Christchurch in the second half of the 19th century.

Recently a copy of her book *Gleaning Among the Sheaves: Daily Meditations for the Year* was given to the Methodist Archives. We knew about the book because there was an advertisement in the *New Zealand Wesleyan* newspaper on 1 August 1881 but we had never seen a copy. It was sold at the Wesleyan Book Depot in Christchurch and she had assistance from Rev James Buller who is named as editor. Rev Buller had been the minister stationed at St Albans when the Quaife family worshipped there.

Today books of daily meditations are best sellers but the lack of copies in New Zealand reference libraries suggests large numbers were not sold.

Mary Quaife's book was printed in England by Hazell, Watson & Viney. This was the same firm who printed Rev James Buller's popular publication *Forty Years in New Zealand*.

Buller had an English publisher - Hodder & Stoughton - and his book sold for 10 shillings and sixpence. Mary's book was sold by the Wesleyan Book Depot, Christchurch at a price of 4 shillings and sixpence. The Wesleyan Book Depot sold hymn books, stationery, Sunday School materials and religious books and pamphlets.

Notice of both publications appeared in the same edition of the newspaper. Buller had a full page advertisement for his, compared to Mary's small advertisement at the start of the newspaper.

Rev Buller wrote a prefatory note for *Gleaning Among the Sheaves*: "In the following pages the reader will find simple and devout meditation which will be helpful in the culture of spiritual life..."

There is a tantalizing reference in Mary's preface in *Gleaning Among the Sheaves* to an earlier publication she had written called *Scrap Book*. This suggests a longer career as a writer but no copy of this book has been found.

In 1880 when she wrote the preface, she was 64. She writes that the book has been written under difficulties amid severe pain and weakness of body. She worries her education is lacking and that readers may give her book a "cursory glance, and, with a sneer, cast it aside".

The content of *Gleaning Among the Sheaves* features a verse from the Bible for each day of the year which she then discusses. Her years as a class leader at St Albans and Papanui Methodist

churches would have honed her thinking.

Her opening paragraph for 1 January could be written today:

"Whatever the last year was to us, at its close it will remain forever. Our opportunities are in the present. Every moment gone leaves the number less. Much of the work that should have been done, still remains undone. The stream of time carries us along, and soon will cast us into the ocean of eternity."

Mary also wrote her unpublished reminiscences "*Jottings by an old Wesleyan Pilgrim*" held in the Methodist Archives, probably in response to William Morley's request. He asked for historical recollections for his book *The History of Methodism in New Zealand* which was published in 1900.

Although Mary's book has been forgotten, a tangible reminder of her life and work for the church survives. The Quaifes arrived in Canterbury, 27 December 1850 on the *Cressy* and Mary Quaife held the first Wesleyan Sunday School in Hagley Park, 1 April 1851. A plaque on that site commemorating this event was unveiled as part of the Canterbury centenary celebrations in 1950 and can still be seen today.

Unsung Methodists

Rev Donald Phillipps

On the Edge of Society

In this series we have usually talked of ministers who have completed a long and notable career. Not so with Walter Hawes Dyer (1872-1905) who served two years at Dunstable in England, and then came to this country for health reasons. After a year at Tauranga he went to Wanaka, where he died. His life-long battle with consumption led to him spending some years at the famous Nordrach Sanatorium in Germany.

He must have come here in the hope that the sun and fresh sea air at Tauranga would help. It didn't, although though his ministry led to the building of the first Methodist Church there. Central Otago had a better reputation, and he was able to find a place as a Presbyterian Home Missionary. He died just before the first new church there (the place was then named Pembroke) opened. He had spent most of his life, as was the case with people like him, on the edge of society.

Recently the lectionary brought us the story of Jesus and the 10 lepers. In those pre-scientific days and, indeed, until the 20th century, the only way to deal with scourge was to separate the sufferer from the rest of society. In Jesus' homeland the leper was not abandoned - there was a sense of responsibility for these

unfortunates, living apart, surviving on the charity of their neighbours.

Leprosy was something that the Methodist Church had to deal with when it commenced its missionary work in the Solomon Islands in 1922. Health issues were an immediate challenge, not just for John Goldie and his fellow-workers, but for Methodists back home in this country. The early appointment of nursing sisters reflected this, though they had to fit in with the primary task - the conversion of the native population. Sisters Lilian Berry and Elizabeth Common went with a sense of commitment, but no real facilities for their special work.

An earlier subject in this series was (Sir) Edward Sayers, the first medical doctor associated with the Mission. He did an extraordinary job in organising high quality medical services. That was not an easy task, since the erection of a hospital could not be done without careful planning, and the assurance of adequate funding and staffing. A preliminary start was made, but within a few years it was accepted that the hospital should be sited at the more accessible Bilua. By 1933 a set of new buildings had been provided and were called the Helena Goldie Hospital in acknowledgement of the contribution of the Superintendent's wife.

