

A wide-angle shot of a large lecture hall filled with students. The students are seated in rows of red chairs, facing a stage at the front of the room. The stage features a large screen displaying a presentation, and several people are standing on the stage, likely the presenters. The room has large windows on the left side, and the overall atmosphere is professional and educational.

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Addressing Youth Crime: Time for Response not Reaction

Our current youth justice approach is founded upon restorative justice principles and it is working for a lot of our young people. Taking a long view, the Youth Justice Indicator Summary Report (a report released annually by the Ministry of Justice) indicates that youth crime is on the decline since 2010 when the report began recording the data. The report also indicates that by utilizing our current approach there has been a significant reduction in reoffending once young people and children become involved in the youth justice system.

Our current system is not perfect; however where it falls down is largely due to lack of resources both within the justice system and within the community, resulting in the system not operating the way it should. This was another significant finding of Professor Lambie's research. He highlights that due to a significant lack of resourcing, tamariki with complex needs are not receiving the level of support or intervention that they are entitled to, meaning that even though we know what we need to do to reduce the chance of reoffending, lack of investment is leading to a lack of execution.

4. Focus on prevention.

We need to get serious about addressing the systemic issues that lead young people to offend. This means ensuring all our whānau and rangatahi have safe and stable housing, that rangatahi are not living in poverty, that we invest in building connected and inclusive communities, and that we ensure communities have the support and resources they need to hold and heal their own.

Once we understand the context our young people are living in, we need to respond adequately. It is no good punishing a child who stole food to feed his whānau by chucking him in prison, if we don't also respond to the reason he offended in the first place.

A proactive and pragmatic approach to reducing crime would be to ensure whānau have guaranteed liveable incomes by raising the benefit and ensuring the minimum wage is set at a liveable level. With housing insecurity and unsafe living environments also being a key driver for young people's involvement in crime, enacting legislation that would prevent government agencies such as Oranga Tamariki and the justice system from releasing a young person into homelessness, is another pragmatic solution. This legislation would ensure that government agencies actively plan for the welfare of young people in their care and would require the Government to provide supported housing services for young people in need of safe housing in order to ensure that they are able to get the support they need.

For this group of young people, their lives are filled with a complexity that the blunt instrument of punitive rhetoric is not equipped to address. To respond, we need to get smart, responding to the individual needs of tamariki and their whānau.

It is time we moved past sound-bite solutions and worn-out clichés and began responding to crime rather than just reacting.

YOUTH CRIME in New Zealand

Family First believe that strong families are the foundation for a strong nation. This article was written by Family First staff writers who advocate that a shift back to more traditional concepts of family and marriage, would help reduce youth offending.

Youth crime is intensifying, particularly in Auckland, with young offenders becoming increasingly brazen. Ram raids have increased by more than 500 % in just four years yet very few offenders are being prosecuted. A recent Police report reveals "almost two-thirds are escaping prosecution entirely". Meanwhile, government data shows those aged 15-19 and 10-14 are being apprehended for burglary more than other age groups.

Politicians flip-flop between 'tough on crime' rhetoric and a softly-softly approach. We believe there are some key areas to focus on but first we must acknowledge the escalating youth crime problem. Until recently the Government seemed to downplay this problem, saying it was simply a short-term 'spike'. Many Kiwi families, business owners and community leaders disagreed with the Government's viewpoint.

Earlier this month the Government scrambled to launch their \$53 million *Better Pathways* package which is designed to specifically tackle increased youth offending. The package mostly targets youth education and employment programmes to address 'disengagement'. Sure, education and employment must be foundational pillars in any programme tackling youth crime. Unfortunately the Government seems to ignore many other underlying causes - mainly the breakdown of family, fatherlessness and lack of positive role models.

There's connectedness and interrelationships between these matters and there are undoubtedly other considerations but we believe these are four crucial cornerstones to any long term strategy addressing youth crime:

- Parenting and Family
- Law and Order
- Education and Employment
- Poverty Reduction

The Role of Parenting and Family

We cannot overstate the importance of a properly functioning family, with loving parents. The family is the most significant institution in our society. Before any of us become self-sufficient members of society, employees or voting citizens we are first part of a family. Broken families often lead to brokenness in children, whereas strong families are the foundation for producing positive outcomes in life. The family is

foundational and so is marriage. Marriage between a man and a woman assures the child that 'mum and dad are there to love and care for you'. Evidence shows that children do best when raised by their biological mother and father. Both are vital to the development of children, from infants through to adulthood.

Marriage brings a stability which is not so easily replicated in other partnership arrangements. While some may view this as an outdated traditional model, we believe it to be the best. As our societies, cultures and lifestyles continue to transform rapidly, marriage and the traditional family unit becomes even more essential, not less so. The traditional family unit has proven to be the best foundation for raising healthy children that are able to mature into fully functioning adults, coping with real-world challenges and making positive contributions to society. Brokenness within the family can short-circuit the healthy development of any child, often leading to the increasing youth crime that we are now witnessing.

Research has shown that family factors and family structure have greater impact on future risk of criminal offending than socio-economic factors, albeit the two are closely intertwined. Children from broken families have a much greater than average risk of negative outcomes in life, including greater risk of poverty and increased likelihood of being imprisoned. It's worth noting that a sharp increase in unmarried births during the 1960s correlates markedly with a later rise in the imprisonment rate.

New Zealand now has one of the highest rates of sole parenthood among developed countries. More than 25 % of families with dependent children are headed by a sole parent in this country. That's a similar rate to America, but more than double the EU average.

In 2021, 101,026 males paid child support. Of these, 89% had 0% care of their child(ren). More than 85% of single-parent families in New Zealand are fatherless families.

We believe 'fatherlessness' (or absent fathers) is one of the main determinants of intensifying youth crime in New Zealand. An abundance of research into the effects of fatherlessness reveals some deeply troubling consequences. For children, father absence is associated with poverty, material hardship, abuse and

neglect, lower cognitive capacity, substance use, poorer physical and mental health, and criminal offending.

We believe much of the youth crime problem can be linked back to broken families, fatherlessness and poor role models. It's almost certain that the majority of youth offenders in New Zealand will come from fatherless homes, or from families in which the father is not a positive role model. We acknowledge there are exceptions; not all marriages are healthy and not all fathers being present in the home result in the best outcomes but these exceptions actually prove the norm.

How can we strengthen families?

We should be wary of too much government intervention into family life. Governments cannot oversee or regulate parenting. So in part we should not expect a centralised governmental solution to solving family breakdown and fatherlessness, which in turn would help reduce youth offending. Ultimately we must all take on greater responsibility for strengthening our own families and our wider relationships within society.

Faith also plays a vital role in the betterment of society. New Zealand has mostly lurched away from its Christian foundations and we're now seeing the fruits of this shift into secularism. If you remove God from society, government and family, then expect the unfavourable consequences we are now witnessing.

However, here are some suggestions for our Government:

Direct government policies and resources into programmes that protect the traditional family rather than undermine it.

Undertake greater research into the effects of fatherlessness in New Zealand, particularly for Māori.

Target programmes at youth, in conjunction with programmes aimed at strengthening families. The Government's *Better Pathways* package should have also included mentoring and support initiatives for sustaining the family unit.

Promote traditional family and marriage (between a man and women) as being the best model for building a strong nation. Too often it's the 'woke' alternatives that are heavily promoted in the media and by government agencies.



Hastings Mayor Sandra Hazlehurst joins Rev Iakopo Faafuata, David Hanna and others involved in the Punavaiaola, Spring of Living Water housing project, to bless the site and celebrate ground breaking.

Work Begins on Housing Project

On Saturday 17 September representatives from local government, Methodist Church of NZ, Wesley Community Action and other organisations came together to celebrate the start of a community housing project that will see 12 new houses available for social housing in Flaxmere, Hastings on land owned by the Methodist Church of NZ Hastings Samoan Parish.

The \$7 million project known as Punavaiaola, Spring of Living Water, will involve Wesley Community Action working collaboratively with the Samoan Parish to build a combination of three and four bedroom homes to address the huge need for social housing in the region.

The half-hectare site adjacent to the Samoan language nest, Punavai O Le Gagana Samoa, was originally earmarked for a youth centre. However, the parish later changed their development plans in response to wider community needs. Minister of Hastings Samoan Parish, says, "When we reviewed the plan we decided we needed to cater to the wider community, rather than the parish itself. Housing is better suited to expanding the mission of the Church to meet the needs of the community."

The parish is drawing on expertise from other sectors of the Connexion and professional organisations that have been involved in the delivery of building projects in the past, including Wesley Community Action who established Wesley Rātā Village in Naenae,



(L to R) Sandra Hazlehurst, JB Heperi-Smith, Tim Dodge, David Hanna, Christian Tanielu, Rev Iakopo Faafuata

Wellington.

Wesley Community Action is a registered Community Housing Provider. Director David Hanna says they are proud to be involved in overseeing the Punavaiaola project and supporting the vision of the local Samoan community. "We know how important having access to warm, safe, dry housing is for people's wellbeing and we have seen how it can change people's lives - often within weeks."

The same company engaged for Rātā

Village development, modular home provider EasyBuild, will prefabricate the homes at their Wellington factory and transport them to Hawkes Bay for onsite assembly. David says he was impressed by the quality and cost of the housing.

It is estimated that the project will be complete by late 2023 and the homes will be made available to people on the social housing waiting list, with a particular focus on Pasifika aiga.

Glen Eden Methodist Church Honours Two Dedicated Musicians



Valerie Cuneen (left) and Mary-Helen Goldsworthy (right) received recognition for their musical talents at a recent celebration at Glen Eden Methodist Church.

On Sunday 28 August Glen Eden Methodist Church celebrated the contribution of two musicians with flowers and morning tea. Doreen Lennox shares the background on how the talented pair came to be close friends and blessed congregations and communities with their talents.

Valerie Cuneen was born in Newmarket and has always lived in Auckland. Coming from a musical family, she took dancing lessons from age four, piano lessons from age eight and began violin lessons in her teens. She played in two amateur orchestras as a violinist, however the piano became her main instrument. Valerie played for the Salvation Army Sunday School from age 11 and as a teenager she began teaching piano to beginners. She was a pianist for dancing classes and a light opera society. In 1959, renowned broadcaster, Methodist lay preacher and choirmaster (Uncle) Tom Garland asked the Music Teachers' Association to recommend a pianist for The

Friendly Road Choir. Valerie started as a rehearsal pianist but was soon accompanying the choir for live radio broadcasts and made a record with them. In July 1964, Valerie played the organ at Pitt St Methodist Church for Uncle Tom's funeral.

In 1963 she qualified with Fellow of the Trinity College of London (FTCL) in piano performance.

After her marriage in 1965, Valerie's musical activities were reduced until the late 1970s when she met Mary-Helen Goldsworthy who asked her to play for the local Country Women's Institute choir for concerts and competitions. In 1992, the CWI had an "Instrumentalist of the Year" competition. At the final in Wellington, Valerie won first place with a 10-minute piano recital. She and Mary-Helen formed Keyboard Kapers and over a decade the duo raised approximately \$20,000 for various causes.

Mary-Helen was born in Te Kuiti and grew up in Taumaranui and Hamilton. Her parents provided music at church: her mother on piano and her father on violin. Her brothers were also accomplished musicians. Mary-Helen started piano lessons at the age of eight but only sat one exam as her

mother felt that training for exams was too limiting. Being a pianist was an asset when Mary-Helen moved to Auckland to train as a kindergarten teacher. After her marriage, her husband supported her musical interests by making a piano their second major purchase after a lawn mower!

In the early 1960s Mary-Helen joined St Paul's Interdenominational Church at Green Bay and, as there was no pianist for the evening services, she gradually built up the confidence to play for them. She also joined the CWI at this time and played duets with another member. Initially she refused Valerie's offer of tuition because she was over-awed by her talent. Under Valerie's tutelage, she passed practical and theory exams and a close friendship developed.

About 25 years ago, Valerie and Mary-Helen joined Glen Eden Methodist Church and, separately and together, they have blessed the fellowship there with their music. Valerie has now retired as a church musician. Her skilled, sensitive playing was much appreciated and will be greatly missed. Mary-Helen plans to continue playing for services and for this the congregation is very grateful.



President Rev Andrew Doubleday

The Queen is dead. Long live the King.

For many of us the news of the death of Queen Elizabeth II wasn't a surprise, after all she was 96. Nevertheless it came as a shock. She has been a constant my whole life. There has never been a time when she wasn't there projecting a perception of stability and calm presence. As I said in a message to the church, although she was also a holdover from our colonial past, no clear replacement to the British monarchy is yet in view, and it is likely that her successor, King Charles III, will pick up the 'reins', albeit with a different flavour to his stewardship.

I'm unclear how this will affect us as Te Hāhi Weteriana. While we are a church now made up of various cultural groups, each with their own historical versions of titular leadership, the British crown has been hard-baked into the governing principles of this country since early colonial days. The fact that the Queen

had occupied this position for more than 70 years has perhaps delayed a much-needed conversation about what a truly bicultural partnership in the nation might look like. Partly because she carried the role with such a sense of dignity and grace, and, the failings of her wider family aside, it might have appeared less than gracious to call the relationship into question while she continued to hold that role. The conversation could be further complicated when we acknowledge that Te Tiriti, however much it was betrayed and violated, was between the Crown and Māori. What happens if there is no Crown? Where does this leave us? Recognising that there are already nations indicating their wish to switch away from being part of a constitutional monarchy based on the other side of the planet, we watch with interest what happens within our own context.

A few days before the Queen's death, Mikhail Gorbachev died. This marks the passing of another of the 20th century's most significant figures. The Cold War, which had consumed considerable energy and resources drew to an end on his watch. After three subsequent decades of relative peace we find ourselves facing the possibility of a new



Andrew Doubleday.

war, hot or cold, between the 'West' and what remains of the USSR.

It's as if the earth is shifting on its axis. Once again we're faced with the reality that our world is changing, rapidly.

As I've commented before, we see the changing political / cultural / and religious landscape in the USA, now on steroids. While some may imagine this to be of little consequence, the possible demise of Pax Americana will affect us all. While there is much that can be criticised in American foreign policy, the alternatives to their effectively acting as Planet Earth's international police force are not very attractive.

The exponential rise of white Christian nationalism in the USA is one of the most shocking features in the current state of affairs. While many of us who name the name of Christ will

undoubtedly applaud a more conservative approach to politics and so-called moral issues, this betrays an inadequate understanding of the true nature of Christian morality. Rather than a legalistic adherence to a set of laws crafted 4000 years ago for a very different world, Jesus' call is for us to love one another. Paul's assertion that the cross is foremost a demonstration of God's love, answers the question "How much does God love us?" With arms outstretched in surrender to the cross Jesus declares, "This much!" This invites us to recognise the extent of God's commitment to us and invites us to love one another, even those whom we find ourselves at odds with, with that same kind of commitment.

