

Touchstone

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

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Controlling the epidemic - but only with your help

Professor Stephen Chambers Infectious Disease physician, Christchurch Hospital, Prof, Department of Pathology, University of Otago, Christchurch.



Stephen Chambers

Professor Chambers has been involved in leading research into infectious diseases for much of his career in medicine. He specialises in respiratory infections, the treatment of infectious diseases and intermediary metabolism. He is a member of the Technical Advisory Group established as part of the Ministry's response to COVID-19. We invited him to comment on the pandemic and particularly the church response.

Most of us are now well aware that we are at the early stage of a pandemic that has wreaked havoc in China, many European countries and further afield. It began in December 2019 and then rapidly spread to affect more than 80,000 people in China and is even more devastating in Italy. At present there is no sign that it is coming under control in the European countries although it has been controlled, but not yet eradicated, in Singapore, Korea and Taiwan.

Fortunately for us we have a lot of information on how it was controlled in Asia. Firstly we need to implement the tried and trusted methods of control of infectious disease. Find the cases, isolate them, look after them, isolate the contacts, and minimise the potential for spread by social distancing. We know a lot about the incubation period, infectiousness, and that it is primarily spread from person to person by droplets. The spread can be effectively interrupted. We know this works because of the experience elsewhere. There is a lot of information about this on the Ministry of Health

website and in the media. Please have a look there to check the details.

We also know that 80 percent of cases will do well and get better if people are looked after at home. Most people will not need attention at hospital. However, the other 20 percent will need to be in hospital and about six percent will become

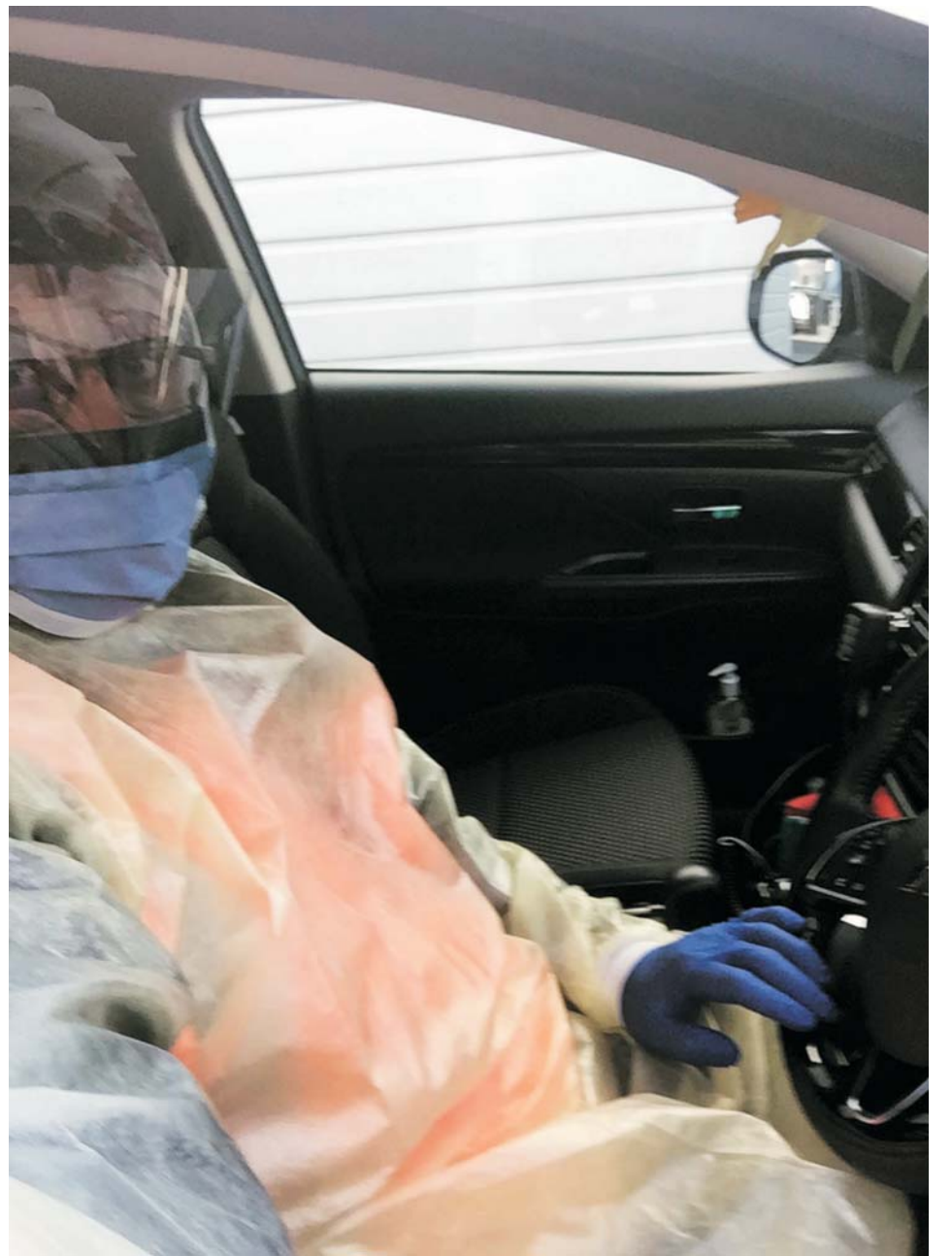
critically unwell and need intensive care treatment. Most at risk are those over the age of 70 years, and who have other health issues that are sufficiently severe to interfere with normal daily life.

We have more tools at our disposal than were available during the influenza pandemic of 1918/19. In particular mathematical modelling tells us the likely outcome if we fail to put in place effective control measures. If each case infects two other people every five days or so, there will be an enormous increase in cases within a few weeks and it will overwhelm the health services. It also tells us there will be lag time between implementing control measures and seeing the number of cases drop. This is to be expected and not evidence what we are doing is not working.

So, we are not powerless. We can act and we need to act together.

Everyone needs to know what is expected of them as individuals and as a community. We need to know how to make the restriction work for our family, friends, churches and community. We need to discuss this with everyone and think it through.

It is particularly important that church leaders make sure everyone in their care is well involved in this process. In my experience it is very important that trusted leaders of groups with limited English are proactive in making sure everyone understands what is needed. People often need to hear advice several times and have the chance to process the information and ask questions before



Rev Isikeli Cawanikawai in PPE gear.

they are comfortable with how this applies to them.

How is this to be done when we have restrictions on meetings and this may not be how we normally communicate? In the first instance make sure your church telephone tree is up to date and working. Do not miss out those who sometimes do not respond. Be patient and make sure everyone understands. Email and texting are great for quick messages.

In some circumstances people may need admission to hospital. They will need support. It is very important we do this

well. Think and plan ahead of time how this can be done safely and effectively.

On a personal note I have been deeply involved with the health care responses to the HIV epidemic, influenza epidemics and our response to SARS as well as many other infections. I am enormously proud of how the health system has responded to these events as well as the Christchurch earthquake and shootings. I am always impressed with how well people will respond once they know what to do. Let's be very proud of how we deal with COVID-19.



Methodist Children's Homes' records digitised

Jennie Hood, Assistant Archivist at the Methodist Church of New Zealand Archives in Christchurch, has recently completed a project to digitise and make available on the archive's website material from the three New Zealand Methodist children's homes.

The homes were situated in Auckland (at Mt Albert and Epsom), Masterton (also known as Homeleigh) and Christchurch (referred to as the Papanui home). This project was made possible by special funding from the Board of Administration.

The initial project work involved selecting items for digitisation. The documents chosen include extracts from the Minutes of Annual Conference, copies of Committee

Minute Books, photographs, publications and ephemera such as newspaper cuttings and pamphlets.

The selected documents were prepared and scanned to a specific archival standard. The Privacy Act was followed by redacting documents where necessary to ensure the privacy of individuals. Jennie also created several new website pages specifically for the digitised material, which is now available to view here: www.methodist.org.nz/archives/methodist_children_s_homes

Archivist Jo Smith says that she understands that no other denomination has made available digital records like these, such as committee minute books. "The minutes really tell the story of everyday activities the children enjoyed at the homes, and the domestic work required to look after them."



Boys at the South Island Children's Home show their gymnastic skills (c.1943).

Editor's note

As I write this, we are into Day 6 of a nationwide quarantine - it is a strange and peculiar way to be spending my work, life and leisure time.

My bubble includes my husband and three adult sons who have left jobs and studies to self-isolate in our family home. With the exception of school and university holidays, we have not all cohabitated on a permanent and ongoing basis for the past five years.

We are all fiercely independent and social creatures, who typically come and go with irregular regularity. Not so now. The past few days have seen a new dynamic in our family unit. I am continually surprised by the capacity young adults have for sleep and food (in no particular order). And even with our garage converted to an entertainment lounge/music room/ gym, the



Ady Shannon

chaos that goes with energetic lads confined to home-base seems to spread - like a virus - throughout the entire house.

For all of us there is some adjusting to the enormous change the Coronavirus pandemic has bought to our lives. Everyone has a personal take on the impact of the self-isolation Alert Level 4. For some it is to be endured, for others it is a time to be enjoyed. In this online-only issue of *Touchstone*, it is hardly surprising that most of our focus is on the faith-filled response to the current situation.

Wherever you are on the spectrum of adaptation, I hope you stay happy, well connected and safe in your bubble.

Covid-19 Shaking our Certainties

Rev David Poultney, Convenor of Faith and Order Committee.

We find ourselves in a situation which we probably never imagined; a pandemic has locked down much of the world. Here in Aotearoa New Zealand many of us had become accustomed to a relative ease about foreign travel, and now, we cannot leave our communities.

The economic life of this and many nations has effectively been suspended. The most basic of social interactions has become fraught with the possibility of risk and we are confined to our respective "bubbles."

What can we say, what can we learn, and what is Covid-19 teaching us? How might we live differently afterwards?

Clearly our supposed autonomy has been shaken. Many of us have had our plans disrupted, including holidays or visits to loved ones, family and friends both here and around the world. Much of what we were looking forward to is put on hold right now.

