

Touchstone

Published monthly by The Methodist Church of New Zealand • Te Hāhi Weteriana o Aotearoa

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

Inside

Help cbm fight river blindness



Pacifica premieres in Tamaki Makaurau



News from Nai Lalakai





Tukuna ngā Mokopuna kia puawai *Wrapping up a Decade of Child-focussed Initiatives*

At Conference 2011 Council of Conference invited MCNZ to be creative in responding to the suggested mission goal, “Let the Children Live, Ending child poverty, child abuse and youth suicide in New Zealand”. The following year Council of Conference initiated a 10-year plan to tackle the issues, both inside the church and in the wider community.

The goal was to encourage all congregations and agencies within the Methodist Church of New Zealand to get behind this initiative wholeheartedly. We look back at the past decade as the last round of funding in December will conclude the programme.

Over the past 10 years almost \$150,000 has been allocated from the Let the Children Live Grant Fund to support activities and projects throughout the motu. Mission Resourcing was delegated by the Connexional Office Administration Division to administer the fund that initially provided for up to 10 grants of up to \$500 available every quarter. The \$500 grant subsequently increased to \$600 for approved applications.

Rev Setaita Veikune, has overseen the grants allocations in her role as Director Mission Resourcing. She has been impressed by the efforts of many although admits to being disappointed by the lack of engagement and involvement from the entire Connexion. “Though much has been done and grants utilised over the years, many quarters have seen only very few applications, resulting in much of the funds allotted untouched. While we celebrate the effort and creativity of (comparatively) a few, the fire is yet to be ignited and passion much desired towards the Mission goal, “Let the Children Live, Ending child poverty, child abuse and youth suicide in New Zealand”. It is not all about money,

however I believe that circumstances at the end of the 10-year plan to tackle the issues, show that opportunities for the church to effectively respond to the far cry of children, are left dormant.”

Jaanine Harris, Acting PA to Directors and Office Administrator Mission Resourcing, has been part of the Grant’s allocation team off and on over the past seven years. She has been impressed by the sheer vision that rohe and parishes have had for using the grants to benefit the children in their communities, despite the fact that applications have not always matched the number of grants available. “The criteria are broad, and we meet every quarter to assess applications from parishes. I have witnessed many amazing projects encompassing the incredible passion and creativity of adults and children as they have worked together, creating intergenerational bonds and other aspects of what it means to truly prosper,” Jaanine says.

Sharing Stories

Over recent years Touchstone has reported on many of the Let the Children Live programmes. The 2018 Ministry Conference report captured the essence

of the initiative, and how parishes and participants were finding ways of extending the reach of the funding by promoting events and partnering with other groups and organisations to share resources and expertise. “This is a good news story! It is heartening to hear of so many and so varied activities being done by parishes large and small across the country to meet the needs of children and young people and their parents. We encourage the recipients of the grants to post photos and reports of their events on their parish, synod and the Connexional websites. Parishes engaging substantially with their local community may wish to investigate the benefits of joining the Methodist Alliance as a source of further advice and expertise.”

Subsequent Conference reports acknowledged the scale and scope of work undertaken by synods, rohe, parishes and fellowships and their commitments and actions supporting the mahi and ethos of the programme. Covid lockdowns impacted the rollout of activities, however many parishes have

continued to find creative ways of using grants to provide resources for children, in lieu of using the grants for group outings and activities.

In December this year the Grants committee will meet for the final time to consider applications. Jaanine encourages parishes to get applications in before the final round closes on 1 November.

“There is only one round left. I want to encourage all parishes to dream about the possibilities of helping children to flourish and thrive in their own development and within their communities.” Suggestions include:

- children and teenagers being given the opportunity to attend training and take living histories from older people in a rest home for the local library or their families
- partnering with other churches or community organisations to give young people the opportunity to paint a mural



Face painting was a highlight at Darfield Children’s Day Celebrations.

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Let the Children Live Tukuna ngā Mokopuna kia puawai



Palmerston North Tongan Parish members with bags of food for the homeless.



Groceries ready for delivery to Messy Church families in Putaruru.

From Page 1

- encouraging youth to pursue opportunities to develop their creative skills and talents
- provide musical tuition with a view of providing a pop-up choir at Christmas time at the local mall ...

As we approach the Bicentennial Conference 2022, a new theme will be chosen to capture energy for a new 10-year project, although the work will continue in addressing the issues of inequality, poverty and abuse as we ensure that our children's lives are enriched and enhanced by the actions of MCNZ and their partners in mission.

HIGHLIGHTS FROM THE MOTU

Thank you from St Austell's Uniting Congregation

Our children's corner was an accumulation of donated toys, books and furniture. Over time, it also became a joint storage space for bits and pieces that had no other place in our church building. Our aim was to create a more organised and intentional space, safe and suitable for children.

This is an ongoing project that will eventually include:

- murals that incorporate our church mission statement, church cultures/multi-ethnicity and Bible verses for children;
- wall displays to showcase what our children are doing and samples of their work;
- information about our volunteers who work with children;
- signage and trails leading from each entrance door of church so visitors know where to find the children's space.

The ultimate goal is to make children (existing members and newcomers) feel more welcome, valued and important in our church community, as in God's kingdom. Thanks to your kind donation, we have been able to get this project launched! With a lot of thought, planning and prayer, we hope to add to this space and develop it over time.

Thank you from Wesley children in Manawatu-Rangitikei Parish

A Mission Resourcing grant from the 'Let the Children Live' fund has enabled us to purchase a moveable trolley, intended to give easy access to resources for use in children's Christian education activities.

This parish covers several sites and congregations in Feilding, Marton, Ashurst, Bunnythorpe, and Pohangina, as well as Wesley Broadway in Palmerston North which is in partnership with the Palmerston North Tongan Parish. Flexible resources, such as this activities trolley, are wonderful assets and this one will be well used.

from Palmerston North Tongan Methodist Parish

Thank you for your help with our Easter Camp this year. We spent Easter weekend at the Ashurst Community Centre. This fantastic facility housed our children, youth, youth leaders and caregivers. There was a volleyball court that ran almost 24-hours a day and a massive kitchen was ideal for cooking and also a night of baking for the kids. The location of the facility meant it was easily accessed by our members who could not stay at the site.

Thank you from Te Atatu Union Church

Four boys from our Te Atatu Union Church youth group represented us at the Te Atatu Peninsula Library 'Reading for Enjoyment' event. They gave out free Milos and also gave out free children's Bible Story Books, which we bought with \$187.00 of the grant we received from 'Let the Children Live'. We had positive feed-back on how friendly and welcoming the boys were, and the books were very popular. The boys said many people engaged with them.

Thank you for enabling us to do this. We will donate the rest of the money to the local primary school to help children who can't afford camp fees and other activities at their school.



The children's corner at St Austell's Uniting Church, New Lynn transformed with the help of a Let the Children Live grant.



Lyn Sopoaga (centre) at Children's Day Celebrations in Darfield last year.



Three of the four boys who manned the desk at the Te Atatu Peninsula Library 'Reading for Enjoyment' event.

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A CENTURY IN REMUERA



ST PAUL'S METHODIST CHURCH
1922 - 2022

Celebrating a Century in Remuera

Jay Venables

St Paul's Methodist Church, Remuera, Auckland, will celebrate its centenary on Saturday 26 and Sunday 27 November 2022. From 1916 to 1922 services were held in a hall in Clonbern Road. This building was moved to the rear of the 12 St Vincent Avenue site and still remains part of the complex.

St Paul's centenary coincides with the bi-centenary of Methodism in New Zealand and at a special service on Sunday at 10am, newly installed President of the Methodist Conference, Rev Peter Taylor, will be guest preacher.

On Saturday former members and friends are invited to visit from 1.00

to 4.00pm to renew old acquaintanceships and make new friends. A short organ recital will be a highlight of this Open Home event. We will be extending an invitation to our neighbouring churches of other denominations, as well as other Methodist churches in the Auckland district.

A book, *A Century in Remuera*, is in production. It contains the early history of the church, recollections of former ministers, and recollections, memories and anecdotes contributed by members of the congregation and old friends. It will be available for sale at \$10. We welcome anyone who could find themselves in Auckland that weekend and would like to visit. It would be helpful to know your intentions in advance.

For further details, regarding the weekend activities and purchase of the book, please email me directly: jayvenables@xtra.co.nz

Enid Dawson Turns 100

Rev Marilyn Welch

In July Enid Dawson celebrated her 100th birthday with her family and close friends. I had the privilege of being her minister for three years at St Mary's Glen Innes Co-operating Parish and what a light she was. Her bubbly personality filled the church and her musical giftedness on the piano lifted our worship. Enid is still a devout member of the parish and attends the occasional celebratory service when a family member is able to take her.



Enid, a life-long passionate Methodist, was married to the late Rev Selwyn Dawson for 52 years. They adopted four children and have taken an active part in their lives, being proud of the contributions they make to the wider society. The children in turn hold her in high regard and great affection for all that she has done for them.

Enid has touched the lives of many people, both within the parishes where Selwyn served in ministry as well as others in the community. Her pastoral and empathetic heart has benefitted many people. Enid is happy to reminisce about the past, however her active mind ensures she is vitally aware of the issues of the present, both local and overseas, and is keen to discuss current social and political concerns, and the state of the church.

She learned to play the organ at Trinity College and her passion for music is an ongoing blessing as she plays her favourite hymns on her piano regularly. She was a major in the Girls' Life Brigade, worked for Anglican Social Services and her "time to shine" came when she was

Field Officer for the Epilepsy Association and represented that organisation at a conference in Australia.

One of the hardest yet enriching times in her life was when the church sent Selwyn overseas for experience. Enid had to accompany him as their parsonage was required for the supply minister.

Growing up in Grafton, Enid had to walk everywhere and she attributes her longevity to this. She still walks to Eastridge to do her shopping - a kilometre each way - with the aid of her walking frame. Several of the shop assistants and owners gave her gifts on her 100th birthday.

Her sense of humour and playfulness is still obvious and her memory as sharp as a tack.

Enid stated, "I have always tried to live a godly, righteous and sober life. The first two were up to God but sober - definitely".

This humble, dedicated and compassionate woman is truly one of the treasures of the Methodist Church of NZ.

EDITOR'S NOTE



Ady Shannon.

Thank you to those readers and parishes who responded to the online survey regarding the future of Touchstone. The Methodist Publishing Board met in August to discuss the feedback. Overall comments were positive and we were heartened by the clear mandate for Touchstone to continue.

We understand we have mahi ahead to maintain and extend online links to attract a greater number of people to access the publication online.

At present the email notifying presbyters and parishes that *Touchstone* is available online is distributed to around 1,100 key Connexional people. This electronic mailout does not extend to all the people within parishes and congregations who might be interested in reading *Touchstone* online. I ask that you forward the link to congregations and individuals who might appreciate the notice and access to the direct link to each monthly edition.

We will be having ongoing discussions about how we move to a subscription model that reflects the true cost of production. A reduction to six issues per annum is likely. As we mull over options to modify the way we create and deliver content, I hope that you will continue to support our efforts by sharing *Touchstone* with friends and whanau who will enjoy the content.



President Rev Andrew Doubleday

Threading the Needle

The decennial Lambeth Conference where Anglican Bishops from all over the globe gathered has recently concluded.

Of late, these meetings have been riven with controversy over the issue of human sexuality. There have been splits throughout the Anglican Communion. Here in Aotearoa there is now a separated group who call themselves CCAANZ; 'The Church of Confessing Anglicans Aotearoa New Zealand'. We too experienced our splits, two decades earlier. For any who have been noticing, we are looking on helplessly as the United Methodist Church - the second largest Protestant denomination in the USA, fractures - after years of trying to hold itself together. It is no longer united.

It may be regarded as impudent of the President of Te Hahi Weteriana to be making any comments about how other parts of the Christian Church manage their own business.

While we share common struggles, our contexts vary, so a solution that works in one context will not automatically work in another. Having said that I was struck by the way that Archbishop Justin Welby addressed the issues they faced at Lambeth. I here include an extract from a rather short speech*.

To quote Archbishop Justin:

First, the Call is about Human Dignity and also about Sexuality. The reason the two are combined is that its central theological foundation is that all human beings are of equal worth, loved by God and are those for whom Jesus died on the Cross and rose to life. As St Paul says again and again in Romans "there is no distinction".

Second, as we discuss this, we are all vulnerable.

For the large majority of the Anglican Communion the traditional understanding of marriage is something that is understood, accepted and without question, not only by Bishops but their entire Church, and the societies in which they live. For them, to question this teaching is unthinkable, and in many countries would make the church a victim of derision, contempt and even attack. For many churches to change traditional teaching challenges their very existence.

For a minority, we can say almost the same. They have not arrived lightly at their ideas that traditional teaching needs to change. They are not careless about scripture. They do not reject Christ. But they have come to a different view on sexuality after long prayer, deep study and reflection on understandings of human nature. For them, to question this different teaching is unthinkable, and in



Andrew Doubleday.

many countries is making the church a victim of derision, contempt and even attack. For these churches not to change traditional teaching challenges their very existence.

So let us not treat each other lightly or carelessly. We are deeply divided. That will not end soon. We are called by Christ himself both to truth and unity.

Very impressive. Solomon would have been proud! I appreciate the wisdom of honestly naming the divisions and at the same time managing to honour both sides of the divide. As one who has stood on both sides of that divide I can fully appreciate why, when he was finished, he received a standing ovation from most of those present. Each was acknowledged. Each allowed to stand in their place with integrity. It may not have moved the issue forward, yet it gave breathing space. More importantly it helped each 'side' to recognise that the other was not simply operating out

of obdurate and wilful ignorance on the one hand, or out of rebellion against the word of God on the other. While I'm personally convinced that the 'arche of history does move toward justice' that process of change is slow. Often frustratingly, perhaps necessarily so.

As I consider our own context, Aotearoa, it occurs to me that at the root of our problem is differing understandings of God. I grew up and have lived my life in an Evangelical milieu, where we tend to interpret scripture through the lens of the 'fall' - of sin and judgement - rather than through the lens of 'original goodness' and through redemption.

In the former we tend to frame God as one to be feared - a God who is primarily judge, waiting to zap us when we get it wrong. In the latter we see God as love, who is concerned that we experience life, and life in its fullness. As E Stanley Jones would put it, "This is a Christ-like God. Shifting from the former to the latter has been a slow yet life-giving process. My love for scripture and the God to whom it points remains unabated, and my trust in that same God continues to grow.

**The entire speech can be read at: www.archbishopofcanterbury.org/speaking-writing/speeches/lambeth-call-human-dignity-read-archbishop-justins-remarks*

Freedom

Laurie Michie

At the time of writing, Covid protesters continue claiming their personal right to be free from government mandates that have saved lives.

In a global epidemic, if I were to assert my right to freedom regardless of anybody else, that paints a grim picture of my humanity. Those who have died of Covid have no freedom. When I exercise my will that is an act transformed into the ethical question, "Am I doing well?"

Those who pursue their own right to freedom regardless of anybody else create an ideology. Ideologies, not least patriotism, by their very nature have unfortunate consequences. They tear apart relationships between individuals, groups and nations with the potential for terrorism.