Given the polarising effect of algorithms in the way we consume our news and social media, I'm struggling to see a way through, where the church can once again be a beacon of light, a city on a hill, one which manages to stand apart from the bitter infighting that is increasingly the hallmark of our discourse, and is able to reflect Jesus Christ, the centre of truth, light and life. As we gather around Christ, being in Christ, can we once again discover the basis of unity and common purpose as agents of transformation, reconciliation and healing?

Conceptualizing Resources

Locating and identifying concepts in a particular context is very helpful in creating resources for ministry. The concepts we develop and frame should be connected to the community or parish where we exercise our ministry and embody our knowledge of things that are in the world we

operate and function in. If our concepts are out of context in the world we live in then it is likely they won't have an impact or any possibility of influence. Concepts can be developed from various aspects including our language, culture, environment, theologies, artefacts, and more.

We develop these concepts to inspire and illuminate the minds and hearts of those we encounter in ministry. Sometimes we use our concepts as metaphors to illustrate and flavour our message. At other times we use them to draw the attention of our audience. Mary Therese Descamp remarks, "Human beings need metaphor both to reason and to speak about time, causation, states, and other common abstract concepts."

We are part of a family and tradition that have certain concepts which greatly influence the way we construct our theology and practice of ministry. If we look back to the history of Methodism we can easily identify certain concepts that inspired and shaped the life and ministry of the early Methodists. They are still vividly alive in the life of the Methodist family here in Aotearoa and other parts of the world where millions of Methodists have been influenced by these concepts that have shaped the polity and policy of our church. Such concepts include itinerancy, lay preaching, class meetings, open-air preaching, catholic spirit, and providence. As John Wesley and his fellow Methodists developed concepts that were relevant to their context, we are capable of developing new concepts that are related and relevant to the context where we exercise our ministry. How can we locate and develop concepts that are related to us?

We don't need to go far in order to find concepts. Our language, culture, artefacts,

geography, and landscapes can be areas to look and explore for concepts. When I was in Dunedin, on my day off, I used to go to the local beach for relaxation and reflection. There I was able to locate and identify many concepts to use for my theological reflection and biblical interpretation. Concepts included the sand, rocks, waves, ocean, disrupting voice from the waves, and sea sprays. These concepts are known to the local people. I used these concepts in my book entitled, Fisi'inaua-'I-Vaha: A Tongan Migrant's Way to address the issues of child abuse, youth suicide, resiliency in ministry, making space for others and colonization.

Jesus was influential in his teaching because of the concepts that he used in his teaching. He used concepts that were common and familiar to his audience. They were simple for them to understand and well connected to the issues that they faced on the day. Those concepts are all conveyed in Jesus' telling of his parables. The late Rev Dr Philip Culbertson alluded to that by stating, "It is not so much that his stories were unique, for many of them echo religious insights of his general culture. Rather, we are told that what made Jesus so compelling was his novel talent for drawing his listeners into his parables and stories as active participants with him."

Our concepts should attract our audience as active participants and that's why I suggest that we need to conceptualize our resources.

Rev Siosifa Pole, Director Mission Resourcing



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A contradiction

Gary Clover is seriously misinformed if he believes the Presbyterian and Episcopal (Anglican) churches in the US "have swallowed whole, without fair, detailed analyses ... (their)... depiction of Israel as an apartheid state". (*Touchstone*, September).

If that were true, why has Amnesty International, the US based 'Human Rights Watch' and Israel's own B'Tselem human rights agency reached the same conclusion that Israel is a country practising apartheid against its Palestinian

population?

Gary acknowledges this by saying, "Yes, there are numerous government regulations and informal discriminations against her (Israel's) Arab (Palestinian) citizens," but then goes on to contradict this by saying "Arab Israelis are not barred from full participation in Israeli politics or society".

Brian Turner, Christchurch

This is the final letter on this subject - Editor.

Where is the love?

Under the banner of 'God Loves You' and co-opting the more open reputation of his late father, Billy Graham, homophobic evangelist Franklin Graham is leading an impending series of crusade meetings in New Zealand.

USA based "Faithful America" recommends boycotting such meetings, given Graham has called LGBTQ Americans "evil and rebellious" and has been "fanning the flames of right wing violence in the wake of the FBI's

Constitutional search of Donald Trump's Florida home".

Here in Christchurch, even Te Raranga, a group of leaders from a cross section of churches, including Pentecostals, have refused to endorse Franklin Graham's meeting.

How ironic that an evangelistic outreach stressing "God loves you" excludes LGBTQ + people from that love and acceptance.

Brian Turner, Christchurch

Her late Majesty Queen Elizabeth II

Many of us do not recall a time before Queen Elizabeth was monarch. One of our Archives volunteers, Enid Ellis, however, found that the death of Her Majesty brought some memories to the surface.

King George VI died on 6 February 1952, a Wednesday. The news came in sombre tones from the BBC over our radio. Mother, born in 1899, commented that she had lived through the reigns of Queen Victoria, Edward VII, George V, Edward VIII (though he abdicated), George VI, and now Elizabeth II.

At that time we lived in Te Puke, a rural town where the primary school principal, Mr Cook, raised the Union Jack every morning on the flagpole as the assembled children sang God Save the King. When we came to school on Thursday, the flag was at half mast, and we were told that the national anthem had changed. A very vivid memory is of the flag being raised, and the ragged chorus as we stammered the change from saving the K-K-King to saving the Q-Q-Queen.

We had no television then, so we cut out black and white images from the newspapers and excitement built as the coronation came closer. By June 1953 we were agog; the girls, if not the boys, filled scrapbooks with queens and princesses. When the film of the coronation was available, the local picture theatre held several showings.



A coronation mug, handed out to primary school children in 1953. Image courtesy Enid Ellis.

The Queen and the Duke of Edinburgh made their historic first visit to New Zealand between December 1953 and February 1954. The Tangiwai disaster of Christmas Eve 1953, when 151 people died as their train was swept away by a lahar from Mt Ruapehu, caused the itinerary to be altered for the Duke to attend memorial services.

For children from Te Puke schools, and many other small schools in the Bay of Plenty, the treat which awaited was to come on Saturday 2 January 1954 at Arawa Park in Rotorua. We were to be taken by bus to see the Queen! In those days, the roads were unsealed dusty gravel and the buses had seen hard service throughout the war years. Our school had to be ready at 7.00am and

we piled into the buses, clutching our lunch boxes and paper Union Jacks ready to wave wildly at anyone we saw.

Of course, we thought the Queen would be wearing her coronation robes and crown. By 9.00am, following stops for bus-sick passengers, we were lined up round the park. By 11.00am, we were tired, cross and our little paper flags were sagging. Then a huge black limousine entered the gates. In the back seat a small figure waved steadily as the cavalcade, delayed elsewhere, swept round the park and out the gate again. And that was it - we weren't even sure it was the Queen in the car.

We returned to our buses and the nausea-inducing trip back home.

HONEST TO GOD

Interpreting the Bible

Ian Harris

In two areas of public discourse these days it is quite acceptable to be both opinionated and ignorant: politics and religion.



Ian Harris.

Politics can look after itself but where religion is concerned some people make a virtue of this trendy phenomenon. They apparently believe that to dismiss religion with contempt marks them out - at least in their own eyes - as intelligent, rational and obviously superior to the church-going herd. This is most obvious in slighting references to the Bible as if it were way past its use-by date, and as if the fundamentalist conviction that it is divinely dictated and therefore infallible was the only current option.

It isn't. The past 200 years of intensive study have produced new depths in biblical understanding, interpretation and perspective, and it is time everyone caught up.

Scholars have always known the Bible to be a complex book - or rather, a collection of 66 books. So much so that in the early Christian centuries they resisted translating it into vernacular languages lest ordinary folk should interpret it in ways the church did not condone.

Written between about 950 BC and 150 AD, the collection is a multi-layered, multi-textured mix of history, law, myth, narrative, poetry, politics, songs, social commentary, prophecy, philosophy, folk wisdom, visions and letters. The early church took over the Hebrew scriptures as its 'Old' Testament, and added a slimmer selection of Christian writings in Greek (the 'New' Testament) to make up the Bible as we have it now.

These days there are two broad approaches to the Bible. Christian literalists insist it is inerrant because God inspired every word; that makes it God's truth and authoritative for every time and place. Muslims say the same about the Qu'ran. This literal approach is strangely shared by those Christians who regard the Bible almost as God in print, and atheists who find parts of it so unbelievable that they reject the lot.

Liberal and secular Christians find a more credible way in. They see the Bible as the product of many human minds wrestling over hundreds of years with ultimate questions about the meaning and purpose of life, values to live by and their relationship with the God of their history, culture and worldview. Accordingly, it

reflects the science, cosmology and worldview first of ancient Israel then of the early Christian movement. It could hardly be otherwise.

That does not make what it says irrelevant. Rather it gives a perspective that allows

people alive to the possibilities to say: "That's how they saw things then. That's how they experienced the sacred. That's why they expressed themselves in the way they did. There are times when we too, experience the sacred (or transcendent, or spiritual) today. The question for us then, is how we will express that in terms of our 21st-century history, culture and worldview".

Recognising the historical and cultural circumstances from which the Bible sprang has two advantages. It strips away the aura of superstitious reverence that has sometimes surrounded it. And it makes it a much more human book.

In line with this, American biblical scholar Marcus Borg suggests that people today can engage with the Bible as a "conversational partner" as they in turn wrestle with the same ultimate questions about the possibilities inherent in our humanity, and what stops us from getting there. This approach invites people reading the Bible to accept its characters as people as real as we are, with hopes, fears and failings as contemporary as our own. It helps to bring the past imaginatively alive. Meanings emerge that would otherwise lie hidden.

But that is not enough on its own. Alongside the history, it is also necessary to read the Bible metaphorically, looking for meaning beyond the literal words of the stories of Jonah and the big fish, for example, or of Jesus' birth. That's because myth and metaphor are also vehicles of truth. They appeal to the imagination which is the prime religious faculty. To literalise such stories is to reduce them to fairy tales or nonsense, inviting their dismissal. Reading them metaphorically unlocks the insights about Godness in the human condition which they were written to convey.

In other words, awareness of how people lived and thought all those years ago grounds the books of the Bible among real people in the real world. The metaphorical approach helps to bring them imaginatively alive for real people in the real world of the 21st century. The trick is to take the Bible seriously but not literally.



Stable governance to support radical change

Rethinking our governance model so it honours Te Tiriti and promotes equity

Te Hāhi Weteriana has expressed its desire to support radical change so that our existing structures and systems reflect seismic global changes. In October 2021 David Hanna, Director Wesley Community Action, produced a think-piece focussing on governance and whether adopting alternative models can support the church as it negotiates and responds to the changes ahead.

We are increasingly aware of seismic changes happening to the world. These human-caused changes require change to our human-designed structures that have contributed to this situation. One key structure is governance. This is critical as it sets the strategic directions for organisations.

Te Hāhi Weteriana supports radical change - the bicultural movement and the need to tackle both climate change and inequality. How fit is Methodism's governance structure to support transformational change in Aotearora?

Wesley Community Action (WCA) is one Methodist organisation that is critically reflecting on its governance model and how it needs to change. This article shares some of this journey, the questions we are asking and the steps we plan to take.

The starting question is, 'Is our current model of governance equipping us to



David Hanna

negotiate and respond to our radically changing world?' And if it isn't, what are some possible new models?

current model of governance

It is critical to understand that WCA and the Methodist Church have adopted one of many models of

governance. It was developed by John Carver in the 1970s and is known as Policy Governance or Carver model. This model is used so widely that many assume it is the only way to exercise governance. It was developed for commercial enterprises but it has become the norm across all sectors – private, state and the community. It establishes a clear differentiation between governance and management responsibilities.

Forces driving change

WCA has reflected that it is outgrowing the Carver model. The intent to become a Kaupapa Te Tiriti organisation and growing focus on social movements are two drivers challenging this model. As a result, the board has evolved how it works. Some of these adaptations include: dividing the board agenda into three categories, dedicating the prime meeting time to having an in-depth session with a generative focus, holding a hui-a-tau where all kaimahi can reflect on the direction of WCA, encouraging different kaimahi teams to attend board meetings, and critically reflecting on how Māori exercise tino rangatiratanga in the governance of WCA.

Other models of governance

Our WCA inquiry has led it to consider other models of governance. Each of these have strengths and weaknesses. Some key ones are:

Co-operative governance

The co-operative movement grew out of the oppression of the British working class (a link to Methodism?). In the village of Rochdale in 1844 striking weavers opened a co-op grocery store to help them get out of debt to the company store. Interestingly four years after Te Tiriti o Waitangi was signed in Aotearoa, people in England were trying to create collective enterprises that were more just and equitable – not unlike hapu and iwi economic structures that British colonisation worked to destroy.

Within a co-op the expectation is that everyone is responsible for working together effectively, to be accountable and able to empower others, be focused on purpose, and participate in ensuring a healthy democracy.

Distributed and Teal governance

This model is gaining traction and is aided by new technology. This new technology enables an organisational system to function without hierarchy where all participants have equal power and opportunity for input. Introduced in 2014 by Frederick Laloux, the Teal version advocates workers' self-management and represents a shift from a mechanistic view of the organisation to an organic entity.

Towards a new model of governance for radical change

Reflecting on the change that is occurring in WCA, it became apparent that aspects of each of these new models are reflected in WCA. This new approach views

governance as a system involving the whole organisation where whānau, kaimahi (staff), the board and the Methodist Conference all contribute to the robust system of governance. This emerging governance system is informed by three key understandings:

1) *WCA as a Kaupapa Te Tiriti organisation* The governance system ensures that Māori voice and knowledge have the power to shape the mahi and direction. This is not driven by numbers. It promotes a whole organisation understanding of governance whereby Māori located in different parts of the organisation can exercise their power in shaping the direction and mahi of WCA.

2) *WCA as a co-operative* The work and knowledge built up in WCA is owned by the range of people that it is in service of and those who provide the services. From this understanding, WCA seeks to operate like a 'co-op' or a community where, no matter what role someone has, there is the expectation that everyone is responsible for working together effectively. Everyone is accountable and aims to empower others, to be focused on purpose and to participate in ensuring a healthy democracy.