Western culture, which is dominant in this country, has an emphasis on personal autonomy without parallel in the history of humanity. Māori, Pasifika and Asian cultures have correctives to this but for Pākehā or Palangi New Zealanders autonomy, and the power of personal choice, are key to who we are. Aspects of this personal freedom and choice are currently suspended. When autonomy returns to

us, we should acknowledge how fragile and provisional it is.

When we look to the origins of Covid-19 it seems that once again a disease has been released upon the world because of a pattern of interaction between humanity and other species. We encroach on new habitats, our animal husbandry is poor and an animal virus leaps to humans and is then transmitted between us.

Covid-19 is an indictment of our recklessness and thoughtlessness. Theologically and liturgically we need to acknowledge this and lament it. As much of humanity stays at home, and travel and industry comes to a halt, it is salutary to see how the rest of the world has found respite in this. The

air over China and Europe is cleaner, birdsong is heard once again in China's great cities, dolphins swim in the lagoon and canals of Venice, and foxes venture into the streets of London and Paris.

As we recover from this pandemic should we learn from this? Should we seek to lessen our impact on the world and make more space for the other species we are meant to share Earth with?

Covid-19 is a medical challenge which will be overcome. The financial challenge is likely to take rather longer to resolve. Beyond that is a challenge to our sense of self and to how we live on this Earth.

May this pandemic come to an end soon, through our choices and our ingenuity. And beyond, may we reflect and bring wisdom to how we are and how we live.



David Poultney



Love Heals in Taupō

A picnic held on a 'bluebird' Sunday in the grounds of St Paul's Union Church, Taupō, drew a diverse crowd representing many different faiths and cultures.

For Rev Lorelle Chapman, the memorial Love Heals picnic was the culmination of 12 months planning and relationship-building with the multi-faith community.

Anjum Rahman, head of the Islamic Women's Council of New Zealand and a long-time advocate for the rights of Muslim women, addressed the crowd, talking about the violence and prejudice Muslim women face in Aotearoa. "Listening to Anjum was extremely confronting and goes some way to highlighting that a year on from an event which we hoped would change history, hasn't. 'They are us' are not 'us' at all, it seems. Anjum relayed stories of personally encountering the worst kind of discrimination and racist attacks, here in Aotearoa, in 2020. Looking out at the crowd sharing food and conversation filled me with joy, but as a country we have a long way to go," Lorelle says. "Anjum's desire for change



was echoed by the other speakers. Laurie Swift talked about the need for a movement at a non-religious level, to build relations among those of different ages, races and cultures. Taupō Islamic Educational and Welfare Centre spokespeople expressed their faith in the Taupō community from the outpouring of love following on from last year's terror attacks. Freedom is an ongoing challenge for the Muslim community, but they have faith in the community despite being surrounded by hatred."

Lorelle, a member of the local ministers' group, extended an invitation to leaders of all the local Christian churches and was disappointed that only

two faiths were represented at the picnic. "The vicar of the local Anglican Church and the new young Salvation Army leader joined us but other churches were each notably conspicuous by their absence. And that absence spoke unmissably to those gathered."

In 2019 Anjum was made a Member of the New Zealand Order of Merit for her services to ethnic communities and women. She is currently driving a new initiative to address hate through the Inclusive Aotearoa Collective, and is preparing a strategy that will be released later this year.

Oh, What a ride

Tour Aotearoa is regarded as one of the world's great bike trips. The 3,000 km route from Cape Reinga to Bluff, follows a combination of cycle trails, tracks, paths and lanes connected by country roads. Linda Hall, a financial mentor from the Christchurch Methodist Mission, completed this epic ride earlier this year.

Like many good decisions, this one was made quickly with a glass of red wine in hand. Riders follow a set route, but choose their daily distance, food and accommodation along the route. The challenge is to complete the distance within 30 days. A quick calculation meant riding about 100km per day. The entry fee for having all this fun is a \$100 donation to a charity of your choice.

We spent many hours discussing bike set up, getting tips from past participants, training (my husband and I excelled at practising our coffee/café stops) before riding off from the Cape Reinga start line. We quickly learnt the concept of 'ride, bike, sleep', a routine very different from our normal busy lives. We arrived in Bluff, 26 days later, to the cheers and warm embrace of friends ready with a celebratory bottle of champagne.

Grateful for: Perfect weather, body and bikes holding together without any major malfunctions. No punctures! The companionship and support of fellow riders. Encouragement from friends as



Linda Hall and her husband Richard Smith at the 1000 kilometre mark on their ride.

they watched our dot move down NZ (all riders are tracked).

Highlights: Stunning NZ scenery. Every day brought something new.

Inspired by: People, especially those with little previous fitness or experience who proved that with a smile on their face and determination in their hearts any goal was attainable, and those who were always ready to offer help, humour and encouragement to others.

Would I do it again? I would thoroughly recommend it to others however it would be impossible to replicate the amazing experience we had. There are still so many other places in NZ/the world to explore by bike.

Mary Bumby's Hive of Story

Diana Roberts from Waikanae attended a Wellington Fringe Festival performance with Wesleyan origins.

An email from the Mahara Gallery, Waikanae just days before the performance of Tanya Batt's presentation of *Mary Bumby's Hive of Story* attracted my interest. This interactive account of Mary Anna Bumby's arrival at the Wesleyan Mission Station at Mangungu in the Hokianga in 1839, with two hives of bees, was a Wellington Fringe Festival 2020 event. On meeting our group of eight from the Kapiti Uniting Parish, Tanya Batt said how impressed she was there were 21st century Wesleyans present to hear her story.

The performance explored Mary Anna's life, and the life of the honey bee and its long and fascinating history with humans. The energetic Yorkshirewoman bustled onto the stage, parasol in one hand, straw bee skep in the other. She charmed us immediately with her enthusiasm for the Wesleyan mission work here, and her love of bees. The audience was drawn into participating in her story and even the youngest, a six-year-old, was totally engaged. During an hour filled with laughter and learning, she shared her knowledge of our history and of the special place of bees in our world. We sang the *Bee Hymn* and listened enthralled to the tale of the Bee Woman. We left with a deepened respect for the network of ecology that sustains our life on earth, and a commitment to protect and preserve it.

Tanya Batt says, "When reading about Mary Anna Bumby, I realised that the 180th anniversary of her arrival at Mangungu with bees was rapidly approaching. I contacted a friend in the Hokianga to see if there was any interest in the community that was the first home to Apis Mellifera in Aotearoa New Zealand to celebrate the arrival of the bees with a storytelling performance.



And there was!" The Ngahere Bee Club and local beekeeper from Heritage Hives, hosted Aotearoa New Zealand's first Mary Anna Bumby Day on 17 March 2019 with the first public performance of Tanya Batt's *Mary Bumby's Hive of Story*.

Mary Anna Bumby was the sister of Rev John Bumby, a British Wesleyan minister who came to the mission station in Mangungu in the Hokianga. John was single. Mary Anna was very fond of her brother and insisted on accompanying him as a companion and housekeeper. She brought with her John's favourite breakfast spread – honey for his toast, and the black Yorkshire bees that made it.

Tanya Batt's *Hive of Story* is a life-enhancing presentation and I recommend it to all who value the missionary tradition, the role of women, the natural environment – and honey!

"My child, eat honey, for it is good." Proverbs 24:13

Tanya Batt's *Mary Bumby's Hive of Story* performance is ongoing and future performance venues and dates are being explored. Details are available on her Facebook page:

<https://www.facebook.com/BumbyBatt> Tanya is also open to invitations to perform for groups prepared to meet travel and transport costs with koha from attendees. She lives on Waiheke Island and can be contacted via her website: www.imagined-worlds.net



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FROM THE PRESIDENT AND THE VICE PRESIDENT

President
Setaita Taumoepeau K VeikuneVice President
Nicola Teague Grundy

I have loved you with an everlasting love; therefore, I have continued my faithfulness to you. (Jeremiah 31: v3b)

We are writing this month's contribution at a time when we don't know what will happen tomorrow, let alone how things will be when this edition is published.

For a long time, we have been saying and hearing many voices say, the world is changing. Well, our world has changed considerably in just a few weeks.

All this is happening during Lent and as we head towards Easter.

Easter this year, will be very different from what we have known before. However, we have an opportunity to use this complex, extraordinary situation to gain clarity on some things.

Understanding this Changing New World

We know that there is another way to run a world; where death is not the final word, despair is not the winner, and where human power and hierarchies are not thought to be inevitable and unchangeable. So let's use

this extraordinary situation this Easter to:

- Take stock, slow down, think, use our imaginations.
- Show the power of community.
- Be conscious of our emphatic and collective potential to preserve life.

As we explore what this new paradigm might mean, we remind ourselves of the following:

1. Start simple. We don't have the time to do this right, we are responding to an emergency we haven't planned for.
2. We must prioritise connection with people above anything else. The best thing we can do is connect. Connect using text messaging or phone calls.
3. Be conscious about reducing screen time. We are all being asked to spend more time in Zoom meetings or reading emails on top of being glued

to news feeds.

4. While we all need to maintain routines while in isolation, we're all being asked to attend more meetings and this may cause schedule anxiety. Find ways people can connect in flexibility.
5. Focus on spiritual practice during online worship. What we need most is assistance in letting go of stress and regaining connection with God and with others.
6. Lower expectations. We all need a little grace. Think twice before getting angry when you can't get the help you want when you want it. Remember, everyone is trying to cope in a changed world.
7. Invite, don't ask or tell. Listen to people's needs and let them reflect.
8. Keep reassessing. None of us know what is going to work. Share with others your learnings, the good and the not so good.
9. Forgive the mistakes. If we don't get it right or are doing things the way you would like, be patient. None of us are trained for this, we're all learning.
10. Thank people. A simple thanks goes a long way.

We are aware of many creative things parishes and individuals are doing in response to this new way of being. It is reassuring to see that in times of difficulty we can act as connexion and be the prophetic voice that we need to be.

