

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



Representatives and leaders from many organisations involved in the Methodist Church of New Zealand and its mission gathered in Wellington for the Methodist Alliance Forum.

The Methodist Alliance Forum - Te Tiriti o Waitangi

Kaore mā te waha engari mā te ringa - Don't tell me, show me

Photos by Troy Sugrue.

The third Methodist Alliance Forum on 2 and 3 July 2021 at Wesley Rātā Village, Wellington, provided an opportunity for members to meet kanohi ki te kanohi, face to face, to hear about each other's work and to strengthen relationships. Carol Barron, National Coordinator reports on the two-day event that drew people from throughout Aotearoa.

The Methodist Church President, Vice President, General Secretary, representatives from Trinity College and Mission Resourcing, the CEO from the New Zealand Council of Christian Social Services attended, as well as representatives from the Methodist Missions and parishes undertaking social services or community development work. The forum provided an opportunity for our church leaders to hear about the mahi our members undertake as part of Te Hāhi Weteriana around the motu.

The 2021 Forum opened with a pōwhiri. Our theme Te Tiriti o Waitangi - Kaore mā te waha engari mā te ringa - Don't tell me, show me, was originally used by Rev

Ruawai Rakana during his presidency in 1975. Rev Dr Arapera Ngaha and Peter Glensor set the scene with the history of Aotearoa including the doctrine of discovery, and events leading up to 1840 and the signing of Te Tiriti o Waitangi. All treaties, as Bella explained, are an exchange of acknowledgements and promises that imply obligations for both parties. Treaties are made between sovereign nations, signed by mutual agreement and based on respect and good faith.

Eugene and Sheree Ryder, Kathleen Tuai-Taufu'ou, and Malavai P-Misikei spoke about their personal experiences of colonisation. Eugene and Sheree challenged us with questions like, "If we are really committed to the power-sharing model of Te Tiriti, how can we make this happen in practice?" We were also encouraged by statements including, "The biggest risk is not taking a risk" and, "We need to move on and stop seeing each other as threats."

Kathleen spoke of the dawn raids on Pasifika in the 1970s and the disproportionate targeting of Pasifika over-stayers who were invited to Aotearoa as workers but, when they were no longer needed, were told to leave. Kathleen raised the concern about the dawn raids not being taught in schools.



Guests are welcomed to Wesley Rata Village, Lower Hutt.

If it is not an acknowledged part of our history, there is the risk of people believing it did not happen.

Malavai spoke about her shared Samoan and Pakeha heritage and how this influenced how people interacted with her and shaped her life experiences. She talked about how we need to be immersed in what we are doing and where we want to direct our journey in the future, drawing on an African proverb that says, If you want to go fast you go alone but if you want to go far, you go together.

These powerful stories prompted others to share their experiences and ask questions such as how do we break down

the stigma to access services and how do we work together to get better social cohesion?

The Forum provided many opportunities for people to meet with others who do similar work and discuss things at a deeper level. People considered the difference between cultural competency compared with cultural humility. How can churches be seen as centres of social justice? How do we challenge existing frameworks? How can we ensure an equal distribution of power? How do we educate communities with respect and build collaborations across Missions, parishes and communities?

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The Methodist Alliance Forum - Te Tiriti o Waitangi

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Presentations were inspiring. Rev Tara Tautari challenged us to both reflect on our past and contemplate our future. How do we face up to the effects of colonisation and journey together in the future? Tara said the Covid pandemic has provided us with an opportunity to change and to speak up and stand up. We have come too far not to go further, so what more can we do? What is discernibly Weteriana - Methodist?

There were other presentations from representatives from Te Taha Māori Property Trust, Lifewise, Puna'oa Sinoti Samoa Methodist Mission, Siaola Vahefonua Tongan Methodist Mission, Palmerston North Methodist Mission, Christchurch Methodist Mission, Wesley Community Action, Building Stronger Communities Community of Practice, Northcote Takapuna Parish, and our Working Group campaigning to increase benefit and abatement rates. Rev 'Alipate 'Uhila, Trinity College Ministry Formation Coordinator, and theological students in attendance presented their reflections and learnings from the Forum.

MCNZ President, Rev Andrew Doubleday, spoke about treaties in the Bible and how



Rev Dr Arapera Ngaha.



Peter Glensor.

Weteriana is bound in a holy covenant to Te Tiriti. John Wesley's call to social action means we need to work in partnership as Māori and Tauwiwi and for the Missions and wider church to work more closely together. Throughout the programme, there were opportunities to talk together informally and to discuss how we can be more effective by working together. People with similar interests met in smaller groups to discuss collaborations and the effectiveness of sharing resources.

Time was also given to consider how we

respond to Te Tiriti within our own organisations and what this means for the work we do? Thanks to everyone who attended the Forum; we have a wealth of information and ideas to draw on for our future direction as the Methodist Alliance.

Anna Pope, Christchurch Methodist Mission Practice Leader, said that the most useful part of the Forum was hearing from and connecting with other staff from around the country. "It is always the right time to have conversations about Te Tiriti and what

this looks like in practice." Anna spoke about the Forum being a place where, "We share and gain inspiration from each other, take time, connect, and reflect and learn. I feel like this would contribute to a more unified Mission and greater understanding and visibility about our overall connectedness to the Mission as workers. There is something beautiful that happens when people let down their walls and take time to share in an overnight wānanga like this. Connections and relationships are organic and felt by those who are present."

Greer McIntosh moving on

Greer McIntosh, Insurance and Property Administration Assistant, leaves the Connexional Office on Wednesday 4 August. Greer was employed in 2015 as MCNZ office receptionist. When an opening arose, due to staff changes, she was the obvious choice to move into the Insurance and Property Administration role.



Greer McIntosh serves up her last shared team lunch at the Connexional Office in July.

Greer has been a highly valued member of the insurance and property division, ably taking on increasing levels of responsibility as the role has developed. Property and Insurance Manager, Wendy Anderson, says, "Greer has made an outstanding contribution to MCNZ. She has worked alongside staff implementing changes to establish better management and organisation in all areas of the division including insurance claims, new policies, valuations, property details for the insurer and general property matters. She has assisted with establishing the new insurance computer system and taken minutes for our Connexional property meetings. We will miss her competence and cheerful personality."

Greer has been offered a position as Broker Assistant with a Christchurch company. "This is a great opportunity for her to develop her skills in the insurance broking arena, an area of insurance she holds an interest in,"

Wendy says.

Greer and her partner Taylor are currently building a new home in Christchurch and plan to move into the new property with their cat Beans in October this year. The project has been a long time in the planning after the couple sold their first home last year.

Always happy to volunteer to help out, Greer has been an enthusiastic and inspiring participant in the Connexional Office team lunches and in organising dinner and celebration events for the office. Wendy says, "Greer will be missed by all of us here and the wider church. She has a great work ethic and attitude to the job, maturity beyond her years, a positive outlook and always shows consideration and understanding of others."

"We wish her all the best with her new position, career progression and settling into her new home."

EDITOR'S NOTE

As we hunker down for winter, weather bombs throughout the country are a poignant reminder that we live on an island. Meteorological conditions can be unpredictable and sometimes calamitous. This edition of *Touchstone* has a focus on change; climate change, changing ways of doing mission, changing the way we deliver Conference and changing the way we approach decision-making.

Conference this year will focus on two major change issues, the bicultural journey and climate justice. As President Andrew Doubleday says in his report, "We seem to be at a hinge point in history as there is evidence of huge changes happening around us."

Accepting and adapting to change can be difficult and there are times when situations appear to be made worse - rather than better - with changes proposed and introduced. This month we reflect on two shameful periods in New Zealand's history; the Springbok tour series in 1981 and the dawn raids that took place from the mid-1970s



Ady Shannon

until the early 1980s. Both issues raised the social conscience of people here in New Zealand and globally and resulted in changes to legislation and decision-making to ensure a better outcome for those affected.

Methodism was founded on change and as Marion Hines reminds us in her Public Issues contribution, John Wesley did not confine his evangelising and influence to pastoral and spiritual matters.

All issues that affected social justice concerned him. I hope that the content in this issue will inspire our readers to think about what should and can be changed by Te Hāhi Weteriana o Aotearoa - in the short term and in the longer term - to ensure the church is recognised as a leader in policies and practices that do good everywhere, in every way. Status quo is not an option.



Long Service Award

In June, the Ashburton Methodist Parish presented a Certificate of Service and flowers to Lay Preacher Betty Watson in recognition of 34 years of faithful service to the parish.



A Weighty Issue

Staff at the Connexional Office recently squared off in an in-house competition to guess the weight of the largest register relating to property trustees of the Methodist Church.

Archives Volunteer Jan Kotlowski won the chocolate prize pack. Her guess of 14 kg was just 300 grams off the actual weight of the 13.7 kg register.

Archivist Jo Smith holds the register.



Te Atatu Youth Initiative

Members of the Te Atatu Union Parish Youth Group used Let the Children Live funds to participate in the Te Atatu Peninsula Library 'Reading for Enjoyment' event. Along with cups of Milo, they gave away children's Bible Story books, purchased with the LTCL grant. Some money was gifted to the local primary school to assist children who can't afford to attend camp and other school activities.

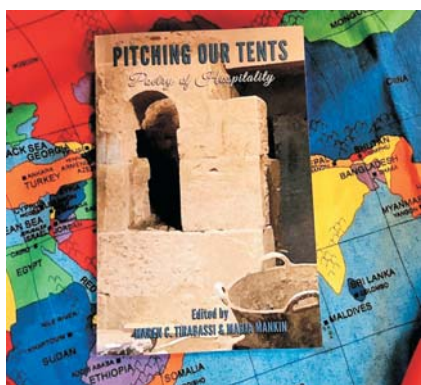
Te Atatu Union Parish Youth Group members (left to right) Alec Meleisea, Titus Meleisea and Patrick Hohepa.



Inclusive Poems from Aotearoa

Author, lay preacher, poet and regular *Touchstone* contributor, Rosalie Sugrue, was one of three Kiwis whose submissions were included in an international anthology of poems about interfaith hospitality, inclusion and connection.

Pitching Our Tents: Poetry of Hospitality is a grass-roots peace initiative that supports interfaith reconciliation and shared ministry in the Middle East. The Peace Cathedral (Baptist) in Tbilisi, Republic of Georgia, is constructing a synagogue and a mosque attached to their church building. *Pitching Our Tents: Poetry of Hospitality* includes contributions from poets who were encouraged to submit poems that drew on their personal experiences. The hope is that these reflections will be widely shared and that those who download the chapbook will donate \$10 through the Alliance of Baptists towards building this interfaith Peace Cathedral in a place where minorities are persecuted.



Both of Rosalie's poems were inspired by Methodist Conferences, this one from 1990.

Pause and Consider

Methodist Annual Conference, Otago University, Dunedin 1990, debating, anger-ugly, exclusion or inclusion of homosexual clergy interrupted by a Māori elder who stood not at podium microphone but in a high tiered row.

* "He aha te mea nui? He tangata! He tangata! He tangata!"

Silenced by the ring of authority debaters paused, bemused Pakeha muttered to each other What did he say?

Which is his point of view?

I was in his row

He saw the pleading in my eyes and scribbled a note that passed from hand to hand

What is the greatest thing?

It is people! It is people! It is people!

Rosalie adds, "Back in 1990 *Te Reo* was not part of everyday life in NZ and few Pakeha had heard these words.

The elder was Rua Rakena and I felt deeply honoured to receive his note."

To receive an electronic copy of *Pitching Our Tents: Poetry of Hospitality* visit:

www.dl.bookfunnel.com/q5j6on197f

Waiata Atua – Haere Mai

Rev Tara Tautari

Na Harihari o Ngāti Ruanui

*Haere mai e ngā iwi huihui tātou
E piki ki runga ki tō waka kia te manawanui
Hāpainga ngā hoe, ko te pono ko te tika.
Ko te rangimārie te tatā, ko te aroha te puna,
Ko te toka i werohia e Mohi, te pou herenga atu e.*

Translation

*Come everybody let's gather
And climb aboard this canoe (called) perseverance.
Raise (in unison) the paddles (called) faith and truth,
With peace our bailer and love our anchor,
The rock which Moses smote our safe anchorage.*

I was introduced to this waiata as a rangatahi in Te Taha Māori. It was originally written by Harihari Rongonui of Ngati Ruanui (1872-1940). Harihari was the wife of a Weteriana minita-a-iwi and throughout the years the song was sung at the local level before being passed onto Te Taha Māori by rangatira John Heremaia, at a Hui Poari in Taranaki. The waiata has four verses, however these days we tend to sing only the first verse.

It has been said that Methodism was born in song and certainly John and Charles Wesley understood the power of singing to strengthen the faith. Here in Aotearoa, we too recognise the importance of our waiata as a contextual response to our living the faith in this whenua.

Last year it was great to hear the wider connexion singing *Haere Mai* at Conference. Again when I attended the Methodist Alliance Forum a couple of weeks ago, we sang it constantly throughout the meeting. Hopefully, we will continue to learn and sing not only the first verse but also the other three!

In the coming months I will be exploring the theology contained in all four verses and will share them in a bi-lingual column in this publication. In this way we can deepen our understanding of this special taonga that has found its way to us.



PRESIDENTS REPORT

A new beginning? - Conference 2021

President, Rev Andrew Doubleday.



Andrew Doubleday.

Conference 2021 is set to commence with the powhiri on Wednesday 17 November.

Because we could get the Michael Fowler Centre for the Saturday only, and because we don't have an induction for an incoming Presidential team, we decided to finish the Conference on the high point of the Ordination Service on Saturday. Participants can then either leave the capital or celebrate.

While we're planning a full Covid free Conference, we are already facing some head winds. *Guns N Roses* are staging a rock concert on the Friday evening of Conference and this is putting significant pressure on accommodation and air travel.

Along with the usual business of responding to the law book mandated Conference Questions which form the backbone of the Conference agenda, we are planning to look at two significant issues as we seek to re-calibrate our direction. We intend the whole conference to be engaged in the same two issues together. We will share together in a plenary presentation and then move into facilitated work groups to discuss suggested Conference decisions. The intent is that everyone gets an opportunity to be heard and that we come together able to make some decisions pointing us in a unified direction. While I don't imagine that we are going to decide the future in one Conference, my hope is that at the very least we will have either started a conversation or moved it forward.

We seem to be at a hinge point in history as there is evidence of huge changes happening around us.

We are picking up two of these change issues - one because it has come to define who we are and needs some course adjustments, and the other because it is the most significant existential issue facing the planet.

The Bicultural Journey was officially launched at the 1983 Conference. Te Haahi Weteriana is no longer a leader in this area. Our hope is that we start to reimagine what a Gospel-based Bicultural Church for the 21st century looks like. Over the decades we have constantly restructured to meet changing times and priorities. And then we stopped - restructuring fatigue had set in - and we settled for tinkering around the edges. The days of tinkering need to be behind us. Our structures and laws are firmly rooted in colonial soil - they reflect a bygone age, and a much larger institution - and are no longer fit for purpose.

The second issue is that of Climate Justice. At an intellectual level, I know that this is the greatest challenge that the human race currently faces. And yet, at a heart level, I find that there is a significant disconnect and that I don't care enough to be making any significant changes in how I live. I'm not alone in this. It may be a factor of my age - recognising that it won't affect me personally. It will affect my children and grandchildren. If we're going to 'let the children live', what might Te Haahi look like if we were to take this issue more seriously?