3) *WCA as a backbone entity* This is a series of nested relationships. Te Hāhi (Methodist Conference) provides the overarching backbone for WCA, WCA provides a backbone for services and social movements, social movements provide the backbone for locally led initiatives and services provide the backbone for whānau to define what is better for them.

This process is ongoing for Wesley. To date it has been a valuable and insightful journey. Hopefully, it is of value to the wider church.

Working to reduce material hardship

Carol Barron, Methodist Alliance National Coordinator

Our benefit rates are so low compared to the cost of living, that many of our tamariki are living in material hardship. Statistics indicate that in 2020/2021, 125,700 tamariki were living in material hardship in Aotearoa New Zealand and going without basic essentials.

Material hardship means being unable to afford six or more things from the list of 17 everyday essentials and services as determined by the Child Poverty Monitor. If a household scores nine or more, they are defined as being in severe material hardship.

Enforced lack of essentials (because of cost)

1. Do not have a meal with meat, fish or chicken (or vegetarian equivalent) at least every second day
2. Do not have two pairs of shoes in good repair and suitable for everyday use
3. Do not have suitable clothes for important or special occasions
4. Do not give presents to family and friends on special occasions
5. Do not have home contents insurance

Economised, cut back or delayed purchases 'a lot' because money was needed for other essentials

6. Went without fresh fruit and vegetables
7. Bought cheaper cuts of meat or bought less than would have liked
8. Postponed visits to the doctor
9. Postponed visits to the dentist
10. Did without or cut back on trips to the shops or other local places



11. Put up with being cold (to keep costs down)
12. Delayed repairing or replacing broken or damaged appliances

Restrictions

13. Feel 'very limited' by money available when thinking about purchasing clothes or shoes for self
14. Could not pay an unexpected and unavoidable bill of \$500 within a month without borrowing

Financial stress and vulnerability

In arrears more than once in last 12 months, because of shortage of cash (not forgetfulness):

15. Rates, electricity, water
16. Vehicle registration, insurance or warrant of fitness
17. Borrowed from friends or family more than once in last 12 months to cover everyday living expenses

Another measure the Child Poverty Monitor uses is income poverty. An adequate disposable household income enables tamariki and whānau to participate

in society and save for larger cost items. The income poverty rate, after housing costs are deducted for tamariki Māori is 21.1 percent, for Pacific children it is 21 percent and for disabled children it is 22.5 percent. The income poverty rate for European children is 14.8 percent.

Households struggling for money save money initially by not going to the dentist, reducing spending on clothes and shoes, cutting back on meat, and pulling out of participation in their community as they are no longer able to make trips to local places. If they could afford insurance, that is the next to go, and then whānau may find they need to borrow to meet their basic living costs.

Tamariki are well aware of the harsh realities of living in poverty and the whakama (shame and embarrassment) that comes along with it. The reality for tamariki and rangatahi living in material hardship is having to decline birthday party invitations because they can't afford a present and are never able to host their own parties.

One of the things we can do to end child poverty is to ensure parents/caregivers have enough income to provide for their tamariki.

The Methodist Alliance working group campaigning to increase benefit and abatement thresholds acknowledges that the current benefit levels are too low to support people's basic needs. Benefit levels have not kept pace with the rising costs of rent, food, transport and medical care.

This working group alongside other church and community agencies continues to advocate for urgent change to our welfare and tax systems. If you would like to join the campaign workgroup, please contact me.

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Church Management Systems

Breeze, Wild Apricot, Toucan Tech and Infoodle are examples of the names chosen by the developers of Church Management Systems or ChMS. This type of software is enjoying a revival as similar programmes have been around for about as long as programmers have been involved in churches. However, the current ChMS solutions are leveraging the commercial sector success of CMS solutions – Customer (or Client or Constituent) Management Systems.

Consequently, the underlying technology is very robust. Frustratingly, CMS is also used for Content Management System, a website solution component. Some providers get around this by using CRM for Customer Relationship Management. The underlying premise behind all CMS systems (including ChMS) is that all the data about one's customers (or congregants) can be accessed by all authorised parties in the organisation. This leads to a number of benefits;

- There is 'one source of truth' – if Jane Dow tells the door greeter that she has a new phone number, then (in theory – humans can still break the system) everybody else using the CMS can access that number as well.
- A centralised solution is also easier to keep backed up - because it is a



Peter Lane

centralised solution, it is critical to make sure it is backed up.

- A benefit for larger organisations is that if the ChMS records details of all interactions, if a contact makes a call to the office, it doesn't matter who answers. Any responder is able to bring themselves up to date with the context and requirements for that contact. In a church context, privacy and confidentiality requirements need to be observed but the principle still applies, especially for administrative matters.
- ChMS solutions usually support managed communications and automation. Sending out a reminder for that special Sunday School event or emailing the pew bulletin to non-attendees. These types of communications have the potential to make people feel wanted and included but are typically not done because they are too time intensive. CRMs can make this type of communication happen with a few hours of upfront set-up and some regular procedures to ensure details are captured and kept up to date.
- ChMS solutions can keep track of skills, qualifications and expertise held by members and staff. If a job comes up that needs specific skills or qualifications, you can quickly find out who has those skills. If a qualification needs to be renewed from time to time, you can have reminders sent to relevant people when renewal action is required. You can organise all your contacts into groups so that sending an email to the

Parish Council, to the entire congregation, or to Home group members are all just a couple of clicks. Most ChMS will take care of privacy issues for you by hiding everyone else's email address.

- Safeguarding and protecting the vulnerable – these features have become particularly important during the pandemic. Most ChMS provide some level of 'check-in' capability to allow you to know exactly who was at a given event, track attendee numbers against a limit and allow follow-up to attendees – whether to say, "Thank you for coming" or, "We're sorry to advise that one of the attendees has tested positive", as the case may be. We live in a society that is increasingly paranoid about the safety of children. Civil requirements for managing children's groups are becoming increasingly complex and are likely to become mandatory in time. Most ChMS can offer at least minimal solutions to assist managing these requirements, ranging from check-in/check-out capability, recording who dropped off or picked up a child, restricting who is allowed to pick up a child, to recording allergies or medical conditions and specific first-aid protocols for individuals. To my mind, it is these types of features that make the most compelling case for churches to adopt ChMS at the moment.
- Overall, the benefits of ChMS can be summed up as releasing time spent on administrative tasks for missional and relational activities. Churches have a large volunteer work component but it is decreasing over time so if there is a way we can shift our volunteer resources from administration to strategically focused activity, there should be a significant benefit.

CONSIDERATIONS

Modules, modules and more modules!

ChMS vendors love modules. The typical product structure is a core module with at least the CRM functions and a number of optional add-on modules (usually at additional cost) providing additional features such as accounting functions, donor management, service planning, attendance tracking, online giving, etc. Ensure you get all the features you need and that you understand exactly what that costs.

International Law.

If you are looking at accounting or donor management or similar features, make sure that the solution you are thinking of complies with NZ requirements rather than US or EU requirements.

Buy a system with room to grow.

Church management systems can help you grow your ministry so be sure to buy a system that can handle more than your current needs.

Think twice about building your own system.

It may seem tempting to build your own church management software to save a little money but in the long run you will end up spending more. You will likely not be able to migrate easily to another solution or share data with others if you take this path. Leave the software to the experts and focus on what you do best: building your congregation.

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

TŪHONONGA - Ā - TĀNGATA • AROUND THE CONNEXION

Service of Transition

Sunday 28 August 2022 was a special day for the members of Hamilton East Methodist Parish; the day marked the end of English language services in the little Wesley Church on Heaphy Terrace. Catherine Dickie reports on an occasion that was full of joy and celebration.

The remaining members of our small congregation decided that they would be happy to join their fellow worshippers at St John's in Wellington Street and pass their morning service slot to our very vibrant Fijian congregation.

A moving worship service, led by Rev Alipate Livani, was attended by members from all four congregations of the parish and a number of special guests including the Rev Mervyn Dine and his wife. Mervyn had been a Home Missionary Probationer attached to the Hamilton Circuit (Parish) in 1955 and rode his bicycle from Frankton to Claudelands at least once a month to lead worship at Wesley Church. Deacon Margaret Birtles of our Synod Superintendent team, and others for whom Wesley meant a great deal in the past, were present. Time was given for some to share their memories. A beautiful power-point tribute to the many who had served in past years was presented by Rev Leigh and Dianne Sundberg.



Rev Alipate Livani led a worship service that involved members of congregations from the Hamilton parish and other guests.

Rev Alisa Lasi reminded us that over the almost 100 years of witness and service, the faithful congregation had shown God's love in their neighbourhood. Their witness was for God's glory not their own.

The original Bible was passed from the members of the remaining congregation to the members of the Fijian congregation who accepted both the Bible and the challenge to be the Church at Wesley in the future.



A Movement on the Move

Rev Geraldine Coats

At the beginning of July most of the UCANZ congregations went through the exercise of 'changing partners'. Sounds like a dance, doesn't it? However, it is not quite that, though in my way of thinking, it should be! I have always thought of myself as a dancer - not that I am a trained dancer but in the sense that I react to most music in that way. Music inspires me to move to its rhythm and beat.

This 'changing partners' is part of the system imagined, created and actioned by our recently retired Executive Officer, Rev Adrian Skelton, with the help of the then co-chair of UCANZ, David Hall. It was a response to a plea by our member congregations to make the system of

calculating and paying levies to our partner churches, (Anglican, Methodist, Presbyterian, and Christian Churches New Zealand), more equitable and less complicated. As part of Adrian's support team, I'm proud to say it has been very successful and, even though the levies have not reduced for most, they are certainly much fairer.

One of the features of this scheme is that the convening partner (once generally known as the 'Church of Oversight') now changes every three years. This gives each denomination which is involved in a congregation's make up an opportunity to take a more active part in the life of that congregation. Changing partners provides the means for the dancers to introduce themselves, take to the floor and move forward together in the current rhythm and beat.

About 15 years ago I began a campaign to encourage the partner churches to

hand over the titled ownership of the buildings to the Cooperating or Uniting congregations using them. I thought this would make a much more balanced partnership because, as things stood, and still stand, the power this ownership brings, is very one-sided. As you can imagine, being church people, the campaign hardly got off the ground and was a complete failure. I learned very quickly that it was more productive, and a lot easier, to try and change the world rather than the church! However, now I am glad I failed.

Being part of a movement rather than being a denomination means that it is much easier for us to change direction. We are not saddled either by ancient buildings or traditions as our partners are. We are comparatively free to step out and move forward. This is one of the reasons the levy system was able to be changed reasonably quickly to meet the



needs of the congregations through the inspiration and work of Adrian.

At the beginning of next year we are going to be on the move again, this time with a new 'Adrian'. Times have changed, needs have changed, so the UCANZ leadership position is also changing with a change of name. It has been redesigned to play a different tune, emphasising and working more with the people in the parishes. We hope and pray everyone enjoys the dance. Foxtrot anyone? Or would you prefer rock'n'roll?

God's Involvement in Our Lives

Rev Peter Taylor

One of the more knotty problems facing Christians is: does God get involved in our lives and, if so, in what ways? For some, God is too distant and too holy to get involved in our grubby lives and it would pollute God's purity to even touch our world. This was certainly a common idea in the early centuries of Christianity with Jesus being the go-between, somehow bridging the gap. For others, the idea of God is so nebulous and non-personal that to talk about involvement just does not make sense. The biblical record takes a middle understanding as we see in the lectionary readings for October.

In the Old Testament stream, after woes about the Jewish exile and neglect of Jerusalem (Oct 2), Jeremiah (Oct 9) encourages exiles to settle down and pray for their new cities, and (Oct 16) promises better days and a renewed covenant with God. Joel (Oct 23) follows this with the promise of plenty after the 'locust years' and Habakkuk (Oct 30) asks the question why does Israel suffer with the confidence that God will give an answer.

In the Gospel we continue with readings from Luke. After a call to do our duty (Oct 2), we have Jesus approached by 10 lepers whom he heals (Oct 9), the

story of the widow who demands justice from a judge with the idea that surely God is more willing to intervene than this (Oct 16). Then there is the story of the Pharisee and the tax-collector - God will support the one who recognises his own weaknesses (Oct 23), and finally (Oct 30) we are treated to Zacchaeus whose encounter with Jesus changes his life.

The Epistles focus mainly on 2 Timothy with an encouragement to be faithful (Oct 2), recognising that suffering for Christ is normal (Oct 9), keeping the faith using God-breathed scripture (Oct 16), for God has and will rescue despite the trials that we suffer now (Oct 23) - this is our calling (Oct 30 - from 2 Thessalonians).

All in all we are led to believe that God does care for the weak and vulnerable, especially those who call to God for help, and that God knows our every weakness and despite (or rather because of) that, God will come to our aid and rescue those who call for help.

In some ways this is rather simplistic and a sermon that does not dig a little deeper does no one a service. Why not preach about what kind of rescue God actually gives? Or seek to explain our role in receiving God's rescue or even giving rescue to others as God's agents in our communities?

At the bottom line our faith and actions are meant to declare God's Realm, not just in theory but in practice; what values of that Realm do these stories and readings declare to us and how might they apply in our context? That is the preacher's task in October.

Compassion is the Face of Christ

Rev Dr Susan Thompson

A couple of months ago I went to a lecture by Professor Richard Egan from Otago University on the importance of spiritual care in healthcare. Apparently models of healthcare are moving away from a focus on the purely physical to become more holistic. There's a greater recognition that wellbeing needs to include people's physical, emotional, social and spiritual needs.

Here in Aotearoa we sometimes talk about Te Whare Tapa Whā: the four sides or dimensions of health: tinana, hinengaro, whānau and wairua. This model was developed in 1984 by Mason Durie and it has been widely adopted, including at places like Tamahere.

Egan noted that in New Zealand less than 20 percent of the population is actively connected to a community of faith. However, there's growing research to show that while they may not be religious, many people consider themselves spiritual and that the majority want some kind of spiritual care at the end of their lives. That has also been my experience.

When people are dying, they often reflect upon the meaning of their lives and whether there are things they need to attend to before they die. They may want to share memories, pass

on wisdoms and keepsakes, give and ask for forgiveness, make peace with God and ensure that those who are left behind will be OK. These are all spiritual tasks and doing them can

help people to die with a sense of peace.

The process of aging comes with its own deeply spiritual concerns. One thing I'm learning is that one of the biggest spiritual issues for older people is that awful feeling that our lives no longer have a purpose. When we're a bit wobbly on our feet, when we have trouble thinking straight or remembering things and especially when we can no longer look after ourselves the way we used to, we may wonder why we're still here. The sadness and despair which often goes along with this can leave people feeling as if they're no longer good for anything.