Dietrich Bonhoeffer, wrote in *Creation and Fall*, "The God of the creation and of the real beginning is, at the same time, the God of the resurrection. In the beginning, out of freedom, out of nothing, God created the heavens and the earth. That is the comfort with which the Bible addresses us who are in the middle, who are anxious before the false void, the beginning without a beginning, the end without an end....God is in the beginning and he will be in the end. He is free regarding the world. The fact that he lets us know this is mercy, grace, forgiveness and comfort.

Our prayer is that we weave ourselves together as a transformed people who act out of genuine concern for others and for doing the will of God. We do this from within the community that honours the dignity of every human being. We are free to listen carefully to the other, to express our understanding, and to find the new understanding that will be required in this changed world in which we live.

Friendship in the presence of difference

Rev Dr Keith Rowe

March 15, 2019 is etched in our memory. A tragic and destructive action directed at Muslim worshippers triggered an outpouring of compassion and, hopefully, a long-term appreciation of the presence and contribution of followers of the Islamic way to New Zealand life.

How has this horrendous event impacted on New Zealand churches? It's a fair question, but I am aware of little hard data on which to base a response.

Hopefully, some congregations are discovering the basic Christian virtue of 'growing friendship in the presence of difference'. We need to hear from them, of what they have learned and how they have changed on their journey into enduring and respectful friendship. I'd like to think that New Zealand churches and Christians have been jolted into a deepening appreciation of the wisdom held by Muslims and adherents of other faiths.

Typically, we go through three stages of relationship in the presence of those who believe or live differently to what we take for granted as being true, irreplaceable and the only way worth pursuing. An initial response is usually shaped by fear, distrust and efforts to prove the errors of the stranger. Bigoted ignorance (what the Bible calls 'bearing false witness') is

common. They may even be regarded as enemies of God, headed for divine punishment. Inherited Christian belief and practice bears the bloody marks of these Christ-denying attitudes.

A stage beyond active rejection is that of 'toleration'. We acknowledge the right of those who live and believe differently to exist, but still keep them at a distance. Beyond toleration is a more mature third stage - appreciation and openness to friendship in the presence of difference. Mutual learning, personal friendship and sharing of spiritual and life-shaping treasures become possible. Shared eating, conversation and praying are valued. In Christian terms, it is reminiscent of the radical hospitality of Jesus and Paul's invitation to live within reconciling love. Some are discovering an important fourth stage: learning to work together for the common good and in the service of love, justice and care for creation as acknowledged partners in the healing of our damaged world. What stage is reflected by your congregation/denomination?

What might we look for in a congregation responding in the spirit of Christ to the Muslim presence in our midst?

- At Sunday worship, the Muslim community (and other faith communities) is regularly held in God-love at the time when prayers for the world and neighbours are shared. Muslim neighbours are particularly remembered during Ramadan, an important time of spiritual and

communal renewal.

- Preachers regularly draw on the wisdom of other faith traditions, including Islam, as they explore what it means to live within the purposes of God and to follow the way pioneered by Jesus.
- Congregational members can identify the Five Pillars of Islam and appreciate historical and contemporary distinctions between Sunni and Shia expressions of Islam. They are familiar with the important Muslim document on Christian-Muslim relations, *A Common Word* (on the internet).
- Some members will have eaten and prayed with Muslim neighbours during Ramadan and have shared the experience with the congregation.
- The parish council has appointed a person or small group as 'interfaith enablers' who maintain contact with Muslim, Buddhist, Hindu, Jewish and Sikh communities in their area and promote occasions when interfaith encounters and hospitality provide opportunities to grow friendship in the presence of difference.
- Ministers and preachers are actively expanding their awareness of the wisdom that Islam and other faiths bring to big, worrying issues of our day - like care for the environment, overcoming an unjust economic system, peace-making in a divided world - and draw on this wisdom to enhance their exploration of what it

means to follow the Jesus way in a broken world.

- In exploring how Islam has been used to fuel aggressive and terrorist behaviours, the congregation has also grown in its sensitivity to how the Way of Jesus has frequently been perverted in the service of national aggression and class warfare. Terrorism, verbal and physical, is regarded as a persistent human problem rather than being identified with Islam alone.

Congregations engaged in interfaith encounter report that it is a doorway to the renewal of Christian faith. We become more open to the presence of God-mystery in the wisdom and living of neighbours who were once strangers, and we enter more deeply into the peace-making, hospitable Way pioneered by Jesus.

On 19 March, 2019, National Church leaders issued a joint statement. Sadly, it fell short of what was required. It failed to acknowledge the ways in which, over the centuries, Christian belief and practice has fed Islamophobia. It failed to unequivocally welcome the presence of the Muslim community in New Zealand and the enrichment Muslims bring to our common life. It failed to commit the churches to work with Muslim neighbours in the service of the common good.

Perhaps these are issues congregations are working on a year after 15 March. I hope so.



The Murray contribution to Methodism

To the editor

I deeply appreciated the fine tribute (*Touchstone* March 2020) to Shirley Murray and her delightfully apposite hymns, coming as it did from such an accomplished fellow craftsman as Colin Gibson. Colin did not mention that Shirley was a fellow Methodist until the Rev John Murray swept her into the Presbyterian fold. Shirley Cockroft was a very active, contributing, young girl in the Christian Endeavour I led at Central

Methodist Church, Invercargill in the early 1940s. Then, after the war, as a teenager, with her keen venturing mind, she was a stimulus in my Bible Class.

Perhaps NZ Methodism can take some quiet pride -- and be thankful to God - for what we may have contributed during Shirley's significant formative years.

Peter Stead, Auckland

Benefits in Union, or not

To the editor

I write in response to the letter from Brian Turner in the February 2020 issue of *Touchstone*.

At first reading it sounds so logical, practical and indeed ecumenical for "struggling" causes to become a union parish or a co-operating venture.

The good sense of this was evident many decades ago when the first union churches were established. And history will show that since then, many such parishes have been formed. Indeed in many parts of New Zealand there are now very few "pure-Methodist" parishes. Indeed there are advantages in being a union church, such as having access to ministers of both persuasions, and to the grant funds of both parent churches, to name just a couple.

However, from my experience, being in a union/uniting or a co-operating parish is not as simple as it may seem. As the parent churches continue to retreat ever more into denominationalism, the union/uniting journey becomes ever more difficult and frustrating to those of us enmeshed between the rules and regulations of the parent/partner churches' national and regional bodies with their controls and oversight demands.

It is not possible to move without consulting with both the regional and national bodies of both National Churches before doing such simple things as replacing the roof or re-sealing the car park with our own funds! Even housing our ministers in suitable accommodation, and executing deferred maintenance can be frustrating and energy-sapping when trying to get approvals to make necessary and urgent repairs.

So, how to make these processes more streamlined and less frustrating? Let's turn to the union and co-operating ventures white

knight, UCANZ (Uniting Congregations of Aotearoa New Zealand). And what do we find?

Quite apart from the fact that (by reference to the UCANZ website) it is almost 120 years since the first attempt of church union in New Zealand, we still do not have church union in New Zealand, while in some countries (Canada for example) they are approaching the 100th anniversary of the United Church!. I digress ...

Upon consulting the UCANZ Procedures for Cooperative Ventures, I would expect to see what this body can do to assist the operations of union churches and co-operating ventures and in particular, their relations with the parent/partner (oversight) churches. I found that:

8.4.3 Through the office, UCANZ provides support, advice, and encouragement to Partner Churches, regional courts, church leaders and Cooperative Ventures in the working out of their partnerships.

When, relying on this stated task of the UCANZ office and its Executive Director, I have been told that sorting out these difficulties (as described above), was not their role.

So we are left to resolve our difficulties on our own, and the frustration continues.

I once asked the then Executive Director of UCANZ if he saw the role of UCANZ as bringing about the full union of the Methodist and Presbyterian churches in New Zealand. He said "No". So we are destined to remain divided, except for those union/uniting or co-operative ventures who continue to struggle with the top-heavy and burdensome nature of parent/partner church oversight.

Despite all this we remain One in Christ.

Arthur Davis, Wellington

Cooperative partnership

To the editor

In the February issue of *Touchstone*, an excellent letter from Rev Brian Turner extolled the benefits in union.

In Nelson, we can certainly attest to that.

About five years ago, the congregation of St John's in the City took up a special collection to provide new pillows and hot water bottles for incoming former refugees from Myanmar. These proved to be real winners and the staff at Red Cross Refugee Settlement Programme were delighted at the sense of caring cooperation that these gifts represented.

With new cohorts of former refugees arriving every two months, the congregation found itself dipping its hands into its pockets on a regular basis and began to provide rice cookers for incoming Asian families and later, blenders for those from Colombia. Now that St John's has combined with Richmond/Stoke, funds are being set aside each month for the purpose.

Media publicity caught the attention of Hills Community Church in Mapua who were keen to participate. Red Cross were asked what

else would be regarded as necessities.

It was determined that cleaning kits comprising such items as a bucket, broom, brush and shovel, toilet brush, cleaning cloths etc would be most welcome not only for their usefulness but also for teaching purposes.

Children at Hills Community Church pack the items into household lots and label them with a "Welcome to Nelson" sign.

Latterly, St Luke's Church in the Nelson area has also indicated a desire to help and are now providing laundry kits including a drying rack, clothes basket and pegs.

All purchases are made by a member of the Nelson Tasman Methodist Parish through The Warehouse at a substantial discount. Were it not for these gifts, incoming families would be obliged to purchase the items from their initial WINZ funding.

This partnership is greatly appreciated by the Red Cross Refugee Settlement Programme.

*Brian Kendrick
Nelson Tasman Methodist Parish*

HONEST TO GOD Easter Cameos

Ian Harris

IMAGINE that the coronavirus which is causing alarm around the world exploded into a full pandemic from which there were no safe havens and no cure. It would trigger fear and despondency in men, women and children everywhere.

Then suppose that a researcher emerged with a health regimen that would make safe everyone who followed it. People would hail that person as their rescuer and vow to follow the saving formula for the rest of their days.