When Dr Sayers returned to New Zealand his place was taken by Dr Allen Rutter, and the high quality medical work continued. Both were regarded as



Rev John F. Goldie. The hospital was named in honour of his wife, Helena. Methodist Archives Reference: Photographs Collection - People. NZ Methodist Ministers' Portraits.

eminent in the field of tropical medicine, in which they had been thoroughly trained while studying in London. Both would have understood the nature of leprosy in terms of recognition, but its treatment was a long-term matter, not available within the Solomon Islands. From 1911 to 1969 people diagnosed with leprosy in the South Pacific were gradually isolated and received medical treatment at the Central Lepers' Hospital, Makogai Island, Fiji. This was owned by the colonial government of Fiji and operated with the help of the Missionary Sisters of the Society of Mary. Mother Mary Agnes was the superior of the leper colony from 1916 until 1950. The leper colony operated until the 1960s.

Helena Goldie Hospital

The number of patients grew from 40 when the leprosarium opened in 1911 to 700 in 1950. Until the discovery of sulfones in the 1940s leprosy was largely incurable and it was expected that those who went to the island would never return. Patients came from all the British Colonies of the Pacific and from New Zealand after 1922. Those not residing at the hospital lived in villages organised by ethnicity. Each community was allowed to keep their traditions and religious practices. As part of the therapy, they were expected to grow food, fish, do craft work or graze cattle. The leprosarium was renowned internationally as a model of discipline and social peace.

As Methodists we got to know about Makogai through the outstanding work of P.J. Twomey, a Roman Catholic layman. Known as the 'Leper Man' he was totally committed to financial aid for the leprosarium. Our own Church's support for him and his appeals grew with the passing of the years.

If Jesus' close neighbours were lepers, living just outside the borders of a village, what emerged in the South Pacific was symbolic of the vast distances between islands - not just towns and villages as in Israel. As long as leprosy was untreatable it was a threat and total isolation was justified. Now it is not, and leprosy has lost some of its notoriety. People who suffer, for whatever reason, need and deserve, our company.



Lotu Tamaiti - also known as White Sunday - is an annual special Sunday dedicated to all the children of Samoa. Lotu Tamaiti this year was held on Sunday 8 October. Our children led many parts of the service, including the prayer, Bible readings and offerings. We were honoured to also witness and participate in the baptism of Aahnik Kumar, the grandson of Rev Fatuatia.

After many weeks of practice, our children put all their efforts into performing in front of a full congregation including many of our Tongan families who came in support of their children. It was a beautiful experience to watch our children worship and praise God through their talents.

In concluding our Lotu Tamaiti service, one of the highlights was receiving exciting news of a youth member's achievement.

Lotu Tamaiti at Panmure



Samoan Martial Arts Star

Oswald Tapelu recently attended the Taekwondo Oceania Tournament in French Polynesia (Tahiti) winning a bronze medal in a division beyond his grade. Oswald shares his story and remarkable success over the years.

I am 24 years of age. I was introduced to Taekwondo from the young age of eight and my love for this type of martial arts grew as time went on. My interest in the sport gathered momentum, which led me to my first national tournament at the age of 10. Further tournaments spanning the Oceania region followed. From there, my experience in the sport continued into higher levels. Hard work and commitment resulted in my selection for the New Zealand team at the 2016 Oceania Tournament that was hosted by Fiji.

Personally, the highlight of that tournament was competing against a world-ranked Australian player. Even though I did not win, the experience gained was exceptional.

Between 2018 and 2020, many

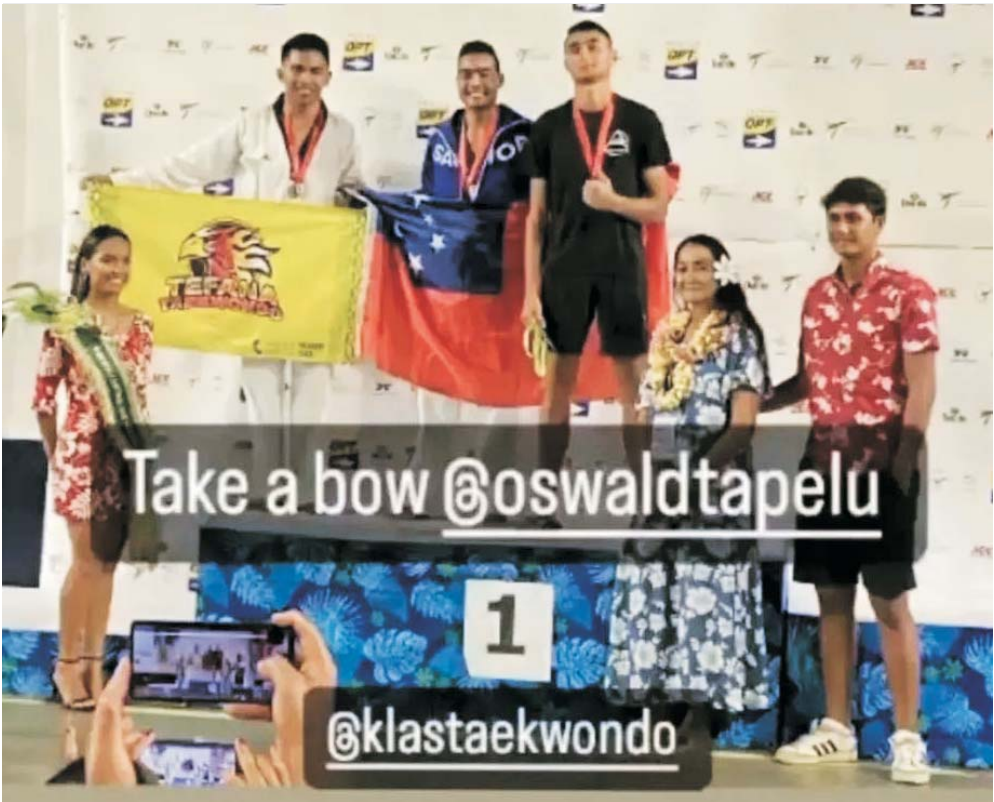
tournaments were cancelled due to the Covid-19 pandemic. However, as the pandemic began to shift and Covid-19 lock downs were no longer in place, in 2021 I started training hard, making it over to this year's Taekwondo Oceania Tournament in French Polynesia (Tahiti).