Meeting these kinds of profound spiritual needs is the task of all of us who live and work with older people. Some of it can be done by spiritual care professionals like a chaplain. But a whole lot of it - up to 80% according to Richard Egan - is done by the compassionate presence all of us can offer each other.

The most important thing any of us can do for another person is to make them feel that they are being seen, heard and loved. At Tamahere I see staff and family members and sometimes residents themselves - the completely well and the very confused - offering that ministry of presence. It's a lovely thing to see people living with dementia talking together, sharing their confusion but somehow understanding each other's sadness and pain, offering a gentle loving hand of friendship.

To me, this is the heart of spiritual care. As a member of one of my congregations once said, "compassion, compassion, compassion", it's the very face of Christ.

Constitutional Changes and Law of Succession

Ruby Manukia-Schaumkel Legal Advisor

On the death of Queen Elizabeth II, Prince Charles automatically became the King of New Zealand under the law of succession.

There is no change to our constitutional situation. In New Zealand law, the successor to the sovereign automatically becomes our new King or Queen. Parliament continues and current appointments made by the Governor-General remain in place (such as ministers and judges).

There will be changes to the title to King's Counsel and the King's Judges.

- Queen's Counsel becomes King's Counsel
- Criminal cases become "The King v X"
- Senior Court announcements change to refer to "the King's Judge(s)".

There is no change to the existing partnership between the Crown and Māori, the principles of the Treaty of Waitangi or subsequent Treaty settlements. A one-off public holiday on Monday 26 September to mark the Queen's



death coincides with the New Zealand Memorial Service held at 2pm that day. Invited guests will include iwi leaders, Members of Parliament, mayors, former Governors-general, members of the diplomatic community and representatives from various youth, ethnic and religious communities. The normal Public Holiday requirements under the Holidays Act will apply. Shop trading restrictions will not apply. Shops may open (and apply the normal rules for employees who work on a public holiday).

The Queen's personal flag for New Zealand will no longer be

used. It will be up to the King to decide whether to adopt a personal flag for New Zealand. The current coat of arms will continue unchanged. There will be no changes to state emblems, the New Zealand flag or the Seal of New Zealand.

There is no change to the words of *God Defend New Zealand*. In *God Save the Queen*, which is also a national anthem for New Zealand, the references change from 'Queen' to 'King' and 'her' to 'him'.

The timing of the Queen's Birthday weekend in June remains the same, but it will be known as the King's Birthday weekend.

Those who have previously made an oath or affirmation of allegiance, or the citizenship oath do not need to retake an oath. Office holders (such as Judges or Members of Parliament) continue to hold office and new citizens retain their citizenship.

Following the death of Queen Elizabeth II, there is no immediate impact on New Zealand's banknote or coin designs. The Reserve Bank of New Zealand has revealed all existing coins and \$20



banknotes in circulation featuring Her Majesty will remain legal tender.

The world was a very different place 70 years ago. World War II had not long finished and technology was very basic. But one thing was exactly the same - the Queen was on the throne. And her lifetime of service

touched many lives. For countless historic moments, events and occasions, Her Majesty was there. Whether it was witnessing her Platinum Jubilee celebrations, her visits to New Zealand or her annual appearances on Christmas day, she was a part of almost all New Zealanders' lives.

NGĀ PURAPURA WETERIANA • METHODIST ALLIANCE

Exciting changes for PNMSS



Rik TeTau.

Rik TeTau, the new GM for PNMSS, reports on changes at PNMSS as his team works to support the ever-changing - and increasing - needs of their community.

It has been a privilege to work with such a forward-thinking innovative team and I look forward to what we will achieve together over the coming months. As we farewell Hayley and Bryleigh, we welcome Fiona, our Birthright and Community Liaison Social Worker, and Kiriana, our new Foodbank Coordinator.

Our foodbank is getting busier and busier, and we are making changes as we head towards Christmas. A new-look reception at the front entrance to our building ensures our service is more mana enhancing



The PNMSS foodbank well stocked with supplies.

and community-driven. We extend a huge thank you to MSD, Foodstuffs, Pak'nSave and the Salvation Army Palmerston North for their support in ensuring that food is always available to meet our community needs. We are also grateful for community grants that have enabled us to purchase chillers and other items to support the growth of foodbank, community engagement programmes and to extend our education groups.

There has been a huge demand for counselling services over the past months as we start to see the true effects of the past two years. The community is adjusting to the new normal and our team is working hard to see as many people as they can. At present demand is far greater than we have capacity to provide for so we are looking at enlarging our team to try and

meet this increased demand. We hope that by early 2023 we will have employed one or two new counsellors.

By early 2023 we will also be looking at opening our interactive therapy room. This is a specially designed space where whānau and young people can be fully interactive with a range of supportive therapies.

With the start of our new relationship with Birthright Palmerston North, we have been able to support more rangatahi, whānau and Rangitāne (our local iwi) into recreational engagement, meet the needs of school equipment and engage with schools around supporting camps. Fiona has been busy building relationships and supporting whānau to access what they need to support their young people to thrive.

We have been lucky enough to receive some funding to support the disability community through Covid isolation and support whānau while isolating. This has given us the opportunity to open our

supports to a wider community and engage with them fully.

Highbury House continues to grow as we look to fill the store with more furniture to meet the growing need of whānau in our community.



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**METHODIST ALLIANCE**
NGĀ PURAPURA WETERIANA



I am Hana

Keita Hotere

Te reo Māori and Māori rights advocate, and founding member of Ngā Tamatoa, Hana Te Hemara (Te Atiawa, Ngāti Raukawa, Ngāi Tahu) was celebrated during Māori Language Week in Ngāmotu, New Plymouth.

On 14 September 1972 Ngā Tamatoa and Te reo Māori Society championed bringing the Te reo Māori petition before Parliament. Hana presented the petition signed by over 30,000 people which was received by then Minister of Māori Affairs Matiu Rata. It has been 50 years since that Petition was brought to Parliament calling for Te reo Māori to be taught in our schools. Many generations have benefited from this original Te reo Māori revitalisation initiative which brought about the recognition of a Māori Language Week and led to the development of Kohanga reo and Kura Kaupapa Māori schooling.

The 'I am Hana' project was conceived from whānau aspirations to acknowledge Hana Te Hemara, Ngā Tamatoa and commemorate the anniversary of the Te reo Māori petition. The spirit of this project was supported by Hana's local Taranaki iwi, New Plymouth District Council, Creative NZ, Te Puni Kōkiri, Te Mātāwai and many other organisations. Part of the project also included artist Mr G Graham Hoete painting a full scale five-storey mural of Hana Te Hemara on the side of the Pukeariki Museum which was blessed in a dawn ceremony.

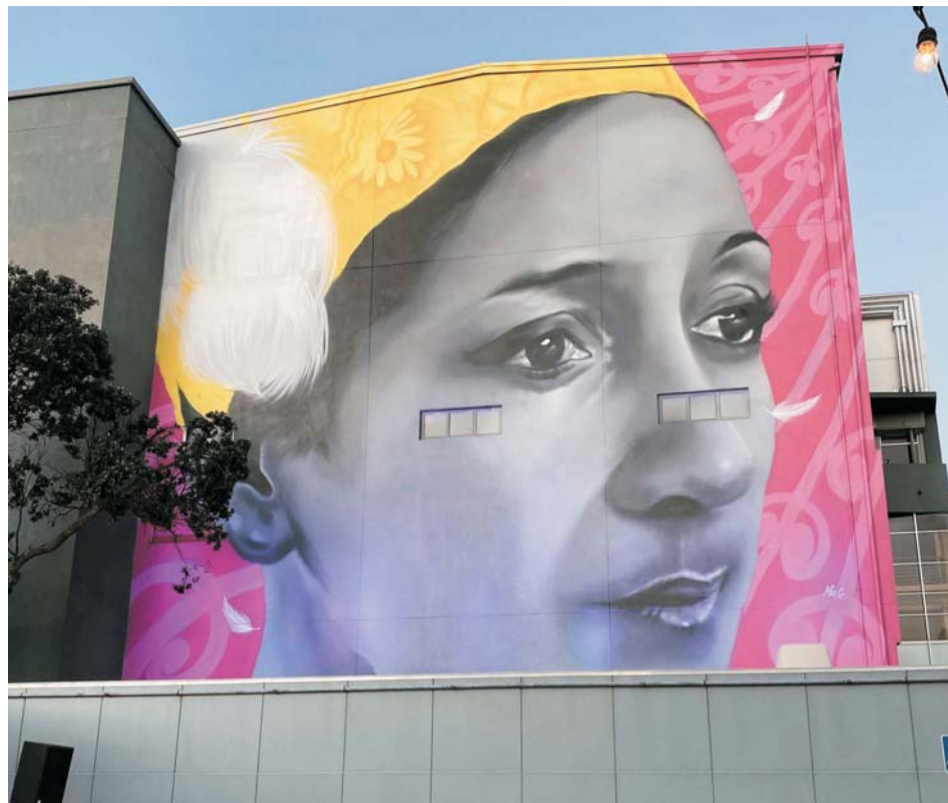
The night before, I attended the panel

discussion facilitated by journalist Orini Kaipara with Ngā Tamatoa and Te reo Māori Society members. Toro Waaka, Linda Smith, Ngahua Te Awēkotuku, Donna Awatere Huata, Larry Parr, Donna Gardiner, Kura Te Waru-Rewiri and many others shared their experiences of involvement with Hana and the Ngā Tamatoa protest activities of the 1970s. The panel shared their stories of resistance to the racial discrimination and injustice they faced.

Set at a time when the Vietnam War dominated the world scene and on the homefront Prime Minister Norman Kirk led a Labour Government that sought to change Waitangi Day to New Zealand Day. Disillusionment with government treatment of Māori land grievances, increased Māori incarceration rates, and loss of Te reo Māori were some of the issues brought to the forefront. We heard stories of how Māori activism took place gathering around Hana's kitchen table to mobilise members and strategise for action.

A photo exhibition took place displaying photos captured by John Miller of the Ngā Tamatoa members protest action taken during the 1970s protest era. Ngā Tamatoa stood in solidarity with the Polynesian Panthers Movement fighting social injustices facing their communities. Photos of the protest action from those times highlight the first Waitangi Day Protest 1971, Karangahape Road, Auckland and Parliament Grounds Wellington Protests of 1972. These radical actions led to significant change for Māori.

Presenting the Te reo Māori petition of 1972 is one of those iconic moments in



The mural of Hana Te Hemara done by Mr G. Image courtesy Keita Hotere.

our Aotearoa New Zealand history. The Ngā Tamatoa history and Hana Te Hemara's role is not well known. Its inclusion in the current NZ history school curriculum will serve to educate future generations on the larger story of the Ngā Tamatoa movement and Hana's courageous leadership as a driving force behind the petition. Hana died from cervical cancer and as part of the 'I am Hana' project, local Māori health provider Tui Ora ran an event promoting the Smear Your Mea programme, a nationwide Kaupapa Māori-led cervical screening campaign.

Who is Hana? Her portrait says it all; proud daughter of Puketapu Taranaki,

fashion icon, passionate advocate for Māori rights, strategist, thinker, unashamedly a Māori radical, wahine Māori. As I reflect upon Hana's passion for Te reo Māori this line from a prayer composed by Rev Kingi Ihaka comes to mind.

"Kaua e te Matua e tukua tēnei taonga kia rite ki te moa te ngaro, ēngari whakakahangia mātou katoa ki te ako, ki te pūpuri kia mau, kia ita, hei koha mā mātou ki te ao". Lord, do not let this precious gift disappear like the moa, strengthen our resolve to learn, to preserve and grow our language an offering to the world".

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

Helen Kim Memorial Scholarship 2022

Janice Auva'a-Walters

Growing up, my mother was very involved in the Sinoti Samoa Women's Fellowship and I later became a member. I was aware of the Helen Kim Memorial Scholarship and for many years I admired the women who have been recipients. I prayed and hoped one day I would be a recipient. However, this round I applied with little faith. With support that has always been there, from my family, Sinoti Samoa and sisters within our executive, everything works in God's timing, and this year, I am humbled and blessed to be the 2022 - 2026 Helen Kim Memorial Scholarship recipient for the South Pacific Area.

I am grateful for the opportunity to be a part of an amazing sisterhood of women around the world. Helen Kim, an educator, politician, motivator, media manager and visionary, was born 27 February 1899 in Incheon, Korea. In 1923 she suggested that Methodist women in mission countries should form an organisation that would relate to the U.S. Church. This idea later became a reality through the World Federation of Methodist Women (WFMW).

WFMW was founded in 1939 and has always had a concern for the education of young girls and the involvement of young women in its activities. The

Helen Kim Memorial Scholarship provides the opportunity for young women to attend a leadership course and the World Assembly. The scholarship is named in honour of Helen Kim, a young Korean woman who had a noble, Christ-inspired vision of a world sisterhood.

This year, due to the pandemic we were unable to meet physically with each other but we had sessions online via Zoom over two weeks. Each session began and ended with worship. It is always interesting to witness the various ways we can worship together online. Sessions allowed us to learn more about the World Federation, now the World Federation of Methodist and Uniting Church Women, along with leadership skills that we can use throughout our scholarship and life. The facilitators worked hard to ensure we were always involved throughout the online sessions.

When applications are called for the next Helen Kim Memorial Scholarship round, I encourage all women to take a leap of faith and apply. I literally had faith the size of a mustard seed. God will always place us where he has called us to be but we also must put in the work. I encourage potential applicants to avoid letting the distractions of the world get in the way and put yourself forward to continue God's work.

National Executive profile

This month we introduce

Lautaliepaia Arieta Aumua, better known as Talie.



Talie, second from right, with members of her family.

I am the youngest daughter of Rev Tovia and Leotele Aumua, current Presbyter of Papatoetoe Samoan Wesley Methodist congregation and District leader of the Manukau District under Sinoti Samoa Synod.

I am mother to my two sons, Javan-Paul (17) and Rubus (2) and fiancé to my partner of five years, Jason. I was born and bred in Wellington, baptised at the formerly known Petone Multicultural Wesley Methodist Church - now St Mark's Wesley church - where my parents and extended family attended since migrating to NZ from Samoa in the late 60s. In 1996 we moved to Auckland to support my father in his calling to attend St John's Trinity Theological College. He graduated in 1998 and his first appointment was at Henderson Methodist Church the

following year. He moved to Panmure Methodist Church in 2007, and was appointed President of the Methodist Church of NZ in 2014. Since 2017 we have been at Papatoetoe Methodist Church

From a young age, I always knew my life's mission was always to serve and therefore I am currently serving in various roles within our District, Synod and the Connexion. I am the Secretary for the Samoan Synod's Women's Fellowship, I sit on the Council of Conference as a Tauwiwi representative and now am the World Federation Link for the NZMWF Executive 2021-2023.