Substitute "sin" for "coronavirus" and you catch a glimpse of the way many people in the Mediterranean world felt at the time of the first Easter about 30 AD, and the assumption underlying much of Christian teaching through the ages.

People of those generations must have experienced a huge sense of relief at being told that because of all that Jesus was and did, they no longer need feel oppressed by the ever-present pandemic of sin and its outcome, a despairing death. Jesus promised a remedy, a formula for a quality of living that had an eternal validity. It was offered unconditionally. All they had to do was embrace it.

This is a theme that one of the earliest interpreters of the events of Easter, the apostle Paul, elaborated again and again in the letters he wrote to the young churches scattered through Greece, Rome and what is now Turkey. To illustrate the point he drew on cameos from everyday life which tingled with freshness and immediacy in his day, but which have become blurred by time or spiritualised out of their secular anchorage. They need periodically to be brought down to earth again with a bump.

One such metaphor was the dramatic process of adoption into a Greek or Roman family, a move that totally transformed a child's rights, identity and future. Another that has had a huge impact on Christian thinking is drawn from the law courts. Picture, says Paul, a trial in which people are hauled one by one in front of God and told to account for the way they have lived. The presumption is of guilt, not innocence: every living soul would have to own up, in the words of the time-honoured confession

that "we have left undone those things which we ought to have done, and we have done those things which we ought not to have done".

Yet, says Paul, God does not give people who put their trust in him their just deserts. Instead, against all human instinct, against principles of accountability, against the common sense of the tougher-penalties campaigners, he treats them as if they had never done anything wrong. To use the biblical term, God "justifies" them. They are "justified" by their faith.

That word is confusing. In modern usage "justify" means producing good reasons why people acted in a certain way. Governments do it all the time - listen to any budget speech, or watch US Presidents defending their military incursions into Vietnam, Iraq, and

Afghanistan.

That is not at all what the word means in the New Testament. There it means to reckon as just, to treat a person as blameless, even though the facts scream otherwise.

An incident from the American Civil War in the 1860s illustrates

this. President Abraham Lincoln, asked how he was going to treat the rebellious southerners after the Confederate states were restored to the Union, replied: "I'm going to treat them as if they had never been away." In other words, despite the rupture and carnage of civil war, he would treat them as though they were blameless.

Paul's conviction that God was prepared out of love to set aside the requirements of any sensible system of justice and, in his words, "justify the ungodly" was rooted in his experience of Jesus, the whole of whose life and death, he believed, showed in a unique way what God (or Godness) is like.

Christians stake everything on Paul being right about that. They put their trust in Jesus and, ideally, it shows in the way they live their lives. On Easter Day they celebrate again the triumphant vindication of that love, summed up in the mythic imagery of Jesus' resurrection bringing new life from what was dead, cold and inert.

If they are right, there is ground for hope, even in the face of broken relationships in personal life, mistakes that seem impossible to be forgotten or forgiven, crime in the community, the ravages of poverty in a world of plenty, and the madness of competing tribalisms, nationalisms and war.



Ian Harris

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





How much do you know about climate change? Be Honest

Jonathan Boston, Professor of Public Policy in the School of Government at Victoria University of Wellington, invites *Touchstone* readers to consider their knowledge of climate change.

Some questions

The crisis caused by the Coronavirus will likely pass relatively quickly; the climate crisis will not. In a short-term and often myopic world, we must not lose sight of the long-term. So, here are some questions for you to ponder.

Do you know your own annual carbon footprint or that of your household or local church? Do you know the carbon-dioxide (CO₂) emissions that are generated on flights between Auckland and Wellington, or Christchurch and Sydney? Do you buy carbon credits to offset emissions from flying or other carbon-intensive activities?

Global CO₂ emissions need to fall by at least 50 percent from current levels within 10 years if there is to be a realistic chance of keeping the planet's warming to no more than 1.5°C above pre-industrial levels. This means everyone on earth needs to reduce their emissions by at least seven percent, on average, every year until 2030. In the interests of fairness, people with higher than average CO₂ emissions - which includes most New Zealanders - ought to reduce their emissions at an even faster rate (e.g. 10 percent per year for 10 years).

Would you know how to reduce your CO₂ emissions by 10 percent, this year and again next year and the next?

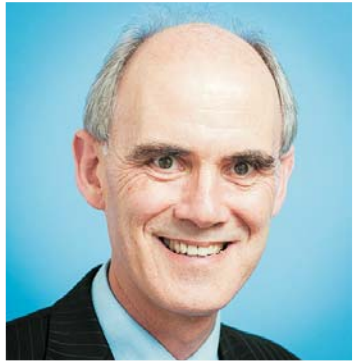
The need for more and better information about climate change

Few of the many people I talk to know the answers to such questions. It is evident that many people continue to book airline flights or buy cars reliant on petrol or diesel with little thought of the environmental impact of their decisions.

If humanity is to avoid dangerous climate change, both our knowledge and our decisions have to change. People need a better understanding of why climate change matters and what they and their families can do to reduce their greenhouse gas (GHG) emissions. How can we increase climate awareness?

New Zealand needs a proper, well-funded, government-led information campaign that would:

- be comprehensive, extensive, authoritative and ongoing, similar to the long-standing family violence campaign **It is not OK**;
- provide clear, relevant and reliable information for all people and sectors of society, based on the best available scientific evidence;
- be rolled out across the full range of communications forums and social media channels;



Jonathan Boston

- be informed by the extensive international literature on 'climate communication' (including social psychology and cognitive psychology), and the lessons from previous experience;

- be conducted in full collaboration with, and explicit support of, a wide range of public and private sector organisations;
- involve shared stories of those championing and effecting change, including prominent New Zealanders from many different walks of life;
- encourage cross-party support, thereby minimising the risk of politicization and politically-motivated criticism; and
- inspire behavioural changes by encouraging a sense of hope, personal challenge and efficacy, social solidarity, and (where appropriate) fun.

Information could cover a wide range of climate-related topics including, for example:

- current global and national CO₂ (and non-CO₂ GHG) emissions;
- the average carbon footprints of a selected range of New Zealand households;
- the size of the remaining global carbon (and/or GHG emissions) budgets if warming of 1.5°C and 2.0°C is to be avoided (i.e. without significant overshooting);
- the implications of these budgets for annual emissions-reduction paths, both globally and for New Zealand; and
- the various ways individuals, households, businesses and organizations can reduce their emissions, especially their carbon emissions.

Information campaigns about climate change and related issues are not new. Youth organisations and students have led the way in New Zealand; academics have brought research to the public arena, and NGO's such as Greenpeace, Oxfam and Forest and Bird have been bringing the message of climate change into the public arena. The Energy Efficiency and Conservation Authority (EECA) is currently conducting a Gen-Less campaign, and a new resource, *Climate Change - prepare today, live well tomorrow*, will be available for use in schools this year. Information campaigns are only part of the 'solution' (i.e. with respect to climate change mitigation) and can entail certain risks. But the 'climate emergency' is now so critical that every possible policy lever needs to be pulled, albeit intelligently and wisely. I am inspired that the Methodist Church is preparing to evaluate the emissions dimensions of its activities and embark on emissions reduction strategies.

If you agree about the need for the government to undertake a proper public information campaign, please write to the Prime Minister.

There for service

In every parish there are many people who generously volunteer their time, energy and expertise to ensure the smooth and efficient operation of activities, facilities and finances. Rev Jan Fogg pays tribute to John Rowe, long-term Thames parish treasurer and organist.

John was born in Tararu in 1936. His parents were deeply involved in the Methodist Church in Thames, his father was the choir-master, and he had an accounting business in Thames. John's great-great-grandfather, William, was a lay preacher in the Methodist Church in England before he emigrated to New Zealand in the 1850s.



John Rowe

John remembers his mother being very proud of him at the age of four singing in the kindergarten choir and holding the tune perfectly (in contrast to many of the other young singers). At that time there were two Sunday services in the Methodist Church, a morning service when the junior choir performed and the evening service when the 30-strong senior choir, conducted by his father, performed. The pipe organ (currently in the St James Church in Thames) was installed in the Methodist church in 1921 and John learnt to play the organ on this instrument in the late 1950s.

After finishing high school John went to Auckland to study for accountancy. He returned to his parents' home in Thames in 1959 and joined his father and his elder brother in the family business. On his arrival back in Thames, John was appointed the circuit treasurer for the Methodist Church, responsible for managing stipends and administration, and for the considerable income at that point for the Church, due to the newly-introduced stewardship programme bringing in regular income.

When the Thames Union Parish was established in 1973, managing finances became a bit more difficult. The Presbyterian Church had not established an envelope giving system, therefore the income declined. In time a stewardship programme was initiated which raised sufficient income to employ two ministers in the Union Church.

There have been major changes in the treasurer's role over time, because of significant changes in the Law. The introduction of the Charities Commission has been a significant burden for many parish treasurers. The Methodist Church had concerns for those trying to adjust to new requirements. The introduction of the Xero online accounting system has helped a great deal in producing the figures required and summarising accounts for parishes.

John's personal mission as treasurer has always been to keep the church functioning for those who are helped by its structure - a place of community. He recognises he has put a lot into the treasurer role, but has received a lot from it, gaining satisfaction and fulfilment from his joy in playing the organ, and in earlier times, in singing solos. John became an accountant due to family direction and perhaps that profession is not the one he would have chosen on his own account.

Our faith not infrequently calls us to sacrifice things in life that we may have valued. Our Union Parish can be very thankful for John's meticulous dedication to the important task of treasurer and his significant role in ensuring the continuation of the parish.



Treasures found when moving

Rev Jan Fogg

After several 'nudges' over the past year or two that my current home and garden were not suitable for an older person growing older, I decided to act, and put my house on the market.

After a very short period of time and a process probably as smooth as it gets for a house sale and purchase, my home has sold and I have been able to purchase another on flat ground and a single level, not too far away, but in a different township.

As I have been reflecting on this I have felt God's blessing on the whole process. As I marvel on the amazing goodness of God, I also think it's a bit unfair in a way - I feel sorry for those who either don't receive such blessing, or don't know where such goodness can come from.