Although I should have competed as a middle weight in this tournament, I gave the heavy weight division a go. By giving everything I had, and with the grace of God, I won the bronze medal for my home country of Samoa. Being the only person to represent Samoa at this level for Taekwondo was a humbling experience and a great honour that I will cherish forever in my heart.

My goals and aspirations in the near future are:

1. To get better in the sport and hopefully to represent Samoa in the 2023 Pacific Games that will be hosted by the Solomon Islands.
2. To gain entry into the Samoan team for the 2024 Olympic Games in France.

I give glory back to God. Everything I am and have achieved today is because of Him. Everything I do is FOR Him.



Competition	Venue	Year	Age	Achievement
Samoa National	Apia	2008	10	Bronze
Samoa Open	Apia	2009	11	Silver
Queensland State Open	Brisbane	2009		Gold
Australia National	Brisbane	2009		Silver
Gold Coast Open	Gold Coast	2010	12	Gold
Queensland Open	Brisbane	2010		Gold
New Zealand National	Tauranga	2010		Gold
Queensland Open	Brisbane	2010		Gold
New Zealand Open		2010		Bronze
New Zealand National	Auckland	2016	18	Bronze
New Zealand Open	Rotorua	2016		Silver
Bay of Plenty Open	Tauranga	2016		Gold
New Zealand TKWD Union	New Plymouth	2016		Silver
New Zealand Team Member for the Oceania Tournament	Fiji	2016		Lost to a world ranked Australian opponent in the preliminary rounds
New Zealand Open		2017	19	
Represented Samoa in the Oceania Tournament	French Polynesia (Tahiti)	Oct 2022	23	Oceania Medal Ranking: None Polynesia Taekwondo Ranking: Bronze



Na Vakalotu-taki ni Taba Gone kei na Vuli

Lesoni; Vakatekivu 37, 39, 40, 41, 45 (Nai Talanoa kei Josefa)

Na bula vinaka ni Lotu e na veigauna ni mataka e vakatautaki ki na nodra vakalotutaki ka vakavulici vaka vinaka nai taba gone nikua. Mai veivakananumi kina e NZ na Qase Levu mai Viti, Talatala Ili Vunisuwai, "Me rau kua ni veitawasei vakadua na Lotu kei na Vuli". E na laki kunei talega kina na bula vinaka ni Vanua kei na Matanitu. Na nodra macawa nai taba gone e na yabaki oqo e ra goleva kina na vei bolebole e sotavi e vale, vanua ni cakacaka, vala ni veivesu, vale ni Tui kei na bolebole mai vei ira na kedra meca.

Nai talanoa ni nona bula ko Josefa mai na i Vakatekivu wase 37- 45, e tukuni kina na bolebole ka lako curuma ni bera na kena soli vua me lewa na vanua taucoko ko Ijipita (Vakatekivu 41:41-46). E vosota galugalu voli ga ko Josefa na veika rarawa kece e a lako curuma ka tekivu saraga mai vale. Na bolebole ni bula mai vale e vakavurea nodratou lomaca-taki koya na tuakana ka ratou a volitaki koya yani me yacova sara na vale ni veivesu. Ia sa tiko oti nai naki ni Kalou vei Josefa.

Rua na vakasama.

1. Na Kalou sa dau muria na vei sala vuni e so me vakarautaki ira kina nona tamata digitaki. E tiki ni veivakarautaki o'ya na kena bole na bula. E tini ka lima na yabaki nona biuti tamana kei iratou na tuakana ko Josefa ni bera nodratou sota tale. Mai na nodratou via vakamatei koya ka volitaki koya na tuakana, e ratou qai sota tale ni sa lewa tu na vanua taucoko ko Ijipita ko Josefa. E sega ni biuti Josefa vakadua na Kalou e na nona bula mai vale, biu e na loma ni keli, e ligadra na dauveivoli, vale ni veivesu kei na matadra na kena meca.

E sala muri Josefa voli ga na Kalou ka maroroi koya me yacova sara nona laki tamata yaco e na vanua ko Ijipita. E ratou buki vere na tuakana me yaco na lomadratou ca vei Josefa, ia na Kalou sa nakita me taqomaki koya ka vakarautaki koya ki nai tutu ni veiliutaki. E vakabauta ko Josefa nai lesilesi ni Kalou vua ka tukuna kina vei iratou na tuakana 'ni sa talai au na Klaou me'u liutaki kemudou me ia na vei vakabulai, sega walega e nona vuvale, e na vanua taucoko ko Ijipita.