This role offers many opportunities including meeting women from around the globe and seeing how we as a NZ unit serve on a worldwide scale.



A prayer from Tauwi Youth Conference 2022

The church is a waka on the water; it is the water that it was made for. It was launched from one land in hope of reaching another. When the maunga will be visible - piercing the horizon - the church cannot tell. But still, in hope, it moves forward.

The church is a waka on the water; the water can be peaceful, tranquil and still. It can also be volatile, aggressive and unforgiving. Its stillness can reflect the stars above. Its waves can tower and destroy in a single sweep. In whatever water, still in hope, the church moves forward.

The church is a waka on the water; it is filled with voyagers. People on board for a variety of reasons, roles and responsibilities. People on the waka, belong to it. Their place on board is crucial to its journey. The waka finds purpose through its people and the people seek purpose on the waka. The hope in which they move forward, is a reciprocal hope. A voyage towards restoration.

The church is a waka on the water. God the parent is the timeless navigation system and guide. The stars and moon. The temperature and current.

The Holy Spirit is the wind in its sails. Helping the waka to glide across the seas of great unknown.

Christ is its Rangatira. The head of the waka. The shaper of its journey.

We who are on board, row with our backs facing towards the future, and our eyes towards where it is that we have come from. Ka mua, ka muri, the journey continues. And where Christ, our captain, our Rangatira leads, so it is where we will go.

Love

Loving God, receiver of our prayers, hear us once again, we pray.

You call us to love. You call us to be loved.

You challenge us to love. You find no challenge in loving us.

You reveal your love to us. You reflect your love through us.

You love us and our neighbor. You press us to do the same.

You love us patiently. You love us kindly.

You desire for us to love with no bound or end.

For you loved the world so much that you gave your only begotten son.

So that our hearts may come to know that you are love itself.

Amen.

From Reluctant to Ready

God, our companion on life's journey, move us from reluctance to readiness.

Where we are slow to respond to the calling of your will, move us from reluctance to readiness.

Where we are overly comfortable where we are, move us from reluctance to readiness.

Where young people need our care and attention, move us from reluctance to readiness.

Where our judgement prevents us from understanding the differences in generations, move us from reluctance to readiness.

Where many people are - not in church on a Sunday but living life in other places, move us from reluctance to readiness.

Wake us from slumber and contempt, and have us be your living church. Amen.

Filter

Creator God, we are made in your image. Help us to return to this reality when we find ourselves in a synthetic world. Help us to avoid an identity rooted in things that do not last. Where the pressure of image and reputation have led to the destruction of self-esteem and self-confidence. Help us to be reminded of the value you place on our unique and distinctive qualities. In times when the world may encourage a filter, keep us authentic and genuine - in how we live and how we love ourselves, so to love our neighbour. Amen.

Dynamic

God is fluid and in motion, more like a tide and less like a rock. God is breathing, sighing and emoting. God is shaping and creating, drawn to the new and intrigued by the old. God is excited and energized. God is both responsive and proactive. God continues to faith, hope and love.

Are we the same? God, where we fail to meet your expectation, though loved regardless, we pray for your encouragement. Let us follow you and seek to emulate Jesus in what we do. For the glory of Your name. Amen.

Heaven on Earth

God of here and now, you affirm us as your precious creation. You came for life after birth, not just life after death. You are constantly meeting us where we are and revealing yourself in ways we don't expect. Our hope is assured in you. Our potential is realized in you. Thank you for your love that is forward facing yet doesn't leave anyone behind. Thank you that heaven is on earth and life in all its fullness is within our grasp when we look towards Jesus. Amen.

Spirit Stirred

At times, the mundane of life can cause one's spirit to slumber. Asleep at the wheel, we let life pass us by. The busier we become, the more rushed we appear. The deeper our spirit sleeps without the awareness of what is around it.

But don't think for a second that God won't wake you up. Don't lose sight of God's power, energy and wonder. In a moment, God can rattle, disrupt and disturb. God can bring forth a new-found passion. God can reintroduce you to your first love.

Don't believe God, who breathes galaxies into existence, is done with you yet. Your spirit can hit snooze no longer. It's time to wake up and be stirred again.

TŪHONONGA - Ā-TĀNGATA • AROUND THE CONNEXION

Hymnwriters Downunder

***Hymnwriters Downunder - Methodists sing the praise of God in Aotearoa New Zealand* is a new book by retired Methodist minister Rev Dr Terry Wall. It will be launched at the MCNZ Conference Wesley Historical Society AGM and dinner on Friday 18 November. Alan Upson previews the upcoming edition.**

In his latest book, the author draws on his extensive background of pastoral ministry, preaching, and knowledge of Church and theology to discuss the dawning of a new hymn writing movement from geographically world-isolated Aotearoa.

Using hymns by Colin Gibson, Shirley Erena Murray, Bill Wallace, Marnie Barrrell, Norman Brookes and Norman Goreham, Terry points out an enlightening movement of Spirit in a time of resistance to change. His enthusiasm is caught up in the introductory words, "Quietly, often under the radar, in this climate of internal tension and dispute, a renewal has been underway that needs to be welcomed with thanksgiving". Clear signs of direction and hope are to be found in these new hymns - that some might feel have been forced on them as they long for a return to a past that has been outlived.

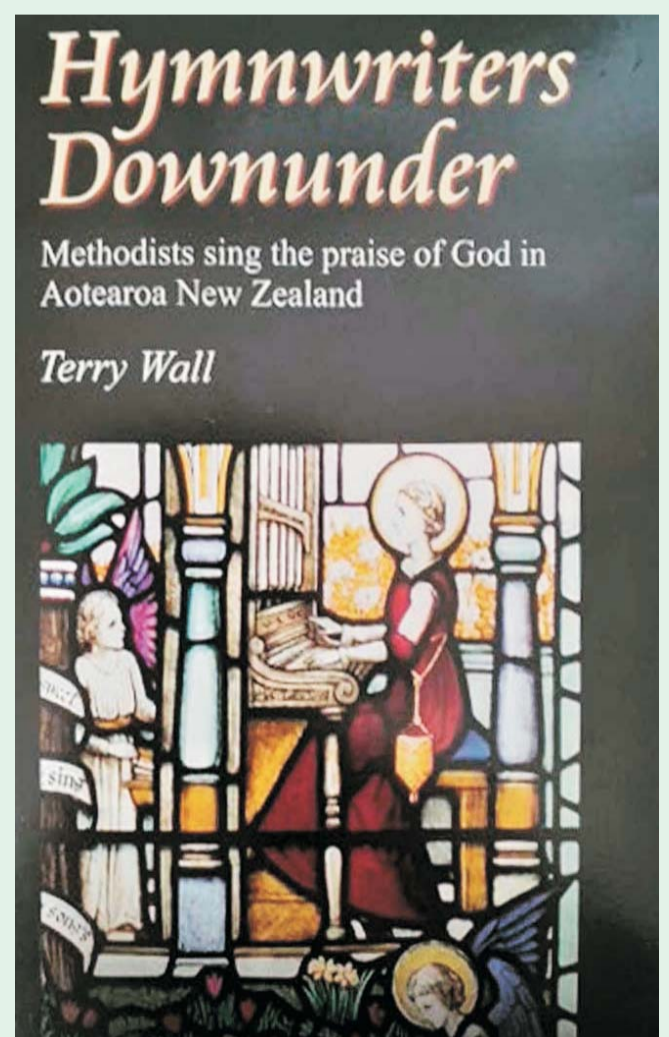
The book starts with a chapter on the birth of Methodism, briefly defining its spirituality and theology. This forms a base from which to compare

the past to the present. Introducing the hymnwriters and using words of the hymns themselves, he draws out a number of themes. The different colours of the writers' awakening of Spirit in the hymnody of our day, come together in a promise for a better world. In the refreshing composition and poetry of the awakening hymns, hymnwriters downunder clear our thinking about a dawning Kiwi theology, captured in song.

We live in interesting times. We could easily sink in despair about our failure to care for creation and guilt about the world we pass on to future generations. The unique hymns that grow out of Aotearoa, its people, the gifts of diverse cultures and faiths tell a different story of a Creative Spirit, healing the people and land, and of compassion put into practice, creating a gathered belief in the better.

This is an irrepressibly hopeful book, clearly structured and easily read. In telling of the spirituality of the hymnwriters, Terry writes of their gifts of defining the beauty and inspiration of a Christ embedded in our present day, as to those of past eras. The book is also meditative in nature as it draws on and reflects past wisdom - a timely book to be enjoyed.

Hymnwriters Downunder will be available from the author. Contact Terry at lynne.terry.wall@gmail.com
Cost: \$25 + \$5 postage





World Methodist Council Steering Committee Meet



Members of the Steering Committee for the WMC including Rev Tony Franklin Ross (far left middle row) and Rev David Bush (third from left front row) are joined by members of the Gerlingen Evangelical Methodist Church. Image courtesy WMC.

Rev David Bush recently travelled to Germany to attend a meeting of the steering committee for the WMC. He reports on the meeting and the 'new normal' experience of travelling internationally.

Would I come home with Covid? This was the unspoken question. I was travelling to Stuttgart, Germany for the Annual Steering Committee meeting of the World Methodist Council. In person rather than the two nights online from 10.30pm to 2.30am in both 2020 and 2021.

The Steering Committee is comprised of 22 people who gather from every part of the world to work with the General Secretary of the Council to help guide or steer the work of the World Methodist Council.

This year key agenda items included planning for the World Methodist Conference, to be held in Gothenburg, Sweden in August 2024, awarding the World Methodist Peace Prize, and implementing changes to the way Council

Standing Committees will operate in the future.

I am one of two members from the Methodist Church of New Zealand. Rev Tony Franklin-Ross is chair of the Ecumenical Relationships Committee and I am an Officer representing the Pacific Region. My role was to prepare and present the report on implementing 'New ways of working for the Council'. Rev Franklin-Ross reported on the resumption of International Dialogues with the Anglican Communion and Roman Catholic Churches.

The Methodist Peace Award recipient is Rev W P Ebenezer Joseph of the Methodist Church in Sri Lanka. The nominees for this award are expected "to show Courage, Creativity, and Consistency in working for Peace and Justice". Over many years, in a highly complex and fragile political situation, Rev Ebenezer has had to find imaginative ways to build peace.

He has sought to create unlikely alliances and to build relationships across formerly conflicted divides.

Although it is almost two years before the World Methodist Conference gathers from 13 - 18 August 2024, those thinking of attending should start putting aside a few dollars every week to cover the costs of travel and attendance. The Conference is open to anyone who wishes to attend. Preliminary details can be seen at <http://worldmethodistconference.com>

It was great being able to meet in person enabling debate and rich conversation in deliberation on important changes. It was also good that the work of the Steering Committee continued online when travel was not possible.

The travel experience was very much like pre-Covid travel. Proof of vaccination was required to leave New Zealand, to give assurance of a simple return. Being able to complete immigration documentation online for each country visited was a big improvement. The mandates on wearing masks varied, from compulsory on German and Singaporean public transport to non-existent in Switzerland.

The German response to climate change was obvious. There was a NZ 40c

refundable deposit on plastic bottles and 13c on glass bottles. Empty plastic bottles fed into a crusher at supermarkets generated a credit note. This has become a source of income for some who diligently search rubbish bins. There was an impressive number of buildings with the whole roof covered with solar panels. The availability of a €9 (\$15) monthly ticket for 2nd class travel on all public transport - except fast inter-city trains - was marvellous. City centres prioritised pedestrians: exclusive zones for foot traffic and restrictions on vehicles made for easy and safer navigation.

As always, there were surprises. In Germany finding all shops, apart from cafes and restaurants, closed on Sundays was unexpected as was the difficulty in finding public toilets and then having to pay €1 (\$1.60) to gain access.

Covid is still present everywhere although normal life is resuming. And regarding my concern over coming home with Covid, I am pleased to report that my day one and day six RATs were negative.

PANGA I TE PAIPERA • BIBLE CHALLENGE

Rosalie Sugrue

Kings, Queens and Royalty

In recognition of the strong faith Queen Elizabeth II exemplified throughout her life and that her son and successor King Charles III has now publically professed, this Bible Challenge has a royal theme.

The phrase 'God Save the King' used as a proclamation with an echo response from the people as affirmation of a new king, goes back to the first Hebrew king (1 Sam 10:24) and is repeated on five occasions in the King James Version of the Bible.

Later translations often substitute 'Long live the king.' There was only one reigning Hebrew queen. There have been eight reigning queens in Britain. The puzzle takes the form of a quiz relating to royalty, Biblical and modern.

Sign on the Cross, the ___ of the Jews	___	K ___	Jn 19:19
Greatest Hebrew King	___	I ___	2 Sam 5:4
Son of Jeroboam	___	N ___	1 Kgs 14:20
Fat king, stabbed in the belly	___	G ___	Judg 3:21-22
Became King when eight years old	___	S ___	2 Kgs 22:1
Visited Solomon, the ___ of Sheba	___	Q ___	1 Kgs 10:1
Jewish wife of Governor Felix	___	U ___	Acts 24:24
An orphan who became Queen	___	E ___	Esth 2:7
Arch enemy of Elijah	___	E ___	1 Kgs 19:2
Queen of Ethiopia	___	N ___	Acts 8:27
Refused to dance at the king's feast	___	S ___	Esth 1:11-12
Only Hebrew queen to rule	___	A ___	2 Kgs 11:3
Consort of King Agrippa	___	N ___	Acts 25:13
The last Hebrew king	___	D ___	2 Kgs 25:7
Scottish Queen with a Bible name	___	R ___	Mt 28:1
Latin for a royal title, <i>Fidei</i>	___	O ___	Lk 2:16
'Queen of Heaven' is a RC title for	___	Y ___	Lk 1:5-6
Biblical name of two modern eras	___	A ___	Jn 12:21
A Bible name of King Charles III	___	L ___	1 Tim 6:14-15
The King of kings	___	S ___	

Answers: King, David, Nadab, Eglon, Josiah, Queen, Drusilla, Esther, Jezebel, Candace, Vashthi, Athaliah, Bernice, Zedekiah, Mary, defensior, Mary, Elizabeth, Philip, Jesus. Quiz: (1) - 42; (2) - 61



Challenging the Narrative

Michael Lemanu, *Tauwi Children, Youth and Family Ministries - National Coordinator*

As a person who works in the area of children, youth and young adults, I have regularly heard of the reality of we being a declining, aging church and without the necessary skillsets or capacities to take the church into a future that ensures its survival. I acknowledge the challenges are real, and pressing. Many of our churches are struggling - financially, communally and spiritually - due to a number of different factors from within and from outside of the church walls.