I'm hoping for a heart-felt 'metanoia' moment on both these issues - individually, and corporately - that we will come out of Conference 2021 with a clear-eyed confidence that we have at least started a process or moved a few steps forward, which will allow us to both model and speak prophetically into our day with integrity.

My commitment and hope is that we will walk together with some givens - we're looking for a vision that is invitational, positive, generous, committed to doing justice, while reflecting both God's love and concern for all Creation and our willingness to be partners in God's project.

Partnership in Resourcing

Rev Siosifa Pole, Director Mission Resourcing

The primary mandate of Mission Resourcing as stated in the Law Book is to resource synods, parishes and congregations for mission in our contemporary context. While we are working to fulfil this expectation, we are well aware that synods, parishes and congregations are located in different geographical locations and have different social issues and needs. Furthermore, synods, parishes and congregations have different styles and ways of doing ministry.

This diversity of needs and contexts determines how we formulate and collate resources, not only to meet the needs of synods, parishes and congregations but also to address the social issues they are facing. In order for us to do that, we invite synods, parishes and congregations to partner with us. We cannot work alone for we are a connexional church. John Wesley referred to it as, 'conversation.'

We have developed resources (on our website) but we are aware they may not meet the needs of all synods, parishes and congregations. Therefore, it would be helpful to have a further conversation with other stakeholders about how to create, share and circulate resources that meet a range of needs.

We have resourceful people around the Connexion familiar with the contexts and needs of their synods, parishes and congregations, who can work in partnership with us to resource our church. For this purpose, the Board of Mission Resourcing has decided to send the Directors and the Board Chairperson on a roadshow around the synods, to consult with them how we can better resource our

people. Dates and times are yet to be confirmed.

This initiative provides a valuable opportunity to consult and listen to one another to determine - most importantly - the needs, visions, and expectations of the local people. In addition to the roadshow, Rev Marilyn Welch and her ministry team are working together with Mission Resourcing offering workshops on leading worship and preaching in our contemporary setting. Parishes wishing to invite this ministry team to host a workshop should contact either Marilyn or the Mission Resourcing Directors.

We are part of a tradition where training laity is a core component of our ministry. This is the strength of Methodism and I believe it is an important component of any church. The ordained cannot and will not satisfy the expectations of parishes and congregations without the contribution of the laity. Presbyters come and go but laity stay on in their parishes to carry on the mission. They are involved in preaching, leading worship, writing prayers and choosing hymns for Sunday services.

The extent of their involvement depends upon their confidence and competence in what they do. Training and resourcing empowers laity in their ministries. John Wesley appointed and equipped lay people before he sent them out on their itinerant ministry. He provided them with his notes on New Testament, his 50 sermons and doctrines of Christianity as part of their learning to be ready for God's mission.

We anticipate our roadshow will enable us to create and share resources that cater for the diverse needs of synods, parishes, and congregations. There are two important questions to ponder: What resources have your synods and parishes created? Are you willing to share those resources around the Connexion?



Methodist Trust Association

Income Distribution Rates to 30 June 2021

	3 Months	12 Month Average
Income Fund	7.35%	4.57%
Growth and Income Fund	1.98%	2.32%

Income distributions for the quarter totalled \$3,214,792

Growth and Income Fund depositors received an additional \$30.6m capital distribution, lifting the total annual return to 22.92%

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

Provides secure, responsibly managed investment options for the Church's funds.



Let's come together. We have enough, we are enough!



Rev Tara Tautari

As we pilgrimage/hikoi together towards our bicentennial conference in Kerikeri, 2022, we are already planning events that we can participate in as a connexion. Our vision is for every member to join us on the journey and the following are just a few of the activities you will see happening throughout the motu:

- Methodist walking tours in the North and South Islands (city and rural areas).
- Matariki events celebrating our own Weteriana heritage and the people who shaped our faith in this whenua.
- Oral history project - Weteriana Luminaries.
- Rangatahi multimedia competition responding to the question "What does it mean to be Methodist in Aotearoa today?"

- Development of a new bilingual liturgy for Wesley Day 2022.
- Publication celebrating 200 years of Methodism in Aotearoa.

In the coming months we will give more details about the above events. However we also want to encourage parishes and rohe to develop their own local activities and to share these with the wider Connexion.

As we journey together, we commit to taking the time to reflect on where we have come from and what we seek to carry into the future. In our busy lives this is not always easy to do. There are so many distractions in our way. Work, family, community service, study - sometimes it's enough just to make it to the end of a week. And yet it would be a missed opportunity if we didn't take the time to pause and reflect on the journey thus far, celebrating the milestones along the way. As we set out together we affirm that we have enough for the hikoi ahead, that we are enough!

Lord God of the Hīkoi

From way back you have been with us.

From those times when we were just getting to know each other

Māori and Pākehā in this Whenua.

Thank you Lord, for journeying with us

For guiding our steps

For challenging us to be more, to do more

In Your Name.

For opening to us as Taha Māori and Tauīwi

A new bicultural path.

For strengthening us and

Picking us up when we fell short of your Glory.

Be with us now

Lord God of the Hīkoi

As we embark on another part of the journey

And as we continue to reflect and proclaim

Your transforming Love

May we do so in the knowledge that through your son Jesus Christ

We have enough for the hīkoi ahead, that we are enough!

Amine.

HONEST TO GOD - PART OF 2

Ian Harris

Paul the Radical, Paul the Reactionary and Paul the Conservative

How many Pauls can you find in the New Testament? For a long time the church assumed there was only one - and yes, he is complicated. Today, however, most scholars of mainstream Christianity are convinced there are three Pauls, two of whom mask or distort the genuine article.

They reach this conclusion by carefully sifting the 13 letters attributed to Paul and finding such sharp discrepancies in style, theology and social teaching that they cannot possibly be all from the same man.



Ian Harris

On that basis, they divide them into three groups:

There is the radical Paul, who wrote letters guiding young faith communities in Corinth, Thessalonica, Philippi, Galatia and Rome, plus one to a friend, Philemon, seven in all. In them he passionately upholds Jesus as Lord, negating the order of imperial authorities to worship Rome's emperor as Son of God, Lord, Saviour of the world, the one who bestowed peace on earth. This is the genuine Paul.

At the other extreme is the reactionary Paul. He doesn't share the radical Paul's challenging insights and attitudes, but softens his tenor on Rome and goes along with the conventions of the time. Whoever wrote Titus and 1 and 2 Timothy (it certainly wasn't Paul) belongs here. It seems odd to us that someone would show his respect by piggybacking on another person's work and reputation, but that was common in the ancient world.

Between these two lies the conservative Paul, who drifts away from the thrust of the genuine letters, though they still carry much of value: Ephesians, Colossians and 2 Thessalonians. Some scholars think they really are from Paul, others not, but their gist is towards coming to terms with the Roman imperial world.

Incidentally, most of the teaching people most dislike about Paul - asserting patriarchy, subordinating women, condoning slavery - occur in the letters attributed to him but written after his death.

Even in the genuine letters, scholars find tinges that don't gel with Paul's major insights and attitudes and sit awkwardly within the flow of what he is saying. They assume these were inserted by people copying his letters

for wider distribution, slipping in ideas of their own on the way.

No wonder getting a handle on Paul can be so elusive! No wonder NT Wright, formerly Bishop of Durham and now a research scholar at Wycliffe Hall in Oxford, can say: "Paul in the 20th century has been used and abused much as in the first. Can we [now] listen a bit more closely to him? Can we

somehow repent of the ways we have mishandled him and respect his own way of doing things a bit more?"

The effort would be well worthwhile. Paul is so central to the Christian story that the least we can do in

approaching him is to select the right lens, especially since the Paul the church has known and preached is often not the Paul he himself would recognise. To do him justice, a few things are worth bearing in mind.

- We should focus on the genuine Paul and his radical vision, as seen in the letters we can be sure are his. Luke tells us more about Paul and his missionary journeys in Acts, but he has a different agenda.
- Bear in mind that we don't live in Paul's world and need to see him in his own. As Wright says, history is a matter of trying to think into the minds of people who think differently from ourselves. Then it can be quite rewarding. Applying a 21st century perspective, though almost inevitable, obstructs our understanding of what he was on about.
- Usually, and without recognising it, we read Paul in light of the gospels. For Paul, though, there were no gospels. He wrote his letters between around 50 and 58 AD. That's at least 12 years before the first gospel, Mark, and around 40 years before the last, John. By then, Paul was long dead. He had no idea what the gospels were going to say - didn't know there would even be gospels - or how circumstances would change for the young Christian communities over time.
- Paul could not have had any notion that his letters would be included three centuries later in a new religion's Holy Scriptures. He was writing letters to fledgling faith communities he had visited and into specific situations each was facing. He would have been amazed to know they would one day be grafted into the Bible of a new religion.

Next month: Paul and Christ.



A Stirring History

Marion Hines, Methodist Alliance



From Biblical times there have been courageous stories of people addressing issues of their day: Moses freeing the slaves in Egypt, Amos calling the people out for their lack of righteousness and justice, the Persian ruler Cyrus liberating religious captives, Jesus overturning the tables in the temple in a radical protest against corruption in the market place, and making a point peacefully by riding into Jerusalem on a donkey.

John Wesley was a passionate evangelist but he did not confine his concerns to spiritual and pastoral matters. In later life he wrote a letter to William Wilberforce, the anti-slavery campaigner. He said, *"Unless the divine power has raised you up I see not how you can go through your glorious enterprise in opposing that execrable villainy which is the scandal of religion, of England, and of*

human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils. But if God be for you, who can be against you? Are all of them together stronger than God? O be not weary of well doing! Go on, in the name of God and in the power of his might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it."

In Aotearoa, the Methodist Church has often been engaged in controversial issues of the day. Examples include the fight against the use and abuse of alcohol that began with temperance societies in the 1820s and 1830s, support for the women's suffrage movement achieving voting rights for women in 1893, and the pacifists who went to prison for their stand against two world wars, support for the trade union movement when this was not fashionable, protests against the Vietnam war, opposition to apartheid during the 1981 Springbok Tour of NZ, and in 1983 upholding indigenous rights by declaring that Te Haahi is on a bi-cultural journey.

We have sometimes acted gently, sometimes boldly and hopefully always motivated by passion and compassion to stand alongside those without power. Sometimes we have failed to act. For example, we could have expressed our support for the recent government apology over the dawn raids. That was a missed opportunity.

Our church's mission statement compels us to reflect and proclaim the transforming love of God as declared in the scriptures and revealed in Jesus Christ. This is a transformational work, not the least because we are committed to holding justice and peace together on our bi-cultural journey.

Today Public Issues seeks to continue in the tradition of addressing contemporary concerns of our day. There are many but Conference 2020 mandated the **Public Issues Network** to establish two working committees to enable Methodists to be involved in addressing key public issues. These two committees were to relate to climate justice and one other issue. The Public Issues Co-Ordinating Group has

chosen racism in the Church and in Aotearoa as the focus of the second committee. These committees will meet regularly and report to the Co-ordinating Group, who in turn reports to Conference.

Public Issues Co-Ordinating Group: Rev Tara Tautari (Chair), Rev Dr Arapera Ngaha and Hoana Flay from Te Taha Maori, Soana Muimuiheata from Tauhiwi, Dr George Zachariah from Trinity College, and myself, from the Methodist Alliance.

Climate Justice Working Committee: Rev Siosifa Pole (Chair), Peter Lane, Paulo Ieli, Elisapesi Havea, Rev Joeli Ducivaki, Dr George Zachariah, Lucia Taloa Fulu, Mark Gibson, Norbert Nziramasanga, Siniva Jamie Isaia and myself.

Racism in the Church and in Aotearoa Working Committee: Rev Tara Tautari (Chair), Hoana Flay, Darryn Hickling, Maungarongo Tito, Rev Dr Lynne Frith, Rev Philomeno Kinera, David Hanna and Rev Lopiseni Fungalei.

We invite you to signal to Conference any critical areas that need to have a higher priority than the two issues we have chosen. Contact: marionhines@xtra.co.nz

40 YEARS SINCE THE SPRINGBOK TOUR

This year marks the 40th anniversary of the 1981 Springbok Rugby Tour to New Zealand and the protests that reverberated around the world from it.

Former National Organiser for HART (Halt all Racist Tours), John Minto is travelling around the country between July and September holding meetings in all the centres which hosted the Springboks in 1981 on the actual dates of the games.

Speakers at the meetings will include a combination of protest leaders from 1981, former All Blacks, iwi leaders, a former Red Squad Inspector, South Africans and Palestinians.

"We will be celebrating the protests against apartheid in South Africa and stepping up the campaign against apartheid in Israel," says Minto.

The tour had a big impact in South Africa and a lasting impact in New Zealand by deepening the debate about racism in our own backyard.

For details of the dates for the public meetings visit: www.psnz.co.nz/news/newsletter-no-51





Norman Johnston

Five decades of service to Wesley College

In March, Wesley College celebrated 50 years of service to the school from Norman Johnston. Norman became the Financial Controller of Wesley College in 1971, at a time Wesley College was facing financial collapse. He was an integral part of the team that led Wesley College to become the first integrated school in New Zealand.

Since his appointment as General Secretary of the Wesley College Trust Board in 1977, he has spearheaded a staged development programme that has seen the College and its students go from strength to strength.

His dedication, vision and mahi have impacted the lives of thousands of students and his legacy will ensure the College will be able to continue to offer students from a range of social and ethnic backgrounds, the opportunity to excel in academic, spiritual, sporting and cultural aspects of their lives for years to come.

Beyond his involvement at Wesley College, Norman has been and continues to be involved with many other charities including the Anglican Trust for Women and Children, Methodist Mission Northern, Lifewise, Grey Trust, MCNZ, MTA, Rotary, the Auckland Rugby Referees association and scouting.

The Board asked Norman to comment on his 50 years of voluntary service.

Q What was your vision from the beginning and has this changed?

When I was first appointed, the vision was to fund and grow a school set up to educate disadvantaged youngsters, particularly those of Maori and Pasifika descent. The falling roll had dropped to 211 in 1973. Finances were extremely tight and it was becoming increasingly difficult to fund the tamariki that the school was set up to serve. The viability of the school was in doubt with potential for a financial collapse unless additional funding was found. Much of the income came from leasehold properties in Waikowhai and most of the pupils came from financially disadvantaged families.

This changed when Wesley became the first school integrated into the state system (1976-1977) followed by many Catholic schools. In addition, a large number of the leasehold properties were freehold and the money was invested in commercial property. In addition, a programme was undertaken to start buying farms surrounding the College knowing that at some time in the future Auckland would expand out to the Franklin area.

The vision continues to be to assist disadvantaged pupils to receive a quality education both academically and in learning to live lives reflecting Methodist Christian values. Girls were readmitted in 1985 and we are moving towards a totally co-educational college.

Particular emphasis is placed on the school's special character. The intention is to build a new college with 500-600 pupils working in a modern learning environment. Pupils are encouraged to achieve their full educational potential and become well-grounded in achieving the life goals enunciated by John Wesley.

Continued on Page 11



Harold was doing his best to deal with change in a more positive and affirming way.



Norman (right), with his son Chris, at Paerata Rise.

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

He hauora te taonga Health is wealth

Seeking wellness in a bi-cultural journey: Te Whare Tapa Whā and our Four Year Wellbeing and Safety Plan Consultation

Trudy Downes

It has been 50 years since the release of *The Māori Response to the Gospel* by Ruawai D. Rakena (first edition August 1971) and then the power-sharing seminars started in the early 1980s.