The effects of the French revolution with its winsome call freedom, equality and

brotherhood is a case in point. Following a revolt in western France, revolutionary leaders decided that going to war against Prussia and Austria would unite the nation. Years later, eight countries had been drawn into wars with the loss of over a million lives. In France, citizens turned on each other. An estimated 70,000 were executed, the vast majority without proper trial.

Ideologies have consequences: colonisers who continue to take land from indigenous people; communism sacrificing the rights of the individual upon the altar of the State or Party; Nazism's fulfilment at Auschwitz, Dachau, Buchenwald and Bergen-Belsen; Christian crusaders killing Jews and Moslems; President Putin's bid to restore the past glory of the Russian empire by massacring innocents; American nationalism assassinating an enemy half a world away, reinforcing distrust of the motives of western nations.

In Aotearoa we have the

spectacle of a self-proclaimed Bible-believing Christian coordinating protests claiming individual rights to freedom over the welfare of all others. By supporting that view, Brian Tamaki seems to have overlooked chapters three to eleven of the book Genesis.

Those chapters present characters acting out their self-appointed right to freedom with such consequences as hard labour, pain, brother killing brother, a complete breakdown of the moral universe and the collapse of a tower built by a developer keen to enhance his reputation. Then floods. Now that's topical!

The Bible takes a different view of freedom from Brian Tamaki. Freedom belongs exclusively with the sovereignty of the Deity. There is no just human freedom outside the doing of God's will. This includes a social responsibility to build a just society for all.

Along with acknowledging the

grief of those who have lost loved ones to Covid, we owe an immense debt of gratitude to our health workers. Over the past two and a half years they and their families, supported by government agencies, have sacrificed their own freedom for others.

In Christ God gave an antidote to humanity's quest for absolute freedom. A gift represented in the birth of a helpless child. It is written of this child as an adult that, "although in the form of God he did not regard equality with God something to be exploited. He emptied himself taking the form of a slave to the point of death... Therefore, God has exalted him!"

To God's people, God's Spirit revealed in Jesus gives them freedom to love translated into social order - the freedom to offer kindness with patient faithfulness in their relationships - the self-control to become instruments of peace offering life in its fullness to those they greet and meet.



The Situation in Israel

I am seriously disturbed that the two US churches (*Touchstone*, August 2022) have swallowed whole, without fair, detailed analyses of the actual situation on the ground, BDS's and human rights groups' depictions of Israel as an "apartheid state". South Africa's apartheid was a state-legislated system of racial separation to deny the majority of her people citizen status, civil rights, and inclusion in representative government. Israel proper cannot be an "apartheid" state. Yes, there are numerous government regulations and informal discriminations against her Arab citizens (as we have against Māori and Pacific peoples in Aotearoa). But Arab Israelis are not barred from full participation in Israeli politics or society.

The situation in the West Bank is different. BDS et al know full well that Geneva Conventions on occupations determine that a military administration must continue until a final status and settled borders are agreed. Yet how does

Israel negotiate with corrupt, nepotistic, dictatorial, terrorist administrations that exist solely to bring about Israel's total demise? Danielle Pletka, teacher of US Middle East policy at Georgetown University says it best:

"The fate of 'Palestine' is in the hands of the most extreme elements in Palestinian politics. Fatah, the party of Palestinian president-for-life Mahmoud Abbas, has hewn the middle road-some terrorism, some extremism, some corruption, some cooperation with Israel, lots of grandstanding, not much governance. Hamas, the terror group that controls the Gaza Strip, has been hard put to govern; its popularity has shrunk as the group has failed to deliver any tangible improvements. Hamas blames the Jews; Hamas' subjects are quietly unsure whether the Jews are to blame, or just Hamas. They don't dare say so. Terrorism is what Hamas is good at, but it has been outbid by Palestinian Islamic Jihad. ..."

Gary Clover, Richmond, Nelson

Secular and Sacred

May I correct Ian Hood's statement in the August *Touchstone* that I "sympathise with the scientism viewpoint that only science can provide truth about the world and reality". Quite the contrary: I commend to him a section on science in my book *Hand in Hand: Blending Secular and Sacred to Enlarge the Human Spirit*.

Basically, we have two modes of engaging with the world: the scientific approach which breaks things down into their component parts to show how they work, and a religious approach that seeks to bring things together in imaginative stories, join people in meaningful relationships, and find meaning. We need both

Ian Harris, Wellington.

HONEST TO GOD Intolerance

Ian Harris

Is the golden age of western democracy drawing to a close? American liberal philosopher Richard Rorty feared it might be. And there are disturbing signs he may be right, both on his world canvas and in events close to home.



Ian Harris.

Driving the change are two major emotions: the fear and insecurity that have set the West on edge since the 9/11 massacre in 2001, and intolerance. Both are inimical to the liberal spirit on which democracy depends. If those emotions shape the future, that would be the lasting blight of al-Qaeda, which showed how a handful of fanatics with a bomb and a death-wish can cause mayhem anywhere on an unprecedented scale.

It would be easy to overstate the threat to democracy, foolish to ignore it. Rorty, who died in 2007, predicted that "the end of the rule of law could come about inadvertently, in both the United States and Europe, through the sheer momentum of the institutional changes that are likely to be made in the name of the war on terrorism". The military and national security bureaucracies would be given extensive new powers, and the public would find this fitting and proper.

Think of Guantanamo Bay. Think of the USA Patriot Act, which expands the power of the state to spy on its citizens and reduces checks on its exercise. Think of Ahmed Zaoui's time in an Auckland prison. Think of tightened restrictions on overseas travel.

To counter this trend, Rorty urged people to challenge the culture of government secrecy, including in intelligence-gathering. He says: "An elite has come to believe that it cannot carry out its mission of providing national security if its preparations are carried out in public. The events of September 11 greatly strengthened this conviction. Further attacks are likely to persuade these elites that they must destroy democracy in order to save it".

The reasons for secrecy are obvious. Divulging intelligence could play into the hands of would-be terrorists, dry up the sharing of critical information internationally, and undermine the very security that governments are charged to provide. However, it does not follow that governments always know best, and in a democracy it would be most unwise to curtail the moderating power of an informed

public opinion.

The Covid-19 pandemic has added another layer to fear and insecurity, and social media has fanned it with disinformation, conspiracy theories, protests and posturing. Fuelling that is a deep dysfunction in US

society and politics, whose roots lie in the exaltation of individualism over the common good - an individualism that culminates in a sense of entitlement to defy the law and be anarchic at every turn. This is currently clearest in Trumpian demagoguery, where blatant lies become truths beyond questioning.

New Zealand became caught up in this dysfunction in February when the anti-vaccination, anti-mask, anti-mandate, anti-authority, anti-whatever broke out at Parliament and elsewhere - ironically, a cause where the demonstrators' invocation of "freedom and rights" blithely swept aside the freedom and rights of everyone around them.

Of course people will always hold differing views, and respectful disagreement and debate are virtues in a democratic state. But people protect their own freedoms best when they protect the freedoms of others, and the intolerance and hatred that erupted outside Parliament - and rumble on behind the scenes - are unqualified evils. Likewise the 100 or more threats against the prime minister in the past three years that involved the police. Death threats are no way to advance a political agenda.

A broader symptom of democratic malaise is the way the word "liberal" has become a term of scorn in certain quarters, including in theological arguments in some churches.

That is puzzling. Genuine liberals value freedom and choice, are open to change, and uphold the rights of others, even and especially those who hold differing views. This stems from the conviction that the human spirit flowers best in a climate which is not exploitative, oppressive, or stultified by convention or prejudice, a climate kept stable by a democratically agreed framework of law and practice.

I am intrigued by the way Jesus linked truth with freedom of spirit: "You will know the truth, and the truth will set you free".

The trouble is, some groups are so convinced they have the truth that they oppose anything else as error, or worse, demonic, so opening the door to intolerance. It is the open search for truth, rather than laying exclusive claim to it, that sets individuals and societies free. Democracies depend on it.

Covid Triptych

The Politician

A pandemic comes.
I'm responsible for lives.
Not done this before.

The GP

I've done this before.
Cared for the sick and dying.
This time's not the same.

The Patient

Will death come to me?
My rest home isolated.
I long for loved ones.

Dr Tralee Sugrue shares three haiku created for the Royal NZ College of GPs Scientific Conference poetry competition.



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Sinoti Samoa Taking Action for the Planet

Fa'amoetauloa Isaia

"Ua ai ulu tuana'i taisi"

"When eating breadfruit, taro is forgotten."

This Samoan proverb refers to the complacency that can set in when the breadfruit tree is in season. In Samoa, the ulu, breadfruit grows on trees that are generally located close to the house, hence when in season, breadfruit is very accessible and supply is plentiful.

Taro on the other hand is cultivated and grown in plantations located within the fertile rich soils of rainforests which are generally some distance away from the village houses. Growing taro is labour intensive. It requires hard work and ongoing commitment and care before the mature taro root can be harvested for food.

When the breadfruit is in season (which can sometimes last up to six months), it is not uncommon for the taro growing process to be forgotten. With the readily available breadfruit, complacency can set in with regard to growing taro which will result in a family going hungry once the

breadfruit season eventually comes to an end.

In similar fashion, we have become complacent due to having a myriad of resources that we have found readily available and accessible over many generations. Our view of our world's future needs has been hampered by our obsession with the current fruits at our disposal. The breadfruit season is now coming to an end and we are quickly realising that there is no taro available.

As people of the Pacific we are directly affected by the impact of climate change. Whilst it is well documented that large industrial countries around the globe have caused much of the problem, we are not without blame and must be part of the solution.

Sinoti Samoa have taken on board the questions raised by the Climate Justice working group and have started conversations to educate, raise awareness and identify ways that we can help slow the impacts of climate change at a local, regional and national level within the church.

Some of the measures discussed by Sinoti Samoa churches include the following:

- Reduction of the use of paper
- Use recycling bins

- Growing our own vegetables / fruit trees
- Church garden for flowers
- Use of fresh floral arrangements within church as opposed to plastic flowers
- Composting food waste
- Avoid use of ula lolo (necklaces made of confectionery) but use ula (necklaces) that are re-useable
- Request online bank statements as opposed to being sent hard copies
- Discourage printing of agendas, minutes etc. for meetings - use devices, or data projector to display instead
- Use biodegradable containers / plates / cutlery for food stalls
- Have a filtered water tap at church rather than giving out water bottles
- Have a compost area at church
- Use LED / low energy use light bulbs
- Ensure windows / doors are closed to retain heat within buildings
- Utilise public transport / bikes / scooters to reduce emissions
- Avoid burning rubbish
- Explore use of alternative energy

sources e.g. solar

- Avoid using gift wrapping paper - use re-useable paper bags instead
- Avoid using banks that invest in fossil fuel companies
- Continue to run educational sessions for synods / parishes / congregations to share information, tips, advice about practical ways of reducing the impact on climate change
- Streamline national gatherings / meetings for different groups where possible to reduce overall travel / resources used / carbon footprint

Sinoti Samoa has taken time to understand and put into action some changes to make a difference. Sinoti Samoa can see the bigger picture and understand the effects of climate change specifically with regards to Samoa and other Pasifika nations.

It is important that we continue to remind each other that it's all too easy to reach for the breadfruit that grows just outside the window. Instead, let us as individuals, congregations, synods and as a wider church work hard to ensure that the taro plantation is ready to be harvested by our future generations.

TAIOHI • YOUNG PEOPLE

Pacifica the Musical Michael Lemanu

***Pacifica* the Musical is the world's first ever Pasifika musical to headline at the Civic Theatre in Auckland. A story told in contemporary Auckland, *Pacifica* is interwoven with the rich history of Pasifika culture and tradition and expressed through well-known classic NZ music, dance and home-grown talent.**

Jerry-Moses Roebeck, hailing from Glen Eden Methodist church, was cast as the lead in the role of Tanga for this groundbreaking show. This opportunity presents a huge responsibility and privilege that Jerry credits to his family,

faith and God-given talent.

The landing of this lead role is the biggest achievement of his career to date, with more opportunities likely to come Jerry's way from here. I was fortunate to be able to sit down with Jerry and talk all things *Pacifica*, music career and what has contributed to his musical career so far.

The opportunity to be involved in *Pacifica* started when Jerry was invited to audition for a workshop that would eventually be the pitch to sponsors to fund the musical's premiere season. Though performing on stage was not a new thing, theatre presented a new challenge. "I was just happy I got a part in theatre because I always wanted to try musical theatre growing up but I didn't know what my role was going to be."

Pacifica is a Pacific love story. Tanga goes on a journey of self-discovery that confronts his family's past, which had affected generations. Alongside his own love story, struggles and urban life, Pasifika life and identity is celebrated through Tanga and his family's story.

A star-studded cast and crew worked to showcase *Pacifica* to the world. From Nick Afoa, Stan Walker and Teeks, choreographer Hadleigh Pouesi and others, it has been a memorable experience for Jerry working alongside some of NZ's most talented.

"The experience [working with the cast and crew] has been awesome. It only took one rehearsal before I felt like I had known them all my life." This sense of community is clear on stage each night.

Pacifica takes the audience on a rollercoaster of emotions. As Jerry points

out, all of these emotions are expertly complemented by the rich repertoire of NZ-Pasifika songs which most show-goers will know. *Pacifica* truly captures the heart of young Pacific people today, and opens them up to a new genre which doesn't typically include Polynesian representation.

Jerry is quick to point out his family as his greatest influence. "My parents really introduced me to music and took me to piano lessons when I was six years old. Also, my nana taught me that if God has given me a gift, it would be greedy to keep it to myself."

He also credits fellow Glen Eden Methodist parishioner and best friend Ivan Fuimaono as someone who has influenced his music journey, with the two being almost inseparable in faith, life and in music - performing together with some of NZ and the world's top artists.

When it comes to faith and church, Jerry is grateful that these things have shaped his journey in the music world. From church choir, to the TYTANZ Worship team, faith has remained a constant to Jerry's ongoing growth in an unforgiving industry. "Through prayer I've managed to keep myself sane and grounded in God to help me find peace in real times of struggle."

Regarding *Pacifica* and the character of Tanga, Jerry was quick to identify



Jerry-Moses Roebeck.

similarities between himself and his fictional counterpart, but also the role God has played during tough times. "There's a lot of scenes in the musical that I've experienced myself and knowing and remembering those experiences and how I overcame them was actually through God." This realization is evident in Jerry's natural connection to the character on stage in every scene and performance.

Talking about why people need to buy tickets to see the show, Jerry is clear in his thoughts. "We really are standing on the shoulders of giants. Bringing our ancestors into this. I hope that people get to come and see for themselves that this really is a world class musical."

Though still young in his career, Jerry still has much wisdom to pass on to others aspiring to follow in his footsteps. "Put your whole heart into it. Give it 1000 percent. It takes hard work and dedication." But above all, he emphasizes the need to "Pray, keep God by your side, be confident in yourself and everything will work out".