These problems are evident at all levels of church life as well, from local parish to the Connexional Office. But it is not all doom and gloom, nor should it be, if we are willing to look for inspiration and encouragement in the right places.

I recall President Andrew's address at Conference 2020 where he reflected on the theme of 'what do you have in your hands?' Using the Exodus text and Moses' encounter of God in the form of a burning bush, a shepherd's stick was used as imagery to illustrate the reality in which God can use whatever - and whoever - we have for a glorious purpose.

As an example, the young leaders within the Tauwi Youth Ministry team include social workers, registered nurses, teachers, political science majors, government agency workers, law graduates, sports science and commerce graduates, and high-level corporate workers. In facilitating the work of this team, I sometimes feel like the most under-qualified person in the room!

Coming back to my opening words, if we are short of 'skilled people' my question in response would be 'where are we actually looking for them?' I am not naïve about the challenges at hand, however I do believe we have, by blessing of God, people within our reach who are capable and willing to play a part in shaping the next part of the journey for what our Haahi will do and be. These people are young. They are ready. They are not the future of the church. They are the here and now.

As a Haahi, I believe this is not just an 'English speaking', Tauwi or Taha Māori church issue that we must address. Across the board, Weteriana must be better at recognising what God has placed in our hands. On all levels of church life, I believe this is possible. In conversations with many people around the church that I am privileged to talanoa with, many of my older colleagues have often shared 'how things were in their day'. I wonder if there is a way in which we can challenge our elders to instead say 'how can your



Youth leaders at TYC 2022.

experience of the church now be even better than it was in my day'?

I will be blunt and suggest that sometimes we have not given capable people a chance because they are not of the typical mould of what we're looking for. Perhaps they are too eccentric, bold or, as young people would say, 'out the gate'. Sometimes it is because they are simply perceived as being 'too young' or not from the same cultural or ethnic background. Yes, there are tough conversations that must be had around racism in the church as well. These are all failures on our part.

If we, as the church, can look at the needs at hand and recognize that across the church we already possess in our hands, the skilled and passionate people who can make a difference, we may go a long

way to ensuring that we don't just survive beyond our bi-centennial, but also thrive. We owe it to generations of Methodists in the past, present and future that we take the challenges of the church in the 21st century head on, with confidence in our identity and in Christ as reconciler and redeemer of new hope. All people - young and old together - have a part to play.

So what do we have in our hands? Something that we're willing to give a chance to be used by and for the glory of God? Or something that simply reminds us of days gone by. I'm hopeful that we will be church that strives for the former. Because if you know where to look, you will find our hands aren't so empty after all.

TAITAMARIKI • KIDZ KORNA

Welcome to kidz Korna! When you read this you will be enjoying the school holidays and hopefully some beautiful spring weather.

In September the church celebrated Creation and on the second Sunday St John's had a special Pet Service. We had thought about having it outside and bringing pets but instead, because of the weather we had an indoor service and people sent photos of their pets.

All animals are very precious and need caring for. They are part of creation, given to us by God. When Hunter, a young boy from South Africa, heard about a baby rhino that had been abandoned, he donated his pocket money to the people who were caring for it. What can you do?

TWO IDEAS:

- 1) remember to feed your pet (if you have one)
- 2) feed the birds.



For your bookshelf

Wildlife of Aotearoa

Author: Gavin Bishop

Illustrator: Gavin Bishop

Publisher: Penguin NZ

This is a brilliant picture book, written for children but for young and old alike. It is full of facts about New Zealand's wildlife, written in language easily understood. Gavin Bishop's illustrations are outstanding.

This is an expensive book to buy but most libraries have copies.



The editor's cat Dusty is a treasured family pet.

Puzzle

Can you unjumble these letters to make the names of animals in the Bible?

KONYDE EVOD FLOW ALMB SLUTOC MEALC
ONIL AEEGL

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



A lack of topsoil is slowing Tongan recovery



Asinate has been a member of Ama Takiloa 'a Fafine for eight years, encouraging her community to plant more food and be ready for the next disaster. Credit: TCDT.

Christian World Service partner, the Tonga Community Development Trust, has established a new programme to assist families affected by the eruption of Hunga Tonga-Hunga Ha'apai in January.

In the process, it has employed new staff and reactivated nearly 3,000 members across 'Eua, Ha'apai, Tongatapu and Vava'u. The programme builds on its community membership base and their expertise in gardening, rainwater tank repairs and disaster response.

"It was a normal Saturday. Things were running as usual... It was like a lightning strike when we heard the shouting and yelling to flee because a tsunami was coming from the eastern coastal side of our village," says Asinate 'Utaatu, a passionate local group leader of Ama Takiloa 'a Fafine.

Like many, Asinate is struggling physically and mentally to

recover from the calamity. Thanks to her hard work she now has a garden filled with taro, sugar cane, pawpaw, and other vegetables. She would like some help with drinking water, she says.

The Trust reports that 517 people have completed households and it has held meetings on Tongatapu and Ha'apai. Staff are hoping that enough topsoil will soon be available to construct 200 home gardens as the first stage of its recovery programme. Nurseries are on standby with plants for the gardens.

The Trust has also identified households for the next stages: establishing household nurseries, planting fruit trees, setting up chicken houses, repairing water tanks and improving drinking water quality, and providing psychosocial counselling support.

"CWS is grateful for the generous donations to the Tonga Appeal that are making this work possible," says Murray Overton, National Director.

Pakistan People Need More Support



Beru, a father of six children, worked as a casual labourer in Sindh province. His family is living on a small piece of dry land next to the road after massive flooding uprooted millions of Pakistanis from their homes. Photo credit: Sahar Zafar/CWSA.

Christian World Service is appealing for Pakistan after torrential monsoon rains flooded one third of the country. The government says 6.4 million people are in dire need of humanitarian assistance.

"We are asking for your prayers and donations so our partner, Community World Service Asia (CWSA), can reach many more people with food, shelter and healthcare," says Murray Overton, National Director.

CWSA plans to provide three monthly cash grants of NZ\$88 for an initial 5,000 vulnerable households, train local builders and provide materials for flood-resistant (elevated) housing and operate mobile health clinics in flood-affected communities.

One of those affected by widespread flooding was Tejan, a member of the Baloch tribe who lost her husband a few years ago. A CWSA team found her on an assessment trip undertaken by boat in early September. The houses in her small village were all flooded, but hers was a little higher. Seven women and their young children were sheltering with her.

Weeks before army helicopters had rescued its other residents from the rising water. Tejan tells the CWSA team that they had stayed behind to protect their assets and avoid contact with other men in the evacuation centres.

Traditional Baloch women do not mix with men outside their community.

"Many of us have not stepped out of this house since the floods. We stay here and look after the house and the little children. We do not let them go out much and have to guard them well as there are many snakes in the water that come to our house. We have heard that a lot of the children in our village have become sick. Moreover, a one-way trip costs 50 rupees (NZ 35 cents) per person. We cannot afford this ride up to the road so we let our sons and men bring us what we need and what they can bring," says Tejan.

For the moment her brother brings them clean water for drinking. Tejan laughs as she tells CWSA that it is holy water. Every drop is carefully rationed for drinking. They use water from her flooded tank for cooking and everything else she says.

Before the rains came Tejan had a good life but now her beautiful garden is three metres under water, her house is leaking and the floor is muddy. The outer walls are being damaged by the water. The only thing still intact is their dignity and that they will not let go reports CWSA.

"The floods have been much worse because of climate change. If we had not seen the images of people wading up to their necks in water or crowded on to roadways, I doubt we could imagine it. The weather is warm, and the provision of urgent supplies are unreliable. Many people are in danger from hunger and disease," adds Murray.

Donations to the Pakistan Flood Appeal can be made at cws.org.nz or by calling 0800 74 73 72.

Turn Hardship into Hope

Teach Dalit and Tribal Children to speak out for Justice

Support the Spring Appeal



Christian World Service
ACTION AGAINST POVERTY
actalliance

Call 0800 74 73 72 or visit cws.org.nz





C I N E M A

Understanding the history of Aotearoa requires tracing a whakapapa or lineage of state violence. The invasion of Parihaka in 1881 and the shooting of two Māori at Maungapōhatu in 1916 continue to reverberate through our history.

In 2007 police conducted dawn raids on private homes throughout New Zealand. Dressed in black and armed with machine guns and knives, they smashed doors, windows and furniture. A school bus with three people on board was stopped and searched. The police press conference later that day used the language of 'terror raids'. Although 17 people were initially arrested, Solicitor General, Dr David Collins, refused to allow charges to be laid under the Terrorism Suppression Act 2002.

In 2014, Police Commissioner Mike Bush apologised to the communities of Ruatoki and Taneatua. It was one attempt at muru, a Māori concept for reconciliation and forgiveness.

One of those arrested was Tame Iti. Interviewed at his art gallery on the main



street of Taneatua 10 years later, Iti spoke of the power of imagination. "We create [art] to keep communication open. Provoking thoughts and conversation is important." ("Tuhoe community 10 years after the Urewera raids," *Stuff*).

Muru is an imaginative reply to Iti's gracious invitation to keep conversations open. Director Tearepa Kahi wanted to respond to, rather than recreate, the

terror raids of 2007. One way to provoke thought is to ask, "What if?"

What if people are angry and alienated? In the forests of Te Urewera, Tame Iti runs Camp Rama (fire light), teaching survival skills and preserving Tuhoe identity. Around a campfire, one man's joke about a politician becomes a credible threat in the eyes of an eavesdropping Special Tactics Group (STG) surveillance team.

What if a drunk young man smashes main street windows? Local Police

Officer 'Taffy' Tāwharau (Cliff Curtis) guides a drunk Rusty (Poroaki Merritt-McDonald) back to his bed. The following day, a regretful Rusty sets off with his broom to make muru. In the eyes of another, one man's broom handle becomes a long-handled weapon.

What if police misused their powers? An armed STG officer (Manu Bennet as Kimiora) takes aim at a running Rusty

Review by Rev Dr Steve Taylor

and his bobbling broom. Shots kill a chasing police officer and injure Rusty. With the operation spiralling out of control, STG are ordered to clean up their mess. Kimiora, armed with a high powered assault rifle, takes the law into his already blood-stained hands.

What if reconciliation could give history a new heart? In *Te Hāhi Mihinare*, Rev Dr Hirini Kaa begins with a Māori phrase, he ngākau hou (a new heart). For Dr Kaa, when the gospel comes to Ngāti Porou through Piripi Taumata-ā-Kura, it reveals processes of debate and change. Tribes think creatively in the light of entirely new understandings they have derived from theological sources. Central to the gospel is the sacrament of reconciliation. We often apply the gospel as individual acts of confession and reconciliation. Dr Kaa applies it communally. What might it take to reveal he ngākau hou (a new heart) amongst all who experience Aotearoa's whakapapa of state violence? Such is the "what if" muru questions provoked by *Muru*.

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

Still Lives A Memoir of Gaza

Author: Marilyn Garson
Publisher: Mary Egan Publishing, 2019. 269 pages.
Reviewer: David Bush

Looking for a comfortable read? Then don't pick this book! Marilyn Garson, an experienced aid professional, worked in Cambodia and Afghanistan, and then in 2011 was invited to travel from her Hokianga Harbour home to Gaza.

Marilyn's speciality is to create jobs in places torn apart by conflict. In Gaza she became the director of a large NGO, leading a team of Palestinians. Through the eyes and experiences of the team members, Marilyn shows what it is like living behind the blockade. It is their voices which describe the shortages, unemployment and the effects of war, and which bear witness to so many hopeful actions.

Gaza has thousands of IT graduates, few are able to gain employment as they lack the opportunity to gain practical experience. Grappling with this problem overturned Marilyn's understanding of aid and justice, and saw her convincing the United Nations agency in Gaza (UNRWA) to support a programme to provide that practical experience.

She then volunteered to join the United Nations Emergency Team that stayed in Gaza to supply

emergency aid during the 2014 war. It was estimated that 35,000 people would seek shelter. Before the 50 days of bombing were over, 293,000 people crammed into shelters and schools.

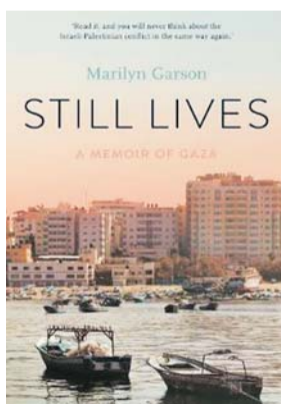
All the while Marilyn is discovering something of her core identity: what it means to be Jewish in a territory which Israel has turned into a prison or even a ghetto. In 2015 she came home to New Zealand.

"My Hokianga house needed 20 years of maintenance. Lonely, burnt out and spiritually starved, I needed repair no less than my house. I declared 2018 to be my Year of Primary Sources. Halfway through a Biblical Hebrew primer I began to sound out the syllables of the

books of the prophets, I began at the beginning, with Genesis. I brought all my rage at the waste I have seen, my impatience at the injustice, my exasperation at the indifference, my old search for some grounded source of decency in this world, and my wonder at the elemental mysteries I have been shown."

One of the greatest gifts we can offer to another is to really see them. In sharing stories of ordinary people in Gaza, this book opens eyes. I commend it to you.

www.marilyngarson.com



Progressing the Journey Lyrics and Liturgies for the Conscious Church

Author: Susan Jones
Publisher: Independently published
February 2022. 158 pages
Reviewer: David Poultney

Susan Jones is a Presbyterian minister who brings to her ministry the gifts of poetry and musical composition. This book offers us both lyrics and liturgies. Like anyone who writes resources such as these, she writes from a perspective, a particular understanding. Jones clearly owns her position as theologically progressive.

Her progressivism influences her writing and composition. The clarity of her position and how it is expressed may inform our choices about whether or not to buy this book. We so often read only the theology and commentary we agree with and that is a shame. It

behoves us to engage with thoughts, arguments and positions that are respectfully different from ours.

Jones advocates that we see the world as it is. If she were still writing this book she would perhaps have illustrated this by referring to the photographs just released from the James Webb telescope, images from the infancy of the Cosmos itself. She writes of the wondrous complexity of the atomic substructure of matter which we had no knowledge of until recently.