Sa na rawa vei keda na tamata vakabuta me da na dau ni vei vakabulai kevaka e da vosota na vei bolebole e so ka waraka na nona gauna na Kalou. 'Ia ko ira e ra sa waraki Jiova e ra na vakaukauwataki tale...' (Aisea 40:31). Sa ka bibi vei keda na qase noda vakavulici ira tiko nai taba gone niuka me ra ciqoma na vei vakarautaki e na loma ni Lotu me rawa ni ra na sotava kina vaka vinaka na vuravura levu sa tadola tu qo e matadra. E sega soti ni rawarawa ka ni tu vata kei na kena vei bolebole sa wasei tiko mai e na Macawa ni Tabagone. Sa bole na sara talega kina vaka bibi na Lotu nikua me

raica na vei sala e so me ra vakalotutaki ka vakavulici kina na i taba gone. Vakatautaki na gone e na sala e dodonu me lako kina. Ia ni sa qase mai, e na sega ni lako tani mai kina (Vosa Vakaibalebale 22:6).

2. E solia wale mai vaka i loloma na Kalou na vei solisoli kei na taledi e so me da vakayagataka me rawa kina na Bula. Na tadra vei taravi nei Josefa sai solisoli ni Kalou vua me bula ka vei vakabulai talega kina nona loma ni vuvale, vanua ni cakacaka, vale ni veivesu, vale ni Tui kei ira nona meca. E vakatucoko-taka nona i solisoli vei Josefa na Kalou ka veitadonui kei na vanua kei na gauna me cakacaka-taka kina. E ratou kune Kalougata kina nona vuvale kei na vanua ko Ijipita ni veisemati vakavinaka na loloma ni Kalou kei na vakabuta ka bulataka ko Josefa.

Na bula e na vuravura totolo ka veitemaki e ra sa bula donumaka noda cauravou kei na gone yalewa nikua sa rauta vaka vinaka ga na vakararavitaki ni bula vei Jisu e na nodra tuberi me ra dau Lotu, masu, lolo, ka vulica vaka vinaka nai Volatabu. Sa sega talega nai ulubale vei keda nai tubutubu kei ira na cauravou kei na gone yalewa e NZ nikua. Sa tu oqo na cakacaka, na vuli, qito toro cake kei nai veisolisoli soli wale vaka i lavo ni Matanitu. Ke qai sega ni rawati na bula vinaka, sa na rawa ni da wili me da vakasabusabutaka nona loloma soli wale na Kalou vei keda. Me da na tu vakarau talega me da sotava na kena revurevu. Sa ka bibi na noda veikilai vaka vinaka kei Jisu nikua me rawa ni da raica kina nona veivakarautaki na Kalou ki vei keda. "o koya sa raici au, sa raici tamaqu" (Joni 14:9).

Ni sega na veikilai kei Jisu, sa na rawa kina me batabata nodra qaravi Kalou nai taba gone ka sega talega ni malele na lomadra ki na vuli. Sa na rawa ni yaco kina na kavoro ni matavuvale, sega na cakacaka vinaka, vesuki e na vei vei yalo ca e so, ka rawai rawarawa mai vei ira na meca. Sa na laki vakilai sara talega na kena revurevu e na Vanua, Lotu kei na Matanitu. Sa gaunisala vinaka duadua e na nodra bula na i Tabagone nikua na nodra tuberi me ra sotava vaka dodonu na vei bolebole e so ka vakadruga na meca e na gauna e ra sotava kina, me vaka e lako curuma ko Josefa. Sa i tavi ni Lotu nikua e NZ me ra tuberi vaka vinaka na i tabagone me rawa ni ra tomana nai lakolako ni vei qaravi kei na veivabulai e na veisiga ni mataka.

Mo ni Kalougata ka Qaqa nai Taba Gone e na Lotu kei na Vuli.

Emeni.



Jesirieli - Sigatabu ni mai vakacavari na macawa ni Taba Gone.



Vakarau na veitalatala kei ratou mai Hastings, Gisborne & Hastings.



Drama ni Tabagone e vaqara na Vakacegu. Images courtesy Wellington Methodist Parish Fijian Youth.

Livestream 'e he 'AtaOngo Tonga Aotearoa e Konifelenisi



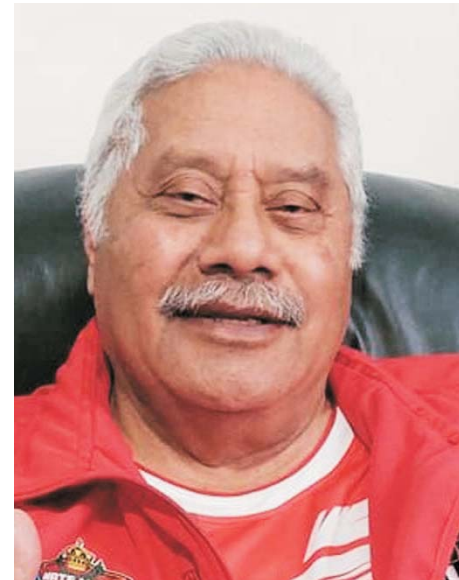
Head of 'AtaOngo, Lavoni Manukia.
Credit: Felonitesi Manukia.