Opawa Methodist Parish

125th Anniversary



To celebrate this milestone all past and present members of the parish are invited to a celebratory evening on Saturday 24 September beginning at 7.00pm

A special commemorative Sunday morning service will be held on Sunday 25 September at 10.00am.

Both events will take place at Opawa Community Church cnr Ainsley Tce & Opawa Road, Christchurch

To RSVP attendance or for more information please phone the church office on 03 3370092 or email admin.opawacommunity@Methodist.org.nz

Please RSVP by 18 Sept 2022



Conference and Covid-19

Trudy Downes

I got Covid-19 just eight days after writing my last article about wearing facemasks. I succumbed to facemask freedoms to go to an indoor concert, and party like it was 1985, thanks to the AutoMatic80s band, who were absolutely awesome! I then gave Covid to my friend who had come to stay that weekend, and she took it home to Wellington. That was a bit stink.

It turns out the AutoMatic80s are playing up at Whangaparāoa in November this year at the same time as Conference. That got me thinking about how we will manage Covid-19 at Conference?

We know what's going to happen at Conference; there will be hugs and greetings, kai and korero (food and talking), and risk-taking with our Covid-health because we are merely human.

Additionally, we will have bus

drivers, convention centre staff, caterers, and our local hosts to consider. Christmas follows November, and I don't want to start December with a repeat case of Covid.

What will the Covid-scene look like in November this year? If the current case numbers decline, our community immunity, based on vaccinations or Covid-19 recovery, will also have decreased. If a new strain of Covid-19 hits the country, the case numbers will increase, and we are back on the Covid rollercoaster.

If there is a combination of these two scenarios, we may potentially have a lower community immunity when the new strain of Covid-19 starts up. It's all a bit airy-fairy trying to predict our Covid environment in the months ahead. What we do need is some practical ways to deal with it once we get there.

For starters, we can all boost our Covid immunity by ensuring we get booster shots if we are eligible. I can get mine in early October (three months after having Covid-19), which means my vaccine should be operating well in time for Conference.

Other than vaccinations, it is a balancing act. For every action, there must be a fitting reaction.

1. If you go without facemasks, increase ventilation (being outside is even better) and physical distancing, limiting the time you are physically near other people.
2. If you are going to be physically near people for hours at a time, increase ventilation, physical distancing and facemask wearing.

We could go back to the beginning and create table bubbles for the Conference work days. When you sit at a table, those people at the table are in your bubble. No swapping bubbles during Conference, keep distance between bubbles and increase the ventilation. If you move from your bubble, put a mask on.

Of course, we have to unmask when we eat, so we should refer to item 1 above.

I look forward to seeing everyone, but I don't want Covid again, and I don't want to be the cause of someone else getting Covid. I also want everyone to



The AutoMatic80s frontman Justin Maclaren performing live at an indoor venue in Christchurch in August. Image courtesy Trudy Downes.

be healthy while having a wonderful time at Conference and over the coming summer.

This Conference will be different, not only because it is the Church's bicentenary celebration but because we don't

know what is coming.

I would love to know your thoughts on Covid-19 measures for Conference or for what our Covid environment might be like in November. Email me at trudyd@methodist.org.nz.

Ō TĀTOU TĀNGATA • OUR PEOPLE

A Methodist Woman of Fortitude and Substance

Dianne Cloughton, a member of the National Council of Women Christchurch Branch, has researched and written about Annie Jane Schnackenberg, a social and political activist who drew on her Methodist values to support the lives of women and children in Aotearoa. Among Methodist women whose Christian concern has led them to social and political action, Annie was outstanding.

Born in Warwickshire, England in 1835, Annie Allen was the eldest of six children. She arrived in New Zealand in 1861 with her family, settling into a farming life at Mount Albert, Auckland. She became a Wesleyan missionary, temperance and welfare worker, teacher and suffragist.

In November that year ex-missionary, Eliza White of Mangungu, asked her to teach at the Wesleyan mission school in Kāwhia, a boarding school for 25 Māori girls. It took two weeks to travel there. In 1864 Annie married the local widowed Wesleyan minister, Cort Henry Schnackenberg. He had arrived from Hanover, Germany in the 1840s and oversaw several Native schools and congregations.

This Mission was self-sufficient so as a housewife and mother to five children

YOU ARE INVITED TO:
A CELEBRATION OF ONE WOMAN'S LIFE
FOR SUFFRAGE YEAR



A LIFE IN EARNEST
ANNIE JANE SCHNACKENBERG
1835 - 1905

A Dramatised Performance
Presented by Marion Kitchingman

at Mount Albert Methodist Church

corner New North Road and Alexis Avenue

Two performances!

Sunday 15 August at 2.30 and 7.30 pm

Suggested KOHA: \$5

Further information:
Joy Dine 849 5174

Flyer promoting a 1993 event celebrating the life of Annie Schnackenberg, courtesy of Methodist Church of NZ Archives.

she assisted with Mission duties: preaching, writing official letters to Government, some to Governor Grey, keeping the Mission accounts, growing fruit and vegetables, and teaching sewing skills.

The family had very good relationships with the Māori families and during the Waikato Land Wars shifted to Raglan. It appears that theirs was the first Pākehā home to welcome King Tawhaio when the fighting ended in 1864.

Cort died in 1880 and Annie and the children moved back to Mount Albert to her parents' house where she worked for the church and Sunday schools. She joined several Christian women's organisations and in 1882 was a leader at the Pitt Street Wesleyan Church.

She was a founder member of the NZ Women's Christian Temperance Union (WCTU) established in 1885, becoming the National President 1891-1901 then Vice President until 1911. She advocated for temperance instruction in schools.

The WCTU was at the forefront of the agitation for women's suffrage in NZ and women gained the vote when she was the President. In her opinion, "the vote was a sacred trust to be used for the advancement of every righteous cause". At that time she did not believe that women wanted to become members of parliament. Other WCTU reforms supported by her included

raising the age of consent for girls to 21, and the repeal of the Contagious Diseases Act 1869, which made legal the examination of prostitutes.

The WCTU was at the inaugural meeting of the NCWNZ in Christchurch in 1896 and she was appointed the first Vice President to the President, Kate Sheppard. She spoke strongly supporting the repeal of the Contagious Diseases Act. She was appointed as the Superintendent of Māori women because of her fluency

in te reo. The Union was disturbed by the alcohol abuse among Māori. Annie travelled throughout the central North Island to advocate temperance and the observation of the Sabbath.

She was a member of the YWCA founded in Auckland in 1885 and worked on the board 1890-1901. Ill health curtailed her community involvement and she was an invalid till her death in 1905.

She is remembered for her warm-hearted sincerity, her unfailing good nature and remarkable gift of common sense. She was a tireless campaigner serving with the Auckland Jubilee Kindergarten, the Tailoresses' Union, the Women's Political League, the Society for the Protection of Women and Children, and the publication board of the WCTU bulletin *The White Ribbon* which is still being printed today.

Her Wesleyan beliefs shaped her life. With her good nature, Māori knowledge and Christian values, she accepted as a sacred trust the public responsibility of striving for the advancement of New Zealand women and for a better society.

Footnote: In 1993, Marion Kitchingman was commissioned by the Community of Women and Men in Church and Society (a Committee of the Methodist Church of New Zealand) to write and present a solo theatre portrayal of the life of Annie Schnackenberg. This was to mark the centenary of Women's Suffrage. Marion performed 'A Life in Earnest' at the Annual Conference that year and later at a number of other venues.

References: Google and *Out of the Silence* and *In the Steps of Susanna*, both written by Ruth Fry for NZMWF members in 1987.



Feed me Seymour

UCANZ Executive Officer
Rev Geraldine Coats.

Our children were always involved in school shows. One of the most memorable for me was *The Little Shop of Horrors*. I remember it well, not only because our children were brilliant (of course!), but the original American show was made into a film which I also really enjoyed.

The story is about a gawky and shy flower shop assistant called Seymour who is secretly in love with Audrey, a fellow worker in the shop. During a total eclipse he discovers an unusual plant which he names Audrey 2. Unfortunately he also

discovers that the plant only feeds on human flesh and blood. Seymour grows weaker and weaker as he drips his own blood into Audrey 2 in order to keep her alive. Audrey's boyfriend Orin then accidentally dies. In order to dispose of his body, Seymour feeds him to Audrey 2 who then becomes more and more demanding for food as she grows bigger and bigger in size. Orin is not her only meal! All great fun – the kids loved it.

You might be wondering why I'm telling you this. For the past few months, since the retirement of our Executive Officer, I have been manning the desk at the UCANZ Office. This has involved answering the emails, mostly from our member congregations, about any queries they have about procedures and things like that. Sadly, many of the emails have been about levies and the increasing

demands of the church which the smaller congregations, particularly, are really struggling to meet. On hearing these groans, the gravelly voice of Audrey 2 and her words, "Feed me Seymour", constantly spring to my mind.

Over the years the church machine seems to have grown bigger and bigger, while the congregations have grown smaller. I have nothing against the wonderful financial and property managers, the accountants and auditors, who help make up this machine. They have my greatest admiration for the job they do, balancing the books and making sure we are all "compliant". However, just as for Seymour, the plant is now sucking us dry. Much of our energy, is being poured into keeping it alive. It all seems a far cry from Jesus' simple command to "follow me".



There are two endings to the film *The Little Shop of Horrors*. The original ending, which a trial audience rejected, had the now gigantic Audrey 2 swallowing up both Seymour and Audrey. In the second, the plant was destroyed and Seymour and Audrey walked off happily hand-in-hand, free of the monster that was consuming them. I wonder how our Church story will end? Happy ever after I hope.

Finding Hope in a Changing World

Rev Rob Ferguson

I heard recently that some folks are announcing their intention to make the country ungovernable. I'm not quite sure what they might mean by those words. Maybe it means they want to make everyone responsible for themselves. Maybe it means they want to seize the part of the country's wealth and power they don't have access to. Maybe it's a cry for help, albeit a challenging and angry one. Whatever it means, it's an indication that life continues to become more divisive as we move through this century. It's ironic to me that such an intention can be voiced semi-safely. In another country it would be a declaration of war and certain imprisonment.

The world is not the way it was and probably not the way most of us prefer it to be - socially cohesive, wealth shared, general outlook of safety for each other. Maybe actually it has never been whatever our preferred options are. Some have always felt disenfranchised to the point of rebellion; some have always lived feeling like outsiders in their own country. Maybe our view of our country has always been more myth than reality. Maybe. Perhaps we

have been silenced by convention, by fear, by feeling too small to say anything. Or maybe the country has always been what we thought it was. And was, as long as we went to the right school or were brought up in the right suburb or the right town. Maybe.

I recently heard a comment on radio that "We need the All Blacks to be strong because that's all we working class people have got". It's very hard to begin to make sense of the changes we are now confronted with, some of which are couched in the name of being Christian. To which many others retaliate with - not my understanding of Christianity. There's a gulf of understanding and practice about almost everything. What are we to make of this as church folk? I'm not about to tell you because I am pretty sure the response would be that I don't speak for someone else ... And on it goes, and remains.

We have not listened well to the history of being Methodist in this country. I am not a good historian but I'm aware that the streams of Methodism that arrived in this country caused divisions too - among Methodists and among society. I make the plea to understand that history and to learn from it. When we celebrate our bicentennial history at Conference this year, what do we think we are celebrating? What has happened since? When we tell our land stories, or immigration stories, our tangata whenua stories, is it possible to really hear them? Maybe. It would be a sign of hope indeed.

The Penalty of the Man who Never Noticed

Motekiai Fakatou
reflects on Luke 16:19-31

With no transition statement, Luke introduced the parable of the poor man Lazarus. William Barclay asserted that this is a parable constructed with such masterly skill that not one phrase is wasted, therefore, as faithful followers of Jesus, it is vital to take note of what the parable says.



Such is the scene in this world, and then abruptly it changes to the next, and there Lazarus is in glory and Dives is in torment. What was the sin of Dives?

He has not ordered Lazarus to be removed from his gate, nor had any objections to Lazarus receiving the bread that was flung away from his table. He was not deliberately cruel to him. Dives was that he never noticed Lazarus. He accepted Lazarus as part of the landscape, and he thought it perfectly natural and inevitable

that Lazarus should lie in pain and hunger while he wallowed in luxury.

As someone said, "It was not what Dives did that got him into gaol; it was what he did not do that got him into hell." The sin of Dives was that he could look on the world's suffering and need and feel no grief or pity in his heart. He looked at the fellow man, hungry and in pain, and did nothing about it.

Dives' request seems hard that his brothers should be warned. He thought they would surely believe if a messenger who had been raised from the dead was sent to them.

Notice the irony here: Jesus is on his way to Jerusalem to die, and he was fully aware that even when he had risen from the dead, most of the religious leaders would not accept him.

Therefore, it is the plain fact that if people possess the truth of God's word which is Jesus the word made flesh, and if wherever they look, there is sorrow to be comforted, need to be supplied, pain to be relieved, and if it moves them to no feeling and to no action, nothing will change them.

The parable highlights the contrast between the short-sightedness of a wealthy man living in luxury, and the pure vision of a beggar living with ulcerated sores and having to satisfy his hunger from the crumbs that fell from the rich man's table.

First, there is the rich man, who is usually called *Dives*, which is Latin for *rich*. He was clothed in purple and fine linen. That is the description of the robes of the high priests and such robes are costly.

He feasted in luxury every day, in a country where common people were fortunate if they ate meat once a week and where they toiled for six days of the week. Dives is a figure of indolent self-indulgence, while Lazarus was waiting for the crumbs from his table.

Second, there is Lazarus. According to Barclay, the name is the Latinized form or Eleazar, and means '*God is my help*.' As a beggar covered with ulcerated sores - so helpless, that he could not even ward off the street dogs, unclean animals, who pestered him - Lazarus is the picture of abject poverty.



Truancy a Challenge

The word truancy is not officially used by the Ministry of Education, but non-attendance at school and non-enrolment is high. The truancy issue is complex and there are many factors causing it.



Attending school on a regular basis is hugely important in achieving educational success. Every day counts towards a child's learning and pays huge dividends for their future. Regular attendance is needed for children to continue learning and improving their basic reading, writing and other skills.

New Zealand children used to lead the world in reading but now the literacy rates have fallen, and we have a literacy crisis.

Attending school is compulsory by law

In New Zealand, children between the ages of 6 and 16 are legally expected to be enrolled at and regularly attend school. All children, except foreign students, are

entitled to attend school free from their 5th birthday. If a child is absent on any given day, parents should let the school know. This is especially important where a school operates a system for checking that their students arrive at school safely. Many schools may have an automated process for reporting absences.

It is acceptable for parents to ask for a child to have

time off from school for special reasons such as medical appointments. If a child is absent for a period, be it a day or more, then in the interest of student safety, the school should make contact with the guardian to discuss the child's whereabouts. Although this is not a legal requirement, it is good practice. The school becomes the guardian of a child during the school day so it is important they know where their students are at any given time.

How can we Help?

Encouraging regular attendance at church and Sunday school can help a child appreciate the importance of attending

school five days of every week.