I only know this because the Methodist Archives share interesting articles with me. I find *The Māori Response to the Gospel* to be a thought-provoking read and often nod my head in agreement as I read it.

Recently however I have been scratching my head as I think about how, or if, Caring for Our People Manaakitia ā Tātou Tāngata has been contributing to the bi-cultural journey of the Methodist Church of New Zealand, Te Hāhi Weteriana o Aotearoa.

There is no road map for wellness and safety in a church as most health and safety guidelines are driven by businesses and legislation.

However, I have discovered a holistic model of wellbeing developed by Sir Mason Durie in 1984 called Te Whare Tapa Whā. It provides a Māori perspective on health still used in many NZ government departments.

Te Whare Tapa Whā has been described as the four walls or cornerstones of a house (Taha tinana - physical health, Taha wairua - spiritual health, Taha whānau - family health and Taha hinengaro - mental health), resting on the foundation of Whenua (connection with the land or environment).

All four walls must be balanced with a strong connection to the foundations for the house to stand straight.

Wellbeing is about balance: when one wall is shaky or out of balance, the others can bear the load for a while – but the house will be less able to withstand other challenges that might come along.

Recently, a four-year Wellbeing and Safety Plan (2021-2025) was released for consultation throughout the Connexion. The plan would have incorporated

more of Te Whare Tapa Whā if I had discovered Te Whare Tapa Whā sooner!

Year 1 is about scoping and setting priorities and creating a system framework. That framework could easily be Te Whare Tapa Whā.

Which means by Year 2 we would fleshing out Te Whare Tapa Whā cornerstones and providing training, while focusing on benefits and risks. Alternatively, another way of looking at it is that by Year 2 we would be providing roof and walls onto our whare!

A favourable aspect about Te Whare Tapa Whā is its holistic approach which is what the four-year plan attempts in the vision that "Caring for Our People is embedded and present in all MCNZ activities." Hindsight now says "Caring for Our People is a holistic approach to enhance MCNZ activities while keeping people well and safe."

Holistic is a whole multitude of considerations: tangible/intangible and past/present and future. It includes what can't be written because that is just the way that



things are done. It includes what can be written because the process or system relies on consistency and checks and balances. If one is out of balance then the end results will only bear the load for a short while.

Perhaps I was lucky to find Te Whare Tapa Whā aligns with the four-year Wellness and Safety plan (under consultation). Or perhaps I have a bias against a traditional health and safety system that focuses on one piece of paper at a time, when we should be focusing on how we

can enhance and improve what we want to do by doing things safely and keeping everyone well.

Whichever way you see it, please look at the four-year plan and provide feedback to your church leadership team to help future-proof our activities and improve wellness and safety for all Our People.

www.methodist.org.nz/caring_for_our_people/4_year_strategy



Where to from here?

Rev Geraldine Coats

A few weeks ago I retired from parish ministry. I am now in my mid-70s and ready for a change. Notice I said “a change” and not “a rest”. I went into ordained ministry 25 years ago as a result of a mid-life crisis so I guess you could call this my “mature-age” crisis. So where am I heading now?

As with any change, there is always an evaluation of what is important to you in life and what is not, what you want to keep and what you want to leave behind. Uniting congregations are familiar with this exercise. When two or three different denominations decide to come together as one church in an area, they have to decide what traditions they can let go of and those they cannot live without. It is always interesting to consider why we

believe certain things or do things in certain ways and if those things are still relevant today.

For my mid-life crisis, the decision to change direction was not so difficult. Our children had grown up and left home and there were disruptions happening in my work life that were stressful and out of my control. Taking a break to study theology seemed like a good plan and everything panned out from there. I have no regrets. It has been a mostly happy and fulfilling 25 years. So what do I now want to keep or leave behind as I move into my new life?

One thing I have decided is that I will no longer refer to myself as a Christian minister. It all came to a head during the presidency of Donald Trump where many of his supporters identified themselves as being Christian and part of a church. It made me feel angry and ashamed. In my opinion, these people had totally lost



sight of God. How could I identify with them and their beliefs?

However, I have also been concerned for a long time now about how Christianity is perceived by the wider world. I have struggled with the negative decisions made by many churches about homosexuality. These decisions seem both cruel and destructive and I could give other examples from the acts of the

Christian church which destroy my vision of a God of grace and love. Therefore, after much thought, I have decided to call myself a follower of Jesus. Jesus' teaching to love God with all your heart, mind, soul and strength and your neighbour as yourself, is what I hold on to and want to be identified with as I move into the future.

I found this story as I prepared for my retirement:

The Pope died and finally went to heaven. “You’re very lucky to be here,” St Peter told him. The Pope was puzzled, “Oh, why’s that?” “God was not very pleased about your stance not to ordain women into the priesthood,” St Peter told him. “Was he really mad?” the Pope asked. “She was furious!” St Peter replied.

Perhaps I will re-invent myself as a comedian. As well as needing to know they are loved and wanted, everyone needs to laugh!

Reflect, Review and Refresh

Evangeline Williams, Lay Preacher
Mahurangi Methodist Parish.

“You can stay as you are for the rest of your life, or you can change ...”

The winter sun is streaming through the blinds where I am sitting. Outside it is windy. I'm soaking up the warmth of the sun, knowing it's going to change soon. Changes, visible or invisible, are happening all around us. Some, we are constantly aware of, others go by unnoticed. Whether it is changes in the weather, our diet, our environment, our careers, our health, or our families, things and people change.

Years ago, we had a television advert in South Africa for a Vodka brand, *Mainstay*. It quickly became synonymous with the iconic jingle; *“You can stay as you are for the rest of your life, or you can change to Mainstay”*.

This is not an invitation to drink Vodka! It is an invitation to **reflect, review and refresh** our walk with God as we navigate through the many changes we, and the people we love, face daily.

Let us talk about change in the light of our own individual journey, as well as our collective journey. Let's ponder on the scriptures and examine our own hearts before God. And then you might decide to *“stay as you are for the rest of your life”*. or *“you can change ...”*

1. Reflect

Scripture is full of verses and stories of change. I don't know what your 'change-story' is, but I am sure you have had your fair

share. Some changes are good and fruitful, and even life-changing. “For everything there is a season, and a time for every matter under heaven.” (Ecc 3v1 NRSV). Some 'changes' we are never prepared for. Reflect on a time when you faced changes. Maybe a time when your foundations were shaken. How did you stand tall again? Who or what was your anchor?

2. Review

“Then Solomon ... said, ... God of Israel, there is no God like you in heaven above or on earth beneath, ...” (1 Kings 8 v22-23). If we remember who our God is then our sense of identity as children of God will define our conduct. To stop and listen is a good start to reviewing our conduct. Sometimes our behaviour as Christians stands in the way of change. Our preconceived ideas about God and our 'list of requirements' to be part of the circle called church, can cause more harm than hope. Review your list. Does it need updating?

3. Refresh

“Finally, be strong in the Lord and in the strength of his power. Put on the whole armour of God ...” (Eph 6 v10-11). When we reflect and review our journey, we make room for change, or boldly become the change. With these words echoing in our hearts, “It is well, it is well, with my soul...” Amen.

Please join our next Auckland Ecumenical Lay Preachers Gathering (NZLPA)

Saturday 16 October, entitled “Jesus the Jew” led by Rev Dr Terry Wall.

Motekiai Fakatou reflects on John 6:35 I AM the Bread of Life

John 6 records the miraculous power of Jesus feeding 5,000 people at Bethsaida, walking on rough water caused by strong wind, and reveals the first of his seven great I AM sayings.

When evening came after feeding the people, the disciples got onto the boat to go across to Capernaum. A strong wind was blowing and the waters grew rough.

After they had rowed three and a half miles, they saw Jesus approaching the boat, walking on water. They were terrified. However, Jesus said to them, “It is I; don't be afraid.”

The crowd, realising that neither Jesus nor his disciples were there, got onto the boats and went to Capernaum in search of Jesus.

When they found Jesus at Capernaum, they asked him, “Rabbi, when did you get here?” Jesus answered, “I tell you the truth, you are looking for me, not because you saw miraculous signs but because you ate and have your fill. Do not work for the food that spoils, but for the food that endures for eternal life.”

The people were eager to see a sign so that they might believe him. They said, “Our forefathers ate the manna in the desert which God gave them as bread from heaven.”

Jesus said to them, “I tell you the truth, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from Heaven. For the bread of God is he who comes down from Heaven and gives life to the world.”

The people asked him to give them this bread. Then Jesus declared, “I AM the Bread of Life, he who comes to me will never go hungry and he who believes in

me will never be thirsty.”

We as people eat bread to satisfy physical hunger and to sustain physical life. We can satisfy spiritual hunger and sustain spiritual life only through a right relationship with Jesus Christ. No wonder he called himself the bread of life.

However, bread must be eaten to sustain life and Christ must be invited into our daily walk to sustain spiritual life. Spiritual life is not an idea or a concept, it is a life infused by the Holy Spirit of Jesus that brings contentment and peace.

The people and the world seek to find Jesus for their physical life but Jesus offers far more, his power and strength for physical and spiritual sustenance to all those who put their trust in him.

In Paul's life, he endured spiritual and physical difficulties. He was persecuted, shipwrecked, imprisoned, and suffered from an illness he called 'a thorn in the flesh'. However, he was content and steadfast in his faith despite his sufferings.

He pleaded with the Lord three times to take away the thorn in his flesh but the Lord replied, “My grace is sufficient for you, for my power is made perfect in weakness,” 2 Cor 12:9.

We eat the bread from heaven every Holy Communion as we celebrate Jesus' death and resurrection, reminding us he is full of grace and power that is sufficient for all our needs and circumstances.

Let us be encouraged that when we invite Christ, the bread of life into our lives, our families, our churches and our relationships, we will be sustained physically and spiritually. And in turn, we will be able to sustain the broken-hearted, restore wounded souls and nurture shattered relationships.



Churches helping solve the housing crisis



Guild Street development aerial view. Image courtesy David Kolien, Rangzen.

Carol Barron, National Coordinator,
Methodist Alliance

Our discussion paper for synods in August 2019 regarding parish investment in social housing proposed using under-utilised church land for social housing and the establishment of a Methodist social housing fund.

At that time there were just over 11,000 households on the social housing register. Less than two years later this number has more than doubled to over 24,000 households. Over the last five years the number of households that are waiting for permanent housing has increased seven fold.

A recent Stuff article detailed what various churches were doing to help solve the housing crisis. The journalist pointed out that churches are asset rich and some are spending millions on building social and affordable housing on their land.

The article referred to the recent Anglican Church report He waka eke noa – a waka we are all in together that prompted the Anglican General Synod to pass a motion requiring those responsible for managing their assets to ensure that Anglican investments were mission-aligned and met the standards of fruitful stewardship. The report challenged the Anglican Church to consider the impacts of investment decisions and the worldwide move toward considering the impact of investments. The report quoted the American Business Roundtable where 181 CEOs debunked the idea of maximising shareholder value as their main goal, and the move in society that demands both public and private companies serve a social purpose.

Socially responsible investing is not new to the Methodist Church. Perhaps it is time for Te Hāhi Weteriana as a whole to consider the options of developing this further:

1. Social and affordable housing and intentional community development on surplus or underutilised land.

We can build on our experience of doing this already. In 2020, the Christchurch Methodist Mission built a social housing community of 16 relocatable homes (previously used by people having their earthquake repairs done) on land owned by Anglican Care. Fifteen houses provide long-term social housing and a community house provides a space for neighbours to gather. A community garden and a children's playground have also been added.

Te Taha Māori Property Trust developed Tū Maia Ki Te Ao - five houses in Mangere East - with the expertise of Airedale Property Trust (APT). APT also partnered with Lotofale'ia Mangere Tongan Methodist Parish to design and build eight units especially for Pasifika families. Wesley Community Action is now collaborating with the Hastings Samoan Parish to develop housing for their local community.

2. Could unproductive church property be used to leverage opportunities?

Underutilised land presents an opportunity for collaborations between a parish and the local Mission to build social housing, thereby meeting a need for housing and strengthening the relationship between parishes and Missions. Some Methodist Missions are registered community housing providers. They have the expertise and experience to undertake the building and management of social housing. They can also manage the property, the tenancies and provide wraparound support to the tenants. A government contract could provide funding towards the build and ongoing income support to the tenants. The parish then has a guaranteed income from the lease of the land to the Mission and no responsibility for managing the tenancies.

3. Could the sale of unused property be applied to impact investment?

Perhaps now is the time for us as Te Hāhi Weteriana to prioritise unused property for social housing? If a parish, synod or trust has unused property, it could first offer the land to the local Methodist Mission for use for social housing. The Mission could lease or buy the land from the parish, either way ensuring that land ownership remains with Te Hāhi Weteriana.

If the land is not in an area where there is a need for social housing and the sale of the land proceeds, the Methodist agency might consider using the sale proceeds for social housing. A Methodist Social Housing Fund could sit alongside MTA and CB&L as an additional investment option for parishes.

4. Climate change related investments

Now is the time to consider whether our investments are prioritising

environmental and social good to bring about positive change as well as a return on the investment.

The Anglican report encouraged open and honest dialogue as well as an acknowledgement that the church has the resources and opportunities to be "fruitful stewards of our plentiful resources."

Te Hāhi Weteriana o Aotearoa has a proud history of social justice and our Wesleyan tradition that marries 'word' and 'deed' and the wider gospel imperative to be 'Good News to the poor.' General Secretary, Rev Tara Tautari, said at Conference 2020, "We are committed to working for the most vulnerable in our communities. We have the assets, expertise and skills to ensure that we are doing all we can to help the most vulnerable and provide them with a home to live in."

Imagine what we could achieve if we worked more closely together and had the courageous conversations to use our resources with a socially responsible mission-aligned impact.



**METHODIST
ALLIANCE**
NGA PURAPURA WETERIANA

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

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

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

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/methodist_alliance



*E te Kairui o te Ora,
Ka anga mātou ki te Ora,
Whakatōngia ki roto i o mātou ngākau ngā moemoea,
O te iwi e noho nei ki Aotearoa.
Ko te pūtake a tō tātou Hāhi ki Aotearoa te Kaupapa,
Me ōna puāwaitanga puta noa ki te ao.
Mā te Tiriti o Waitangi tō tātou waka wairua e arahi.
Mā te kawenta nei e tohutohu kia whakakikokiko ai.
Whāngaia mātou ki te mārā o te tika me te pono.
Ka puta mātou i te mate ki te Ora.*

*Sower of Life,
As we move towards abundant life,
The dreams, the aspirations of all who live,
In this land, are instilled in our hearts.
In our seeking to bring God's transforming love to our world,
We are guided by the Treaty of Waitangi.
Embody and direct us in this covenantal relationship.
Nourish us from your garden of justice and truth.
Bring us out of the darkness of the past and into new life.*



Inoi mō te haere: Keita Hotere

The interpretive translation of this prayer for the journey “Inoi mō te haere” calls us collectively to move forward together with God's vision for a just world - the steps we take answering to where God is calling us to be today.

Simplistic solutions to the complexities of what abundant life might mean can be problematic. The realities faced by our communities every day challenge us to think and do things differently. Revisiting the vision will help us move forward. As changemakers, we address our past and strive for commitment to the collective vision.

This Conference year, boards and committees of the church are reporting differently. Concise and informative sharing is encouraged. We are to provide the vision for our operations, long-term and short-term strategies, combined offerings that will set the direction for achieving the vision. Most importantly for me is that we are also charged with the responsibility of ensuring the direction aligns with our church Mission Statement.