Paula Moala, 'AtaOngo cameraman and technician.
Credit: Paula Moala.



Sami Paea He Lotu Fifita, 'AtaOngo cameraman and technician.
Credit: Felonitesi Manukia.



Tevita Finau, founder of 'AtaOngo Tonga Aotearoa.

Fai 'e Felonitesi Manukia

Kuo fili 'e he Konifelenisi 'o e Siasi Metotisi 'o Nu'usila 'a e va'a media mo e fetu'utaki 'a e Vahefonua Tonga 'o Aotearoa ke ne fakahoko e ngāue livestream 'a e Konifelenisi 2022.

Ko e ngāue ko 'eni foki ke fakahoko e Konifelenisi 'a e siasi he ngalu ope 'i he founa livestream he Youtube mo e peesi Facebook 'a e siasi. Ko e Konifelenisi 'oku lele mei he 'aho Tokonaki 19 'o Nōvema ki he 'aho 23 'o e māhina, ka 'oku 'i ai e ngaahi polokalama makehe 'e hulu he 'aho Tu'apulelulu 17 'o Nōvema mo e 'aho Falaite 18.

'Oku fakahoko e Konifelenisi ki Kerikeri, Northland, pea 'e fakamanatu ai e ta'u e 200 e tu'uta e lotu Metotisi ki he fonua ni.

Ko e 'AtaOngo Tonga Aotearoa foki 'oku 'i he malumalu 'o e Siaola pea na'e fokotu'u 'i Sepitema 2021 lolotonga 'a e lockdown hono ua 'a e fonua ni koe'uhi ko e Koviti-19 ke ne fakahoko ha ngaahi polokalama 'i he ope -

malanga, failotu mo e fakalaumālie ma'ae kakai 'o e siasi ne na'e 'ikai ngofua 'a e ngaahi falelotu.

'Ikai ngata ai ka 'oku fakahoko 'e he 'AtaOngo 'a e polokalama faka-uike 'a e Siaola 'oku 'iloa ko e Lika Ola. Ko e polokalama 'eni 'a e ngaahi va'a ngāue 'a e Siaola - Fāmili Ako Lelei, Fāmili Vā Lelei, Fāmili Taulua, Fāmili Mo'ui Lelei, Fāmili 'Api Lelei.

Ko e ngaahi va'a ngāue ko 'eni ko e ngaahi sēvesi ia 'a e Siaola - Tongan Methodist Mission - ma'ae kominiuti kotoa 'o 'ikai ko e ngaahi faāmili pe 'o e Vahefonua mo e Siasi Metotisi.

'Oku 'i ai foki mo e polokalama 'AtaOngo LIVE 'oku fa'a fakahoko 'i he Tu'apulelulu kotoa. Ko e ngaahi polokalama ko eni 'oku fekau'aki mo e ngaahi 'isiu 'e 'aonga ki he kominiuti.

Ko e ngaahi polokalama kuo 'osi fakahoko 'oku kau ai 'a e 'initaviu mo e Palēmia 'o Tonga, Hu'akavameiliku (Siaosi Sovaleni), 'i he'ene fuofua folau mai ki Nu'usila ni hili 'a hono fakanofa ia ki he lakanga; ko e polokalama ke fakamatala e tu'unga 'o e Koviti-19 he fonua ni.

Ko e polokalama 'e ni'ihia na'e fekau'aki mo e sunami mo e mo'ungaafi Hunga-Ha'apai Hunga Tongatapu - ko e fakatamaki fakaenatula na'e hoko 'i Sanuali 15 'o e ta'u ni.

'I he lolotonga 'a e Tongan Language Week pe Uike Lea Faka-Tonga, 'a ia 'oku fakamamafa'i ai he fonua ni 'a e mahu'inga 'etau lea, na'e fakahoko ai 'e he 'AtaOngo e polokalama faka'aho 'a e Fāmili Taulua.

Ko e taki 'o e Fāmili Taulua ko Toketā Melenaita Taumoeofau pea tokoni ki ai Norma Sialetonga. Na'e manakoa 'aupito e ngaahi polokalama ko 'eni he na'e laui'afe 'a e kau mamata faka'aho he polokalama online.

Neongo 'a e foki 'etau lotu ki falelotu 'e kei fakahoko pe 'e he 'AtaOngo Tonga Aotearoa 'a e malanga fakamafola 'a e Vahefonua he Sāpate kotoa, 'o fakatatau ki he fiema'u 'a e Vahefonua.

Ko hono 'uhinga 'oku he 'oku 'inasi mo fanongo malanga ai e kau toulekeleka 'oku 'ikai ke nau lava ki falelotu. Pea ko e vahevahe 'a e Faifekau Sea, Rev Kalolo Fihaki, ki he malanga fakamafola 'oku vilo takai he ngaahi parish mo e fai'angalotu Metotisi Tonga 'o Nu'usila ni.

Tauhi Pa'anga fo'ou 'a e Vāhenga Ngāue 'Aokalani mo Manukau



Tali-Ki-Vaha Latu'ila, the new Finance Manager for the Auckland-Manukau Tongan Parish.
Image courtesy Tali-Ki-Vaha Latu'ila.