Several hundred years ago we came to the realisation that the earth is not the centre

of the universe. Yet we have persisted in thinking of ourselves as at the centre of things. In regard to the health of our planet, this has been close to ruinous.

Jones writes of her dismay in embracing the Season of Creation in finding that all the recommended hymns celebrated what we take from the world and not what we gift or nurture in it. She writes poetically of nature in itself unfolding.

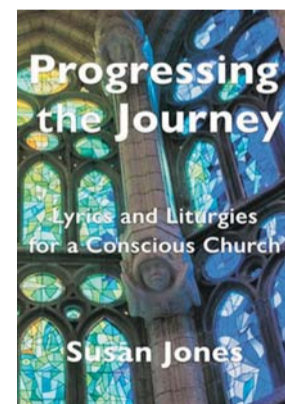
She writes for a range of occasions, some fixtures of the Church's year, some responding to particular circumstance, such as the terrorist attack in Christchurch. On that following Sunday many of us leading worship had to work hard to find the right words to gather people and speak of our grief, loss, anger and fear. Her words for gathering and blessing on that day

were clear and focussed.

Jones has a concern for the dignity and inclusion of LGBTIQ people in church and community. She has written several prayers on this theme and for occasions such as Pride Month and Transgender Memorial Day. I applaud her prompting us to be truthful, honest and respectful about the variety of human experience.

Finally I applaud her courage. She asks readers if they cannot use the whole of a prayer or hymn as written, then why use it at all? Worship leaders often self-censor.

I recommend this brave and poetic work.





Victoria the Good: The Passing of a Queen

Rachel Hurd, Archivist Presbyterian Research Centre

In a 19th century communion roll from Crathie Church near Balmoral in Scotland, one of the names listed is given simply as "Victoria", with her occupation noted as "Queen". Beside the following dates are crosses marking her attendance at Communion.

After the death of her husband, Prince Albert in 1873, Queen Victoria spent increasing amounts of time in Scotland. Her diary records that she appreciated the "touching and beautiful simplicity" of the services at Crathie. Following her death on 22 January 1901, an article reprinted in *The Outlook*, the main New Zealand Presbyterian newspaper, attempted to claim her saying that "it may be hazarded that the forms of service in which she found most satisfaction were those of the Presbyterian Church."

As well as being Head of the Church of England, she was also the official head of the Church of Scotland and when she died in 1901 after reigning for 63 years, she was the only monarch that most of her subjects, including those in New Zealand, had ever known. Rev John



The image shows the header of a hymn sheet from the United Memorial Service held in Mosgiel on 2 February 1901. Credit Presbyterian Research Centre Archives.

McKenzie of St. Andrew's Presbyterian Church in Christchurch noted in his sermon on the Sunday following the Queen's death: "Her long reign had caused her to be regarded by most as a part of the fixed order of things, and even her great age had not caused people to picture what the world would be without her."

How did New Zealand Presbyterians react to the passing of the Queen? As with the passing of Queen Elizabeth II more than 120 years later, there was an outpouring of collective public grief. Rev John McKenzie spoke of the "personal note in every expression of grief" along with the "universal nature of the Empire's sorrow".

Most churches across the country held

memorial services on 27 January, the first Sunday following the Queen's death. The interior of many churches, including the pulpit, was swathed in black and worshippers wore mourning dress. Many preachers took as their theme, 'Victoria the Good' and services concluded with the playing of the Dead March from *Saul* by Handel. Invitations to these special services were extended especially to the very old and the very young. St Andrew's Church in Allen Road, Auckland made the point that 'Old Colonists' were especially invited, whilst in Dunedin the Combined Sunday School Unions held memorial services for children across two venues - the Agricultural Hall and Knox Church - because of the large numbers expected to attend. Invitations to this event were

also issued to older children and youth from the Bible Class and Christian Endeavour movements.

Many communities also held combined ecumenical services. Several thousand people attended a service in Cathedral Square, Christchurch. Events were also held in smaller centres, such as Mosgiel, Otago where a 'United Memorial Service' was held on the Recreation Ground on 2 February, the day of the Queen's funeral service in London. The service included contributions from the local

Presbyterian, Methodist and Salvation Army ministers and the singing of many hymns.

More than half of the 2 February edition of *The Outlook* was given over to articles about the late Queen. They praised the life of 'Victoria the Good,' extolling her truthfulness and unselfishness, her dedication to peace and her devotion to duty. Much was made of her role as a mother and her personal religious practice. A number of articles gave anecdotes and stories of encounters with the Queen while others told readers of her favourite books and hymns. The collective mood of the country was perhaps best summed up by the editor who wrote, "There come experiences too great for speech."

Unsung Methodists

Rev Donald Phillipps

Grasp Their Hands In Union

Jabez Bunting Watkin was born in Tonga in 1837, grew up as a small child at Waikouaiti and was educated at the new Wesleyan school in Auckland. Afterwards he lived with his brother James in Wellington, then in Christchurch where for four years he was a local preacher. He moved to Australia and in 1863 entered the ministry within the Queensland Conference. In 1866 he went to Fiji and finally returned to Tonga where he spent the rest of his long ministry.

He became part of the breakaway Methodist 'Free Church of Tonga' and was its President from 1885 until 1924, a year before his death. He remained, however utterly committed to its Wesleyan principles. The story of that disruption in Tonga is a complicated one - and to a considerable degree was the result of a falling-out between two English Methodist ministers - James Moulton and Shirley Baker. The latter became premier under the king, Tupou I, and played a prominent role in the pursuit of independence and freedom from missionary intervention. This led to the total break from the Wesleyan Methodist

Conference of New South Wales.

Baker's activities had brought him into conflict with the British colonial authorities. He suffered a serious fall from grace and was forced to leave the ministry, and the country. In this writer's view, New Zealand Methodism watched all this with real concern, but passively. Since Tonga was associated with the NSW Conference they could, strictly speaking, do very little. Almost certainly their sympathies were with the Free Church, and behind-the-scenes contact must have been maintained for decades between New Zealand and Tongan Methodists.

It seems that one of those who did this was M A Rugby Pratt, in the early 1920s a senior circuit minister and writer. Later in that decade he became Connexional Secretary - a post he held for nearly 20 years, longer than any other in the history of NZ Methodism. But at this moment he was a 'free agent'.

In 1922 New Zealand Methodism became responsible for its own mission-field - the Solomon Islands - and established its own Overseas Mission Department. Until that time New Zealand Methodists who



Image courtesy MCNZ Archives.

wanted to serve in the South Pacific transferred their membership to the NSW Conference. Now there was an opportunity for the Connexion here to act independently and memories of the time when there were very close links with Tonga must have been aroused.

1922 edition of the New Zealand Methodist Times has a leading article on the nature of Pratt's visit to Tonga. It is couched in language that would match any used by the most careful diplomat caught up in some international dispute. This was an 'unofficial' visit - but quite clearly it was a visit made with the approval of the leadership of the Connexion. It was a 'good will' visit, to "our brethren of the Free Church of Tonga, bound to us by ties of Methodist ancestry and heritage."

Words like these aren't used without there being an intention to restore relationships broken for too long. The phrase 'ecclesiastical isolation' is used. The editor (possibly Percy Paris) expressed the hope that, "One day it may be we shall grasp their hands in union." Altogether there is a vision of reconciliation - at least in an institutional

sense. At a personal level Pratt and J B Watkin may well have been friends already - and there was never a suggestion that friendship between Tongan and New Zealand Methodists was somehow uneasy or qualified.

The personal friendship was real but there needed something done to establish more formal church to church links. These weren't easy times for Methodism in Tonga, and the old division ran deep. J B Watkin, as President of the Free Church of Tonga, always exercised a mediating role in that he represented, partly through his being the son of a Wesleyan missionary in that country in 1830, a symbol of continuity with Wesleyan Methodist beginnings in England.

But JB also represented the people of Tonga who recognised the royal family as theirs. He in fact crowned Queen Salote at her coronation in 1918. He had been President of that Church for a very long time and was close to the king throughout the later years of his reign - as his father had been at its beginning. His ministry in a way personified a very deep and lasting connection between New Zealand and Tongan Methodism.

All this may have been in Rugby Pratt's mind when he made his visit. That same shared history matters more than ever in the changing world of the 2020s, a century after this journey of reconciliation.

J B Watkin - 1837 - 1925

ITUMALO AUKILANI – SINOTI SAMOA

Faiese Brewster and Juanita Salevao, Youth Leaders for Itumalo Aukilani

“Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith and in purity”. 1Timothy4:12

Warm Pacific greetings in the name of our Lord and Saviour, Jesus Christ. First and foremost, we would like to give the honour and glory to God for his love and guidance upon our Itumalo through the youth activities we have had throughout the year. It was bittersweet we got to fellowship together with our tupulaga face-to-face. Due to Covid-19 restrictions over the last two years, many of our fellowships were virtual, and it just was not the same.

Tupulaga is made up of six youth groups:

- Birkenhead Methodist (Siona) Youth Leaders: Suzette Ioapo and Taua Malaueulu
- Henderson Methodist (Ta’iala) Youth Leaders: Suvania Mann-Tufuga and Taufi Afatia
- Oratia Methodist Youth Leaders: Tonu Auva’a and Kosema Fuiono
- Panmure Methodist Youth Leaders: Futi Togafau, Juesha Salevao and Mercy Taii Tia
- Ponsonby Methodist (Taeamua) Youth leaders: Tauvaga Galuvao, Lesina Ta’ala and Tasi Inu
- Waterview Methodist (Vaimoanino) Youth Leaders: Shona Feagaimali’I, Jacinta Faitoto’a and Henry Faitoto’a

This year we started off with an annual youth programme called “Trading Leaders”. Leaders are given a task to run a programme for a youth group other than their own. The point of this programme is to see how other youth groups and youth leaders operate. This is also where we as a tupulaga learn and can maybe teach each other. This programme has been ongoing and successful in our Itumalo. As leaders it is important for our tupulaga to fellowship together and empower each other. We encourage each leader to share their knowledge with other youth members because we truly believe that leaders do not create followers, but create leaders.

“RISE UP AND DO IT” Ezra 10:4 “Rise up; this matter is in your hands. We will support you, so take courage and do it”.

On Sunday 28 August, Itumalo Aukilani held a Youth Rally at Kelston Girls’ College, West Auckland. Our annual District Youth Rally was hosted by the Tupulaga Henderson Methodist Church – Ta’iala. Our theme for this year was **“RISE UP AND DO IT”** supported by the scripture **Ezra 10:4 “Rise up; this matter is in your hands. We will**

support you, so take courage and do it”.

This scripture and theme encouraged youth to step up to any calling they get whether it was within family, church or work. Youth these days have so much talent but tend to shy away from callings as they feel they are unworthy. It was a good reminder for our tupulaga about stepping up and the beautiful evening included awesome performances from all six youth groups. Our amazing Ta’iala tupulaga led the night with Praise and Worship, setting the mood and filling the atmosphere with the Holy Spirit.

Each youth group delivered pumping songs, heartfelt skits and beautiful dancing. Groups went all out, showcasing their interpretation of the theme through their amazing talent. Praise God always for the outstanding talent he has blessed each and every one of the youth groups.

We were honoured to have le Afioga ia Fa’anānā Efeso Collins come and share a bit about his life journey. Born and bred in Ōtara South Auckland, Efeso was the youngest of six and the first in his family to attend and graduate from university. He used our theme “Rise up and just do it” to talk about the adversity he faced as a brown boy growing up in a neighbourhood that is usually deemed as “The hood” and the difficulty he is currently facing as he is running for the Auckland Mayoralty.

He spoke of his faith and the love he has for his community and how his passion turned from being a university lecturer in Education and Youth Development, and owning businesses, to representing Aucklanders as a local board chairperson and city councillor.

We thank Efeso for his lively humour and for being so involved with our community, especially as a voice for our pacific people. We wish him nothing but the best with the up-and-coming elections as he runs for Mayor of Auckland **#FORTHETHEPEOPLE**.

We were also graced by half of our National Youth Liaison Officer, the wonderful and beautiful Miss Sina Pupulu all the way from Wellington. Sina talked about the obstacles that life sometimes throws our way. She shared a huge part of her heart that night on our stage and reduced us all to tears. She showed that no set back is bigger than a comeback. We are so proud of Sina and can’t wait to see what God has in store for her. Aukilani Itumalo thank Sina for her message of hope and for reminding tupulaga to never lose sight of God. To rise and do anything, God’s presence should be intertwined in all that we do. Our tupulaga were truly grateful for the two guest speakers and their words of encouragement. We pray that God continues to be the Pilot of their



journeys ahead.

We acknowledge the leaders of each youth group for the hard work they do within their groups. We acknowledge our Tausi Itumalo Rev Falaniko Mann-Taito for the ongoing support and the love. We also acknowledge our Sea Rev Paulo Ieli for his words of encouragement that keep our tupulaga pushing and rising, not just within our Itumalo but also our Sinoti Samoa. We also acknowledge our convenor Rev Fatu who has been by our side throughout our role and for his ongoing support alongside the Ta’ita’I within our Itumalo.

As current leaders of the Tupulaga Itumalo Aukilani, we would like to encourage our young future leaders of the Methodist Church in NZ to step up

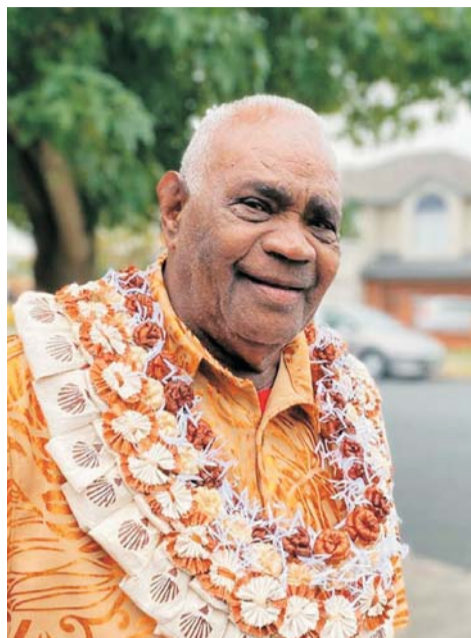
and do it. We have been in that position where we felt like we were not worthy enough to be leaders. But once in the leadership role, we found our inner leadership skills where we were able to lead a youth group and create future leaders. God does not call the equipped but equips the called. Along the way within your calling, God will provide you with what you need. Let us all rise and do it for our church and most importantly for God. Lead with God, rise with God and just do it with God.

“Trust in the Lord with all your heart and do not rely on your understandings”- Proverbs 3:5

Fa’aaloalo lava, fa’afetai



A Tribute to Reverend Doctor Ilaitia Sevati Tuwere



Celebrating his 80th birthday at Meadowlands Church.