Our Aotearoa context is unique for all who live here. Our vision for the church and beyond must be shaped by the realities of life in Aotearoa today. A church that places Te Tiriti o Waitangi as

fundamental to its visioning recognises the centrality of relationships with tangata whenua as crucial in furthering God's transformative action.

We are also considering the resourcing of our various entities. Concern for the welfare of people is at the heart of our decision-making. Who will perform the tasks required? When might goals be achieved? How might we know when goals have been achieved and what is hoped to be achieved moving towards Conference 2022?

I found these questions helpful in assessing the efficacy of the work of the boards and committees we represent.

He waka eke noa is a traditional expression for moving forward. We travel onboard the waka, kaihoe rowing in unison, navigating the space in the journey before us. Sometimes the destination may not be known and the waters are not always smooth sailing. But we know it is better than the place from which we have come. In moving forward, however, steps big or small, all steps are necessary to achieve the vision of abundant living for all in Aotearoa. The reshaping of Conference 2021 reporting prepares us well in our pilgrimage towards the bicentennial celebrations of our church, Conference 2022 in Kerikeri.

NEWS

Opening Our Minds: Women in the Early Church

Last month, Touchstone featured an article about Professor Joan Taylor. Joan grew up in Lower Hutt and is currently Professor of Christian Origins and Second Temple Judaism at King's College London, where she has taught since 2009. At present Joan is working remotely from her Wellington base and, over four Sunday afternoons in May and June, hosted a series of presentations at St Mark's Wesley Uniting Church. Margaret McArthur reports on the presentations that explored the history of women in the church.



Joan Taylor.

Professor Taylor gave examples and explanations of how much our understanding of the Bible and our Christian heritage has been coloured by pervasive patriarchal views. Going back to original sources and archaeological evidence enables us to rebuild a

more complete understanding of the role of women in Jesus' ministry and in the early church.

Two lectures looked at the evidence we have of Jesus' female disciples, built up from careful analysis of remaining texts, improving understanding of how to translate original languages, and archaeology and art history. What we can see is the gradual minimising of female leadership in the early church, to make the new religion of Christianity more acceptable to the patriarchal societies in which it was trying to grow.

As a language, Greek reflected its society by using masculine pronouns and collective nouns even when women were present. Language was used to protect women, to preserve their modesty. However, that can mean they become invisible which leads to a sense that they were not there at all ... and can then imply they should not be there. The earliest known Christian art found in Syria shows the women arriving at Jesus' tomb. Over time, art history shows paintings and carvings of biblical stories that contained both men and women slowly changing, with the number of women gradually shrinking in proportion to the men.

Greco-Roman society had a poor opinion of women in anything more than a limited role. This resulted in a strong pressure on the early church to minimise the presence of women in the telling of the story of Jesus. However, even with the editing, it is clear from the Gospels that Jesus valued women and that they played an important part in his life and ministry. Many of his parables reflect a depth of understanding about women and their lives. The strength of the stories about women that did survive into the gospels in the face of this pressure indicates just how important they must have been at the time. For instance, there is much evidence that Mary Magdalene was a prominent disciple of Jesus. She was more important than has usually been thought. The story of her having been a prostitute is not supported by the texts.

Another lecture focused on Paul, whose letters did so much to shape the early church and then became an authoritative voice ever since about how we should conduct ourselves as individuals and as the church. His cultural context was that of a displaced, Greek-speaking Jew living under Roman colonial rule. “Normal” in this world was domination by strong men where only elite men and very few women would be able to read.

The content of Paul's letters and his instructions that they should be read out to the congregations he wrote to, and shared with others, suggests he was remarkably egalitarian. In addition, analysis of the people named indicates that many of the leaders he refers to were women who held important positions. Instructions to women such as to cover

their heads were about how they should conduct themselves as leaders within a patriarchal society - not to tell them not to be leaders.

The final lecture was a fascinating case study of the power of archaeological evidence - looking at documents and items found in remote caves on the western side of the Dead Sea. Judean refugees hid there after the Roman Empire destroyed Jerusalem and surrounding villages in 132 AD. Initial scholarship on these caves presented a very masculine story of rebel fighting camps. More recent and careful investigation gives clear evidence of a much fuller community of men and women trying to continue their previous lives, with evidence of spinning and sewing, jewellery, medicines, mirrors - even a nit comb. And, perhaps most remarkable, a bundle of papers belonging to a Jewish woman Babatha, which illustrated that women of her time had more financial and legal independence than might have been expected.

So next time you see a depiction of the Last Supper, Jesus and the 12 disciples, remember that history tells us that it's only half the picture - there were undoubtedly women there too. And when reading the gospels and the rest of the New Testament, look for the signs that women were highly regarded as disciples and leaders by Jesus and his followers. Finally, consider the forces that led to the role of women in Christian life being so diminished - because this continues to diminish both women and men today.

Recently I told my teenage daughter I was off to a lecture about women in the Bible. “Were there any?” she asked, laughing.

History is the retelling of what happened. From the outset, what is noticed, remembered, recorded and retold is shaped by cultures and beliefs of the time. History can also be subject to the needs and beliefs of subsequent generations. Culture and contemporary needs often result in an editing or rewriting of history so that much that was real is forgotten in favour of points of view that suit the needs of the powerful.



Norman Johnston

Five decades of service to Wesley College

From Page 7

I believe that once the college is rebuilt, the trust board should examine the possibility of setting up associated educational establishments in the Far North and the East Cape. The other important matter is to ensure the board is adequately funded from the proceeds of Paerata Rise to be able to provide a free boarding education to all pupils.

Q How has the area developed during your time?

The school contracted in size prior to and after WW2. The board successfully farmed the area surrounding the school for many years and continues to operate a very large dairy farm and a horticultural

block. Additional farms next to the college have been acquired and despite the subdivision, this farming activity continues. Pupils' access to the school farm has reduced due to the surrounding development but I hope the new school site will have sufficient green area for sports activities and for recreation. Currently over 800 acres are owned by the Methodist Church.

Q What are some of your fondest memories over the past 50 years?

Fond memories include helping the college to be the first school integrated; readmission of girl pupils after over 150 years; in the last five years achieving outstanding educational results above the average of other NZ schools



Norman Johnston.

increasing the roll to over 400 and starting the process of achieving financial independence for Wesley College.

Q Were there any significant challenges that you experienced?

There are always challenges in achieving any worthwhile objectives. Working with government in underwriting the integration process was never easy. Convincing the board to buy adjoining farmland and farm it when the stock

(particularly Maori and Pasifika). Pushing the roll to more than 90 percent Maori and Pasifika,

market returns were high. Continuing the vision to see what might be achieved in the future.

Q From your experience what would your greatest accomplishment be?

To continue to turn lives around and imbue in young people the skills to succeed in their own lives. Encouraging our pupils to live the principles of Christian lives, set objectives and achieve them and recognise, irrespective of where we come from, we are all equal and need to live together in racial harmony.

I suppose the proudest achievement is helping thousands of youngsters to achieve rewarding and successful lives.



Siniva Vaitohi, President NZMWF

NZ Methodist Women Fellowship

"TO KNOW CHRIST AND TO MAKE HIM KNOWN"



Peace be with you in the name of our Lord and Saviour Jesus Christ. I pray that this message finds you and your loved ones in good health.

through this Covid-19 time, as faith and hope carriers, we continue to pray and uphold the work undertaken by the Ministry of Health with the vaccine rollout to support and protect the nation from this pandemic. Our faith is in the Lord always, who can deliver us from all evil, for thine is His Kingdom and His power and glory are forever. Amen.

This month we are reminded of our call as women members of the World Federation of Methodist and Uniting Church Women organisation to 'Know Christ and to Make Him Known' – a motto that challenges all of us as Resurrection Women to "go and tell." Mathew 28: 10 "Do not be afraid; go and tell."

The gospels of Matthew 28:1-13 and Luke 8:1-3; 23:49; 24:11 tell stories of women during the time of Jesus on earth. Women followed Jesus because of the personal healing and wholeness he brought. They supported his ministry with their presence and through their resources. Some of the women followers of Jesus travelled all the way from Galilee to Jerusalem. It was a mission journey. Although few in numbers, they stood at the foot of the cross, outside the city gates, offering solidarity. The women later hurried to Jesus' tomb with spices to anoint his body. The Risen Christ appeared to the women and gave a



mission assignment to Mary Magdalene: "Go and tell the disciples that Jesus is risen." Mary Magdalene was a sent person.

I recently had an opportunity to take part in a 10-week online course in Ecumenical Studies led by the teaching team of the Ecumenical Institute at Bossey & the World Council of Churches, Switzerland. The cohort included 30 of us from around the world. During one of the sessions, we were put into smaller groups for ease of sharing. For the first time in my faith journey, I met and spoke with a member of the Orthodox and the Lutheran tradition. This created an interest for me to further read and explore information about the movement towards worldwide Christian unity among churches and what is viewed as the universality of the Christian faith.

In my quest for unity in diversity, I was thrilled to find out that the Eastern Orthodox tradition recognises Mary Magdalene as *Isotopolos*, or equal to

the apostles. Some women scholars have called her apostle to the apostles. In the midst of these women's great honour to witness the death and resurrection of Christ, the women ran into significant obstacles. First, the male disciples did not believe the story of the women followers. (Luke 24:11). They thought it was "an idle tale." The women also faced the powerful authorities of their times. The chief priests and the elders held a meeting, bribed the soldiers, and made them deny the story of resurrection. The priests pressured the soldiers

into saying Jesus' disciples had stolen his body. The powerful temple authorities and the Roman soldiers joined in this cover-up.

Finally, the women were excluded from writing the resurrection story. Because of the Jewish standards of purity, women were excluded from being scribes and writers. In spite of the gender constraint imposed on them, women kept on telling the story of resurrection.

To Know Christ and to Make Him

Known is to be resurrection women called to engage in God's mission by continuing to bring the resurrection message to the Galilees of the world – the marginalised places of the world. That could be the home front, local communities, and global communities. Women engaged in God's mission keep on writing the resurrection story in the lives of women and children. The Resurrection Women are women that *Know Christ and are Making Him Known*, and they are sent to address peace or shalom-killing forces. "How beautiful are the feet of those who proclaim shalom in words and deeds" (Romans 10: 14 & 15) and defeat all the forces that seek to kill shalom for women and children!

I leave you with two questions: 1) As women called to 'Know Christ and to Make Him Known' where is God sending you to take the resurrection message? 2) As women called to 'Know Christ and to Make Him Known' what are the deeds and words through which you proclaim shalom?

May the Lord bless all MWF women to be bearers of Jesus' mission in service through this changing time.

NZMWF Convention

Thursday 14 - Sunday 17 October, 2021

King's College, Auckland.

Please register to attend our NZMWF Convention. Registration Forms and information can be downloaded from the MWF page under the Methodist Church website.



A bi-monthly column exploring questions concerning faith issues.



Ask Auntie

Auntie welcomes your queries. No concern is too small, whether it is an opinion, advice or information that you are seeking.

Please email the editor with your questions. We respect your privacy. You are welcome to choose a pen name for anonymity.

CONCERNING FAITH

Dear Auntie, How can we close the generational gap we have?

Dear Eli,

You suggest a gap between generations is bad. Not so. A generation gap is necessary. When children are young the role of parents is to parent. Being pals comes later. Children are not clones of their elders. They are meant to develop into confident individuals. The transition from a dependent to an independent relationship is tricky. I suspect conflict with your elders motivated your question. Fundamental to the scheme of life is that parents love and care for their young. Ideally this is a mutual and life-long concept. Listening carefully is important at all ages. "Honour your parents" is fifth in the 10 Commandments and gets top billing in that it's the first that doesn't directly relate to honouring God.

"Honouring" your parents does not mean you have to agree with them. Respect the fact that your parents have had more experiences than you and know more about life than you do. However, they do not know more about your life than you do. To avoid unpleasant conflict try not to overreact. When you disagree with your elders ask if they would like to hear how you feel. If they don't want to hear you, it isn't a good time for talking. You have your own unique experiences, ones that they can never have. It is good for each generation to want to be different, try new things and work out what is right for them. This is how new understandings are gained and humankind evolves. Build on the wisdom of your elders and learn from their mistakes. They want what is best for you but ultimately you have to decide what is best for you and accept responsibility for your own actions.

Go Well, Auntie

Dear Auntie, How does one live a fulfilling life?

Dear Greg,

This is a mighty question, too big for one answer. Good on you for thinking about it while young. Some folks don't get round to such thoughts until they're facing some mid-life crisis. Mulling over big questions is even more meaningful if you have a friend or group of friends who enjoy discussing real issues. What exactly do you mean by a fulfilling life? Some questions to help you reach a personal conclusion: What makes me happy? Who are my heroes? What are the good things about my family? What are my values? What would make the world

a better place? What would make me a better person? What are my interests or passions?

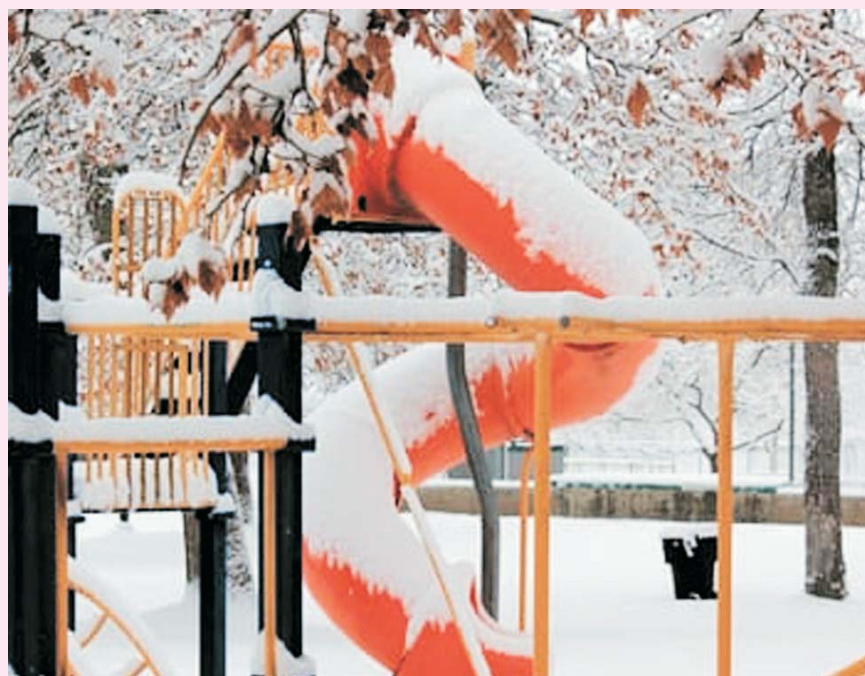
Developing interests and following passions should lead to feelings of achievement but fulfilment comes from helping others. Leading a good life is helped by believing in a divine power - a power for good. Christians call that power God and describe God as "good". Other faiths use different names and different descriptions. Jesus modelled a life of goodness. He said, "I come that you might have abundant life." Some versions of the Bible swap "abundant" for "life in its fullness."

Look for goodness, Auntie

Welcome to August Kidz Korna

At this time of year we are in the winter season with rain, snow, strong winds, fog and cool temperatures. We need to think about people who live in regions that have been flooded and that had to leave their homes. In some places, houses have been destroyed and people have been left homeless. These children and their families need our prayers.

Did you know that the church also has seasons? In the Word Search this month you will find the names of most of them. Christmas and Easter are two that you will know. How many others are new to you?