'Oku fiefia 'a e Vāhenga Ngāue Aokalani Manukau ke talitali lelei 'a e Tauhi Pa'anga Fo'ou (Finance Manager) Tali-ki-Vaha Latu'ila ki he ofisi 'a e Vāhenga Ngāue 'i 5 Milton Road, Mt Eden.

Na'e talitali lelei 'e he tangata'eiki Faifekau Pule, Vaikoloa Kilikiti, 'aki 'a e lotu fakafeta'i 'o Tali-Ki-Vaha 'i he 'ofisi e Vāhenga Ngāue 'Aokalani mo Manukau 'i he pongipongi Mōnite 10 'Okatopa, 2022.

Ko e fetongi foki 'eni 'e Tali-Ki-Vaha 'a e Tauhi Pa'anga mālōlō, Kalolo Akoteu, kuo ne retire hili 'a 'ene tauhi e pa'anga 'a e Vāhenga Ngāue 'i ha ta'u 'e uofulu-tupu. Na'e talamonū mo fakamālō kia Kalolo 'i he ngāue lelei he ta'u lahi pea malu 'a e pa'anga e peulisi.

'Oku lau tapuaki mo monu'ia 'a e Vāhenga Ngāue 'i he ma'u 'o Tali-ki-Vaha mo 'ene

tauhei ngāue faka-tauhi tohi he ngaahi ta'u lahi ko e Chartered Accountant pea hangEE ko 'ene talaloto "Ko e faingamālie 'eni ke ngāue 'aonga'aki 'a e 'ilo mo e tauhei 'oku ou ma'u ke ngāue'aki ma'ae siasi."

Ko e hū mai 'eni 'a Tali-Ki-Vaha ki 'ofisi ke hoko atu 'a e ngāue mo hono tauhi ke malu mo maau 'a e ngaahi pa'anga 'oku falala mai 'a e ngaahi siasi fakakolo 'i 'Aokalani mo Manukau ke tauhi atu mei 'ofisi.

'Oku faingamālie 'a ofisi mo 'atā ki ha taha 'oku fiema'u tokoni he Mōnite ki he Falaite 'e 'i ai 'a e Tauhi Pa'anga, tukukehe kapau 'oku ne fakataha ki ha feitu'u kehe.

Ko Tali-Ki-Vaha foki ko e sekelitali lahi lolotonga ia 'o e fai'angalotu Fakafeangai Mā'oni'oni, Onehunga, pea ko e ngaahi ta'u lahi 'a 'ene tauhi mai 'a e lakanga ko ia.

'Ikai ngata ai, ka ko e Tokoni Tauhi Pa'anga Lahi ia 'a e Vahefonua Tonga Aotearoa.



Māhina 2 e 'aho faka'ilonga'i ' o e Feliuliaki e 'Ea

Fai 'e Felonites Manukia

Kuo lava 'eni e māhina 'e ua mei he 'aho na'e fokotu'u 'e he Vahefonua ke fakamamafa'i ai 'a e Feliuliaki e 'Ea (Climate Change) - Green Sunday.

Na'e fakahoko e 'aho ko eni he Sāpate 'aho 4 'o Sepitema, fakataha pe mo e Sāpate Tamai 'a e fonua ni.

Ko e 'aho foki ko eni na'e fokotu'u 'e he Vahefonua Tonga 'o Aotearoa ke faka'ilonga'i 'oku fai 'a hono tokangaekina 'a e feliuliaki e 'ea 'i māmani pea mo e maumau 'oku ne fakatupu.

Na'e kau 'i he ngaahi polokalama na'e fakahoko 'e he ngaahi fai'angalotu 'o e Vahefonua ko e tō e ngaahi vesitapolo, ngaahi 'akau kehekehe pea mo e feinga ke holoki 'a hono kai 'a e kakano'i manu.

'E hoko e Green Sunday ko e 'aho fakamamafa 'i he ta'u kotoa ma'a e Vahefonua. Ko e Kōmiti Climate Change 'a e Vahefonua Tonga 'o Aotearoa 'oku kau ki ai: Faifekau Siutaisa Tukutau (Sea e Kōmiti), Faifekau Sea VTOA Kalolo Fihaki, Dr 'Elisapesi Havea, Dr Soana Muimuiheata, ongo sekelitali 'a e VTOA Tau'atana Tupou mo Felonites Manukia, Tu'ipulotu Vakalahi (Tokoni Setuata 'o Pulela'ā, New Lynn), Faifekau Ako Sokopeti Sina, Sekelitali 'a e Kakai Fefine VTOA 'Amelia Hoglund mo e kau fakafonganga kehe.

Ko e kamata ngāue 'a e Vahefonua ki he 'isiu koe feliuliaki e 'ea pe climate he kuo ngatu e ngaahi fonua lahi o tokanga ki ai pea mo e ngaahi kautaha lalahi. Pea kuo kamata tokanga ki ai mo e Konifelenisi 'a e Siasi Metotisi 'a Nu'usila.