It is important for parents and guardians to support and encourage regular attendance. Children learn by example. If their parents and caregivers show a relaxed attitude to their going to school, then the child will too.

Routines and rituals can be put in place to help. These include:

Being organised for the next day

Make sure bags are packed, uniforms are laid out and homework is completed the afternoon/night before school. Rushing in the morning puts everyone on edge and causes problems.

Get plenty of sleep on school nights

It is important to set school-night bedtimes and stick to them. A tired child is no fun for anyone, and chances are they will not want to get up and go to school in the morning.

A hearty breakfast

A hungry brain does not function well enough to learn and take everything in on a regular school day.

Be happy and punctual

Keep a smile on your face, stay upbeat and be happy for the child's sake. Help your child get up in the morning, get them ready, out the door and into the

Ruby Manukia-Schaumkel Legal Advisor

classroom on time. Punctuality is important to learn, for school and the child's future.

Seeking help

If a child becomes truant on a regular basis and the parent/guardian is doing everything in their power to stop this, there are places to seek support. The school is the first port of call as teachers and support staff may be able to assist.

Attendance services work with schools and support them with students who are consistent truants. Personnel are charged with finding the student, understanding why they are not at school and informing the school of that reason. The process for working with that child to get them back to school then includes Attendance Services, the school, the parents, and other social services deemed necessary.

There must be change

The education system needs to address mental health to ensure young people are getting the help they need to attend class. There needs to be a holistic approach to addressing the issue of declining school attendance, and teacher attitudes and practices need to be improved to create a welcoming learning environment for the students to want to attend school regularly.

NGĀ PURAPURA WETERIANA • METHODIST ALLIANCE

A Day in the Life of ...

Carol Barron, National Coordinator Methodist Alliance.

Aratupu Preschool and Whānau Hub is an early childhood education centre located in Papanui, Christchurch, next to WesleyCare, Christchurch Methodist Mission's residential eldercare facility. Aratupu serves a diverse community from the wider Christchurch area. Bridget Swan is the Whānau Support Worker at Aratupu. Her role is to support a holistic approach to the wellbeing of children and their families. Bridget shares a bit about the role she started six months ago.

What do you enjoy most about your work?

The wide variety of the things I get to do each day.

What does a typical day look like for you?

No one day is the same but each one usually starts the same way. At 8.30am I join the other staff at Aratupu in welcoming whānau to the centre.

Every Tuesday morning we have Coffee Group, where parents choose a topic they want to talk about and I find the resources needed to make that happen. Examples of topics include money and children, Work and Income entitlements, child development and behaviour, meal planning, other cultures and cultural activities, planting succulents, harakeke weaving and the traditions behind this.

I spend a lot of my time engaging with the tamariki at Aratupu and I work with whānau who need or want something. This could be anything, including food, support with family violence issues, housing, clothing. Sometimes I am just a listening ear and sounding board for whānau to talk to.

I make referrals to other support

services when necessary and support the parent to access the most appropriate service to meet their needs. Sometimes I visit whānau in their homes. It depends what the whānau wants; I am led by them.

Aratupu has a whānau room which has coffee and tea, and parents can have a drink on their own or with each other. Parents will often ask me to have a cup of coffee with them in the whānau room where we can talk in private.

I often arrange for parents to meet, especially when I think they will be able to offer each other good peer support.

What is on your to-do list?

My to-do list is long and includes things like organising the annual market where whānau run their own stalls. This involves a lot of planning.

My main focus is building relationships and trust with the parents at Aratupu and identifying what I can do to support them.

What do you love most about your job?

I love watching parents getting where they want to go and reaching their full potential. My

role is to help them to achieve this.

Just last week, I had a father come in very excited. He told me that he had found a permanent home to live in. Previously he was living in emergency housing.

It is often little things that make a substantial difference in people's lives. We have set up a free shop at the entrance of Aratupu with basic supplies, like milk and bread. People can help themselves, without having to ask for help. This is a really simple thing to do and is mana-enhancing for parents who are trying to make their dollar stretch.

What have you learned since you started?

This role has reinforced my belief that everyone wants to do the best they can. If people are given the resources and skills they need, they are able to achieve their best life.

I want to break the generational thinking that limits parenting skills. If you have not been parented well, it is likely that you do not have the skills to parent well yourself. Often family violence, alcohol and drug abuse are intergenerational. If



L-R: Kelly, Kaiako/Teacher; Bridget, Wh.nau Support Worker; Aratupu parent and tamariki.



Aratupu Preschool and Whānau Hub.

we can break these cycles, everyone will have a better future.

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

I would like to see equitable chances and opportunities for everyone, so individuals and communities can thrive. And in an ideal world, everyone would have mana and feel proud about who they are; that inherent self-confidence to hold their head high and walk tall.

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

Don't be scared to look for ways to strengthen yourself; trust your inner voice to know what is best for you.

What is worth smiling about right now?

The tamariki that I work with always make me smile. It is a real privilege and honour to advocate for them and their whānau. This is how I approach every day.

You can find out more about Aratupu from their website: www.aratupu.nz/



Koroneihana Tuangahuru Mā Ono

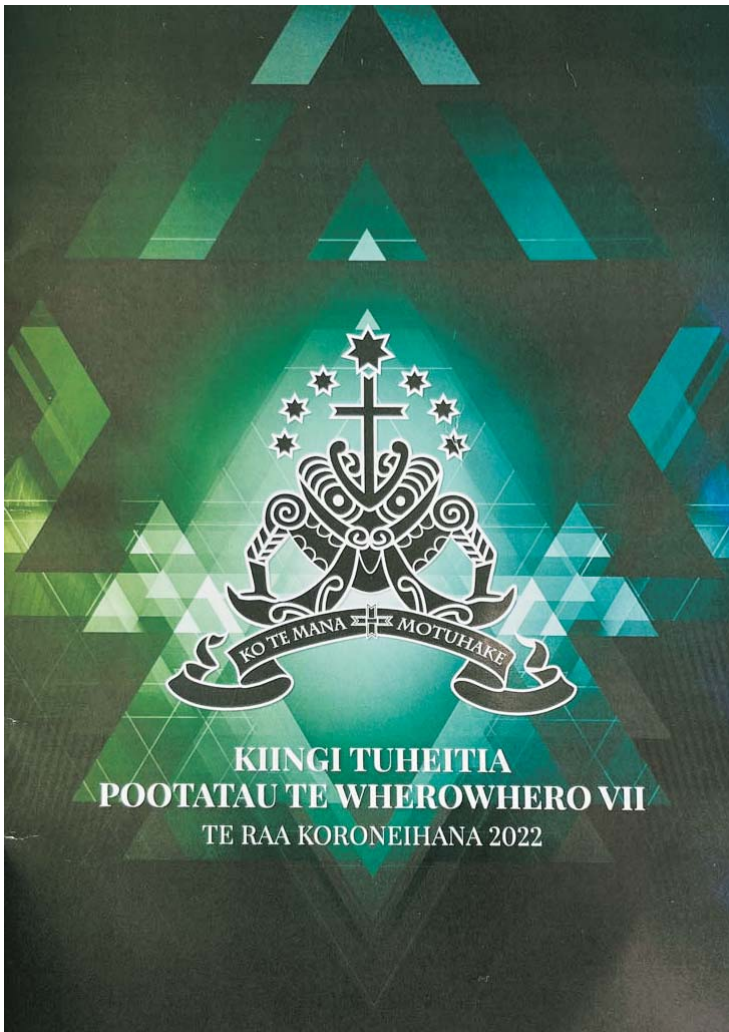
Rev Dr Arapera Ngaha

I te Rātapu rua tekau mā tahi o Akuhata, i haere ahau ki te Rā Koroneihana o Kīngi Tūheitia Pōtatau Te Wherowhero Te Tuawhitu, kei Turangawaewae marae, i Ngaruawahia. “Waikato taniwha rau, he piko he taniwha, he piko he taniwha.” I ngā tau e rua ki muri, kāhore te iwi i tae a tinana mai ki te whakanui i tō tātou Kīngi Māori. Nā te Kowheori-19 te take. Engari e hui ana te katoa ā ipurangi, mā te hui topa. Tino hari te iwi ka taea te kawē ngā mate o te iwi ki runga i te Kīngi i a Turangawaewae. Mangu pai te marae i te rā kawē mate o Tainui me te rā kawē mate o te Motu.

I tēnei tau e tū ana ngā wāhi haumarua kia whakamahia e te manuhiri e tā rātou ake Whakamātautau ākipaturōpi Tere (RATS). Mēnā horekau he raru ka pōwhiritia a Mahinarangi. Mēnā ka kore mē hoki koe ki te kainga. Ko te tino take, “Amohia ake te ora o te iwi, ka puta ki te whei ao”. Koina te tongikura a te Kīngi. Ko te tino kōrero a te iwi puta noa, ko te kōtahitanga. Anō hoki e toru ngā take e wero atu ki te Pirimia, mā tōna kāwanatanga e whakatika mō mātou te Iwi Māori. Ko te hauora o te iwi Māori, ko te matauranga a te Māori, ko te kāinga haumarua.

I te rāhoroi hoki, kua rewatia ētahi pukapuka hōu hei ako te kaipanui te hītorīa me te whanaketanga o te Kīngitanga. Kei roto i ngā reo e rua ēnei pukapuka, tā te mea, ko te nuinga o ā tātou tamariki e kuraina i ngā Kura Auraki.

I te Rātapu he hui nui kia whakanui ai te Kīngi i tōna rā Koroneihana. Ko te karakia o te rā i whakahaeretia e ngā hāhi katoa o te motu; Weteriana, Katorika, Mihinare, Pehipitiriana, Ratana, me te Ringatu. Nā Rev. Dr. Wayne Te Kawa nō te Hāhi Pehipitiriana o Aotearoa – Te Aka Puaho te kaikauwhau o te rā Tōna aronga



nui kei te pukapuka a Matiu 5: 1-12. Hei tāna, he aha ngā tiroiro mai te maunga o Taupiri hei akoranga mō tātou i ēnei rā. Nā reira, he mihi kau atu tēnei ki a Waikato Tainui mō tō rātou manaakitanga ki te iwi i tae ki te tautoko i tēnei kaupapa o te Koroneihana. Pai Mārire.

Hei whakakapi i ēnei kōrero ka tukuna e au te inoi mai te ‘Tikanga Karakia Mō Te Rā Koroneihana Tuangahuru mā ono’.

He Inoi manaaki mō Kīngi Tūheitia Potatau Te Wherowhero VII

E Ihowā, e tō mātou Matua i te rangi, kei runga noa atu, he nui noa atu koe, ko koe te kīngi o ngā kīngi, te Ariki o ngā ariki, me te tino Kāwana o ngā rangatira, e titiro iho ana koe i runga i tō torona ki ngā iwi katoa o te whenua; Tēnei mātou te tohe atu nei, kia tirohia atawhaitia mai tō mātou Kīngi pai, a Kīngi Tūheitia Pōtatau Te Wherowhero VII; whakakīia ia ki te kaha o tōu Wairua Tapu, kia anga tonu ai ia ki tāu e pai ai, kia haere ai i tō huarahi: Whakaūngia ngā mea papai o te rangi, o te Paipera hoki, ki roto ki a ia; hōmai ki a ia he pai, he oranga roa i tēnei ao; whakakahangia ia, kia kore ai ōna hoa riri katoa i a ia; a, a te mutunga o te noho i kōnei, kia whiwhi ia ki te haringa mutungakore; ko Ihu Karaiti nei hoki tō mātou Ariki. Āmine.

The celebrations of the 16th anniversary of Kīngi Tūheitia Potatau Te Wherowhero’s Coronation took place at Tūrangawaewae, Ngāruawahia from 18 - 21 August. Covid has prevented a face-to-face gathering since 2019. In 2020 and 2021 these celebrations were conducted via online forums, and so it was a welcome return for everyone to come and return to this space. The remembrance of those lost in these intervening years was brought and placed before the King in this special way that Koroneihana, the Coronation celebrations allows.

Entrance to the marae was permitted

only to those who had been RAT tested that day. Tents were set up for arrivals each day to undertake tests and once cleared, a coloured wristband was worn, a different colour for each day. Compliance was absolute. This process endorsed the King’s message regarding caring for the people during Covid. “Amohia ake te ora o te iwi, ka puta ki te whei ao” “We must find ways to look after the wellbeing of the people, and we will get through this”

On Saturday the Prime Minister was charged with delivering on three major concerns for the people: good health services, education and safe housing. Alongside that was a launch of a series of books bringing the narrative of the Kingitanga from the perspectives of the people, not outsiders. It is a bilingual resource, an acknowledgement that the majority of our children are in mainstream schools, but still deserve access to their own history and identity.

Sunday was Coronation Day and the ecumenical service held that day included Methodist, Catholic, Anglican, Presbyterian, Ratana and Ringatu faiths. Rev Dr Wayne Te Kawa of Te Aka Puaho, Presbyterian Church, delivered the Sermon on Mathew 5, the Beattitudes. He spoke of the view from the mount, and perhaps Taupiri, and asked what learnings we can take from a Māori perspective of that vista from the hilltop?

Lastly, we thank and acknowledge Waikato Tainui for their graciousness and hospitality to all who arrive at Turangawaewae to support this occasion. I close with this prayer of Blessing for Kingi Tūheitia Potatau Te Wherowhero VII.



Kabiru (aged 10) guiding his blind father Masu

“I want to be just like Daddy, ...except for being blind.”

In Nigeria the blackflies, that swarm down by the river, bite and inject dangerous parasites into your body which bloom into hundreds of thousands of baby worms. They cause unbearable itching under the skin, moving through the body to the eyes where they slowly and painfully destroy sight. This blindness cannot be reversed.

Adults and children, like Kabiru, need sight-saving medicine to kill the parasites and help protect their eyes from the unbearable itching and life-long loss of sight caused by River Blindness.



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HE INOI MŌ TE WHĀNAU

Sourced from 'Nga Inoi' circa 1960s for family prayers. Revised 2022 by Te Taha Māori members.

HE INOI MŌ TE KAI

E te puna waiora.

E ora ai mātou i roto i te tinana, i te hinengaro, i te wairua hoki;

Ki a koe ā mātou whakawhētai mō ēnei kai e hora nei.

Kia tīhei mauri ora.

Spring of life.

Nourish our body, mind and spirit also;

We give thanks for the food spread before us.

Giver of life.

HE INOI MŌ TE KAI

Whakawhētai mō ā mātou kai.

E te Atua, meinga mātou.

Kia kaha, kia pai.

Thank you for our daily food.

And please God make us strong and good.

HE INOI MŌ TE KAI

E inoi ana ki te Atua ā mātou kai.

Mō ō mātou Wairua hoki.

Māu e tiaki.

We pray to God for things we eat.

We pray to God our soul to keep.

HE INOI WHAKAPAI

Whakawhētai e te Ariki mō tēnei rā.

Me ngā rā katoa, mō āku hoa.

Me te whānau i ngā wā e kai ai,

E takaro ai.

Thank you Lord for this day and everyday,

For my friends and family at meals and at play.

HE INOI WHAKAPAI

E aroha ana ahau ki a koe e Ihu.