Now I am beginning the hard work of trying to reduce the amount of 'stuff' I have, that I can't keep carrying from house to house. I've come across some of my old assignments from College days. They've been through a few moves!

I was struck by one in particular. The lecturer made a comment that I had a gift for story-telling, "use it well" the comment said. I had forgotten all about this comment; have I used it, am I using it, well? An important thought for all of us as we age: How well have we used these wonderful gifts God has blessed us with, for the purpose of benefitting others? But before that comes the question: has someone pointed out a special gift I have? Because if that doesn't happen it's quite likely we may not know about it!

What are your special gifts, given to you with which to bless

others? I took a funeral recently for a woman in her mid-90s. She was a 'stand away from the limelight' woman, whose family, children and grandchildren, and church family, worked hard to be able to say enough about the wonderful gift of love this woman had blessed her whole family with. Some gifts are more hidden to the outside world than others, but that amazing gift of love seems to shine even brighter when it is focused very intensely on just a few.

Maybe you know someone around you with a special gift, of whatever kind. Your gift might be the noticing and acknowledging of someone else's gift.

It's hard to see ourselves in both a forgiving and also kind light through which we might see what others appreciate in us. But it also means if this gift goes unacknowledged, the person



may not be using it to its full benefit. God is the original giver, but as always requires our feet and hands, our mouths to help draw out the best in those gifts from the Giver.

"Take whatever I can offer - gifts that I have yet to find, skills that I am slow to sharpen, talents of the hand and mind."

Shirley Murray
(died 25 January, 2020).

T E C H N O L O G Y T I P S

Joining an Online Meeting

Peter Lane



Peter Lane

I was planning to write on this topic, for April, for a while now. Coronavirus events have overtaken us and I'm kicking myself I didn't write this for my February contribution.

By the time you read this, hopefully we will be over the worst of lockdown fever, having worked out how to do what we need by ourselves.

Online meetings are a subset of features generally found in software packages generically known as collaboration solutions. They use a combination of audio-video, computer networks and telephony to connect two or more people into a virtual meeting room or collaboration space. Video-conferencing lets people see and hear each other from remote locations. The newer collaboration solutions also allow document sharing, text messaging, shared

document editing and other features..

Currently, the main packages in the NZ market are Lifesize and Zoom. These products offer the core communication features and integration with more full-featured collaboration packages. Packages such as Microsoft Teams, Skype for Business and Slack, usually offer a basic version of Zoom or Lifesize features embedded as part of a much larger and more sophisticated collaboration and/or project management offering. The Methodist Church of NZ currently uses Zoom, usually in a meeting-room to meeting-room context. MCNZ also has access to MS Teams through their Office365 subscription. Although Teams will suit some purposes far better than Zoom or Lifesize, it is more difficult to set up and get going, although it works well once sorted.

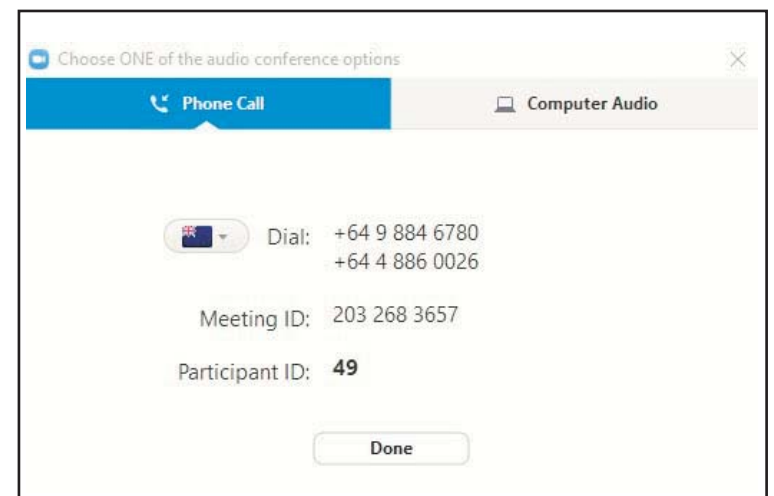
Now is probably the spot for my standard rant about Skype: Skype and Skype for Business are not the same! When Microsoft bought Skype as an online telephone service for consumers, they renamed their existing, totally unrelated business communication platform "Skype for Business" leaving a horde of frustrated IT support professionals trying to explain to a host of confused users why their respective systems didn't work the same

way.

My intention is to walk you through Joining a Meeting, so that if someone reaches out to you, for a chat, or a meeting, you have some idea of what to do. I will illustrate using Zoom, but all of Lifesize, Skype for Business and MS Teams work in a similar way; things may be reordered a little and terminology may be a little different, but the basic process is similar. I'm not going into how to set up a meeting in this article. If you need to know about that side of things, please contact me directly.

Most likely, you will be invited to a Zoom meeting via an email invitation. (If you are expecting an invite, note that some systems send these invitations as an internet calendar format, and many email readers will automatically process these and put them into the calendar part of your email. Or your Junk mail folder.) Carefully hidden under the grey scribble is a 9 or 10 digit MeetingID. After the "Password" is a machine-readable version of the meeting access password if the organiser decided to require one.

So at this point, click on the link. This will open your default browser, for a little while. The system will check to see if you require additional software or drivers installed for Zoom to work. If needed, Zoom will automatically install the



necessary software. During this stage, you may be asked to approve the download and approve the running of the installation agents. Say "Yes" (or equivalent) to these. Once this is sorted, Zoom will proceed straight to the meeting referenced in the link.

Zoom will then ask if you want to join with video or without and whether you want computer audio or telephone audio. This allows you to use Zoom on devices that don't have a camera, microphone or audio. It also allows you to decide if you are going to inflict your morning-after hair and fluorescent pyjamas on the meeting. Most scenarios you would choose computer audio.

The main Zoom programme will stay on your computer, so you won't need to go through the installation steps if you join another meeting. If someone invites you to a meeting without

emailing you a link, for example, verbally or providing the MeetingID on paper, then using the Join button allows you to type that in and Join the meeting that way.

I appreciate I've only touched the surface in this article. The best thing to do is sit down and try to set up a meeting. My Zoom MeetingID is 203 268 3657.

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



Against the Tide

Adrian Skelton, UCANZ Executive Officer

I hope a reflection on the challenge of Jesus is appropriate both to Lent and to the dramatic times in which we find ourselves. Jesus urged a radical turning around, a repentance (μετάνοια). But change to routine, to ingrained habits of mind and action, does not come easily.

We require sufficient motivation and an effort of will to effect changes in attitude and behaviour - as we are discovering in response to COVID-19.

The Church has sometimes betrayed the spirit of Jesus by domesticating his radical message. Or else the message has been codified into such an orthodoxy that it stifles moral development and snuffs out human creativity. As early as the canonical gospels, there were definitive 'interpretations' of parables designed to soothe and close down debate, whereas Jesus has sought to provoke and open up discussion. For example, until recently, the parable Good Samaritan was read as do-gooding advice rather than the racially radical challenge to find that of God in other ethnic or religious groups.



Wellington in lockdown.

Conjure an image of Jesus walking in a different direction to the crowds - not those peasant crowds with whom he identified but the mass of humanity, with eyes and feet set in the direction of the herd. This image, this metaphor, is revived for me each morning I walk along the Wellington waterfront on my way to the UCANZ office. Out of the railway station pours a crowd with faces set towards the CBD, oblivious of any alternate direction.

The image is also powerfully conveyed through a meditation piece that emerged from the Vaux worship

gatherings in London between 1998 and 2008. The piece was called:

The Great Reversal

*Walking with the crowds,
carried along by the pressing forward.
Each one eager to get ahead,
struggling towards meaning, power and influence.
Be someone, be remembered, make a big impression
But walking the other way,
picking out a route against the crowds,
a solitary figure passes me, passes us all,
A quiet chaos in the crowd.
Christ, in very nature God, slips into reverse and walks
back past us.
The great reversal subverts me.
Tired of pressing forward, I realise I need to turn,
for what I have been searching for has
just walked past me the other way.*

Sometimes, swimming against the tide, learning to live otherwise, can be holy - can be the call of Christ upon our lives.



We're all in this together

Rev Andrew Doubleday

It is March 20 as I write this. By the time you read it, the world will have changed. Whether it changes in the way I anticipate, or otherwise, you will be the judges. I will be seen to be either prescient, or have egg on my face.

Personal disclosure: some years ago I bought a book on Obsessive Compulsive Disorders (OCDs). I discovered I have an OCD called 'Pure Obsessional'. I struggle at times with unbidden thoughts, generally of a catastrophic nature. And they can be hard

to get rid of. I have found that prayer helps. Consequently, I have a bent toward catastrophising, which is why I'm a bit of a 'boy scout', always wanting to be prepared for anything and everything.

As I look at this current Covid-19 challenge that we face, my tendency is to imagine the worst. Having said that, even the best-case scenario for the country does not look that appealing. Aside from the medical and health issues, at an economic level our tourist industry (our largest income earner) will take a huge hit for many months to come. And all the downstream businesses / suppliers / service providers will take a significant haircut. How many cafés and other businesses which target our discretionary dollars and depend on people congregating will go out of business? How many people will lose their jobs? How many will be faced with mortgage foreclosure and/or bankruptcy? As alarmist as it sounds, it could be our reality. We need to buckle up for a potentially rough ride. Our best hope is in following the health guidelines we are being given in order that the virus in this country might be contained long enough to give our most vulnerable the

opportunity to be vaccinated against it some 18 months from now. This threat is not going away any time soon.

And, we need to look out for one another. This can be difficult when we are stressed. I'm aware that the parish in which I'm the presbyter faces a real challenge as two of our significant income streams dry up. We have just closed our op shop, initially, for the next 12 weeks, and our building rentals will almost certainly tank. This puts us in a potentially precarious position. I imagine that this pattern will be repeated throughout the country. Yet my wife Lynne reminds me that the Lord has always seen us through the challenges we have faced.