'Oku lahi foki e ngaahi faka'ilonga mo e nānunga 'o e feliuliaki e 'ea - kau ai e faka'au ke ma'olunga e tahi ia he kelekele 'o e ngaahi 'otu motu 'e ni'ihī tupu mei vaia e ngaahi mo'unga 'aisi (iceberg) he ngaahi feitu'u momoko pea fakalahi ai e tahi.

Ko e hono nānunga e taha 'o e feliuliaki e 'ea ko e 'ikai ke tu'u ma'u he angamaheni e 'ea e ngaahi fonua. Kuo faka'au ke holo fakata'u e momoko 'o 'Aokalani ni. Fakatatau ki he fuo e momoko he ngaahi ta'u kuo hili fitungofulu-tupu, valungofulu-tupu mo e hivangofulu-tupu 'o faai mai ai ki he uafe-tupu, 'oku 'ilonga fau 'a 'ene holo.

'I ha presentation 'a e taha 'o e kau takimu'a he Kōmiti Climate Change 'a e Vahefonua, Toketā Elisapesi Havea, ki he Konifelenisi mo e fakataha Vahefonua 'o 'Epeleli mo Siulai, ko e tupunga pe 'a e feliuliaki e 'ea 'i he ngāue 'a e kakai 'o māmani.

"Na'e ngaohi 'e he 'Otua 'a māmani pea na'a ne 'afio ki ai kuo faka'ofa'ofa mo lelei, ko e Tohi Sēnesi ia," ko Dr Havea ia.

"Ko kitautolu pe ia tangata mo 'etau ngāue he tafa'aki kehekehe 'o fakatupu ai e feliuliaki e 'ea - kau ai e tutu veve, 'ikai ke tokanga'i e veve ke fakamakehe'i e me'a 'e toe 'aonga ke ngāue'aki.



One of the drivers of the Vahefonua Tonga 'o Aotearoa Climate Change Committee, Dr 'Elisapesi Havea.

"Ko e 'uhinga ia kuo vahe'i ai e veve ki he taimi tāmaki veve ki he veve ta'e'aonga mo e veve 'e toe 'aonga ke fakalelei'i pea toe 'omi ke ngāue'aki (recycle)."

'I he māhina ko 'Aokosi na'e aleapau e ngaahi fonua 'e nimangofulu-tupu 'i ha fakataha na'e fakahoko 'i Sautē 'Afilika, ke nau ngāue fakataha ke holoki e ngaahi me'a 'oku ne faka'āsili e feliuliaki e 'ea, pea fakasi'isi'i.

Na'e kau 'a e Palēmia 'o Tonga, Hu'akavameiliku (Siaosi Sovaleni) he fakamo'oni ki he ngāue fakataha ko 'eni.

'I he talanoa mo e polokalama 'AtaOngoa Tonga Aotearoa 'i Siune 'o e ta'u ni, na'e pehē ai 'e Hu'akavameiliku 'oku mahu'inga fau e tōpiki feliuliaki e 'ea ki Tonga.

"Oku mahu'inga he 'oku kau a Tonga 'i he uesia he hiki e tahi o ma'olunga he kelekele 'i he ngaahi motu iiki 'e ni'ihī - 'o tautautefito ki he 'out motu Ha'apai, Vava'u mo e Ongō Niua," ko e Palēmia ia.

"Pea 'oku totonu ke tau ngāue ki ai ke ta'ota'ofi e me'a ni koe'uhi ko e kaha'u pea mo hono nānunga."

Ko e 'isiu ko e feliuliaki e 'ea ko ha me'a na'e toki fakatokanga'i 'e he kau saienisi 'i he ngaahi ta'u ki mui ni - onongofulu mo e fitungofulu-tupu nai, 'a ia ko e taimi eni na'e kamata ke fakaututu e tekinolosia tutu veve mo e ngaahi ngāue 'oku ne fakatupu e ngaahi kasa ki he 'etomosifia 'o feliuliaki ai e 'ea.

Na'e pehē 'e Dr Havea 'e faka'ofa 'etau fānau mo e hako 'o e fonua 'i he kaha'u koe'uhi ko e ta'etokanga 'a kitautolu he ngaahi 'aho ni.

'Ko 'etau ngāue he 'aho ni 'e hā hono ola mo hono lelei pe kovi 'i he ngaahi ta'u lahi ka hoko mai," ko 'ene lau ia.

"Kapau te tau tokanga 'o kamata leva ha ngāue leva ke tokoni ke holoki e feliuliaki e 'ea - pe ko e recycle pe holoki e tutu veve pe ko e hā pe ha me'a te tau lava 'o fai ke lelei e kaha'u o e māmani.

"Oku fai e faka lotolahi ke tau ngāue fakataha ki he 'isiu faka-māmanilahi ko eni ke tau fononga mo e taimi mo e 'ilo mo e maama oku tau ma'u ke holoki e feliuliaki e 'ea."



Chairperson of the Vahefonua Tonga 'o Aotearoa Climate Change Committee, Rev Siutaisa Tukutau.