Word Search

Can you find all these words in the puzzle?

ADVENT
AUTUMN
CHRISTMAS
EASTER
FOUR
HOLY WEEK
LENT
PENTECOST
SEASONS
SPRING
SUMMER
WINTER

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



For your bookshelf

Winter is Here

Author: Kevin Henkes
Illustrator: Laura Dronzek
Publisher: Greenwillow Books

I loved this book immediately I opened it to a double-page illustration of a winter scene in a park. People were sledding, building snowmen, skating and having fun. It reminded me of my childhood in England. I loved winter, the snow and all the fun things we could do.

The text in the story is simple and the illustrations are beautiful. And just to remind us of things to come, the double-page at the end of the book shows us a delightful spring scene. Something to look forward to.



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



Learning from Cosby Case Decision

Ruby Manukia-Schaumkel,
Legal Advisor

Bill Cosby was released from prison after Pennsylvania's highest court overturned his conviction, saying the disgraced actor's due process rights were violated.

The stunning decision in the case of the man once known as "America's Dad" reverses the first high-profile celebrity criminal trial of the #MeToo era.

The panel of Pennsylvania State Supreme Court judges said that in their opinion a former Montgomery County district attorney's decision not to prosecute Cosby in 2005 in return for his deposition in a civil case was ultimately used against him at trial.

"In light of these circumstances, the subsequent decision to prosecute Cosby violated Cosby's due process rights," the judges wrote.

What we can learn from this case is that no one is above the law and overturning a conviction is by no means a vindication of one's conduct. What it highlights is the right to a fair trial if there is a glitch in the law on technical grounds or a procedural issue, and/or a breach of due process. This decision is distinguished on the grounds that this

plea deal happened in the US in a different jurisdiction.

This will undoubtedly be hard for victims around the world but it should not be a deterrent against the bravery of victims to come forward and fight for justice. The right to be heard as a fundamental right should not be dampened because of the outcome of this case. Any lawyer will prosecute on the rule of law and continue to follow the evidence wherever and to whoever it leads.

This case encourages our support for victims who exert their rights for justice. For instance, the survey of sexual harassment in the Christchurch Girls' High School Te Kura o Hine Waiora of June 2021 and independent reviews are timely reminders that we need to be vigilant in checking the culture of our congregations, parishes, synods and connexion for any signs, symptoms and evidence of harassment and bullying.

Creating a safe space and environment with anonymity for people to share any discomfort with trusted people is necessary for victims and whistle blowers in any organisation. Understanding the dynamics of relationships and relational spaces between people is also necessary to detect anything out of the ordinary.

Where you can get support?

Contact any one of these specialised organisations for support:

Safe to Talk

24/7 free and confidential helpline. Phone 0800 044 334 or free text 4334.

ACC Sensitive Claims

Funded counselling options.

NZ Police

Advice about what you can do after an assault.

Rape Crisis

A non-profit, community agency that supports survivors of sexual violence to progress towards healing. Phone 0800 88 33 00.

Rape Prevention Education

Free support and counselling to survivors of rape and sexual abuse.

Sexual Abuse Help Foundation

Support for survivors in Wellington and Auckland for people of all ages and genders. 24/7 free crisis support line: Auckland 09 623 1700, Wellington 04 801 6655.

Sexual Abuse Prevention Network

Education and advice with the goal of



Ruby Manukia-Schaumkel.

ending sexual abuse.

The Harbour

An online information hub for survivors, those who have harmed and family/whānau and friends.

Victims' Information

A website developed by the Ministry of Justice to help support victim-survivors of sexual

violence through the court process and to help them make informed choices about the actions they take after they've experienced sexual violence.

Learn more:

Consent BodySafe, NZ

Support services for sexual abuse in Auckland HELP Auckland, NZ

Sexual assault statistics Rape Prevention Education, NZ

Legal definitions around sexual abuse Rape Prevention Education, NZ

Advice for victims NZ Police

Your options SAATS Link, NZ

Getting specialist medical help after sexual assault SAATS Link, NZ

Sexual abuse Oranga Tamariki, NZ

YOUTH REPORT

A Time for Everything

harvest of food for the year ahead. It is refreshing to see that as Aotearoa strips away the effects of colonisation, occasions such as Matariki are being re-integrated into our culture and fabric.

Matariki last year, renowned Māori astronomer, Dr Rangi Mātāmua, made some striking comments about time and calendars which I think we relate to our understanding of faith, God and time. In an interview, he compared the Gregorian calendar - the calendar we live by today - to the indigenous calendar of Matariki and other indigenous Pacific communities. The Gregorian calendar, introduced by Pope Gregory XIII in 1582, is a solar calendar that follows the motion of the Sun (365 days long).

The Matariki calendar, by contrast, is a lunar calendar, that follows the motion of the moon. When comparing the two, Dr Mātāmua pointed out the Gregorian calendar is a human attempt to control the patterns and paths of nature. It is man's attempt to inform nature when something should happen. Summer starts on this date, then autumn, winter and spring. None of these dates has flexibility to change.

Indigenous calendars rely on

nature itself to inform people of when change in season and time should naturally occur. This is why Matariki is not on the same date each year. This points to a relationship between man and creation where nature is the determiner and definer of life's activities. Man works in tandem with the seasons.

For everything there is a season, a time for every activity under heaven. A time to be born and a time to die. A time to plant and a time to harvest.

Ecclesiastes 3.1-2

So how might this relate to our faith and God's timing?

At the core, our humanity causes us to have a 'Gregorian' mentality when it comes to God's timing over our lives. We are impatient, disappointed and disillusioned when God fails to meet our expectations when something is 'meant' to happen for us.

If we can adjust our mentality to that of a follower of an indigenous calendar, we might be able to change our understanding and see God as the sole determiner and definer of life, beyond our human control. We may be able to explore a relationship that is not impatient but steadfast. Perhaps God not at work in our

timing, but God still undeniably at work. As the scriptures declare that there is a time and season for everything.

Our ancestors understood this about creation. The challenge for us is to understand this about our Creator.

I hope that you had a chance to

gaze upon the eyes of Tāwhirimātea this Matariki season. Those stars that guided the lives of our earliest navigators, are a reminder of the Creator of stars, galaxies and life itself; a Creator with a guiding hand and sense of time that determines and defines all things of value in life.



This month's article is one of our weekly TYTANZ Blog articles, written by various youth leaders from across the Connexion. You can find the full blog archive at www.missionresourcing.org.nz/tytanzblog

Belated Matariki well-wishes, e te whānau! As the Matariki constellation (also known as Pleiades) rises above into the winter skies, welcoming the Māori New Year serves as a reminder of our awareness of time and how we determine life events about to happen.

Māori, and other parts of the Pacific, welcome in Matariki from mid-June to early July. It signifies the beginning of a new life cycle, time to reflect and be grateful and to celebrate the



**Demystifying:
Asbestos Management,
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6pm - 7pm**

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In Solidarity with Haiti

In Haiti many people may be hungry and in danger from violence and the latest Covid spike, but they are relentless in their struggle for a better life.

Christian World Service partner the Karl Lévêque Cultural Institute (ICKL) is deeply involved in the people's movement. Director Marc-Arthur Fils-Aimé asks for international solidarity in support of national sovereignty after last month's assassination of former President Jovenel Moïse.

The Haitian Human Rights Platform of which ICKL is a member, plays a leading role in the Haitian Civil Rights Commission. The Commission is seeking a Haitian solution to the troubled political situation and does not want foreign intervention.

Since the earthquake in 2010, such intervention and an estimated US\$13 billion in foreign aid have benefitted a small business elite including the late President. Voter turnout plummeted in every election organised under international guidance over the same period. The majority have faced rising prices, increased social disruption and widespread violence even as groups like ICKL organised for change.

Marc-Arthur says it has been much harder for ICKL to do its work in recent years. Moïse allowed gangs to control much of the country, crippling the economy and killing with impunity. The gangs control the southern road out of the capital Port-au-Prince, cutting the supply of petrol to the west and south, for example.

"The consequences of this situation greatly affect our work both in the office and in the field. Social unrest is a daily occurrence over almost the entire national territory. You don't leave home without great concerns, even for an



With your support, Diana was able to attend her community school in Dophiné, an isolated rural community. She sells baskets at the market to contribute to her family's livelihood. Photo: ICKL

activity in Port-au-Prince," he adds.

The most important question is what comes next for the Haitian people. ICKL says the answer must come from within Haiti this time.

"The people I met when I visited in 2014 had a very hard life but the parents were absolutely committed to giving the children the education that they deserved. Our funding is critical during these difficult times and one way to express our solidarity with the people," says International Programmes Coordinator, Trish Murray.

Last year, Send a Child to School was the most popular option in CWS's Gifted scheme, raising \$16,500 for ICKL's work.

Donations make it possible to provide teacher training, classroom materials and infrastructure assistance to four community schools. Without these schools, there would be no education for the children.

CWS is grateful to donors including the Methodist Church for support for ICKL and for their prayers for Haiti.

Covid-19 Appeal for Fiji



SEEP wants to distribute more emergency rations to families with elderly members, including someone with a disability, or that are larger than average. Please support the CWS Coronavirus Appeal. Photo credit: SEEP.

Last month Christian World Service relaunched its Coronavirus Appeal for Fiji in response to an urgent request from partner SEEP (the Social Empowerment Education Programme).

SEEP is responding to the rising need and working alongside other non-government agencies in the Suva-Nausori corridor. Staff have begun distributing emergency rations on behalf of other organisations under strict health protocols, but they need funds to assist other families living on one small meal a day.

Fiji is experiencing a large spike in Covid-19 cases. The local health system is struggling to cope.

Until recently SEEP has been concentrating its efforts on the 43 rural communities where it works, making sure they protect their communities from infection and have the latest health information.

According to SEEP director Chantelle Khan, rural people while not facing the surge in infections that urban dwellers do, need to go to crowded government-organised border markets like Sawani to sell their produce. At these markets they can purchase basic food items that may not be available in their smaller community canteens.

Dealing with Covid is much harder for urban families who may have only one or two hours warning ahead of lockdowns and curfews that can last for 14 days. Food on the table is now a daily struggle for many living in the urban informal settlements.

SEEP plans to implement a circular economy as part of its response, buying root crops and other vegetables from SEEP rural partner communities with a surplus to use in the emergency ration packs for people in the urban areas. Priority will be given to large families and those with disabled or elderly members, including people living in the informal settlements. A ration pack costs \$83 and where possible will include backyard kits for a family to start or replant their own garden.

SEEP will purchase personal protective equipment (PPE) for trained staff delivering emergency ration packs, as well as distributing hygiene, first aid and PPE to 43 community dispensaries and nurses in rural areas - work begun in 2020.

"We are taking the best care we can but the reality is there is now widespread community transmission. We and our families continue to pray," writes Chantelle.

Donations to the Coronavirus Appeal for Fiji or for another designated country can be made online: cws.org.nz or by calling 0800 74 73 72.

In Fiji people need food and protection

Donate now to the Coronavirus Appeal for Fiji



Christian World Service
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REVIEWS

C I N E M A

***Black Widow* is the 24th film in the Marvel Cinematic Universe (MCU). Assassin and spy Natasha Romanoff (Scarlett Johansson) is forced to confront her avenging past. The action of fights, car chases and helicopter voyages propel Romanoff forward into her past. Even superheroes have families and memories filled with regrets.**

The delighted laughter from those seated around me at the mention of Avengers and Red Guardians suggest a shared film universe. What for some is action, is for others a rich and complex fantasy-scape of inter-related characters and stories. Plotlines of pain and suffering in human characters' development invite existential questions.

If God is all-powerful, why do bad things happen? One response to such a question emerges through Romanoff's relentless quest to find the Red Room. The middle third of the movie reveals that this place of power is up not down. High in the sky is an all-powerful male, General Dreykov (Ray Winstone).

The scenes of Dreykov unveiling to



Romanoff his technological omnipotence echo the image of God portrayed in William Blake's *Ancient of Days*. God hovers high, remote from human suffering, a male delivering thunderbolts of power.

Dreykov's logic is appealing. The world needs protecting. Without omnipotent intervention, chaos will result. Yet the cost, for humans, is chilling. One male controls countless female agents. Power includes mastery of reproductive organs surgically removed from vulnerable stolen children. It is no wonder that Natasha Romanoff, along with her assassin sister Yelena Belova (Florence Pugh), remain so traumatised by their past.

William of Ockham (c. 1285–1347) offered another way to think about God and human free will. Ockham argued that God exercises power by choosing to limit power. God has all power (*potentia absoluta*), yet in making creation with free will, God places limits on Divine power (*potentia ordinate*).

Such love is encountered by every parent who waves his or her child to a new adventure. In letting children go, parental powers are limited. Such self-limiting love provides a stark contrast to Dreykov's perverse technological manipulation of the female body.

Technology offers humanity so much. Every day human life is enhanced, whether by heart stents, hearing aids or

Review by Rev Dr Steve Taylor

vaccines that free us from the curse of smallpox and polio.

However, technology also enables control. This is graphically portrayed in the character of Antonia (Olga Kurylenko), Dreykov's daughter, maimed by Romanoff's avenging past. Dreykov rebuilds Antonia as Taskmaster. Photographic reflexes allow her to mimic superpowers.

Yet, the implanted technologies also make her controllable. This offers another plotline that is equal parts action and existential wondering. There is action as Antonia/Taskmaster pursues Romanoff, the Red Room falling to earth around them. Must pain and suffering result in revenge? Alternatively, can humanity, even in a body wracked by trauma, be reclaimed? These final scenes bring to mind another father-child relationship. On Good Friday in crucifixion, in choosing love over revenge, another body is broken.

Black Widow is action; yet, the fantasy-scapes of pain and suffering recall divine limits and the depths of avenging love in Christ.

Rev Dr Steve Taylor is 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

Fifty Years a Feminist

Author: Sue Kedgley

Publisher: Auckland: Massey University Press, 2021. 311 pages.

Reviewers: Jillian and John Meredith

For Sue Kedgley the campaign for women's equality has been life-long. This has not been easy as it has involved challenging often unquestioned assumptions relating to the roles of women and men politically, economically and socially.

From her early days as a university student, Kedgley became aware that men controlled the professions, the media, the trade unions and the banks. There were few women in parliament, none in Cabinet and no females presiding in courts of law. In the official census men were described as the head of household and women as dependants. Asking why led her to recognise that gender inequality was endemic to society.

In 1971 Kedgley was active in establishing a New Zealand National Organisation of Women and in inviting the controversial Australian

feminist, Germaine Greer, to New Zealand. Greer's willingness to shock and outrage made headlines in the news media and led to an upsurge of interest in women's liberation.

Kedgley writes interestingly of her time at the United Nations and participating in a global International Women's Year conference in 1975 where women could discuss their shared experience of discrimination. She comments that the subjugation of women is arguably the most pervasive and universal form of inequality in the world. The conference gave a boost to women's activism. At the UN itself, however, she discovered that women were almost invisible in a male-dominated bureaucracy. To date,

a woman has never been elected to the position of UN Secretary-General.

Returning to New Zealand Kedgley worked in television current affairs. She then served as a Green Party Member of Parliament 1999-2011 where she worked with other women MPs on legislation such as the Paid Parental Leave Bill and the updating of obsolete abortion laws. In parliament she struggled against a dominant male culture, but expects a cultural shift will be achieved as an increasing number of women are elected to parliament.