Nō te mea he tamaiti hoki koe i mua pēnei me ahau.

He māmā, he pāpā tōku.

Manaakitia tō mātou whānau.

I love you Jesus for you were once a child like me.

I have a mother and father tō.

Bless our family.

HE INOI WHAKAPAI

Whakapaingia e te Atua.

Mō ngā rākau, ngā putiputi, ngā manu me ngā kararehe.

Mō Tama-nui-te-rā me te ua.

Mō ngā mea katoa hoki.

Thank you God.

For trees, flowers, birds and animals.

For sunshine and rain.

Thank you God for everything.

HE INOI WHAKAPAI

Ko ngā tangata katoa e arohatia nei e au.

Te hunga ka tūtaki i runga i te papa tākaro, i te kura, a waho o te kura.

Me ngā tangata māuiui ana.

E te Ariki manaakitia rātou katoa.

Taku inoi tēnei.

For all the people I love.

For the friends I meet on the play ground in and out of school.

For those who are sick.

Lord, bless them all.

This is my prayer.

HE INOI WHAKAPAI

Ngā mea katoa i mahia e koe

Whakaatu mai tōu aroha.

Whakapai ana ki a koe e te Ariki.

All things you have done.

Show us of your love.

We praise you Lord.

HE INOI WHAKAPAI

E te Atua i te rangi.

Whakamārietia ngā tamariki e tūroro ana.

Āwhinatia ngā rata me ngā nēhi e tiaki ana i a rātou.

God in heaven.

Please comfort all children who are unwell.

Help the doctors and nurses who lōk after them.

HE INOI WHAKAPAI

E te Ariki, e whakamoemiti ana mātou ki a koe.

Mō ōu manaakitanga i ngā wā katoa.

Manaakitia ō mātou kāinga katoa.

Tatū hoki ki ngā whānau i roto i te pōuritanga.

Tae atu ki ō mātou whānau whānui i ngā wāhi katoa.

I runga i tōu ingoa tapu āiānei ake nei.

Lord, we give you thanks.

For your blessings always.

Bless all our homes.

Bless those families in mourning.

Bless our relatives everywhere.

In your holy name forever.



Let the Children Live

Tukuna ngā Mokopuna kia puawai

From Page 3

Thank you from Malvern Co-operating Parish, Darfield

Praise the Lord for answering our prayers! The weather was perfect to host our first Children's Day celebration and service that involved 46 children and 82 adults. The Sunday School Children's Praise Orchestra and leaders led the service based on Mark 10:13-16. Dress code was a sense of fun or your favourite colour.

Activities included stargazing with a real telescope, candy floss, a bouncy castle, sausage sizzle, morning tea, arts and crafts, decorating goodie bags, egg and spoon races, face-painting and playing musical instruments that were gifted last year by Mission Resourcing. Children from all over the Malvern District brought their parents and families to enjoy each other's company on the church grounds. Cherish our children.

Thank you from St Paul's Putaruru

For the past several years, Mary Addison, Children and Families coordinator from St Paul's Putaruru, has gathered local vulnerable families together for an annual outing paid for by a Let The Children Live grant. Children and their whanau have participated in visits to the zoo, Mount Maunganui and more recently to the Tokoroa indoor pools. With the support of a Tokoroa charity called Halo, Mary is now supporting many of these children and their families with grocery items donated to the food charity on a regular - but random - basis. A highlight of the drop-offs is the chance to engage in pastoral chat with the Messy Church families.

Celebrating Lay Preachers



Lay preachers were recently recognised for their contribution to worship at HCUC.

On 21 August a combined parish service at St Marks- Wesley Uniting Church, Lower Hutt, celebrated Lay Preachers' Sunday. Lyn Price, Hutt City Uniting Congregations (H.C.U.C.) Lay Preachers' Convenor, reports on the service that recognised the contribution of all lay preachers.

Certificates from the New Zealand Lay Preachers' Association were presented to Vivienne Ball, Ina Tagata, and Tui Tagata in recognition of recently completing the 'Lead

Worship # 2 course' facilitated by Rev Kalo Kaisa. A long service certificate was presented to Pam Davis, who has served the parish for more than 20 years.

All the lay preachers present at the service were each personally thanked and congratulated for their leadership and contribution to the worship of the parish. Their service and support is hugely appreciated by the ministers and members of the parish. Lay preachers assist with seven worship services each Sunday, as well as services in six retirement homes and a prison.

Making Music in Blenheim

On Sunday 31 July the Wesley Centre, Blenheim congregation was joined by the St Andrews Presbyterian Church congregation in a combined service to celebrate three musicians who have been making music for a total of 138 years.

Barrie Parker has spent 60 years as regular organist and pianist at Springlands, Wesley Church and now at Wesley Centre. As an organist and pianist, Barrie played in church services and rest homes and also made a considerable contribution to church choirs as both a choir member, and as an organist.

Judith Fisher has been playing the organ and the piano for church services at Wesley Centre for 38 years. She has also been involved in Methodist Women's Fellowship functions as an accompanist and she is a member of Wesley Singers and Wesley Choir, both as a singer and as an accompanist.

Dave Poswillo has been conducting choirs over a period of 40 years. In recent years, Dave led the combined Christmas choir and as a pianist, he has accompanied the singing at church services at Wesley as well as in district services and rest homes. As a chorus leader, he led singing as part of worship at Wesley Church as well as morning and evening services at Wesley Centre.



Dave Poswillo (left) Barrie Parker (centre) and Judith Fisher (right) were recognised for their commitment and dedication to music in the Blenheim region.



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

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

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/methodist_alliance



A bi-monthly column exploring questions concerning faith issues.

CONCERNING FAITH



Ask Aunty

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

Dear Aunty,

Why is the Methodist Church celebrating 200 years since the arrival of missionaries when colonisation has caused so much harm? Piripi

Dear Piripi,

To understand the past requires feeling into an era and attitudes that aren't ours. It is unwise to make judgements on individuals or cultures without knowing what motivated their behaviour. Your question makes the mistake of presuming missionaries were colonists. Missionaries were invited to come to New Zealand by Maori. Some Maori had already experienced European culture in Australia and England and were keen to acquire new skills and knowledge. Maori chiefs provided land for the purpose of establishing missions. The missionaries' motivation was to share what they perceived as the best from their own culture with a culture that knew nothing of these good things.

Committed Christians believed the most important gift they had to share was knowledge of Jesus. To know Jesus is to love and serve others. NZ's first missionaries were not ordained clergy. They were Christians with practical skills recruited by clergy. Rev Samuel Marsden organised the first Anglican mission but lived in Australia where he became friends with a Wesleyan minister, Rev Samuel Leigh. Marsden invited Leigh to visit New Zealand in 1819. With Marsden's encouragement, Leigh set about establishing a Methodist mission and returned with his wife Catherine in 1822. Early relationships between the two missionary societies and Maori were based on friendships and sharing skills. Missionary children were raised bi-lingual. It was the missionaries who devised a written form of te reo and enabled Maori to read and write in their own language.

Manaaki koe.

Aunty

Dear Aunty,

I find it hard to believe that Jesus floated up to heaven while the disciples watched him disappear into a cloud. How can this story be true? Verity

Dear Verity,

It depends what you mean by 'true'. On Ascension Sunday this story from Acts 1:4-9 is the focus of the whole service - prayers, hymns and reflection. Congregations who use PowerPoint or print service sheets might include visual depictions. There are many splendid paintings to choose from. There is no expectation of a Biblical picture that it's a factual record of a historical event. The purpose of religious art is to enhance the focus of the story by adding colour and

detail. Are the messages of the Prodigal Son and the Good Samaritan any less true because they didn't happen? Faiths are rooted in concepts, not facts. I find it helpful to consider every Bible story as parable. The message of the Ascension is, Jesus was no ordinary man. His teachings and personality made an impact on all who met him. His closest followers were devastated when they understood Jesus was no longer with them physically. I view this story as a particular moment, when as a group, the disciples realised Jesus could be with them in a different way and that they would receive the power to continue his way of being and spread his revolutionary teachings.

Truth comes in many forms

Aunty

TAITAMARIKI • KIDZ KORNA

Welcome to Kidz Korna. We hear a lot about climate change and global warming so what can children do to help reduce the amount of carbon in air?

There is more pollution in the world than ever before and one thing that can help reduce it is the planting of trees. We breathe in oxygen and breathe out carbon dioxide. Trees breathe in the carbon dioxide and convert it into a form of glucose. This feeds the trees and helps them to grow.

Eventually they in turn breathe out oxygen that helps clean the air. So what can you do? Plant trees. If there is space in your garden, plant a tree; trees have many benefits including providing shade on hot days.

Encourage your schools and churches to plant trees. There are many more uses for trees. Make a list of those you can think of. You will be surprised.



For your bookshelf

Old enough to save the planet

Author: Loll Kirby
Publisher: Magic Cat Publishing

This is the story of 12 young activists from around the world who decided to do something about climate change.

Felix, a nine-year-old from Germany, encouraged children to grow trees and a while later over one million trees had been planted in over 100 countries. Find out what children in India, England, Indonesia, South Africa and other countries did. The book is available at Paper Plus and other good book shops, or you can listen to the author reading her story on YouTube.



TREES IN THE BIBLE

Can you find these words in the puzzle?

ACACIA ASH BALSAM CEDAR CYPRESS FIG OAK
OLIVE PLANE POPLAR SYCAMORE WILLOW

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

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



World Week for Peace in Palestine and Israel



Dr Bernard Sabella and Ben Fraser from Act for Peace look over East Jerusalem from the rooftop of the Sabella home after a meeting with international partners. Palestinian Christians value the prayers and solidarity for the land and its people. Photo courtesy: Trish Murray/CWS.

Christian World Service encourages churches and individuals to join the World Week for Peace in Palestine and Israel, to be observed 15 - 22 September.

The World Council of Churches is sharing resources on the theme "Faith, Hope and Love in Action: Towards Justice in Israel and Palestine".

Executive director of CWS partner the Department of Service to Palestinian Refugees Dr Bernard Sabella writes to churches in Aotearoa:

"In December 2009, a group of distinguished Palestinian Church leaders and lay persons released Wakfat Haq or Kairos Palestine. It came at a time when people were losing hope that a just and lasting peace between Palestinians and Israelis was possible. It insisted on "Hope in the absence of all hope." All human beings are created in the image of God and their eventual reconciliation with each other should be based on this reality. The sin is the continued Occupation, and we should reach out to the occupiers to make them desist from their harmful acts associated with this sinful occupation. The Document sends a word of thanks to the Churches of the world for their solidarity reflected in words, deeds and presence among us in this land.

"The situation on the ground nowadays is not any better than it was in 2009. The Occupation has become entrenched. The illegal settlements across the West Bank have multiplied and some of the settlers opt to use violence against their Palestinian neighbours who are mostly farmers and village dwellers. More than ever, we are all

in need of hope and for people to see the image of God in each other. Isaiah speaks of eventual peace among nations emanating from the Lord's house. We subscribe to this vision "they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore." (Is.2:2-5)

"In the latest martial confrontation and attack on the Gaza Strip and the violent break-in at St Andrew's Anglican Church in Ramallah, we are all reminded that hope is needed now more than ever. Wakfat Haq, concludes, "We believe that God's goodness will finally triumph over the evil of hate and of death that still persist in our land. We will see here "a new land" and "a new human being," capable of rising up in the spirit to love each one of his/her brothers and sisters."

Last month air attacks on Gaza killed 44 people and injured a further 360. The strikes destroyed buildings, hit refugee camps hit and traumatised residents after rockets were fired from Gaza.

At 3.00am on 18 August, Israeli Forces broke into St Andrew's Anglican Church on the West Bank. Families living in the complex which includes the Arab Episcopal Medical Centre, reported hearing gunshots, grenades and the smashing of doors. Israeli forces said they were raiding Al Haq, a prominent human rights group that rents premises from the church. The Jerusalem Diocese supports the parish in demanding an impartial investigation.

"We encourage churches to pray for all those living in the Holy Land. These are people who long for justice and to live in peace," says Murray Overton, National Director.

Speak Out For Justice



Dalit and Tribal children learn life skills, discover their rights and play games as part of the Speak Out programme run by CWS partner Ekta in Tamil Nadu, South India. Photos: Ekta.

When the Ekta team arrives, a ripple of excitement spreads through a rural village in Tamil Nadu, South India. Most of the Dalit and Tribal children know they will be allowed time off from their chores to attend the Speak Out programme. The Ekta team welcomes the opportunity to play games and teach them life skills that will guide them in an uncertain future.

"Giving children the knowledge and confidence to speak out is an important way to stop harm and sometimes death in these vulnerable communities. Ekta negotiates first with their parents and gives prizes to the children. By working with children as well as adults and government, Ekta is improving gender awareness and protecting women and children from future violence and abuse," says Murray Overton, Christian World Service National Director.

In the rural areas, Dalit and Tribal children usually sit at the back of the classroom where they are often ignored by their teachers. The expectation is that they will take on menial chores or work as agricultural labourers, as their parents do. The landowners expect them to follow caste rules and do whatever they are told.

The Speak Out programme teaches children's rights and encourages them to stay in school. The mostly Dalit leaders teach participants good communication skills and how to make sensible decisions. By example, they show the benefits of positive thinking and the importance of speaking out against sexual abuse and child labour. The programme explores the different expectations families have about education, chores and food allocations for boys and girls. Through games and drama the group learns to work as a team, a skill that will help them stand together to challenge injustice and adversity.

Read the Spring Story at cws.org.nz to find out more.

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C I N E M A

The Quiet Girl rewards but requires considerable patience. Cait (Catherine Clinch), a lonely child from a low-income family, is farmed out to distant relatives. In the hands of Eibhlin Cinnsealach (Carrie Crowley) and Sean Cinnsealach (Andrew Bennett), through simple acts of fingernails being scrubbed, hair brushed, and money offered as a treat, we witness Cait begin to flourish.

The movie - *An Cailí n Ciúin* in Gaelic - is based on *Foster*, Claire Keegan's 2010 novella. In 2022 *The Quiet Girl* gained eight Irish Film and Television Academy awards, including best Irish film. Despite these accolades, the movie requires persistence. Time is slowed by sounds: the cuckoo's call, the tick of the clock, the cry of a baby. Set in Ireland, with much of the dialogue in Irish, the occasional subtitle is lost.

First-time director Colm Bairéad works hard. The camera work is superb, capturing the summer splendour of rural Ireland. The plot is skilfully strengthened through delightful parallelism. Rhubarb appears twice, puncturing domestic



tensions with garden humour. Runs recur, initially away from school, then timed toward letterboxes and back, finally toward embrace.

The acting is superb, particularly Catherine Clinch as the quiet Cait. Her vulnerability and growing joy as she finds the freedom to play are a delightful reminder of the transforming power of love. There are equally strong performances from Carrie Crowley and

Andrew Bennett. While Cait is the quiet girl, Sean names the wisdom of silence. In the face of a neighbour's probing and destructive questions, he offers insight: "You can be quiet". Sean's sage advice provides needed wisdom as Cait returns to her family.