Trusting in the God who has been with us in the past and projecting that trust into the future, hopefully allows us to be a non-anxious presence in anxious times

On top of this, we are not able to gather for worship on Sundays. This has been a central point in our community cohesion. We will find other ways. The use of the telephone, investing time and energy to upskill in online literacy with the use of such apps as Ezychurch, Facebook with its face-to-face Messenger capability, Zoom, YouTube, and a more easily-accessed web presence, will potentially leave us in a much stronger position after the crisis has passed. And, it will pass.

There is no doubt that this crisis is a significant cloud, unprecedented in our history and, unlike earthquakes and wars, there is no place to hide or flee to. We are all in this together. It is also possible that this cloud has a substantial silver lining if we are willing to grasp the opportunities that it presents us. We could come out of this crisis with a clearer sense of the Gospel and its invitation into life, and with tools for sharing the underpinning love of God of which it speaks in more relevant and contemporary ways.



Andrew Doubleday.

MOTEKIAI FAKATOU REFLECTS ON JOHN 20

We are called to be an Easter People

Last month, communities and churches throughout New Zealand commemorated the anniversary of the mosque shootings which killed 51 people and injured 49 others within the Muslim community. This tragedy shocked the whole country to the core as there hadn't been such violence of this magnitude.

With such tragedy in mind, if we pay attention to the news, even on a semi-regular basis, it can be easy enough for us to live as though every day was Good Friday. Living our call as Christians to be an Easter people can seem foolish, if not impossible.

Today's readings remind us that we are not the first generation to face this dilemma. We can learn, like Mary Magdalene and many before us, to see the presence of the living God right before us, despite our bereaved state of mind and experience.

Human nature doesn't seem to have changed much since ancient times. Therefore, Easter can be a hard day for us to really comprehend. Our reality as humans is that we are more familiar with the finality of death.

As much as we may wish for our loved ones that we have buried to be raised bodily and walk among us again, we know this is not going to be possible. Recently, I watched the faces and heard the cries of my cousin's children when we buried her at the age of 51.

Her children were yearning for something they couldn't have: one more moment, one more sound of her loving voice calling their names. It is a moment that many of us who have experienced loss have imagined in great detail.

Though all humans know that death

is final, Mary's surprise encounter with the resurrected Lord gives hope to all who are bereaved. The gospel story of Jesus calls us to broader views, setting our human experience into the larger relationship of the people with God.

It is significant that the first witnesses of the resurrection recorded in all the Gospels were women. Women's testimonies were widely seen as unreliable. In most Jewish courts, it was not even allowed. Yet, appearing first to Mary, Jesus affirms the importance and role of women in his new community.

Mary approached the tomb wondering who would roll away the stone for her, but as she arrived, she saw the stone had already been taken away. There was no need for her to struggle with the stone, and that is the same for us too.

Whatever the stone or rock we need to roll away, whether pain, hurt, trauma or tragedy, John's gospel pulls us from the constraints of the rock at the entrance to the tomb to remind us of the boundary-breaking presence of the living God. God's plan and purpose is bigger, more creative, and more graceful than our plan.

Mary, alone in deep sorrow, stays until the morning light breaks. Her stillness and willingness to remain present in a space of grief, allows the light of the resurrected Christ to shine around her. Peter and the beloved disciples remain in the darkness of grief and fear.

This light is like the dawn that dispels fear from Mary's heart so that she experiences the joy of God's presence rather than the fear of God's absence, which compels her to proclaim what she experienced: her Lord has risen.

May we be encouraged by Mary's faithful commitment to be the Easter people, willing to proclaim hope and joy through the risen Lord, despite grief and fear that may overwhelm us.



COVID-19 Vigilance and the Church Response

Ruby Manukia Schaumkel

COVID-19 is dominating our thoughts and discussions. Following the Government's announcement on March 23 of Alert Level 3 and then Level 4, there will be a national closedown for four weeks.

The government announced a \$12.1b stimulus package to support New Zealanders and businesses. It follows the example of overseas nations, but there is still more we can do as a nation. Collectively, we must stamp out the virus in New Zealand, by remaining at low risk.

We need to support the government's decision to introduce a Level 4 Alert. The experience in Italy, France and Spain has encouraged us to act faster, to impose strict travel and isolation rules and to

closely monitor domestic outbreaks.

For the Church we have a faith response to the Coronavirus. We have a responsibility to be more vigilant now than ever before and practice good hygiene at home and at Church.

The link

www.products.pastoral.center/pc/p105/1/download-covi/Coronavirus.pdf reminds us to be faith filled people, and to continue supporting one another especially when times are tough or uncertain. Practice faith not fear, is an example of how we need to do all we can to keep our churches, families, friends and local communities safe.

We should limit the virus' chances to



Ruby Manukia-Schaumkel

spread by limiting social contacts across the country for the coming weeks. The government has provided guidance on what this means and information is being updated regularly. The aim is to minimise the impact on the national health system while aiming to increase its capacity over time. Hong Kong, South Korea, Singapore and Taiwan successfully flattened their epidemic curves by rigorous and comprehensive testing, coupled with self-isolation and good hygiene.

Each church should check their health and safety plans/measures, and practice good hygiene. A good place to start is to follow the Methodist Church website where the COVID-19 Pandemic Plan is available:

www.methodist.org.nz/caring_for_our_people/coronavirus_2019_-_advice:

You can also check the Ministry of Health:

www.health.govt.nz/our-work/diseases-and-conditions/covid-19-novel-coronavirus-for-current-updates.

With community isolation in place, the chance of widespread community outbreak is expected to remain low.

If you develop a fever, cough or shortness of breath, phone Healthline's dedicated COVID-19 number 0800 358 5453 or contact your GP. It is important to call the centre ahead of your visit.

For COVID-19 health advice and information, contact the Healthline team on 0800 358 5453 or +64 9 358 5453 for international SIMS. There is no charge for this service.

These tough times demand rigorous policy thinking and health and safety measures and plans so that the Church and the country as a whole can get through this crisis.

The Connexional Office team will be working from home during the close-down period.

The Church remains open for business but differently!

Look after one another.

AROUND THE CONNEXION

Community gardeners growing vegetables, melons and more

The Ellerslie Tongan Methodist Church has long been running two successful initiatives promoting better living and healthy eating for church members and their families. A fitness group runs regular aerobic classes and member educators provide advice on nutrition and food, and the benefits of regular health checks and healthy living.

Two years ago it was decided to build on these projects by encouraging and assisting church members, their families, and the wider Tongan community to grow their own vegetables.

There are currently 22 members and families from the church who participate in planting a vegetable garden on land leased from Transpower New Zealand. Justin Fotofili, secretary for the garden group, says, "The project promotes healthy eating and generates a sense of communal spirit as we care for our environment and God's creation."

In March they will harvest the third season's crop of organic kumara and other vegetables. A trial of watermelons last year was a success and this year dozens of ripe melons will soon be ready. The community project has helped to encourage others to participate and inspired many to grow their own vegetables at home.

The project has had its challenges but a combination of hard graft and subsequent funding support solved the major issue the gardeners encountered when they started out. "Access to water was a major issue in the early stages and we endured the hard work of taking heavy buckets of water from our homes to our garden every day."

"In 2019 we applied to The Community Care Fund from Transpower New Zealand to help us install an onsite water system. We now have a water pipe and a number of taps to assist us in watering our plants. This has made life much easier for our members and their families who travel 30 to 40 minutes after work to water their gardens."

This non-profit project has not only provided families with organic vegetables but motivates families - across all generations - to participate. For many it brings back memories of growing up in Tonga where they cultivated their land for their livelihood.

As well as being enjoyable, social and physical, the project is an educational experience, especially for children who are learning about planting vegetables in school. "It's about bringing a community together to engage in something that is important, yet fun and



Group members and their wives in the community garden.



Dr Fisihoi Mone (3rd from left) died suddenly in January.

exciting. We are looking forward to another successful year harvesting our kumara and vegetables and of course, our watermelons," says Justin.

"We dedicate this project to Dr Fisihoi Mone, a member who has been actively involved from the very beginning and who sadly passed away suddenly at the beginning this year. (RIP)".



Maata Tuipulotu waters the watermelon.



Hamilton presentation sheds light on the plight of Christian refugees

The Hamilton East congregation has been supporting parishioner Yasoon Gill and his family, Christian refugees from Pakistan, for more than a year.

A recent visit and presentation from Father Michael Kelly, an Australian journalist and Jesuit priest who lives in Bangkok, provided an opportunity for the congregation and others to hear about the plight of Christian refugees in South East Asia. Father Kelly is a vocal advocate for intervention for the many Christians who live with the trauma of persecution and prosecution as they pursue their faith.

Michael Kelly pulls no punches when he talks about the appalling prejudice and

discrimination Christian refugees endure in Thailand. "These people are under constant harassment. Very few Christian refugees are resettled. We are working with over 500 families. Often the breadwinner is placed in the Immigration Detention Centre. That place is the Black Hole of Calcutta. And when that happens, their families are forced to live a fragile life with no income. No status."

The United Nations High Commissioner for Refugees (UNHCR) is a global agency with the mandate to protect refugees, forcibly displaced communities and stateless people, and assist in their voluntary repatriation, local integration or resettlement to a third country. Kelly is scathing about what he terms their incompetence and inability

to work beyond the strict parameters of how they define, and deal with, refugees.

"The UNHCR don't understand the nature of family networks in the sub-continent. Fanatics cast their attention on the extended family. If one family flees to Malaysia or Bangkok, and they (the terrorists) can't get the person with a fatwah, they will go for any member of the extended family. The UNHCR is stupid, corrupt, unhelpful and hopeless."

Processes for dealing with applications are vague and difficult to navigate and according to Kelly, corruption is rife. "All applications are conducted in English. For most people seeking resettlement, English is their third language, at best. If a fatwa is issued it is likely to be in Urdu and this

won't be accepted as valid, as it is not in English," Kelly says. "Processes are obtuse and where refugee status is granted, money changes hands. Always."