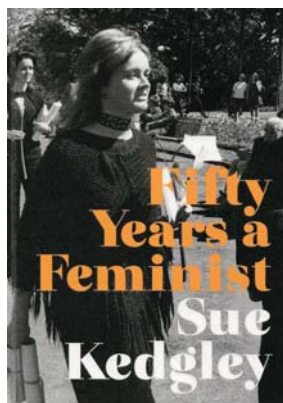
In the United States the terms 'third wave' and 'fourth wave' suggest that like a wave feminist activism peaks and

recedes. Kedgley is encouraged by a 'fourth wave' of feminist activism focusing on sexual harassment, body shaming, rape culture and women's empowerment. She sees #MeToo as one of the most successful grassroots feminist campaigns of the last half-century.

As she reflects on the past 50 years (1971-2021), Kedgley recognises how

far women in New Zealand have come with legal equality in marriage and employment and the right to aspire to the highest office in every sphere. She also recognises that gender equality requires men to take the lead in encouraging other men to question outdated stereotypes as well as the need to ensure that women are at the table when important decisions are made.

Kedgley writes with enthusiasm and carries readers along with her conviction that commitment to feminism offers hope for a better world for everyone. Her book is dedicated to all women who have worked for equality in New Zealand and also to the women who will be the torch bearers in the future.



How to Be a Church Minister

Author: Nigel G. Wright

Abingdon: Bible Reading Fellowship, 2018. 190 pages.

Reviewer: John Meredith

Drawing on his own experience in ministry, as a teacher of students for ministry at Spurgeon's College, London, and as a theologian, Nigel Wright has written a very clear explanation of what the life of a minister involves.

The author makes it clear that all developed understandings of ministry are elaborations of patterns emerging in the New Testament. Whether the three-fold pattern of bishops, presbyters and deacons or the two-fold pattern of elders and deacons, these patterns are manifestations of what Christ continues to do by the Spirit in the church today.

Fourteen clearly labelled chapters begin with being clear about God's call. As is stated there is no stereotypical experience but the inner sense of call is foundational. Before a candidate is accepted for training, the call will need to be confirmed by the congregation or wider church community.

Wright stresses the importance of firm theological foundations for ministry. This will normally be in a college or seminary where students are taught to think critically as they wrestle with the scriptures, matters of Christian belief and the historical contexts in which these beliefs have developed. Theological education is not purely academic as it gives practical attention to how theological concepts are applied in contemporary church and society.

Those who have demonstrated evidence of their calling and completed appropriate training are recognised as ministers by ordination. In the name of the church they are invested with authority to interpret and proclaim the

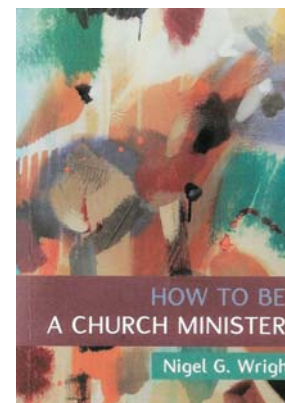
word of God and administer the sacraments. As leaders of worship, ministers must ensure a balance of content, use good quality and imaginative language, read and speak clearly and ensure that music opens up an informed vision of God and is not overly subjective or sentimental.

The pastoral context in which ministry occurs is emphasised. Ministers have responsibility for building a congregation as an open and welcoming community. Pastoral care involves getting to know people and being known by them, learning to listen, seeking to understand and communicate understanding, while all the time seeking to help people recognise and develop their own gifts and abilities as servants of Christ.

As they carry out their tasks Wright emphasises that ministers must be willing to lead. This includes pointing people to new ways of thinking and acting, encouraging new vision and being constantly sensitive to people in their various needs. Pastoral care involves praying with and for those who are sick,

caring for the dying and bereaved, preparing for and officiating at weddings, funerals and other offices of the church. In this it is important always to be gracious, to have clear boundaries and to keep learning and growing.

In *How to Be a Church Minister* readers will find a comprehensive overview, simply and clearly expressed. The book presents a broad vision of the scope and challenge of ministry while dispelling misinformation and wrong ideas. If one wants to know how to fulfil a calling to be a minister, or would simply like to know what it is that ministers do, this is a book really worth reading.





Recording 200 Years of History

Jo Smith, Archivist Methodist Church of New Zealand

Next year marks 200 years since the Wesleyan missionary, Rev Samuel Leigh, arrived in New Zealand to set up the Wesleyan Mission. Many researchers are looking for information about the arrival of Wesleyan missionaries to New Zealand to commemorate this bicentennial.

The most original source (except for the real documents held in England) is the digitally scanned letters and reports written by missionaries after arrival in New Zealand. These are included on the Australian National Library site TROVE.

The Australian Joint Copying Project was initiated in 1948. The project identified, described and microfilmed records held in United Kingdom repositories relating to Australia, New Zealand and the Pacific. The National Library of New Zealand and Archives New Zealand joined the project in the 1980s.

It was the world's most extensive collaborative copying project – involving an estimated eight million records – and ran from 1948-1997.

The latest stage of the project is to make the microfilms available through the TROVE website in a digital format. Here the handwritten New Zealand Wesleyan

missionary documents can be read. Although the Methodist Church of New Zealand Archives, and some other repositories, hold typed copies of some of these documents, there are many more documents of interest on the site such as deeds signed by missionaries and Māori to purchase land for mission stations.

(See www.nla.gov.au/content/australian-joint-copying-project)

Many Wesleyan missionary papers and pictorial items are held in the Alexander Turnbull Library, Sir George Grey Collection, Auckland City Library and in other repositories within New Zealand. Visual depictions of

missionaries and mission stations are included as engravings printed in the *Wesleyan Missionary Magazine* and *The History of Methodism in New Zealand* by William Morley.

The Methodist Church of New Zealand Archives, in addition to transcripts of letters and reports written by Wesleyan missionaries (our MS-39), has some personal papers belonging to missionaries and in one or two instances, their wives. These letters and diaries are described in our inventory for the Personal Papers and Historical Records Collection on the Methodist Church website.

These include the vividly written diaries kept by Thomas Ferens who emigrated

to Otago on board the *John Wickliffe* in March 1848. He was a devout Wesleyan and local preacher. Reverend Charles Creed, the Wesleyan missionary based at the mission station at Waikouiti, employed him to help as his assistant and teacher.

Another useful source is *Te Ara the Encyclopedia of New Zealand*. Information about the Wesleyan mission from a modern perspective and missionaries can be found at www.teara.govt.nz/en

Stationery brought from England and Australia by the missionaries included registers to record baptisms and marriages. Surprisingly, we have not located any death registers kept by Wesleyan missionaries in New

Zealand but there are occasional lists of burials or deaths in a few of the early registers.

The Methodist Archives volunteers have been indexing these registers since 2010 and have indexed over 20,000 names. The earliest entry in a register is 1830. The volunteer team hope to have this index available by Conference 2022.

Few of the mission buildings remain today and no complete history of these buildings has been written. The most well-documented is the mission house at Mangungu which is managed by the Historic Places Trust. In many cases, a memorial stone is all that shows where a mission building was located.



Members of the Methodist Church visit Mangungu Mission House, 1985.

Credit: Methodist Church of New Zealand Archives.

Unsung Methodists

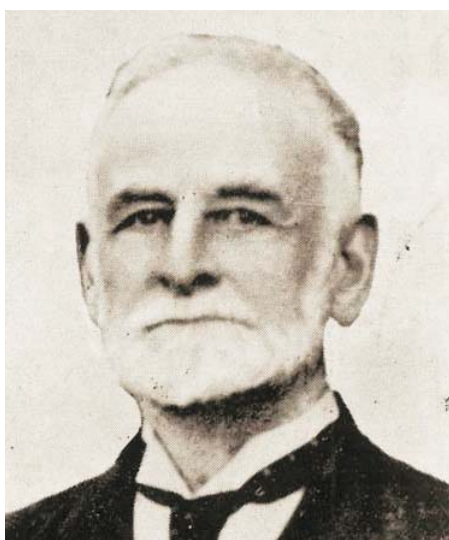
Rev Donald Phillipps

Why Christchurch?

New Zealand Methodism has developed in distinct stages. Firstly, there was the missionary period until the mid-1850s. Then followed the competitive period when the various branches of English Methodism - Wesleyans, Primitive Methodists, Bible Christians, and the United Methodist Free Church - all sought to establish themselves within the new settler society. Independence came in the 1870s and finally we were all one in 1913.

In the 1850s, Auckland was already the biggest centre and has remained so ever since. Why, then, did New Zealand Methodism decide to base its national operation in Christchurch?

What follows is a personal view. The discovery of gold opened a period of some decades when the South Island was the centre of economic growth. Many significant business operations started there and that single fact may well have attracted able and ambitious younger



George Bowron.

men to start their new life in New Zealand there, rather than in Auckland. The fact that the centre of Government moved to Wellington seems not to have been a factor at the time though it did become something of an issue later.

It so happened that William Morley, an exceptionally able church administrator, was in Christchurch during the 1880s when the Church was putting together a more centralised Connexional administration. Setting up appropriate structures for property oversight and insurance, for example, needed keen

minds and business experience. Morley found this among Christchurch Methodists and not just Wesleyans. There was a remarkable number of able, willing and generous people prepared to assist him in his vision of a Connexional church. This goal could not be achieved in just a year or two – it took a decade and required long-term commitment. In Christchurch at that time there happened to be a group of able laymen prepared to do this and to ensure the effectiveness of Church administration.

One of these was George Bowron (1859-1935). He was born into a United Methodist Free Church family. This smaller breakaway branch, based in the Midlands and North-East England was, I believe, a rather more hard-nosed and practical variant of the Methodist ethos. George was from Durham. He was educated at Methodist schools and came to New Zealand in 1879. He and his brothers established themselves as leather merchants and tanners at Woolston. He was an active member of the UMFC and was one of its representatives who helped draft the 1896 Union Plan that brought together his church, the Bible Christians and the Wesleyans as the Methodist Church of New Zealand in 1896.

George Bowron - 1859-1935

His record as a key Connexional Committee member is unsurpassed. He was involved in the early years of the Church Building and Loan Fund and a founding member of the board of the Connexional Fire Insurance Fund in 1897. He was the treasurer of the Union Thanksgiving Fund in the 1890s and a founder and member of the Deaconess Board. He had a major hand in the establishment of the South Island Methodist Orphanage in 1913. He was a founding member of the Supernumerary Fund Board and its lay treasurer from 1914. He was the initiator of the Home Acquirement Fund in 1928 and lay treasurer of both that and the General Purposes Trust Board.

He was a member of various Model Deed Trusts in the Christchurch area and a generous giver to the Church but exceptionally reticent when it came to publicity. It was said of him that where there were difficulties, he was the one to separate the real question from all the surrounding confusion. The Church has been blessed everywhere by such selfless giving but it just so happens that in that creative period when William Morley was carrying out his Conference-given task, he had Christchurch neighbours to call on who were ready to give of their best.

LOTU AOFA'I LONA LUA - ITUMALO MANUKAU TAPENAINA E AUTALAVOU - 27 JUNE 2021 SINI - 'FA'ATUATUA'

Rev Faleatua Faleatua

O le Aso Sa 27 Iuni 2021 na tauaofia ai le Itumalo Manukau, mo lana Lotu aofa'i lona lua o lenei tausaga. O lenei fa'amoemoe sa fa'atulagaina ma tapenaina lava e le susuga i le Konevina o Autalavou a le Itumalo ma lana Komiti. O le fuaitau masani, 'e fesuia'i faiga ae tumau fa'avae'. Sa le maua se Community Hall, ma e ui ina sa fai si feoma'i i St Paul Otara, ona o le to'atele, aemaise le louloua o le tau, ae sa matagofie ma sologa lelei le fa'amoemoe atoa.

O le SINI fa'atau o le Aso Sa, o le "FA'ATUATUA", ma o le feau lea sa tauave ma fa'atauina i vaega uma o le tapua'iga e pei ona sa ta'ita'iina ai e le susuga i le Konevina ma sui o lana Komiti. Ae na fa'aatoatoa ina ua fa'a-tina-to'aga i luga o le sasaga, le alofaiva o le susuga i le fa'afeagaiga ia Sioa Letalu, il le momoliina mai o le Upu ma le Feau o le Aso.

Na mae'a le sauniga ona tula'i lea o le Fofoga o le Itumalo, e fai ma sui o le Tausi Itumalo ma le faletua, fa'apea Matua o le Sinoti ma le paia o le Aufaigaliuega ma faletua, ae tainane le lavalaoa o le Itumalo. Sa ia fa'aleo le agaga fa'amalo ma le fa'afetai mo le tapenaina o le sauniga atoa, aemaise o le Inatito o le Itumalo e pei ona manavaina e lana auaua. Sa le gata i lea ae o le avanoa fo'i lea sa ia fa'afeiloa'i aloa'ia ai le susuga ia Sioa ma le faletua ia Ruana ma le nofoaalo, ona o le latou ulua'i Lotu Aofa'i lea i le Itumalo talu ona pale mai i le galuega fa'afaifeau, ma sa fa'apea ona taua'aina ai fo'i ma faigamealofa masani.

Sa maitauina le lelei fa'ata'oto o le polokalame e ala i le galuega limalima fa'atasi a sui uma o le Komiti. Sa fa'atuina le faleie tele i le va o le falesaga ma le Hall, ma o i'ina na seki ai le taumafataga mama (light lunch), mo tagata uma, ae sa fa'apitoa le nofoaga mo le taumafataga a le Aufaigaluega. Manaia tele le tausisia ma le fa'atauina o le taimi, e pei ona sa ui uma atu tagata mai le falesaga i le faleie e piki ai le taumafataga, ma aga'i i nofoaga fa'atulagaina i totonu o le faletele(Hall). Na maitauina fo'i, sa tiga le to'atele o tagata na auai, ae sa matua osaosa le tapenaga a Autalavou na tu'ufa'atasi mo le fa'amoemoe.

E ono(6) Autalavou sa auai a le Itumalo ona sa le mafai ona auai mai le Aulotu ma le Autalavou mai Tokoroa, peita'i sa fetau lelei lava fuafuaga uma. O le tasi o fuaitau, 'E 'ese le puni-loa, 'ese le puni-matatogo', ma o le agaga lena na fa'amaua ai le Tapua'iga i le malumalu, ona fai lea o si malologa la'ititi (break), i le taumafataga mama fa'ato'a se'e ai lea i Fa'a-evagelia. Tatou te soifua ma a'oa'oina mea uma (we live and learn), ma e le tupu so'o, ae ose mea matagofie tele sa maitauina, o le manaia lea o le galulue fa'atasi o tagata

uma.

O le ala lena na tumau ai lava le sipili maua luga o le tapua'iga, ina ua amatalia ma le fa'asolo Fa'a-evagelia ma pesega. Ai ole tulaga lea e taunu'u ai le muagagana; 'ua soso'o le fau ma le fau', aua o le upu moni, e le'i alo tamala se Autgalavou, i lo latou aumaia o lo latou silafia ma lo latou fa'auigaina o le "FA'ATUATUA", e ala mai i Pesega, o Aitema aemaise o Pese faitaga.

E 15 minute sa fa'atulagaina mo tapenaga uma, ma e to lo'u pulou i le nofoa-peresitene ma Autalavou, aua e ui ina utiuti le taimi, ae 'ese le oa o feau sa mafai ona momoli mai. Masalo e tasi pe lua Autalavou sa ova teisi lava a latou minute, peita'i o le lagona o lea aso, 'sa le iloa se umi, i le malie ma le matagofie o feau sa molimauina', vi'ia le Ali'i.