A movie set in Ireland tends to offer plenty for the theologically imaginative. This film is no exception, with religion evident in the rosaries held in dead hands

Review by Rev Dr Steve Taylor

and priests who request their communities to pray for rain.

Light also does theological work in *The Quiet Girl*. The reflection of light and forest as water is scooped from the well evokes the wisdom of the 13th-century English mystic Julian of Norwich. In *Revelations of Divine Love*, Julian wrote of how all of creation is enclosed in every little thing. Whether a small hazelnut or, in the case of *The Quiet Girl*, a scoop of water, we witness visual evidence that God made it; God loves it; God keeps it.

Another way to work imaginatively with film is to bring gospel stories into dialogue with specific scenes. As Cait returns home, Athair Chait (Michael Patric) announces, "The prodigal" has come back. His use of Biblical language sets up the emotionally charged final scene, in which, like the Prodigal Son in Luke 15:20, the "quiet girl" is enveloped in the loving embrace of Sean Cinnsealach. Her one word, "Daddy," is enough. A relationally impoverished childhood lost has been redeemed through persistent acts of care and attention. It is a rewarding and richly satisfying ending, a fitting reward for the patient viewer.

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

Tikanga: An Introduction to te ao Māori

Author: Keri Opai

Publisher: Upstart Press, Takapuna, 2021. 190 pages.

Reviewer: John Meredith (This review was written prior to his death earlier this year.)

As an introduction to the Māori world (te ao Māori) *Tikanga* is very accessible. The author is particularly well qualified in terms of his knowledge and experience of te ao Māori and writes in an engaging style. The text includes helpful headings and sub-headings and, on distinctive green pages, the author records personal and often light-hearted reflections that offer further insights. The attractive presentation is increased by each of the nine chapters being introduced with an appropriate two-page full-colour photograph by Tania Niwa.

One of the underlying themes in *Tikanga* is the need to be respectful, open-minded and willing to learn. These are building blocks for creating relationships with the Māori world and its citizens. For non-native speakers of te reo this begins with learning to pronounce names of people and places correctly and to realise that, unlike English, words in te reo do not become plural by adding the letter S. As the author says, in practical terms taking care to speak correctly is something anyone can do to show respect and to engage with te ao Māori.

Tikanga provides clear explanations of iwi, hapū and whanau, of terms such as tapu and noa, and of welcome processes at any Māori gathering. In regard to pōwhiri or less formal whakatau, although there are shared principles and values Opai states that Māori are not a homogeneous people.

There are variations in protocol and it is important to prepare, learn, observe and abide

by the host's customs.

There are many types of hui or gatherings in te ao Māori. *Tikanga* outlines marae protocol including karanga (the traditional call of the women), moving on to the marae, whaikōrero (formal speech making), waiata and hongi; but, even for those unfamiliar with marae, pepeha or Māori introduction is becoming increasingly common in many situations including that of work life in Aotearoa.

More than simply introducing oneself, pepeha is about making connections and weaving

people together. In *Tikanga* Opai has created a template for a pepeha for non-Māori that has potential to connect with a Māori audience without making false claims to indigenous kinship, ancestral mana or ties to the natural environment of Aotearoa. Opai gives particular attention to the protocols and procedures relating to tangihanga, the Māori funeral.

Towards the end Opai makes the wry comment that if there was an authentic bicultural society in

Aotearoa New Zealand, everyone would have the same level of knowledge of the Māori world as of the rest of society. This would make a book such as *Tikanga* unnecessary. He argues strongly that rather than accepting that Pākehā delivered Māori from ignorance and superstition, a determined exploration of our shared history would include a critical assessment of the effects of colonisation and the introduction of religious concepts alien to traditional beliefs. Opai suggests that becoming more familiar with Māori ideas, knowledge, language and customs will aid appreciation of Aotearoa's bicultural heritage. His heartfelt hope that *Tikanga* will motivate readers to consider exploring further the boundless Māori universe is a hope worthy of fulfilment.



Awhi Mai Awhi Atu: Women in Creation Care

Author: Silvia Purdie

Publisher: Philip Garside

Publishing, 2022. 342 pages.

Print \$35, e-book \$20.

Reviewer: Garth Cant

Silvia Purdie is a theologian and an enabler of action for the environment. In 2020 she interviewed local environmental groups asking: "What are you doing in your life?" *Awhi Mai Awhi Atu: Women in Creation*

Care is one

outcome of these encounters. Silvia tells the stories of 30 women who have two things in common: they are passionate about their Christian faith, and deeply involved in caring for creation. He wahine kaha, he wahine tūmanako: they are strong and vigorous women, filled with

hope. And these 30 women stand on the shoulders of a multitude of other women, some older and some younger.

The women are diverse in ages, cultures, and life experience. They are grounded in places, but their lives have been enriched by work in other places, and participation in projects, locally or across the globe. Each one occupies a unique niche on the action spectrum.

Ani Kartikasari, for example, came from Indonesia and Bogor University to study at Lincoln University. She now combines Chaplaincy with the nurturing of

small businesses that enable sustainability and promote green consumption.

Jill McDonald is a Parish Minister in Hastings. The people in her parish have made links between social justice and sustainability. They are working to put solar panels on the roofs of 46 homes owned by Māori on low incomes.

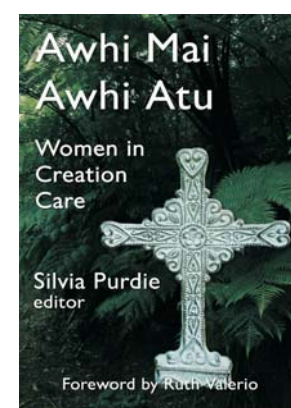
Jenny Campbell, Ngāi Tahu, is from Murihiku. She has taken her

theology and her political skills into Coal Action Network Aotearoa, and persuaded her three-tikanga Anglican Church to divest from fossil fuels.

The core message of *Awhi Mai Awhi Atu* is carried by the stories, however the book is rich in other resources, a

veritable action and reflection handbook. Each of the women featured has provided a karakia, a poem, or a song. And the women provide more than 80 action points. "Set up a community food cupboard" urges Honey Thrupp. "Rescue food" says O'Love Uluave. At every point the book enlarges practicalities, and models networking.

Thank you, Silvia Purdie, for introducing us to these wahine toa, and for crafting a volume which delights in te reo, and is filled with hope. He iti rā, he iti mapihi pounamu. Although small, this book contains great treasure.





Methodist / Wesleyan Influencers

Ian Faulkner, President Wesley Historical Society

The effect of influencers in our contemporary political and social world is very clear. Wikipedia posts that influencer marketing is a form of social media marketing involving endorsements and product placement from influencers, people and organisations who have a purported expert level of knowledge or social influence in their field.

It may surprise today's Methodists that our 19th century missionary forebears could be placed in the same mould, as they brought their influence to bear on an emerging new order in Aotearoa, where imported colonial ideas, principally from England, began to impact. Evidence of this may be found in the discussions that took place before the various signings of Te Tiriti o Waitangi / The Treaty of Waitangi, where first signatures were gathered at Waitangi on 6 February 1840 and subsequently in other locations throughout New Zealand.

One clear example of the influence of missionary personnel supporting Te Tiriti / The Treaty is recorded as taking place on 12 February 1840 during the discussions being held at the Mangungu Wesleyan Mission Station on the shores of the North Hokianga. Governor Hobson and his entourage were there with the intent of obtaining signatures with the intent of obtaining signatures to Te Tiriti. The record states that some 3,000 Maori gathered in support of 300 to 400 rangatira (chiefs - acknowledged leaders). The translator was Rev John



Mission House. Image courtesy Peter van Hout.

Hobbs, the senior Wesleyan missionary. As John Hobbs recalled, speech-making had continued without a break from morning until almost six in the evening. During the long discussions Rev Hobbs pledged to Maori that their land would never be forcibly taken from them but would always be purchased by the Queen if it were needed.

Rev Hobbs also interpreted what he considered to be Governor Hobson's solemn assurance that if the chiefs signed the Treaty, truth and justice would always characterise the proceedings of the Queen's government. As dusk began to fall, the Wesleyan chiefs said in effect to Rev Hobbs, "We do not know this Queen Victoria, who lives over the seas, but we know you and can trust you. If you say that the British Government speaks true about

this land, we will believe you, for we know that you will not deceive us." When Rev Hobbs gave the rangatira his solemn assurance, the signing of Te Tiriti went ahead. Seventy rangatira signed that day, the greatest number of signatures made on the document(s) on any one occasion.

This example was recounted to the Auckland Synod when it met for the 2022 Annual Synod and was in the context of the presentation of a Notice of Motion to the Synod, with the intention that, if adopted, it would be forwarded to the Bicentenary Kerikeri Conference.

Rev Barry Jones presented notes to accompany the Notice of Motion: an account of responses made by the Methodist Church in the bicultural

contacts between Maori and the Church since the first steps were taken in 1822 by Rev Samuel Leigh that led to the establishment of Wesleydale, at Kaeo, the first Wesleyan Mission Station in Aotearoa.

Our Wesleyan / Methodist history informs us that the early Wesleyan missionaries, notably Rev John Hobbs, Samuel Ironside, John Warren and John Bumby were prominent in encouraging Maori rangatira to sign te Tiriti.

Aotearoa history also informs us that the intent expressed in terms of Te Tiriti was not applied by successive colonial governments. The Methodist Church has commented on this and on wider Treaty matters on several occasions: one example being when the 1940 Conference expressed its concerns to the Government of the day about how the terms of Te Tiriti had been violated. At that time it was stated: "The Conference respectfully claims the right to express itself on this question as it is an indisputable historical fact that our Missionaries ... advised the acceptance and signing of the Treaty and assured Maori Chiefs that the Treaty would stand for all time and would be honourably observed."

The above mentioned 2022 Notice of Motion, endorsed unanimously by the Synod, brings this history into the time when, as a Church, we mark the bicentenary of the beginning of the journey between Maori and the Church. It focusses on Tauivi within te Haahi Weteriana o Aotearoa / the Methodist Church of New Zealand intentionally taking the necessary steps towards becoming a Tiriti / Treaty honouring Church.

Unsung Methodists

Rev Donald Phillipps

The Best of Both Worlds



denomination that didn't have such requirements or they might choose another vocation altogether.

A.B. Chappell was a name I knew from family conversation - he had been a national bible class leader when my parents were of that age. But I discovered that he had left the ministry to take up a career in journalism. At least, that's what the record suggested.

However, the facts were different and his life story makes interesting reading as he seems to have been able to have 'the best of both worlds'. So I describe his life here and leave you to decide. Whatever you think, he made a remarkable contribution to the life of the Church.

Born in England exactly 150 years ago, Chappell came as a boy with his family and settled at Te Puke, a part of an organised emigration scheme, called the Vesey Stewart settlement. He was a local preacher at 20 years of age, an evangelist

in Palmerston North the next year and was accepted as a candidate in 1895. After a year's training he started his probation at Thorndon in Wellington and over the next few years served in Christchurch and Auckland. He took up university studies there and completed his MA in 1904 - something of an achievement in those days. He married and became a brother-in-law to E.P. Blamires whom he followed as an organising secretary for the Young Men's Bible Class movement.

His writing skills, presumably, led to his appointment as District Secretary in the Manawatu and Taranaki, and then as Assistant Secretary of Conference. And then, suddenly it seems, he was 'given permission' to act for five years as the Registrar of Auckland University College. He had become a member of the Royal Economic Society (FRES) and then in 1920 was the first person in New Zealand to be awarded the Diploma of Journalism. It was no surprise then to find him a member of the staff of the New Zealand

A.B. Chappell 1872 - 1942

Herald from 1927 until his death in 1942.

What is unusual is that A.B. (as he was known) was still on the stationing sheet throughout this whole period as a minister without pastoral charge. It might be assumed that he continued as a preacher in Auckland circuits, and he was certainly for a short time a tutor at the Theological College.

His writing on Church history and other related subjects was extensive, throughout a period of 30 years. He wrote 10 booklets on Methodist history, and a couple of others on people and places and events of the time. It seems he made himself indispensable to the Connexion in one way or another until his death in Auckland at the age of 70.

The Church today has a great need for effective journalism. There is good news to tell but it needs to be told in secular language as much as in the language of devotion. A.B. Chappell probably was the first such writer/reporter for Methodism in New Zealand. We need more like him.

As I put together the Register of Ministers of the Methodist Church of New Zealand I became aware that the demands of the itinerant system were, sometimes, too much for an individual minister. They might choose to go to another



WFMUCW 14th World Assembly 2022 Goes Global Virtually

Theme for 2022 to 2026: *Go and Bear Fruit - Fruit that will last*



World Treasurer – Leu Pupulu.



World Secretary – Itamua Mataiva Robertson.



(L to R) – Janice Walters-Auva'a (Helen Kim), Olive Tanielu (South Pacific Area President) & Sharlene Malaemi (Bossey Scholarship).

Tuitivao Salevao - President, NZMWF
WFMUCW Global online event was held from 9th to 14th August 2022. Held every five years, the event gathers women from more than 70 nations, including around 80 official World, Area and Unit delegates. It is open for all members who wish to attend at their own expense because they value the opportunity to meet with their Federation sisters from other parts of the world.

It was planned that Switzerland would host our 14th World Assembly, but instead it was held online due to the

global pandemic.

I missed the opportunity to mingle face to face in my first time attending the World Assembly as the delegate for New Zealand however there was time to connect throughout the week in breakout sessions.

Preparation started weeks before the actual meeting when we registered as a voting delegate or an attendee. This allowed the World Officers time to send reading material to voting delegates in preparation for discussion and voting before the assembly started. It prepared us for voting for the new World Officers for 2022 to 2026, amendments to Constitutions and Bylaws, endorsing reports from World and Area Officers, and affirming the new Area Presidents and Vice-Presidents.

I was in awe of the great around the clock effort the World Officers put into ensuring the Assembly was a success. Our World President Alison Judd was from England so daily meetings started at 10:30am (UK time) and continued until mid-afternoon. This translated to 9:00pm - 1.00am (NZT). We could then go into workshops available on YouTube for those people unable to continue to observe or participate due to time zone differences.

I would like to acknowledge our World Officers for making the 14th World Assembly a virtual success. It was a great first time experience and I loved it - these ladies were in office for six years due to the pandemic and it is a proud feeling knowing we had two beautiful women who were from our New Zealand Unit that served in the last World Executive.

I acknowledge we had great women from our unit that also served on the World Executive team in the past but these women are not only from New Zealand unit but they are from the Mafutaga Tamaita'i Sinoti Samoa (MTSSEMNS) District. Well done World Secretary Itamua Mataiva Robertson (served six years) and World Treasurer Leu Pupulu (served 11 years). You have both made us proud of your work and dedication to the role: we give glory to our Heavenly Father for he is the redeemer of all greatness.

On Sunday 14 August 2022 we were fortunate to witness the commissioning of the new World Officers, Area Presidents and Area Vice Presidents. The New Zealand Unit should be proud in knowing our South Pacific Area President for 2022 to 2026 is our very own Olive Tanielu. We wish Olive and her team all the best. Please keep them in our prayers during their term.