Rev. Dr. I. S. Tuwere was born on March 8th 1940 to Jese Ulacake and Ekari Balenamatau in his village of Bagata, Wailevu, Fiji. As customary he was named after elders of his village, a father and a son who served as Catechists. He is the youngest of four siblings and was raised by his mother and his maternal uncles in her village of Vunivesi, Wailevu, Fiji.

He was an outstanding student from his early primary school days till his later accomplishments of attaining his Diploma of Theology, Bachelor of Divinity, Masters of Theology and Doctor of Philosophy degrees. In 1970, he married Nina Taiviu Waqavakatoga and they have three children - Josua Wainigasau, Pita Vakarewakinamara and Lois Ciriya.

He taught at the Fiji Methodist Theological College, Davuilevu becoming the principal for the years of 1974 - 1975. He took up the post of being Principal of Pacific Theological College (PTC) in 1981. He was tasked with the creation of the Masters of Theology course at PTC which was first offered in 1987 and the first graduates graduating in 1988. He taught many students through these years at Davuilevu and PTC who have become ministers and church leaders in Fiji and the Pacific.

Rev. Tuwere was voted and appointed to be the President of the Methodist Church of Fiji & Rotuma for the years of 1996 to 1998. He was then appointed to be the General Secretary of the Methodist Church. While serving as General Secretary a Macedonian call came through the invitation to join as a Lecturer of Systematic Theology at the School of Theology, Auckland University based at St. John's College of the Diocese of Polynesia, Remuera, Auckland.

With the facilitation of the Diocese of Polynesia Rev. Tuwere moved from Fiji to New Zealand in the year 2000 working full time as lecturer at the St John's College. He was also the Chair-Person for



Relatives from Fiji and NZ gather for the farewelling church service on 3 September 2022.



A joyful and proud moment with Diviti, his granddaughter.

the Fiji Bible Society for some years giving input into the writing and publishing of a new modern version of the Fijian Bible. He was instrumental in helping to bring together the Fijian Methodist Congregations in New Zealand to be a Synod in the New Zealand Methodist Church. This synod named 'Wasewase ko Viti e Aotearoa' is now a vibrant and growing church. Another big accomplishment is his leadership in helping to secure a church property in Auckland that the Fijian Methodist congregation could call their own.

In October of 2002, he lost his beloved wife Nina. He remarried Jese Lewabobo from Nadroga, Fiji in January 2004. For a number of years, he served as the Superintendent-Minister for the Wasewase ko Viti Synod in New Zealand before giving the leadership to Rev. Peni Tikoinaka.

He has written books, speeches, papers, presentations and many sermons both in Fijian and in English. He was a leader in the Ecumenical Movement, a mentor and a Shepherd for ministers and lay pastors. Wherever he served he had a garden especially his 'rourou' patch (taro leaves) cultivated as a hobby and to supplement what he earned for the family. His other hobby was watching



Meeting the Leader of the Opposition Party, National Federation Party, the late Jai Ram Reddy. Both of their funeral services happened on the same weekend in Auckland.



Meeting the past president of the Methodist Conference in Fiji Dr Epineri Vakadewavosa, as President of the Methodist Church in the 90s. Pictures from various archives sources.

rugby and cricket. His biggest hero was his mother whose teaching and example he carried through all his life emulating that life of simplicity, discipline and service. When asked by the iLalakai newspaper about what advice he would give to young people, he responded by quoting his mother's instructions which is; "Listen well. Be obedient. Don't think that you know everything about what you should do. Be a learner till the day you die."

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Fusi e fuka Tonga 'i he tu'unga fuka 'a e Palmerston North City Council



The Palmerston North Tongan community raising the Tongan flag to start Tongan Language Week (Credit: Rev Sesipa Mausia).

Fai 'e Felonites Manukia

Kuo fusi fuka 'a Tonga 'i loto Palmerston North.

Ko e fusi fuka ko eni na'e fakahoko 'i he tu'unga fuka 'a e pule'anga he kamata'anga 'o e Uike Lea Faka-Tonga, Sāpate 'aho 4 'o Sepitema, 'i hono faka'atā 'e Pule Fakavahe 'o e Kolo (City Mayor) Grant Smith, pea mo e kosilio ke fakahoko e me'a ni 'e he ngaahi matakali kotoa 'i honau takitaha uike 'oku fakamamafa 'a 'enau lea fakafonua.

Ka na'e kehe pe 'a e founa fusi fuka ia 'a e kau Tonga 'o Palmerston North. Ko e ngaahi matakali kehe, na'e hoko pe honau uike lea fakafonua na'e 'alu pe 'a e tokotaha ia pe tokoua 'o fusi 'enau fuka fakafonua.

Toki tālunga mo e kominiuti Tonga na'e 'ikai ngata pe 'i he fusi fuka, ka na'e fakahoko mo e ouau kakato - fakamaama mei he folofola, lotu pea ifi 'e he kau ifi 'a e fasi fakafonua kae fusi e fuka.

Ko e lotu mo e poupu fakalaumālie na'e fakahoko ia 'e he Faifekau Pule 'a e Vāhenga Ngāue Tonga 'o Palmerston North Methodist, Faifekau Sesipā Mausia. Pea ko e kau ifi 'a e siasi na'e fakahoko e ifi fasi fakafonua mo e ouau.

Na'e 'i ai foki mo Faifekau Paula Veikoso (Siasi Tonga Hou'eiki) na'a ne tokoni ki



Rev Sesipa Mausia and Rev Sione Pangata'a Talamai during the raising of the Tongan flag at the Palmerston North Civic Centre to kick-off Tongan Language Week 2022 (Credit: Rev Sesipa Mausia).

he ifi, pea mo Faifekau Sione Pāngata'a Talamai (Siasi Uēsiliana Tau'atina 'o Tonga) ko ia ia na'a ne fusi 'a e fuka.

'I he talanoa na'e fakahoko 'e he Pukolea 'a e Touchstone mo Faifekau Sesipā Mausia, na'a ne fakamatala 'a e faka'ofa 'a e ouau fusi fuka 'a e kominiuti Tonga.

“Oku 'ikai ko ha me'a si'i 'a e fusi fuka 'a hotau fonua 'i he tu'unga fuka 'a e pule'anga 'i Nu'usila ni,” ko Faifekau Sesipā ia.

Ko e Setuata Lahi 'o e Vāhenga Ngāue 'o Palmerston North, Soane Vaipulu, na'a ne fakahoko ki he faifekau 'a e faka'amu 'a e Pule Fakavahe ke fusi e fuka 'a Tonga 'i he Civic Centre (tu'unga fuka 'a e

pule'anga). Na'e faka'amu foki e Setuata Lahi ke 'i ai mo 'enau kau ifi ke fakakakato e ouau mo e fasi fakafonua.

“Ko e taimi 'o e sipoti mo e 'akapulu 'oku tau takitaha fusi fuka pe kitautolu mo lele fuka, ka ko eni kuo 'omi 'e he tangata whenua ki he manuhiri ke fusi fuka 'i Aotearoa - ko e me'a lahi 'aupito ia,” ko Faifekau Sesipā ia.

“Pea mau pehē pe ke fakahoko ha ouau ke fakafongā'i e kominiuti, fakafongā'i 'a kitautolu Tonga pea 'ikai ngata ai ko e fakafongā'i e siasi mo e Vahefonua.

“Ko hono fakafiefia, he ko e ngaahi ongoongo na'e fakahoko mai na'e 'ohovale e matakali kehe he fakahoko fusi fuka 'a e kominiuti Tonga na'e makehe



Tongan flag raised to start Tongan Language week in Palmerston North (Credit: Rev Sesipa Mausia).

hono faka'ofa mo e ouau.”

Ko e fakafuofua 'a e kakai Tonga 'e toko tolungofulu-tupu na'a nau lava ki he ouau fusi fuka. Na'e pehē 'e Faifekau Sesipā ko e kamata eni 'a e polokalama ko eni he ta'u ni pea 'e hokohoko atu ai pe.

Ko e Setuata Lahi, Soane Vaipulu, 'oku kau he Poate Talāsiti Tonga Palmerston North, 'a ia 'oku feongoongoi e poate ko eni mo e kosilio (council) 'a Palmerston North ki he fakahoko e ngaahi polokalama 'e kolo - hangē ko e fusi fuka.

'Oku kau ki he poate ni 'a e Sea ko Faifekau Paula Veikoso (Siasi Tonga Hou'eiki), Faifekau Sione Pāngata'a Talamai (Siasi Uēsiliana Tau'atina 'o Tonga), 'Analena Siu (Siasi Katolika) mo



Lava lelei 'a e Uike Lea Faka - Tonga



Vahefonua Tonga 'o Aotearoa Superintendent Rev Kalolo Fihaki (middle) and Siaola staff during Tongan Language Week. (Credit: Felonitesi Manukia).



Siaola members preparing to sing during Tongan Language Week (credit: Felonitesi Manukia).



Siaola staff during Tongan Language Week (credit: Felonitesi Manukia).

Fai 'e Felonitesi Manukia

Kuo lava lelei 'a hono fakakakato mo hono ma'alali 'e Uike Lea Faka-Tonga pe ko e Tongan Language Week 'i Aotearoa. Ko e Uike Lea Faka-Tonga na'e lele mei he Sāpate 'aho 4 'o Sepitema 'o ngata he Tokonaki 'aho 10, pea na'e kau foki e ngaahi peulisi Tonga 'o e Siasi Metotisi 'o Nu'usila 'i hono fakamahu'inga'i 'o 'etau lea fakafonua.

'I he lolotonga 'o e uike fakamamafa ni na'e lele hokohoko 'a e polokalama 'a e va'a Fāмили Taulua 'a e Siaola he ngaluope. Ko e Siaola foki ko e misiona sēvesi tokoni ia 'a e Vahefonua Tonga 'o Aotearoa.

Ko e polokalama he ngaluope na'e fakahoko e 'AtaOngo Tonga Aotearoa - ko e va'a fetu'utaki mo e online ia 'a e Vahefonua Tonga 'o Aotearoa, pea na'e hulu 'i he 'ene peesi Facebook pea vahevahe ki he ngaahi peesi 'a e ngaahi peulisi.

Ko e taki 'o e Fāмили Taulua ko Dr Melenaita Taumoeolau pea tokoni ki ai a Ulualoifaiga Norma Sialetona mo



Dr Melenaita Taumoeolau, the head of Fāмили Taulua, which ran Tongan Language Week programmes for the Methodist parishes (Credit: Dr Melenaita Taumoeolau).

Lūhama Mahe. 'A ia ko e va'a eni 'a e Siaola 'oku ne tokanga'i 'a e mahu'inga e lea faka-Tonga.

'I he taha 'ene ngaahi lea he polokalama 'o e Uike Lea Faka-Tonga, na'e pehē 'e he Dr Melenaita, 'oku fu'u kei mahu'inga 'aupito 'a e tauhi 'etau lea fakafonua ke 'oua e mole.

“Ko 'etau koloa mahu'inga 'aupito 'a 'etau lea, pea ko hono mahu'inga ke tau tauhi ke kei pukepuke 'e he fānau Tonga 'oku tupu hake 'i he 'ātakai 'o e fonua muli ko eni, ka ko e fonua kuo tau hiki mai ki ai,”

ko Dr Melenaita ia.

Ka mole 'etau lea faka fonua, 'e ala mole ai pe mo 'etau anga fakafonua.

'I he ngaahi peulisi Tonga, na'e kehekehe pe 'a 'enau takitaha founa ma'alali mo fakamahu'inga'i 'a e Uike Lea Faka-Tonga. Ko e ni'ihi na'a nau ta 'enau ngaahi faiva faka-Tonga, ni'ihi ko e ngaahi hiva faka-Tonga, pea ni'ihi ko 'enau fe'auhi lea he 'etau lea fakafonua.

Tukukehe 'a e Uike Lea Faka-Tonga kuo vahea mai 'e he Pule'anga 'o Nu'usila ke fakahoko ai 'etau, 'oku lelei ke kei hoko 'etau lea faka fonua ko e lea mahu'inga kiate kitautolu.

Ko e taha e ngaahi founa 'oku ne fa'a vahevahe mai kiate kitautolu, 'oku pehē 'e Dr Melenaita 'i he kamakamata ke ako'i e lea faka-Tonga ki he fānau 'i 'api, 'e lelei ki he ongomatu'a ke lea fakap#langi e taha ka e lea faka-Tonga e taha.

Ko e taha pe ia e ngaahi founa ke ohi mo fakatolonga 'aki 'etau lea he fānau. Kapau 'e tauhi pehē pe 'a e lea 'i 'api 'e tufi mo tānaki e fānau mei he ongo lea lōua.

Na'e foki a Dr Melenaita he fuofua kōmiti na'a ne fatu e fakakaukau mo e fokotu'u ki he Pule'anga Nu'usila ke vahe'i ha uike ma'a e kau Tonga ke fakamamafa'i 'a 'etau lea fakafonua.

Na'e kau foki mo e Faifekau Sea 'a e Vahefonua, Rev Kalolo Fihaki, 'i he kōmiti ni, lolotonga 'a 'ene ngāue 'i he Ministry of Pacific Island Affairs, 'a eni ia 'oku 'iloa he 'aho ni ko e Ministry for Pacific Peoples.

Pea hoko ai 'a e Uike Lea Faka-Tonga ko e fakakoloa ma'a e Tonga kotoa 'i Aotearoa ni.

Ko e ngaahi ako 'oku 'i ai 'etau fakangofua ke nau teunga faka-Tonga, tupenu mo ta'ovala, 'o fetongi 'aki e teunga maheni 'o e ngaahi ako'anga. Na'e meimei pehē 'a e ngaahi 'apiako he ngaahi feitu'u mo e kolo kotoa 'i he fonua ni.

Ko e poupu ia 'a e ngaahi 'apiako mo e mahu'inga'ia ke kei tauhi 'etau lea fakafonua, 'oku nau teke e fānau Tonga ke teunga faka-Tonga 'i lolotonga 'o e Uike Lea Faka-Tonga.

'Oku 'alu pe ta'u mo e fakaututu ange 'a e ngaahi polokalama faka'apiako, fakasiasi mo fakakominiuti ke fahamahu'inga'i e Uike Lea Faka-Tonga. Na'e tātuku foki 'e he Siaola 'enau uike 'a e ngaahi hiva faka-Tonga, faiva faka-Tonga mo e lea faka-Tonga.

Ka e 'ikai ngata ka ko e me'atokoni faka-Tonga.