As well as meeting with Yasoon and hosting the seminar in Hamilton, during his visit, Kelly is making connections with organisations in New Zealand who can partner in raising the profile and promoting the cause of persecuted Christians. "The people I came to meet really don't have a clue what is going on. The scope is not large in New Zealand unless you follow the pathways mapped out. You need to explore your own turf and work in partnership with people and programmes already in place. Few Christians are resettled. They are a very unfashionable group."

Kelly draws on his faith to



Michael Kelly

highlight the difference between the Muslim and Christian approach to assisting resettlement. "Where is the effort in the world for Muslims to resettle Muslims? For Christians, it is part of our gospel to welcome the stranger. Our response is compassionate. There are plenty of Christians who want to resettle Christians and Muslims."

"The real beneficiaries of resettlement are the third generation. Those growing up in their new home can't see the issue."

Aldersgate open for business

On Saturday 29 February, more than 280 people from throughout New Zealand gathered for a Powhiri and service to celebrate the official opening of the Aldersgate Centre.

At the conclusion of the opening celebration that included words, waiata and hymns from a multi-cultural and multi-faith representation, the congregation joined family and friends of the late Paul Dunlop, Scott Lucy and Neil Stocker in the courtyard.

There they unveiled a memorial plaque dedicated to the three men who died in 2011 when the original church building collapsed.

People of all religions, faiths, beliefs and cultures came together to celebrate the opening of the new modern gathering place located in the heart of Christchurch city. Political and church leaders from many faiths joined Methodist Church of New Zealand leaders, members of the Durham Street Methodist parish, Synod and wider Connexion in a celebratory service. Guests included the President, Vice President and General Secretary of the Methodist Church of New Zealand, the Mayor of Christchurch Lianne Dalziel, representatives from the Muslim Community, Buddhist Temple, Hindu and the Jewish Synagogue, as well as the Anglican and Catholic dioceses, Knox Presbyterian and the Oxford Terrace Baptist Churches. Dr Duncan Webb, MP for Christchurch Central, delivered a message from the Prime Minister.

In a welcoming address, worship leader and Christchurch Central Methodist

Parish Superintendent Rev Philomeno Kinera acknowledged and thanked the many people who contributed to the visionary rebuilding venture. She dedicated the Aldersgate Centre as "a place of worship, learning, meeting relaxation, enjoyment, conversation, and performance for all the people in the city."

Rev Dr Mary Caygill, presbyter at the time of the 2011 earthquakes, reflected on how the influences of early Methodists contributed to the new centre and its significance to the site and the people. She referred to her Methodist forebears as 'a nomadic people movement that was feisty and audacious'. She acknowledged the emotion that came with standing at the lectern that was one of the few treasures saved from the old Victorian Gothic Church, wearing a stole that was given to her as a replacement for the one buried in the rubble of her office. In closing, she said, "Seeking the welfare of the city and its inhabitants, may we do so with audacious compassion in continuity?"

Many of those who addressed the congregation referred to the warmth evident in the new centre; in the inclusive celebration opening, in the physical environment, in the hearts of those involved in delivering the ambitious project and in the welcome extended to all who wish to gather in the Centre, now and in the future. Weekend activities included a Friday night barbeque for neighbours, a gala dinner in the Great Hall after the opening celebration, heritage and children's art exhibitions, a Sunday service and a music festival.

The \$11 million complex, built on the site of the old stone Methodist Church,



(L to R) Nicola Grundy, Methodist Church of New Zealand Vice President, Rev Setaita TK Veikune, President Methodist Church of New Zealand, Rev Peter Carrell Bishop of Anglican Diocese of Christchurch, Rev Kathryn Walters, Superintendent Central South Island Synod and Nelson, Marlborough West Coast and Rev Philomena Kinera, Superintendent Christchurch Central Methodist Parish, at the opening celebration for the new Aldersgate Centre. Photo: Irene Issac.

was designed by Christchurch Architects Wilkie and Bruce.

As well as providing a home for Durham Street Methodists, Aldersgate provides an office base for Christchurch Methodist Mission (Child & Family Social Services) and Christian World Service. Flexible spaces in the building will be available for community groups and faith-based organisations to use. "We want it to be a multicultural, interfaith gathering place," says Philomeno, who is originally from Singapore and an active member of the Christchurch migrant and refugee community.

"Our aim is to serve the city," she says, "Since the earthquakes, when the church community has been without a permanent home, we have done that through an innovative Street's Chaplaincy. We can now add to that all the other ways we can use this new centre to serve the city."

"The full name, Aldersgate | Your Gathering Place | Puari Huinga acknowledges Puari Pā, an early Waitaha settlement that included the area where the building stands. It also reflects that the area was an ancient gathering place for kai, a meeting point for Ngāi Tahu and Pakeha when they traded, and will also be a modern gathering place where all people are



Doors from the original building have been used in the new building.

welcome."

The original Durham Street Methodist Church, the first stone church on the Canterbury Plains, was opened on Christmas Day 1864. Stone from that building has been used in the façade of the new building and the original wooden church doors have been restored and used in the interior.



Intrepid travels



Gary Clover gets down amongst the wildlife on a visit to the Antarctic region.

Methodist Church mission historian Rev Gary Clover has long harboured a desire to visit New Zealand's Antarctic and sub-Antarctic islands. In January he boarded a Russian-crewed research ship, *The Spirit of Enderby*, for a month long voyage to the Ross Sea and McMurdo Sounds.

Heritage Expeditions is a family-owned, Christchurch based adventure touring company that takes passengers to the Antarctic. Thanks to the 25 year-old dream of a biologist, former DOC worker and Presbyterian minister, Rev Rodney Russ, and a collaborative lease arrangement with a Russian Arctic scientific institute, Rodney's sons, Nathan and Aaron, own the business, which operates year round in both Antarctic and Arctic waters.

For five months during our southern summer two Russian-crewed Arctic research ships, *The Akademik Shokalskiy* (aka *The Arctic Wanderer*) and *The Professor Khromov* (aka *The Spirit of Enderby*), both about the size of our smaller Cook Strait ferries, take Antarctic-fascinated "expeditioners" and "birders" (English: "twitchers") from many nations down through our sub-Antarctic islands to New Zealand's Ross Sea Dependency.

I have always dreamed of visiting Scott Base where Sir Edmund Hillary's 1957 International Geophysical Year and British Trans-Polar Expedition supply hut has been preserved by the New Zealand Heritage Trust. My historian's fascination continues with the huts of Robert Falcon Scott's 1902 and 1910-12 expeditions and Sir Ernest

Shackleton's Nimrod Expedition hut of 1908. At the age of 70, with an arthritic knee and a little help from friends, I achieved almost everything the excursion offered, including long walks over Enderby Island, around Campbell Island and Australia's Macquarie Island, and many Ross Sea landings. I participated in the expedition's Antarctic Circle crossing initiation ceremony when I was sprayed with sea water from the ship's fire hose and in the Polar Plunge into the near freezing waters of the Ross Sea.

This was no five-star holiday in a floating hotel. The voyage was a highly informative, educational and interactive expedition. Expeditioners became fully informed Antarctic ambassadors ready to promote, preserve and protect Antarctica's pristine, unique, polar and sub-polar environments. We were encouraged to get "down and dirty" at eye level amidst the penguin poo - the better to encourage inter-action with penguins and seals.

Throughout the expedition we were closely observed by a Government bio-security officer who travelled as one of the expedition's staff. Under her watchful eye, before each landing in military-style inflatable rubber zodiacs, we had to wash and brush the treads of our Arctic boots to minimise carrying any viruses or bacterial infections onshore which could wipe out whole colonies of penguins or seals. All outer clothing, and day packs were rigorously checked prior to the expedition's first landing onto Enderby Island, to ensure no foreign seeds, eggs, or insects were carried ashore.

During the long days at sea and before any landing we

attended lectures and briefings on the flora and fauna that we would encounter, and on the Antarctic climate change we observed. Presentations were given by high-powered staff, expert in their fields of cetaceans (whales, orca, dolphins), seal, and fisheries research, and by a Russian historian, expert in Arctic and Antarctic early exploration. Among the expeditioners there were PhDs aplenty and an English "twitcher" who could instantly identify any of the many birds we observed. A well-stocked library included many books on anything Antarctic and Arctic, although it was often a challenge reading while the ship heaved and lurched its way through the Southern Ocean.

Voyaging to the Ross Sea included coping with the heaving seas and at times the trip was physically and mentally taxing. There are enormous distances to cover in the cold, hostile polar environment and many zodiac landings and island tramps. We "expeditioners" were worked hard.

Until this expedition I did not appreciate the vastness of the Southern Ocean or the Ross Sea. Therefore cost is a major hurdle. The basic fare for the month-long voyage was US\$23,600 and in addition, on-board bar and laundry tabs, souvenir costs, and recommended gratuities for the Russian crew and English-speaking staff (all paid in US dollars). There are also the expenses of a compulsory medical-evacuation insurance premium (approximate \$1,900), and necessities for travelling in a polar environment. I was enabled to go by the timely arrival of an inheritance from my late father, who I am sure would be pleased that I spent his money on a true adventure of a life time.

A Lament within the Bushfire

© Shirley Murray

*Now thank we all our God
For lives beloved and cherished,
The brave who face the flames,
The young and old who perished,
For those who fight the fires
That sear our country's soul,
For all who give relief,
To comfort and make whole
No tears can stem this grief
Through outback, town or city,
Yet as disaster strikes,
We share a common pity
Where hearts and hands can help
To build or recreate
Our nation stands as one
To mourn our people's fate
Our lives are held in trust,
O God of our believing,
And we who still are spared,
Owe duty to the grieving
For everyone is kin
When all can feel this pain,
As families are gone
And shattered ones remain.
Now thank we all our God
For courage meeting danger
When selfless spirits fight
For mate or helpless stranger
When wind and bushfire flare
And terror grips our faith,
Compassion keeps us strong,
Through tragedy and death.*





BIBLE CHALLENGE

Rosalie Sugrue

Easter from Matthew's Gospel

Easter is a Moveable Feast that is tied to the full moon. The dates were decided by the Nicene Council of 325 that decreed Easter Day could not occur before 22 March or after 25 April. All the Gospels record events leading to and beyond the death of Jesus in considerable detail and each includes some different details. Our 2020 Year A Lectionary is following the longest of the Gospels. Only Matthew records an earthquake, Judas killing himself and Pilate publicly washing his hands. Departing from the usual format all answers begin with the first letter of the word, and are quotations taken from the Revised Standard Version.