I also acknowledge Janice Walters-Auva'a, our current Helen Kim Scholarship recipient 2022 - 2026 and Sharlene Malaemi for being awarded and completing the Bossey Scholarship.

I pray that when the next World Assembly gathers we all get to travel and support more of our members. Aotearoa, New Zealand does great things.

National Executive profile

Janice Walters-Auva'a

Helen Kim Scholarship recipient and Missions Convenor NZMWF Executive

I am the youngest child of Rev Faletagoa'i and Malaeniu Auva'a. I married Tarrick Walters in 2020 and we are proud godparents to my five-year-old namesake. I am an aunty to five nieces and six nephews.

Born and raised in West Auckland, our family attended Henderson Methodist Church and later we then attended Oratia Methodist Church, both under Sinoti Samoa. This year my father was called to serve as the minister in New Plymouth at

Fitzroy Samoan Methodist Church.

I am a certified Lay Preacher and member of our Women's Fellowship in New Plymouth and Sinoti Samoa. This year I was blessed, humbled and grateful to receive the Helen Kim's Scholarship through the World Federation of Methodist and Uniting Church Women.

I look forward to what the year brings and I pray that I may continue to be used as God's servant in this world for his Kingdom.



SINOTI SAMOA

On Sunday evening 14 August our New Zealand Methodist Women's Executive team kindly hosted the commissioning of our very own Olive Tanielu, as the newly appointed South Pacific Area President.

It was great to have our Sinoti Samoa leaders, and members from Wasewase, Feohi'anga'a Fafine Metotisi Nu'u Sila, Mafutaga Tama'aita'i Samoa and Auckland attend. Although the celebration was not in Sweden as we planned, those who attended made it out like it was in Otahuhu Auckland New Zealand. Tuitui Saleveao was our Pilot, Talie our Co-pilot and the rest of the NZMWF Executive team as the air-hostesses!

We wish Olive all the best in her role and pray God's blessings, strength, courage and wisdom will guide her and her team.



Olive Tanielu, centre, with the New Zealand Methodist Women's Executive team.



Na Bula ni Cola Kauveilatai



Nai Vavakoso Lotu e Kalili (Fijian Congregation, Hawkes Bay).



Soqosoqo ni Turaga e Kalili.



Vavakoso e Jesireli kei na Marama Vaka i lesilesi ni Volunteer Services for Refugees, Wellington, Dr Caroline Campbell.

Lesoni Luke 14:25-33

t27 Ia ko koya talega e na sega ni colata nona Kauveilatai ka muri au sa sega ni rawa me noqu Tisaipeli.

E na yaca ni Kalou na Tamada, na Luvena kei na Yalotabu, sa

cavuti tiko yani kina e ke na Vakabula ki na loma ni Wasewase ko Viti kei Rotuma e Niusiladi.

Ni sa Bula Vinaka ka nuitaki ni daumaka tiko na Bula vei kemuni kece sara e na loma ni dui vei vuvale kei nai vavakoso ni noda vei Tabacacaka.

Noda i vaqa vaka yalo e tauri ga mai e na noda lesoni e na Lictionary.

E raici talega kina e na vula vou oqo na Veibuli (Creation).

I kau

Na bula ni cola Kauveilatai e vola ko Luke e bula ni veiqaravi me da rawa kina ni wili me da Tisaipeli nei Jisu. E rawa ni da muri Jisu tiko, ia e na rawa talega ni da sega tiko ni wili me da nona Tisaipeli. E da kila na tamata Vakabauta ni da tamata kacivi, ia noda digitaki me da Tisaipeli e na vakatau mai na noda colata tiko noda Kauveilatai. Ni ra lewe vuqa e ra sa kacivi, ka lewe lailai e ra sa digitaki (Maciu 22:14).

Na Bula ni tamata sa vakila ni kacivi, se tamata kacivi sa vaka io ka toso e na talai rawarawa. Na Turaga, Marama digitaki e vaka i vakarau-taka nona bula ni muri Jisu e na nona Lotu. E bulataka ka vakaitavi-taki koya e na cakacaka ni Lotu savasava kei na dina. E na dau basika tiko e na nona vanua kece ni veiqaravi nai rairai ni bula nei Jisu ka solia kina na bula vei ira tale e so.

Tolu na Vakasama leleka.

1. Sega ni rawa ni da muri wale tu ga e na i lakolako qoKevaka e dua sa via muri au, me kakua ni muria na lomana, ia me colata ga nona Kauveilatai ka muri au (Maciu 16:24).

Sega ni rawarawa na bula ni cola Kauveilatai, ka ra na colata vakavinaka ga ko ira e ra vakarautaki ira vakavinaka. E ra Turaga ka Marama kaukauwa, dau vosota vaka dede, yalo malumalumu, talai

rawarawa ka dau vaka rorogo. Oqori nai solisoli loloma ni Kalou vei ira na Tisaipeli e ra colata nodra kauveilatai ka muri Jisu. E sega na vei-murimuri se vaka muri i tuvatuva wale tu ga e na loma ni Lotu. E tiko nai tavi me qaravi ka da nuitaki kina na lewe ni Siga Dina. Segga ni da waraka e dua na gauna me da qai vaka i tavi kina e na loma ni Lotu. De na sega ni yaco mai na gauna o'ya. Me da kua talega ni ciqoma vaka rawarawa na veika vovou nikua de vagolei keda cala e na noda i lakolako.

Me da segata me tubu tiko noda bula vaka yalo me rawa ni soli kina vei keda na kaukauwa me da colata tikoga kina noda kauveilatai ka sega ni vakatauca i ra. Noda Lotu me bulataki vaka yalo ka vaka i dina me rawa kina noda wiliki me da Tisaipeli nei Jisu. Na tamata vakabauta dina na tamata e rai tikoga ki liu. E na dau raica tiko nai cavacava ni lakolako qo, ka cakacaka-taka me yacova.

1. Sa bibi na vakatulewa ni muri Jisu. Segga ni ka me dua e vakasaurara-taki keda kina, se mai vakalomavinaka-taki keda walega kina.

Na bula ni muri Jisu e bula ni kila na kena cakacaka-taki kei na kena i cavacava. Na muri Jisu me dua na ka e tiko kena i balebale (Reason) vei keda. Noda Lotu e rawa ni cava vaka vinaka, ka rawa talega ni sega ni vakacavari vaka vinaka t27 Ia ko koya talega e na sega ni colata nona Kauveilatai ka muri au sa sega ni rawa me noqu Tisaipeli.

Ni lako siviti na veimama ni yabaki ka yacovi mai nai ka walu ni Vula e na mua ni yabaki qo, 2022, sa na dau tekivu vakilai mai na wawale se malumalumu nai lakolako ni cola Kauveilatai. Na taro me da na tarogi keda kina, Se sa vakacava tiko na cakacaka kei na bulataki ni noda Lotu ? Se colati tiko vakavinaka na Kauveilatai se sa vakatauci ki ra ka da sa mai vakamumuri wale tu ga yani ?

Vakabibi taka ko Jisu e na noda lesoni noda lomana na tamada, tinada, watida kei na luveda me lailai mai na noda lomani koya ka muri koya. Segga ni tukuni me sa biu na vuvale. Na yaloda ga me vakalevu-taki kina na noda lomani Jisu e na noda Lotu. Me da lomana na Kalou e

na Lomada taucoko, na yaloda taucoko kei na noda nanuma taucoko (Maciu 22:37). Me soli vakavinaka na Vakasama, na Yalo kei na Kaukauwa ki na noda veiqaravi. Oqori me na rawa ni basika kina na Yalo ni Kalou e na loma ni Vuvale, Lotu, Vanua kei na Matanitu.

Na colati ni Kauveilatai vei keda nai Taukei mai Viti e sema talega kina na colati kei na maroroi ni Vanua. E na levu ni Lotu vou, i tovo kei na i vakarau ni bula vovou sa basika e vuvavura nikua, na Wasewase ko Viti kei Rotuma e NZ me maroroya na i tovo kei na i vakarau ni noda Lotu e da a susugi kina mai vei ira noda Qase mai Viti.

Tabacaka ko Jesireli e yavutaki e na nodra mai vaka toka yaca taka na Turaga Talatala Qase Vakacegu, Peni Tikoinaka e na 2017. Me maroroi e Jesireli, ka kua ni soli vakarawarawa e na vuku i Jiova na noda i tovo kei na i vakarau ni qaravi Kalou.

1Tui 21:3 A sa kaya vei Eapi ko Nepoci, " Me kakua sara vei au e na vuku i Jiova me solia vei iko na nodra vota vota na noqu qase". Dina ga ni na dodonu me veisau e so na ka me sotava na vanua kei na gauna vou qo, me da maroroya ka kakua ga ni vakayalia vakadua noda i tovo kei na noda i vakarau e da kilai tani kina.

1. E da na sega ni lako duadua e nai lakolako qo. E na muri keda ka tiko vata kei keda ko Jisu e na vei gauna kece. Veitalai ko Jisu vei ira nona Tisaipeli ka kaya, " Mo dou kila, au sa tiko vata kei kemudou e na vei siga kecega, ka yacova nai vakataotioti kei vuvavura (Maciu 28:19).

Na vei veisau ni draki ni bula sa sotava ko Vuvavura nikua e na rawa me vakasesei keda ka da nanuma ni sa yali ko Jisu e na noda i lakolako. Na vei i soqosoqo e na taudaku ni Lotu (Community) ka vure mai na Secular Society me da qarauna e na noda bula veimaliwai tiko kei ira.

E levu kina na vaka mata vulo ka rawa ni ra vakayagataka na Lotu me ra rawata kina nodra i le. Na vosa nei Jisu vei ira na Farisi (Marika 7:6) Sa tukuni kemudou vaka vinaka e liu ko Aisea, "koi kemudou

na dau ni vei vakaisini me vaka sa volai. Ko ira na tamata oqo e ra sa vakarokorokotaki au e na tebe ni gusudra, ia na yalodra sa yawa tani vei au". Na nodra i vadi e na rawa me da vakatauca kina i ra noda kauveilatai ka da yali vata yani e na Vuvavura butobuto e ra tiko mai kina.

Vei ira na Tisaipeli, veitalia na dredre e na dau sotavi, na bolebole kei na malumalumu e nai lakolako. Na Yalotabu e na vei tomani ka i vuvavure tiko ni kaukauwa kei na vakacegu. E na dau sotavi keda ka na laki tavaki keda talega ni cava noda i lakolako qo. Jeremiaia 17:10 Ko i au ko Jiova ka'u sa dau dikeva na loma ni tamata, ka'u vakatovolea na kena ivi, me'u na solia ki na tamata yadua me vaka na nona i valavala, me vaka na vua ni nona cakacaka.

Tinitini.

Na cola Kauveilatai e na vakatau tikoga vei keda na kena bibi kei na kena mamada. Noda vakatulewa vinaka ka vakabauta ni lako vata tiko kei keda ko Jisu e na mamada ka da kune vakacegu tiko kina e na noda i lakolako ni Lotu.

Maciu 11:28-30 Dou lako mai vei au ko i kemudou vaka yadua sa oca ka colata nai colacola bibi, ia au na vakacegui kemudou.

Vakataqara vei kemudou na noqu i vua ka vuli vei au niu sa yalo malua ka yalo malumalumu. Dou na na kunea kina na vakacegu ni yalomudou. Ni sa rawarawa na noqu i vua ka mamada na noqu i colacola.

Na Bula vaka Tisaipeli e sega ni lako vaka veitalia se sega tu ni kila na kena i cavacava. E nodra na tamata soli bula ka kila tiko na vanua e lakova, i tavi kei na gauna me qarava kina.

Vei keda e na loma ni Wasewase ko Viti kei Rotuma e NZ, na bula ni cola Kauveilatai me toso tikoga ka kua ni yaco koso de da na yali koso mai kina e na mata ni Kalou.

Me ceguva ka Vakalougata-taki keda vata na Kalou e na nona i tukutuku vei keda e na Vulavou qo.

Emeni.

Ko e Fakatokanga 'a e Kau Toketā Ki He 'Etau Hokoatu mo e Koviti

Fai 'e Felonitesi Manukia

Tau kei tokanga pe.

'Oku tau 'i he tu'unga fakafiemālie, ka ko e fakatokanga ia 'a e kau toketā ki he hokoatu 'etau fononga mo e mahaki faka'auha ko e Koviti-19.

Neongo kuo ki'i malona atu e 'ohofi kitautolu 'e he mahaki faka-mamanilahi ni ka 'oku kei takamilo pe 'iate kitautolu mo hotau ngaahi fāmili, siasi mo e fonua. 'Oku te'eki mavahe 'a e Koviti-19 meiate kitautolu ka 'oku tau kei fononga pe mo ia.

Fakatatau ki he fononga 'a e ngaahi fonua 'i muli, 'oku te'eki pe ke lava ke tamate'i pe tuli 'a e mahaki ni mei hotau ngaahi fonua - ko e pekia 'oku te'eki ke tuku, ko e puke 'oku kei hoko pe mo e uesia e fononga'anga 'oku kei 'ilonga pe.

Ko e setisitika mei he Potungāue Mo'ui 'a Māmani pe World Health Organisation (WHO) ko e keisi eni 'e 596 miliona kuo ma'u 'i he ngaahi fonua kotoa talu mei kamata 'a e penitēmika he 2019 'i Siaina. Mei he kau puke ko ia, ko e toko 6.5 miliona e kau pekia.

Ko hotau fonua kaungā'api he Tahi Tasimania, 'Aositelēlia, 'oku anga pehē ni 'a e setisitika talu mei he kamata: kau puke 'e toko 9.92 miliona, kau pekia 'e toko 13,369. Ko kitautolu 'i Nu'usila ni ko e tokolahi e kau puke talu mei he kamata ko e toko 1.72 miliona pea ko e kau pekia eni 'e toko 1,824.

Ko e fakamā'opo'opo e ngaahi fika ko eni mei he 'aho 23 'o 'Aokosi, 'a ia ko e 'aho paaki ia 'o e nusipepa ni.

Neongo 'oku 'ikai tu'utu'uni fakapule'anga he taimi ni, ka 'oku kei fale'i pe 'e he Potungāue Mo'ui 'a Nu'usila ni ke kei tui pe me'a malu'i ho'omou ngaahi fofonga pe ko e mask 'i he taimi 'oku fai ai ha fononga ki ha faitu'u 'oku tokolahi ai ha kakai, pe ha fakataha'anga 'oku tokolahi ai ha kakai kehekehe 'oku 'ikai maheni mo kita.

'Oku kei malanga'i pe 'e he kau toketā mo e potungāue 'a e faka'ehi'ehi, tauhi e sino ke ma'a mo fanofano he taimi kotoa mo sivi ma'upē.

Ko e lahitaha 'o e kakai te nau mo'ua he Koviti-19, 'e lave ma'ama'a pe 'a e mahaki pea 'e malava pe ke nau nofo pe 'i honau ngaahi 'api 'o a'u ki ha'anau tesi nekativi. Ko kinautolu 'oku nau ongo'i faingata'a'ia mo ha'aki mamafa 'a e mahaki kiate kinautolu, ko e fakalotolahi ke mou kumi fale'i mei he potungāue mo'ui, toketā fakafāmili pe falemahaki.