Na fa'ai'uina le fa'amoemoe i le saunoaga fa'afetai a le susuga i le Tausi Itumalo, susuga ia Tovia Aumua. Na ia fa'afetaia ai vaega uma, aemaise o le Komiti o tapenaga, fa'apea le nofoa Peresitene ma Autalavou ta'itasi mo tapenaga i ala 'ese'ese e saga fa'amanatu mai ma fa'amautuina ai pea le taua o le ola Fa'atuatua i le Atua. Ua moni lava, e le tasi ae lasi auala e fetalai mai ai le Atua i ona tagata i aso uma. Na mae'a lea ona ia tapunia aloaia ai lea o le polokalame i le tatalo.



Aufaigaluega Manukau ma le Itumalo.



Autalavou Papakura.



Autalavou Manurewa.



Rev Sioa & Faleatua ia Ruana Letalu.



Malakai 3: 1-4, Luke 1: 68-79

MEDA DUI CARAMAKA NA NODA SALA VAKAYALO VUA NA LUVE NI KALOU



Auckland Central Fijian Congregation 4 July 2pm Worship.

The Bible reflection this month, August, entails description of how we can separate gold or silver from dirt, using high temp 2k F. This reflects our lives when we want to separate God's goodness within us from the worldly power that overwhelms us in our daily lives. The high temperature chemically breaks molecular bonds, thus releasing gases and energy.

Jesus Christ is this high temperature to release us from bondage to the worldly powers of creed, cruelty, the dominance of others and emptiness. Jesus is the solution (John 1:1, 1:14) if you narratively read the words of the Bible and digest them to your system so that it is no longer written on stones but our hearts..

Na Volai Malakai keina Kosipeli i Luke e dusia vinaka koto na kena sa talai mai e liu edua na Porofita me mai CARAMAKA na Sala me mai muria na Luveni Kalou. E vakasakiti na veikacivi oqo baleta o Malakai, nai otioi ni Vola ni Volatabu Makawa, ka voleka ni 500 na yabaki ni bera ni sucu na Karisito sa cavuti tiki na veikaramaki oqo. E dusimaka koto nai tukutuku bibi oqo na nodra sa sega ni dauvakarorogo vua na Kalou o ira na kai Jutia.

Sa vosa kina vakatautauvata o Malakai, me baleta na kena vakasaqari na Koula keina Siliva. Voleka ni 2,000 Degree F. Me qai rawa kina ni wasei laivi na duka keina koula se siliva dina. Me wasei lauvi na Valavala ca keina Valavala vinaka, me rawa ni ra vakarautaki vua na Kalou **NA YALO SA NONA GA**. Oqo na veika era sa mai caramaka tiko na Porofita ni Kalou. Oqo na nona cakacaka Joni Nadauveipapitaisotaki.

1. Vunautaka na Tukutuku ni Bula keina Sema Dei ki vua na Kalou. - Medau bula

taka na bula ni Dauvakatutusa ka dinadinataka ni Tamata Valavalai ca.

2. Vei Papitaisotaki, meda lewe ni Matanitu Vakalomalagi - E cakava voli o Joni - Soli iko no sa Vakabulai ena Wai. (Vakamacalataka Vakalekaleka na Papitaiso)

Na Cava Sara Mada na Papitaiso - (i) Na Papitaiso na kena na noda GU ka TUCAKE a soli keda vua na Kalou ena Veivutuni ka Papitaisotaki me rawa ni solia veikeda na nona i Solisoli.

Cakacaka 2 : 38 Sa qai tukuna vei ira o Pita, "Dou veivutuni, ka papitaisotaki taucoko ena yaca i Jisu Karisito me bokoci kina na nomudou i valavala ca; dou na qai rawata talega kina nai solisoli ni Yalo Tabu.

Na cakacaka ni Sakarameda oqo na Papitaiso e boroa tikoga na yaloda vua na Kalou kina nona loloma vei keda. Na gauna sa vakatara kina ni sa sema tale yani vua. Eda sa soli keda yani vua na Kalou. Eda sa soli keda lesu kina na Kalou.

Ia edua na taro meda taroga na Cava eda Papitaisotaki Jisu kina ko Joni?

(iv) O Joni e sega ni via Papitaisotaki Jisu baleta ni "Sega madaga ni yacova nai tutu me vesuka na nona wa ni nona vava" - Meda kilai keda vinaka ena tutu Vakalotu, Vakavanua, Vakaicakacaka keina Vakamatavuvale. Meda rawa kina ni kila na vanua eda yala kina. O Joni taudua e kilai Jisu, ia e sega ni cakitaki koya, ia ea tu vakarau me rau sota na vakaraitaka kina na noda dokai koya.

Oqo na vei caramaki e tukuna tiko o Kosipeli nei Luke, ni o Joni Daunipapitaisotaki e vunautaka tiko. Ia, e vica na veika bibi e vakaraitaka toka koya.

Eda sarava ni cavuti vinaka ena Malakai, ia qarava vinaka o Joni na nona veiqaravi. Dina kina na nona vosa ka kila vinaka na nona Kalou. Oqo sa varagi matua ni Dauveiqaravi ena loma ni Lotu.

Meda dau Titiro keda vinaka enai



Sunday School Examination at Auckland Central Parish Fijian Congregation 27 June 2021.

Iloilo Vakayalo.

- Suka tale e muri...meda raici keda matua talemada.....Na cava sara mada na Dauveiqaravi Vinaka ena Loma ni Soqosoqo Lotu....

Nai iloilo sa dua na yaya yaga ni noda dau raici keda kina vakavinaka, baleta nai rairai koya eda na raici kina. Ia, eda na via raici keda taumada ni bera ni ra raici keda o ira eda tiko kaya. Baleta ena so na vosa na cacawiwi mai...Ni bera koya ko sa Samaki iko rawa..

Eda wilika na Malakai na kena sa porifisaitaki oti kina na nona talai edua na Vakautitukutuku me mai caramaka na Sala vua na Mesaia me mai vakasavasavataki ira na Livai na Bete ni Lotu me rawa ni ra vakacaboisoro dodonu kina.

E cavuta tiko ko Malakai na kena wasei na duka keina Koula, ni saqa kina dua na katakata ni voleka tiko 2000 F. Oqo katakata oqo eqai rawa kina ni tawase laivi kina na dukadukali koya. Vakasakiti ni ka raica ni taura edua na kaukauwa levu me qai tawase na veika e ca e liliwavoki tu ena noda Bula.

Oqo beka na katakata e rawa beka ni solia o Jisu meda tawase mai na nodai valavala ca. Nai iloilo Vakayalo me rawa ni dikevi keda tale mada, mai na noda

Bula makawa, lala keina lasulasu..Bula ni loma kaukauwa, veiqati keina kocokoco..

Efeso 4 : 21- 24 kevaka dou a rogoci koya, ka sa vakatavulici vei koya, me vaka na dina sa tu vei Jisu: 22e na vuku ni valavala eliu, mo dou biuta tani kina na tamata makawa, o koya sa ca mai e na vuku ni gagadre ca sa veivakaisini; 23mo dou vakavouvi mai e na yalomudou kei na lomamudou; 24ka mo dou vakaisulu e na tamata vou, o koya sa caka me vaka na Kalou e na yalododonu kei na yalosavasava ni dina.

Na raici keda tiko ena iloilo Vakayalo, meda vakadinadinataka tiko na noda Bula Druka, lolovira keina vakaloloma...Vakatusai keda..raici Jisu matua meda rawata kina na Bula sa porofisaitaka tu vei keda..

Ena loloma ga eda sa Vakabula kina, e Sega ni noda kaukauwa se Vakabauta. Nona Loloma ga. Au vakabauta sa tuva kawawa na Karisito medau ciqomi keda...Nai kakana ni Turaga edau na vakanua meda mai dinadinataka tiko ni da Tamata Valavala ca, ia ena liga loloma nei Karisito eda na vakabulai kina. Emeni

Kamata Faka'eke'eke Fekau'aki Pa'usi'i [Abuse] Kakai Pasifiki

Tulou – Our Pacific Voices: Tatale e Pulonga – The Royal Commission of Inquiry into Abuse in Care Pacific Investigation

Na'e fakahoko 'i he ngaahi uike si'i kuo toki maliu'atuu [19 – 23 Siulai 2021] 'a e fakatonutonu [public hearing] 'o fakahoko 'e he Royal Commission pea mo e pule'anga kae'uma'a 'a e ngaahi famili na'e uesia 'i he faingata'a ko 'eni. 'I he faka'eke'eke [tribunal] ni na'e 'omai 'a e ngaahi famili na'e 'i ai ha nau taha tonu na'e kau 'i he ngāue tamaki ko eni na'e fai 'e he kau polisi' pea mo e pule'anga 'o e 'aho ko ia.

'I he 'uluaki 'ahoo [Monite 19 Siulai 2021] na'e kamata ai 'a e faka'eke'eke ni [tribunal] na'e me'a ai 'a e ta'ahine pilinisesi, Mele Siu'ilikutapu Kalaniualu Fotofili 'o fakafofonga pea kaungā ongo'i mamahi fakataha mo e ngaahi famili Tonga mo Pasifiki na'e hoko tonu ai 'a e ngāue ta'efaitotonu [injustice] ni. Na'e 'i ai foki mo e palesiteni malōlō, Setaita Kinahoi Veikune 'o fakahoko 'a e ouau lotu kamata 'o e fakataha'anga ni.

'I he ngaahi famili na'e kau 'i hono faka'eke'eke pe fakamo'oni [witness] 'i he 'aho hono ua 'o e faka'eke'eke ni, [Tusite 20] na'e kau atu ai 'a Tesimoni Fuavao mei he Siasi Metotisi 'o Epsom. Na'e makatu'unga eni 'i hono 'ohofi hengihengia [dawn raid] 'e he kau polisi' 'a e 'api na'a ne nofo ai mo 'ene ongo mātu'a, Sione Mafi Fuavao pea mo Tupou Fuavao [kuo na malōlō] pea mo e tehina ko Masiu Fuavao na'e ta'u 6 he taimi ko ia.

Fakatatau ki he fakamatala 'a Tesimoni, na'e fanongo ki ha tukituki 'i he matapa'a he hengihengi ko ia 'oku kei po'uli 'aupito. Na'a ne ha'u 'o fakaava e matapa. ko e kau polisi 'e toko 3. Na'a nau 'eke ange pe ko fē 'ene ongo matu'a'a pea ne talaange 'oku na mohe he loki ko ē 'o ne fakahinohino 'a e loki. Na'a nau huu ange kotoa ki fale pea 'alu atu e polisi 'e taha 'o tukituki he loki na'e mohe ai e ongo matu'a'a. Ko e fo'i tuki pe 'e taha nai pe ua 'a e polisi' pea ne fakaava atu 'e ia 'a e matapa. Ko e taimi fakaloloma lahi he na'e 'ohovale 'a 'ene ongo matu'a'a pea tangi foki 'a Tupou he'ene ilifia'a pea pehē kia Masiu he na'a nau puputu'u [panic] kotoa he hufia 'e he kau polisi' 'a honau fale lolotonga 'oku nau kei maa'umohe. Na'e fekau leva 'e he tangata'eiki ia ke 'alu 'o fafangu mai 'a e fefine ko Latai mei he loki hoko mai 'a ia na'a ne poto he lea fakapalangii ke ha'u 'o fakatonulea ki he kau polisi. Na'e fakahoko ange 'e Latai 'a e tu'unga 'oku nau 'i aii fekau'aki mo e tukuaki 'i 'oku nau nofo 'ova pe nofo ta'efakalao.

Na'e pehē 'e Tesimoni neongo na'e fakamatala 'e Latai 'a e tu'unga na'e 'i



Ko Tesimoni Fuavao pea mo hono tehina ko Masiu Fuavao ta'u 6 'i he'ena hā he nusipepa Auckland Star he taimi 'o hono 'ohofi hengihengia 'o e kau nofo 'ova 'i Nu'u Sila ni. Tesimoni Fuavao and his young brother Masiu [6 years old] appeared in the Auckland Star newspaper when their parents were wrongly imprisoned during the 'dawn raids' era.

ai 'ene ongo matu'a'a pea 'oku fakalao pe 'enau nofo 'i he fonua ni kā na'e 'ikai ke tui ki ai 'a e kau polisi' ia. Na'a nau hanga leva 'o kii' 'a e nima 'o e tangata'eiki pea nau kii' mo e fine'eiki ke fakaheka ki he kā polisi. Na'e toe pehē foki 'e Tesimoni ko e taimi faingata'a 'eni 'e taha 'i he'ene sio ki he tangi 'a Masiu mo pipiki 'i he fine'eiki kae hanga 'e he polisi' 'o fakavetevete hono nima. Ko e tangi 'a Masiu pea mo e tangi mai 'a Tupou 'i he'ene 'alu ke heka he kā polisi ko e fu'u me'a faingata'a ia ke ngalo 'i he'ene mo'ui. Na'a ku 'eke ange ki he polisi pe koehā 'oku nau 'ave ai 'ene fa'ee pea ko e tali 'a e polisi 'oku totonu pe ia ke 'ave 'o fakahū koe'uhi ke 'oku nofo 'ova, ko e fakamatala ia 'a Tesimoni. Na'a ne toe pehē foki ko e taimi faingata'a eni he na'e hoko faka'ohovale pea na'e 'ikai ke 'oange 'e he ongo matu'a ha'ana seniti ke na nofo mo ia. Mālō mo e famili na'a nau nofo fakataha he feleti' ke na kai mei ai. Lolotonga foki ko 'eni' na'e 'ikai pe ke na toe fanongo ki nau ia pe koehā koā 'a e me'a 'oku hoko ki he ongo matu'a'a koe'uhi he na'e 'ikai pē ke toe fai ange ha fetu'utaki ia mei he kau polisi. Pea toe kanoni'aki ko e mafili tangi pe 'a Masiu ia 'i he'ene ta'elata ko e 'ikai ke 'i ai 'a e fine'eiki, ko e lau ia 'a Tesimoni.

tNa'e hili ha ngaahi 'aho mei ai pea toki tukuange mai 'a e ongo matu'a'a mei pilisone. Na'a nau toki 'ilo ai tā na'e hala pea fēhalaaki e ma'u 'a e kau polisi. Kae me'apango he na'e hoko 'a e ngāue tamaki ni ke uesia ai 'ene ongo mātu'a'a. Ko e fu'u me'a lahi 'aupito 'i he nofo faka-Tonga 'a e ongo atu na'e fakahū pilisone kinua ko e nofo 'ova. Pea na'e 'ikai ke ngata pē 'i heni kae toe a'u foki ki he toenga e famili ki Tonga. Ko e fu'u me'a lahi 'aupito ia ki he ongo mātu'a'a, pea tautautefito ki he fine'eiki he na'e te'eki pe ke sio tu'o taha ia 'i he fakahuu pilisone, ko e fakamatala ia 'a Tesimoni.