'I he me'a 'a e Sea 'o e Kōmiti Climate Change 'a e Vahefonua Tonga 'o Aotearoa, Faifekau Siutaisa Tukutau, ki he polokalama 'AtaOngoa Tonga Aotearoa 'i Siulai, na'a ne pehē 'oku

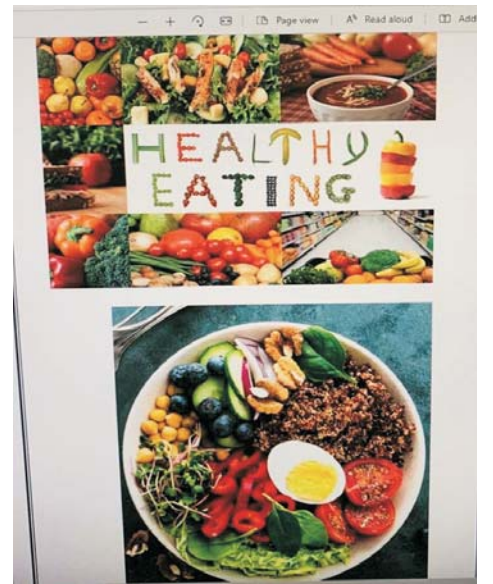
mahu'inga e kau e siasi ki he me'a ni koe'uhi pe ke tau kau fakataha 'i hono holoki e feliuliaki e 'ea.

"Si'i ngaahi fāmili 'o e siasi, 'oku mahu'inga ke kau e siasi he tokanga ki he feliuliaki e 'ea ke tokoni ki he kaha'u - ko 'etau fānau, makapuna mo e hako te nau fetaulaki mo e faingata'a 'i he fononga'anga he kaha'u," ko Rev. Siutaisa ia.

"Oku tau sio pe he 'aho ni ki he maumau 'oku fakatupu 'e he feliuliaki e 'ea pea fēfē ai e kaha'u. Kapau 'oku pehē pe 'a e taimi ni, fēfē ai e kaha'u he ko e founa pe 'a e tangata kuo a'u ki ai e māmani he 'aho ni.

"Tau ngāue fakataha - siasi mo e ngaahi fāmili ke tūkunga lelei e feliuliaki e 'ea ke tau fononga fakataha mo e finangalo 'a hotau 'Otua he na'a ne ngaohi hotau māmani ke haohaoa."

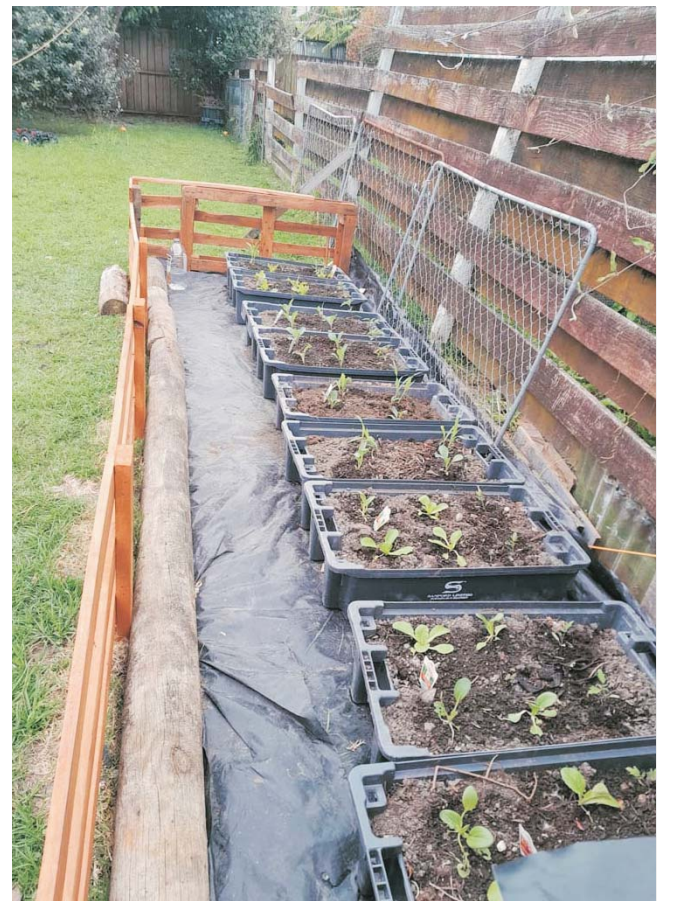
Ko e sitesitika kuo ma'u mei he Pule'anga Nu'usila, 'oku kamata ke kaka e kasa 'oku tukuange ki he 'etimosifia 'o tupu eni mei he tutu veve ta'e'aonga, 'ikai ke tokanga ke tāmaki e me'a 'oku 'aonga ke toe ngāue'aki (recycle) mo hono pukepuke e feliuliaki e 'ea ke fakapotopoto.



Poster promoting healthy eating Green Sunday. Credit: Amelia Hoglund.



One of the many posters distributed for healthy eating Green Sunday. Credit: Amelia Hoglund.



Vegetable plants Green Sunday. Credit: Felonites Manukia.

Ko kimoutolu 'oku toe fiema'u tokoni mo e fakamatala ki he feliuliaki e 'ea (climate change) pea mou fetu'utaki ki he Potungāue ki he 'ātakai (Environment).

Hangē ko e ongoongo na'e tukuatu ki mu'a, kuo kamata 'a hono fakamamafa'i he Vahefonua e feliuliaki e 'ea Green Sunday, e hokohoko atu ai pe 'a e 'aho faka'ilonga ko 'eni.