Ko e fika telefoni ta'etotongi ki he Potungāue Mo'ui 'a Nu'usila ko e 0800 358 5453 'oku 'atā houa 'e 24 he 'aho kotoa pe 'o 'ikai ha taimi 'e tāpuni ai. Pe ko ha'o vakai ki he 'enau uepisaiti health.govt.nz/covid-19.

Ko kinautolu 'oku 'i ai ha fokoutua tauhi makehe, ko e fakahinohino leleitaha ke fai ha kumi fale'i he vavetaha, 'oua 'e toe tatali. 'Oku leleiangē 'a e 'ai e pau he fakaongoongo fakaēkita pe 'i 'api ki ha'ate sai na'a te tō ki ha faingata'a 'oku toe lahiange.

The image is a promotional graphic for SIAOLA FAMILY VALELE. It features a central circular logo with the text 'SIAOLA' and 'Vahefonua Tonga Methodist Mission'. Below the logo, it lists 'AKLD FOOD HUB' and 'SELF ISOLATION'. At the bottom, it provides 'CRITERIA' for self-isolation: '1. WHOLE HOUSEHOLD IS ISOLATING' and '2. NEEDS HELP WITH ESSENTIAL ITEMS & FOOD'. Contact information is given as '0800 742 652' and 'INFO@SIAOLA.ORG.NZ'. The background shows a stylized city skyline and a sunburst pattern.

Siaola, Vahefonua Tonga's Methodist Mission, has been helping families who are isolating. The service continues. Credit: Siaola, Vahefonua Tonga 'o Aotearoa.

“Kumi fale'i ki he potungāue, toketā famili pe falemahaki he vavetaha,” ko e fale'i ia 'a Dr Viliami Tūtone.

“Oua e pehē 'oku ke sai pe he 'e ala fai atu ha tokoni lelei pea malu ai mo ho'o fāmili mo e fānau.

“Ko e tuku ko ē ke te tauhi pe kita 'i 'api mo te fakaongoongo te te ala tō ai ki ha faingata'a 'oku toe lahi ange.”

'Oku 'i ai foki mo e liuanga kehe 'o e Koviti 'oku ui ko e “koviti loloa” pe long covid. Ko ha taha 'oku puke ai 'e ala mo'ua hono sino ai 'i ha uike 'e ua pe tolu ka ko e fa'ahinga 'e ni'ihī 'e a'u ia 'o uike 'e 12 pea toki sai 'aupito pea mavahe 'a e mahaki mei ai.

'Oku mahu'inga 'a e sio toketā mo e kumi fale'i.



RATs kit . Cedit - Felonitesi Manukia.



Kuo Holo e Mofele 'a e Koviti-19 Ka Ke Tau Kei Tokanga Pe: Kau Toketā

Fai 'e Felonites Manukia

Ko e lava eni e ta'u kakato e taha talu mei he tu'uta e peau hono ua 'o e mahaki Koviti-19 'i 'Aokosi 'o e ta'u kuo'osi, 'a ia ko e liuanga Delta.

Kuo holo 'aupito a mofele 'a e mahaki fakamamanilahi ni. 'I he ngaahi 'aho pea paaki 'a e nusipepa ni 'i 'Aokosi 23, kuo holo e fika e kau ki he 2100 - ko e fika si'isi'i taha talu mei Fepueli 'o e ta'u ni.

'I he fakamatala 'a e kau mataotao 'i he fakatotolo ki he mahaki faka'auha ni, 'oku tau lolotonga fononga eni he taimi 'oku ngalingali ke ki'i hanganoa e mahaki meiate kitautolu.

'I he ngaahi māhina kuo maliu atu, ne mahino kuo tokolahi e kakai kuo nau 'osi mo'ua 'i he mahaki pea 'oku mahino te nau toki ala puke tu'o ua pe tu'o tolu kinautolu he 'osi ha māhina 'e tolu nai, hili 'a 'enau ake puke.

'A ia ko e vaha'a taimi eni ia 'oku nau immune pe 'ikai ala puke he Koviti-19. Pea tokolahi pe foki mo kinautolu kuo nau 'osi huhu malu'i mei he mahaki.

Pea 'i he'ene pehē, kuo fakahā 'e he kau mataotao ko e taimi hanganoa eni 'a e mahaki meiate kitautolu he 'oku 'ikai tokolahi fe'unga ha kakai ke hokohoko e pea u hono ua 'o e to'umahaki ni.

Kuo fokotu'u 'e he kau toketā ha "fika fakatupu" pe ko e "R number" ke fua 'aki pe 'oku fakaututu e mofele 'a e mahaki pe 'oku holo. 'A ia ko e fika eni 'oku ne tala pe ko e tokofiha e ala pihia mei ha taha 'oku lolotonga mo'ua he mahaki.

Ko e taimi 'e 'i 'olunga ai e fika he 1, pea mahino 'oku fakaututu e mofele 'a e mahaki ki 'olunga. Pea ka 'i lalo e fika he 1, 'oku mahino leva 'oku holo e mofele 'a e Koviti. 'I he kamata'anga 'o Siulai na'e 'i 'olunga e fika he 1, ka ko e taimi ni 'oku 'i lalo he 1 - 'a ia 'oku mahino 'oku holo e mofele 'a e mahaki he taimi ko eni.

Ka 'oku 'ikai 'uhinga ia kuo leveleva e Koviti ka tau foki ki he angamaheni. 'I he lau 'a e kau toketā, ko 'etau immunity pe



One of the Vahefonua Vax centres in Mangere, Auckland earlier in the year. Image courtesy Tevita Finau.

ivi matu'uaki e mahaki 'oku fakataimi pe pea toe malava ke toe fai ha puke. 'I he taimi 'e holo ai hotau ivi matu'uaki (immunity) 'e toe foki e fika fakatupu ki 'olunga he 1 pea te tau toe fe'ao mo e peau mahaki hoko mai.

Ka 'i he fakamatala 'a e kau toketā, 'oku malava pe 'i ha ngaahi 'uhinga kehe ke toe hiki e fika fakatupu. 'Uluaki, ko e lahi e ngaahi fakataha'anga 'oku 'i ai e kakai pe ko ha toe tu'uta he fonua ni ha liuanga fo'ou 'o e Koviti-19.

Ka 'i he ngaahi fāliunga 'o e taimi ko eni 'oku ki'i hanganoa e mahaki faka'auha meiate kitautolu. Ka ko e hā hono fuoloa? Ko e fakamatala 'a e kau toketā, 'e tefito ia mei he mālohi 'a e ivi matu'uaki 'e hotau sino 'a e mahaki pea mo 'ene tolonga.

Kuo 'i ai ha ngaahi fakatotolo ki he me'a ni pea ko e ola 'oku pehē ni: 'oku tau malu mo malona mei he mahaki he taimi ni koe'uhi ko e tokolahi 'o kitautolu kuo 'osi mo'ua he Koviti, fakataha mo e tokolahi 'o kitautolu kuo lava hotau huhu malu'i mei he mahaki.

'Oku pehē 'e he kau toketā tokolahi 'oku tau ki'i malona koe'uhi ko e tokolahi 'o kinautolu kuo 'osi huhu malu'i, pea 'ikai

ngata ai, pea mo kinautolu ne nau 'osi mo'ua he Koviti. Ka na'e 'ikai ia 'e kei hokohoko atu pe 'a e mofele 'a e mahaki.

'Oku 'asi pe ia he sitesitika 'o e mofele 'a e liuanga Koviti ko e BA.5.

Fakatatau ki he ngaahi fakatotolo 'a e 'Univesiti 'o 'Aokalani, ko e vaeua pe ia 'o e kau puke he mahaki kuo nau lipooti ki he Potungāue Mo'ui - tautautefito ki he taimi 'oku nau puke tu'o ua ai he mahaki.

Ko e taimi eni 'oku faingata'a ai, 'i he lau 'a e toketā Tonga ko Viliami Tūtone, ko e mataotao ngāue 'i he Falemahaki Middlemore.

"E ngāue pe 'a e potungāue 'o fakatatau ki he fika mo e tokolahi 'oku 'ilo ki ai ka ko e toenga 'oku 'ikai fai ha 'ilo ia ki ai.

"Kuo tokolahi hotau kakai kuo nau pehē kuo nau 'atā kinautolu mei he mahaki koe'uhi kuo nau 'osi mo'ua ai.

"Oku ou fie fakamahino atu te nau kei ala puke pe he Koviti," ko e fakamatala ia 'a Dr Viliami Tūtone.

Ka ko e hā leva e hokoatu?

'E tefito pe ia 'iate koe mo au he hokoatu ko eni mo 'etau fe'ao mo e mahaki fakamamanilahi ko eni ko e Koviti-19.



Dr Viliami Tutone and Rev Tevita Finau at one of the Vahefonua Covid Vax pop-up stations. Image courtesy Tevita Finau.

Kuo fakahoko ha fakatotolo 'a e kau 'ekatēmika 'i he 'Univēsi 'o Melipoane, Vikatōlia, 'Aositelēlia, pea 'oku nau tui 'e ala tokoni kiate kitautolu 'i Nu'usila ni koe'uhi ko hotau tokolahi 'oku meimeitatau mo siteiti ko ia - toko 6.6 miliona 'a Vikatōlia ka e toko 5.5 miliona 'a Nu'usila ni.

Pea ko e ola 'enau fakatotolo na'e pehē ni: ko e lahi ange 'a e ngaahi fakataputapui ko e ola lelei ange ia 'a e mo'uilelei 'a e kakai, ka 'oku tu'ulu ai e tu'unga faka'ekonōmika 'a e fonua ki ha lēvolo 'oku 'ikai lelei.

Ko e fe 'a e me'a 'oku mahu'inga ange? Ko e tu'unga 'ekonōmika 'a e fonua pe ko e mo'ui 'a e kakai?

'I he 2020 na'e tau'i 'e he Pule'anga Nu'usila ke tamate'i faka'aufuli e Koviti ka 'i he 'aho ni 'oku ki'i lahilahi mo e 'u me'a kehe ke fakakau mai 'i tipeiti ko eni.

Kuo kamata ke fakangaloku atu e ngaahi fakataputapui lahi kae hokoatu 'etau fononga. Ka ko e na'ina'i e kau toketā: tau kei tokanga pē he 'oku te'eki leveleva e mahaki fakamamanilahi mo faka'auha 'oku 'iloa ko Koviti-19.

Kuo Foki 'a e Vāhenga Ngāue 'Aokalani mo Manukau ki Falelotu

Fai 'e Felonites Manukia

Kuo foki e ngaahi fai'angalotu 'o e Vāhenga Ngāue lahitaha he Vahefonua - 'Aokalani mo Manukau - 'o lotu ki falelotu.

Na'e fakahoko e foki he 'uluaki Sāpate 'o Sepitema, 'a ia ko e 'aho 4 ia 'o e māhina ni, ko e Sāpate Tamai 'o e fonua ni, pea fakahoko ai mo e takitaha sakalameniti 'a e fai'angalotu. Ko e 'aho foki eni kuo vahea 'e he Vahefonua ko e Green Sunday.

Ko e tu'utu'uni ki he foki ki falelotu na'e fakapaasi ia he fakataha fakataki 'a e Vāhenga Ngāue he 'aho Tūsite 23 'o e māhina ko 'Aokosi, 2022. Na'e fakataha e ngaahi siasi pea 'ave honau le'o fakafai'angalotu ki he fakataha fakataki 'o fakahoko mei ai e tu'utu'uni 'a e fakataha.

Ko e lava eni e ta'u 'e taha 'a e 'ikai toe ngāue'aki 'a falelotu he Vāhenga Ngāue ko e malu'i 'a e kakai 'o e siasi.

'I he tu'uta e peau hono ua 'o e mahaki faka'auha ko e Koviti-19 'i 'Aokosi, 2021, na'e lockdown ai 'a Nu'usila ni katoa 'e he Pule'anga 'o e fonua ni, pea tāpuni ai e ngaahi falelotu 'o e Vahefonua Tonga 'o Aotearoa.

'I he vaha'a taimi ko eni na'e fakahoko online e ngaahi malanga, failotu mo e ngaahi fatongia kotoa 'a e Vahefonua.

Ka 'i ha fakataha 'a e Vahefonua 'i Ma'asi i na'e faka'atā ai ki he ngaahi takitaha vāhenga ngāue ke nau fai tu'utu'uni ki he 'enau taimi foki ki falelotu 'o fakatatau ki he 'enau ongo'i fakapotopoto mo leleitaha.

Pea foki ai e ngaahi fai'angalotu 'i Christchurch, Oamaru, Dunedin, Blenheim he Motu Saute mo e ngaahi

siasi 'i he vahe Wellington, Levin, Palmerston North, Gisborne, Hastings, Tauranga mo Hamilton he Motu Noate. 'Ikaiki ngata ai, ka na'e foki mo e ongo peulisi 'e ua 'i 'Aokalani - 'a ia ko Pukekohe mo Peulisi Saione 'i Papatoetoe.

Kae kei tāpuni pe 'a e ngaahi vāhenga lalahi ko Lotofale'ia (Mangere), Tokaima'ananga (Otago) pea mo e Vāhenga Ngāue 'Aokalani mo Manukau, 'o makatu'unga he malu'i e kakai he 'oku nau fu'u tokolahi pe foki.

Pea mei 'Epeleli ki he māhina kuo'osi, 'Aokosi, ko e fongua tu'utu'uni 'a e Vāhenga Ngāue 'Aokalani mo Manukau, na'e fakataha e takitaha potusiasi 'o 'ave honau le'o fakafai'angalotu ki he fakataha fakataki pea 'e tatakai 'a e tu'utu'uni he tokolahi 'a e pālōti fakafai'angalotu.

'I he fakataha fakataki 'i 'Aokosi na'e tokolahi ai 'a e lotu ke foki o lotu ki he falelotu, 'o makatu'unga ai 'a e fai tu'utu'uni 'a e fakataha ke foki e lotu ki falelotu he Sāpate pe, mo e Falaite ki he potungāue talavou, ngaahi putu mo e mali.

Lolotonga 'a e taimi tāpuni 'a e ngaahi falelotu 'a e Vāhenga Ngāue 'Aokalani mo Manukau, na'e te'eki ongo na ha mēmipa kuo pekia 'o makatu'unga he mahaki faka'auha ko e Koviti-19. Ko e foki ko eni 'a e Vāhenga Ngāue ki falelotu, 'oku kei haohaoa he tafa'aki ko ia 'i he kau mai 'a e 'Eiki.

Ko e fononga ko eni 'a e Vāhenga Ngāue 'Aokalani mo Manukau 'oku fakaongoongo pe ki ha toe angi mei pule'anga ki ha toe halafononga 'i toe tu'uta ha peau 'o e mahaki fakamamanilahi ko eni 'oku kei takamilo 'i hotau lolotonga.