Kaekehe, na'e kau atu foki 'a e famili 'o Tesimoni 'i he poupu mo fanongo 'i he



Ko e ongo fakafofonga lao ko Tania Sharkey [kofu kulokula 'i lotomalie] pea mo Semisi Pohiva [fika taupotu ki to'omata'u] pea mo e fanau mo e makapuna 'o Tupou mo Sione Mafi Fuavao [pekia] lolotonga 'a e hopo fakatonutonu he fakahu pilisone kinua he nofo ta'efakalao 'i Nu'u Sila ni. Lawyers Tania Sharkey and Semisi Pohiva with the relatives of Tesimoni Fuavao during the hearing. Their parents, Tupou and Sione Mafi Fuavao [passed away] were wrongly imprisoned during the dawn raids.

faka'eke'eke ni [tribunal] pea na'e 'ikai ko ha me'a faingofua kia kinautolu ke nau fanongo tonu ki he me'a na'e hoko ki he ongo matu'a'a pea mo 'enau kui. Na'e 'oange foki mo e faingamalie 'o e fanga makapuna ke nau fakamatala pē koehā 'enau ongo 'i ki he me'a ko eni na'e hoko ki he 'enau kui. Na'e fakahoko 'a e lea ko ia 'e Sonia Teuila Pope [psychologist] 'a ia na'a ne pehē ai na'a nau nofo mo Tupou [kui] 'i he ngaahi taimi lahi. 'I he'ene toki 'ilo 'a e me'a ko 'eni na'e hoko fakataha mo 'ene taukei he ako ki he 'atamai, ko e toki mahino lelei ia ki ai 'a e 'uhinga na'e fu'u ilifia pehē ai 'a Tupou 'i he 'enau nofo. Na'e 'ikai lava ia ke mohe 'i he po'uli kae'oua kuo ne vakai' 'oku loka 'a e ngaahi matapa sio'ata [windows] pea polota pea mo e matapa kotoa pē. Ko e uesia [impact] hono 'atamai 'i he me'a ni na'e a'u pe ki he 'ene ta'u valungofulu 'oku kei 'i ai pē. 'A ia 'oku fu'u fakamamahi 'aupito. Na'e pehē foki 'e he taha 'o e fanau, Dr. Vili Fuavao ki he ongoongo ni, na'e fakalavea loto 'aupito 'a e fanongo ki he fakamatala 'a Tesimoni 'i he'ene fakamo'oni [witness] pea mo e me'a na'e hoko ki he ongo matu'a. Na'a ne toe vahevahe 'a e fakakaukau taa pe 'i he social media ki he famili, "It was heartbreaking to watch Tesi interview and to learn of the injustice they went through at the hands of the police. It was very difficult not to be emotional especially watching Tesi open up with emotions just pouring out". Kaekehe, na'e faka'osi'aki 'a e faka'eke'eke 'o Tesimoni 'a e hiva'i 'o e himi 114 ko e talaloto ia 'a e famili, 'i he'enu tui ko e 'ofa 'a e 'Otua 'ia kinautolu 'oku ho'ata ia he fakakaukau 'o e punake ko 'eni.



Ko Tupou Manuopangai mo Sonia Pope [ilamutu] 'oku na faka'alli'ali hona falani 'oku haa ai 'a e atikolo 'a e nusipepa Auckland Star, ko e poupu pe kia Tesimoni Fuavao [fa'etangata] pea pehe ki he 'ena ongo kui lolotonga 'a e hopo fakatonutonu ni. Tesimoni's two nieces, Tupou Manuopangai and Sonia Pope, show off their T-shirts printed with the Auckland Star newspaper's article on their uncle Tesimoni. They were at the hearing to support their uncle in his interview and witness.



Ko e loea ko Semisi Pohiva lolotonga 'a e hopo fakatonutonu ni. 'Oku ha mei mui 'a e famili 'o Tesimoni Fuavao 'a ia na'a nau fakataha mai ke poupu ki he ngāue ni. Lawyer, Semisi Pohiva during his presentation to the panel of Tesimoni's story. In the background is the family of Tesimoni Fuavao who were there to support him.



Ko Tesimoni Fuavao lolotonga 'a e hopo fakatonutonu fekau'aki mo e puke ta'efaitotonu 'o e kau nofo 'ova 'i he kuonga 'oku 'iloa ko e 'ohofi hengihengia' [dawn raids]. Tesimoni Fuavao during the Royal Commission of Inquiry into Abuse in Care Pacific Investigation.



FAKALOTOFALÉ'IA – MONTHLY DEVOTION

Kaveinga/Theme:

Tupulekina 'ia Kalaisi 'o hoko ko e fakamo'ui

Grow in Christ and be a life-giver

Potu Folofola/Passage:
Maake 6: 53 - 56

53 Pea kuo nau 'i kauvai na'a nau 'alu ki he fonua ko Kenesaleti. 'o tau ai. 54 Pea 'i he'enua hifo mei he vaka, na'e 'ilo leva 'e he kakai ko Sisu; 55 pea nau lele holo 'i he fonua ko ia kotoa, 'o nau kamata ke fata fano 'i honau'mohenga 'a kinautolu na'e puke, ki he potu te nau fanongo'oku ne 'i ai. 56 Pea neongo pe ko e fē ha vilisi, pe ha kolo, pe ha ngoue'anga, na'a ne fononga ki ai, te nau 'ai 'enau kakai mahaki 'i he mala'e; 'o kole kiate ia ke tuku ke nau ala atu, neongo ko e pao pe 'o hono kofu; pea 'ilonga kinautolu na'e ala kiate ia na'a nau mo'ui.

e me'a na'a ku lave ki ai 'i he 'etau fononga mai he kosipeli 'a Ma'akeé, ko e taha he ngaahi 'ulungaanga [characteristics] 'o Ma'ake ko e fiema'u 'oku fakavavevave [urgent]. Pea 'ikai ko ia pe ka ko kitautolu 'oku tau fai e ngaue ke mo'ui ai ni'ihī [life-giver]. Ko e fakatātā ia 'oku hā he talanoa ko 'enī. 'Oku mahino mei heni 'a e fiema'u 'e he kakai' e mo'ui [to have life]. Ko e me'a ia na'a nau tuli mui holo ai 'a Sisu' ko e fiema'u e mo'ui. Na'e 'i ai e ni'ihī na'e fiema'u e mo'ui ki honau sino [healing], fiema'u e mo'ui fakame'atokoni [nourishment], fiema'u ke talitali lelei kinautolu [hospitality], fiema'u e mo'ui fakaeloto [spirituality]. Ko e kātoa e ngaahi mo'ui [life] ko 'eni na'e ma'u ia 'ia Sisu pe na'e 'oange 'e Sisu 'a e ngaahi mo'ui [life-provider] ki he kakai. Na'a ne fakatopono mo fakatōli'a 'a e fiema'u 'a e kakai' na'e fiema'u tokoni [vulnerable people].

Ka 'e anga fēfē 'a e tokoni 'a e talanoa ni kia kitautolu 'o e 'aho ni? 'I he fakalea 'e taha' 'e anga fēfē 'a e hoko mai pē fakahoko 'a e ngāue ko 'eni [life-giver] ki he komuniti 'o e 'aho ni kapau 'oku



The Siaola team become 'life-givers' to the families of Vahefonua, the Methodist Church, Tongan people and the community as a whole.

'ikai ke toe 'i heni 'a Sisu ia ke fai e fatongiaā ko 'eni 'o hangē ko e me'a na'a ne fakahoko 'i he'ene kei 'i mamani. 'Oku 'uhinga nai eni ke tau lotu pe kia Sisu ke ne fai mai 'a e fakamo'ui mei langi? Kapau ko ia ko hotau ngafā pē ko e lotu 'o kole kia Sisu ke tokoni mai pē 'oku toe 'i ai mo hatau fatongia kehe? Pe ko ha me'a kehe te tau ala fai ke tokoni ke 'oange 'a e mo'ui [life] ki he kakai 'oku fiema'u 'a e mo'ui [vulnerable people]

'I he taimi 'oku tau 'analaiso [observation/analysis] 'a e fakakaukau [conception] ko 'eni 'oku malava ai ke tau sio lelei ia ki he fatongia 'oku totonu ke tau fakahoko. 'Oku hā mahino pe 'a e fakakaukau ko 'eni 'i he talanoa 'o e potu folofola ni. 'I he fakamatala 'a Ma'ake na'e fononga holo pe 'a Sisu pea mo 'ene kau akoo. 'A ia ko e kongia ia 'a hono hanga 'e Sisu 'o ako'i kinautolu ko 'enau mamata he ngaue pea mo

hono fai 'a e fakamo'ui. 'A ia ko e motolo ia 'o e fakamo'ui [life - giver] ko e muimui he founa 'a Sisu pea tupulekina pe mahino'i ange 'a e fatongiaa, pea tui ki ai pea vekeveke ke fakahoko. Ka 'i he taimi tatau pe 'e kei ma'alifekina 'a e fehu'i mo e fifili pee ko e 'ai ke tau fakamo'ui fefee'i he 'oku 'ikai ke tau 'Otua pea 'oku 'ikai ko Sisu kitautolu ke tau ma'u ivi/mafai [devine power] ke fai'aki ha fakamo'ui.

Ko e 'uhinga ia 'o e fakakaukau 'o e 'tupulekina' [grow in Christ] pe ko 'etau mahino'i ange 'a Sisu pea mo e Tohitapu 'o fakatatau ki hotau 'ataakai 'i he 'aho ni pea langa ai 'etau hoko ko e kau fakamo'ui [life-givers]. Ko e taha 'o e fakataataa 'o e fakakaukau ko iaa ko e ngaue fakataha 'a e kakai 'o e siasii ke fa'u ha polokalama ke tokoni'i'aki 'a e ako 'a e fanau ko e sipinga ia 'o e tupulekina 'ia Sisu. Ko e fetokoni'ai ke langa hake 'a e mo'ui lelei fakasino 'oku

ou ui 'e au ko e fakamo'ui/life-giver. Ko e me'a na'e lave ki ai 'a Soana Muimuiheata pe sinoti 'a e kau faifekau. Pea na'e hā foki he malanga 'a e faifekauseaā, Kalolo Fihaki he 'aho Sapate.

Pea 'oku 'ikai ke ngata ai ka tau ngāue'aki 'a e ngaahi faingamalie 'oku tuku mai 'e he pule'anga ma'ae ngaahi siasi pea mo e kakai 'o e Pasifiki. Ko e ngaue'aki pea mo hono mahino'i 'a e ngaahi faingamalie ko iaa ko e sipinga ia mo e fakataataa 'o e 'tupulekina 'ia Kalaisi pea hoko ko e fakamo'ui'. Tau ange ke hoko 'a 'etau fononga 'ia Ma'ake ko e tokoni lahi ia kia kitautolu ke tau toe mahino'i ange 'a e Tohitapu pea mo e ngafa fatongia 'oku tupu mai 'e Sisu ke faka'inasi'aki kitautolu.

Ko e taha he ngaahi he palopalema lahi 'oku hoko 'i Saute 'Okalani ko e kee, fetaa'aki [violence] 'a e to'utupu. 'Oku feinga 'a e kau polisi mo e kau taki 'o e pule'anga ke fakahoko ha ngaue ki ai pea 'ikai ko ia pe kae uki e kau taki 'o e kominiti pea mo e ngaahi saisi ke nau fakahoko ha ngaahi me'a fo'ou 'e tokoni ke fakasi'isi'i'aki 'a e kee, tau fana [violence] 'i he fanau Pasifiki pea kau foki ki ai mo 'etau ngaahi fanau.

'Oku ou tui ko 'etau lava 'o mahino'i 'a e ngaue na'e fai 'e Sisu ke fakamo'ui [life-provider] ki he kakai 'o hono kuongaa pea ako'i ai mo 'ene kau akoo ke nau hoko atu e fatongia ko iaa, ko e fatongia tatau pe ia te tau lava 'o fakahoko 'ia kitautolu 'i hotau kuonga ni.

Ko e timi ngāue 'a e Siaola kuo nau hoko ko e 'kau fakamo'ui' ki he ngaahi fāmili lahi 'o 'ikai ngata pe 'i he Vahefonua, Siasi Metotisi, kakai Tonga ka 'oku a'u atu ki he komuniti kotoa.

Fakataha Minisitā Polisi Mo e Komuniti Fekau'aki Kē To'utupu

Na'e me'a mai 'a e minisitā 'o e potungāue polisi ki 'Okalaní ni, Hon. Poto Williams 'o fakataha mo e komunitií fekau'aki eni mo e kē, houtamaki pea mo e fetā'aki 'i he to'utupu. Ko e palopalema foki ko 'eni 'oku faka'a'au ke toe lahi ange 'o tautautefito ki Saute 'Okalani. Ko e fakakaukau 'o e fakataha ni ko e kumi ha ngaahi founa ke tokoni'i'aki 'a e to'utupu'pea mo 'etau fanau'uke ma'u ha nau kaha'u lelei 'i he fonuá ni.

Na'e kau mo e minisitā 'o e kakai e Pasifikií, Hon. Aupito Su'a William Sio ki he fakataha ni he na'e fakahoko foki eni 'i hono vahengaá 'i Mangere.



Ko Hon. Poto Williams, minisitā polisi, Hon. Aupito Su'a William Sio, minisitā kakai 'o e Pasifiki pea mo e ni'ihī 'o 'etau fanauako 'i ha fakataha mo e To'utupu Tonga Trust 'o fekau'aki mo e kee pe houtamaki 'i he to'utupu. The Hon Poto Williams (Minister of Police), Hon. Aupito Su'a William Sio (Minister of Pacific People) and Rev. 'Ikilifi Pope and students of Tongan Youth Trust during a meeting about violence amongst youth. Standing L to R: Villami Pope (Wesley College), Sailepe Maiva (St. Peters High), 'Uluaki Kaivelata (Onehunga High), Nalesoni Maiava (St. Peters High), Margaret Manase (Wesley College), Leni Foliaki (Sir Edmund Hillary), Sonia Pope (Ministry of Education), Daisy Fuavao (Onehunga High), John Tagi (Unitec). Sitting: 'Ikilifi Pope, Hon. Poto Williams, Hon. Aupito Su'a William Sio, Adi Pasikala (TYT).

Na'e ma'u faingamālie 'a e To'utupu Tonga Trust ke kau fakataha mo e potungāue polisií kae'umaā 'a e ngaahi kulupu kehe pe mei he komunitií na'e fakaafe'i ki he fakataha ni. Ko e faka'amū 'a e minisitā 'o e polisií ke

ma'u ha ngaahi fakakaukau pe ke tanaki ha ngaahi founa 'e tokoni ke fai'aki ha fakalelei 'o e palopalema ni. Na'e 'oatu foki 'e he fanau mei he To'utupu Tonga 'a 'enau ngaahi puputu'u [concerns] pea mo 'enau ngaahi faka'amū ke fai ki

ai ha tokanga 'a e pule'angaā. Ko e kongia lahi 'o e kau fakafongia mei he To'utupu Tonga Trust ko e fanauako mei he ngaahi kolisi.

'aupito 'a e ongo minisitā he mamata 'oku 'i ai e tokanga 'a e komunitii pea mo e siasii ki hono ako'i 'o 'etau fānau ke nau kau ki he ngaahi me'a 'o e komunitii pea mo hono alea'i 'o e ngaahi me'a 'a e pule'anga. Ko e ngaahi fakataha ko 'eni 'e kei hokohoko atu pe ia 'o m akatu'unga 'i he fiema'u ke fai ha tokoni pea mo ha ngaue ki he 'isiu ko 'eni. 'Oku kei toe mai foki ha talanoa mo e kau takilotuu

'a ia ko e kumi fakakaukau pe ki ha ngaahi me'a 'e tokoni ki he to'utupu mo e ngaahi famili. Na'e me'a foki 'a Aupito Su'a Williams Sio 'o pehe 'oku kei toe lahi e ngāue ia ke fakahoko ki he palopalema ko 'eni.