	RSV Matthew
When it was ____, he sat at table	E _____ 26:20
____ for the second time, he went and prayed	A _____ 26:42
Then the ____ of the governor took Jesus	S _____ 27:27
While they were eating ... Jesus ____ bread	T _____ 26:26
...let us see whether ____ will come to save him	E _____ 27:49
Then two ____ were crucified with him	R _____ 27:38
... and bought the potter's ____ to bury strangers	F _____ 27:7
...and his ____ white as snow	R _____ 28:3
____ on the right and one on the left	O ____ 27:38
...among whom were Mary ____	M _____ 27:56
...and Mary the ____ of James and Joseph	M _____ 27:56
' ____ three days I will rise again'	A _____ 27:63
'Pray that you will not enter into ____'	T _____ 26:41
'Day after day I sat in the temple ____'	T _____ 26:55
...they mocked him, ' ____ King of the Jews'	H ____ 27:29
...and behold there was a great ____	E _____ 28:2
...toward the dawn of the first day of the ____	W ____ 28:1
Mary went to the ____	S _____ 28:1
...they came to a place called ____	G _____ 27:33
...and laid it in his ____ new tomb	O ____ 27:60
...rolled back the ____	S _____ 28:2
...told the chief ____ all that had taken place	P _____ 28:11
Now the ____ disciples went to Galilee	E _____ 28:16
' ____, I am with you always'	L ____ 28:20

ANSWERS: Evening, Again, Soldiers, Took, Elijah, Robbers; Field, Raiment, One, Magdalene; Mother, After, Temptation, Teaching, Hall, Earthquake, Week, Sepulchre; Golgotha, Own, Stone, Priests, Eleven, Lo



Christchurch Methodist Mission provides frontline support for children in poverty

Photo: Kat Jayne

In Christchurch \$65 might buy you coffee and slice of cake each day for a week. Or a ticket to ride the Port Hills gondola and the historic tram. Or the chance for two adults and a child to see the Crusaders play an early season match.

For some families it is not uncommon for \$65 to be the weekly food budget.

The high cost of living is the unseen and painful face of child poverty in the city, and reflects the experience of many families around the country.

"Some of our clients who are on a benefit and managing debt have only \$65 a week for a family of four for food," CMM's social services manager Eve Lafferty says. "It's fundamental for any parent to be able to provide food for their kids - they feel shame and inadequacy if they're unable to do so. Nobody wants to be going to get food parcels, but they know it's the only way to make ends meet."

In the year ended June 2019, the number of New Zealand children living in material hardship was 13 percent, or one in eight children. This type of hardship includes not eating fresh fruit and vegetables, putting off a visit to the doctor, or being unable to pay bills on time. When housing costs are included, the percentage of children living in poverty is just under 15 percent. After housing costs are deducted, the percentage of children living in poverty is 21 percent.

The rising cost of quality food is a problem for families at CMM's Aratupu Preschool and Whānau Hub. The availability of cheap, sugary food is a concern. As well as lacking nutrition and badly affecting family health, it creates patterns that are hard to change and results in increasingly poor dental health, and an elevated risk of diabetes and heart issues.

However, it is poor quality rental properties that hit families hardest, Eve says. A family renting a private property could be paying

\$500 a week for substandard accommodation. The situation is worse if they have a poor credit rating, no references and don't want to challenge landlords in case they lose the property.

Some families also face debilitating levels of debt. "Poor families are often really good at budgeting, but if you've got a poor credit rating you can't borrow against a mortgage or even get a personal loan, and end up going to lenders who charge very high interest rates."

CMM has a range of programmes aimed at reducing the impact of poverty on our youngest citizens.

Heading into winter the need for children to be in well-insulated and warm homes increases. Social housing is a priority for CMM and its housing stock will increase by at least 15 by the end of the year, with rent capped to a manageable level. CMM also provides support for the cost of school uniforms, camps and other activities, while its financial advice service helps families set budgets, manage debt and deal with credit companies.

As part of the Methodist Alliance, the NZ Council of Christian Social Services and the Child Poverty Action Group, CMM takes part in national campaigns, such as the call for a review of the benefit system. CMM is also one of 12 charities selected by Spend My Super for its work reducing child poverty.

Children can be raised out of poverty. Researchers have identified a range of measures which are effective at reducing child poverty; those that make the biggest difference include more social housing, stronger regulatory protection for tenants, replacing the minimum wage with the living wage, increasing core benefits, and removing GST from fruit and vegetables.

A donation to CMM enables us to help children escape the cycle of poverty. Please donate at www.mmsi.org.nz/donate or at www.spendmysuper.org.nz/donate (remember to select CMM as the recipient charity).

Help families live better lives

Every child has a right to a good start in life.
Everybody has dignity and worth in the sight of God.
Every day Methodist missions and parishes work with individuals, families, children, and older people who need support.
Your donation or bequest can help make a lasting difference to people in need throughout New Zealand.

You can make a donation to your local parish, one of the Missions, or the Methodist Alliance. Please contact Carol Barron for more information on:

03 375 0512 • 027 561 9164
Carol@MethodistAlliance.org.nz
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METHODIST ALLIANCE
 NGA PURAPURA WETERIANA



Michael Lemanu, Youth Coordinator

Covid-19 finds us living in strange, uncertain times. I want to take this month's article to offer some thoughts that may help you navigate the young people that you minister to, through the fast-changing world we now find ourselves in.

A big way to fight rising worry is keep connected in whatever way possible. With church building doors being shut for the foreseeable future, it has forced us to rethink what doing and being church looks like. It may actually force some churches to think outside of the box and embrace new styles and ideas. Thankfully, the concept of using technology is not foreign to young people.

There are many ways connection with young people can still take place. Currently with the youth in my parish, we are using the YouVersion Bible App. In this app, you can add friends and read through plans together on a variety of different topics and themes and then comment and discuss together at the end of each day. There are countless other plans and ways to create these virtual faith connections with one another during this time.

Linking into technology and young people, this may also be a time for generations to come together in the utilization of said technology. I suggest church leaders ask their young people how to embrace technological mediums to help



strengthen connections, make worship accessible to parishioners' living rooms and reach people beyond the walls of the church.

Finally, it is vital to regularly check-in with those young people that you have some form of influence over - either at home or in youth ministry. Young people are particularly susceptible to anxiety, fear and mental health complications during uncertain and worrying times such as these.

Sometimes when it comes to pastoral care, we don't pay enough attention to young people in our churches who may be struggling. For some young people, being cut off from friends or family, breaking routines and sense of normality and a general sense of uncertainty can cause these issues to escalate. In your ministry and faith community, ensure that you check on your young people. A simple text, Facebook message or DM can make a huge difference. Reassure your young people that they are not alone.

It is important to be prepared but not be fearful in these times. We trust in God through every season of life.

Our Mission Resourcing website will be adding weekly blogs, resources and ideas to assist your youth ministry through this time. Keep an eye for these updates. To sign up for regular updates via email, you can visit: www.missionresourcing.org.nz/MYLN

Kidz Korna

Welcome to April Kidz Korna!

We have something different this month. Just over a year ago, a family from Pakistan arrived at our church. We asked them why they left their homeland and what brought them to New Zealand?

This is Taqduss Gill's story

I am a Christian refugee from Pakistan. My family and I had to flee from Pakistan because of our Christian faith. We went to Thailand when I was five years old. My sister was two and my brother was only three months old. When our visas expired, we were all arrested by the immigration police and sent to an immigration detention centre where we spent the next five years.

There were eleven of us, including my grandparents, living in one small room. Most of the time we had only rice to eat. Many people slept on concrete floors, and when they got sick there was no medical treatment.

My father and mother wrote many letters to Christian organisations but no one came to visit us. We were helpless. It is very sad but it seems that the international community and world organisations are ignoring Christian refugees. Over 80 percent of refugees are Christian but only about one percent are resettled. In the last

four years, six Pakistani Christian refugee families have been settled in Hamilton. We are one of those families. grandparents, aunts and uncle and my cousin are still in Thailand waiting to be resettled.



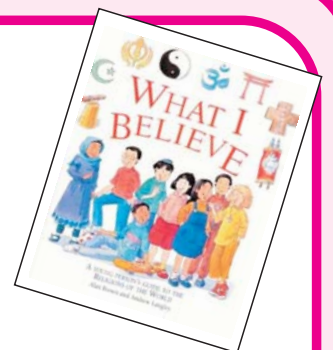
Tirzh, Phillemon and Taqduss (right) Gill



For your bookshelf

What I Believe

A Young Person's Guide to the Religions of the World



Authors: Alan Brown & Andrew Langley
Main Artwork: Teri Gower
Publisher: The Five Mile Press Pty Ltd

This is a very interesting and readable book that introduces children to eight of the world's religions. It is important that, in today's world, children understand the beliefs of others and learn of the similarities and differences. In this book, children share their stories, customs, celebrations and festivals. The colourful drawings and graphics which are used to illustrate and explain the religions are full of information.

Written for upper primary plus age, it is suitable to share with younger children.

Words for Easter

All these words tell you about the Easter story. Can you sort them out?

ENKOYD _____
SLREJMEAU _____
SMPAL _____
IEUCDRIFC _____
NERSI _____
FJLOYU _____

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



Reaching Out to Refugees

Christian World Service launches Operation Refugee 2020 this month.

The annual online fundraising event is an opportunity for caring people to give practical support to Syrian and Palestinian refugees who need food, medical care and education in Jordan and Lebanon.

Participants choose from a food or walking challenge and ask everybody they can to support them.

The annual event runs from June 16-20 and finishes on World Refugee Day, though the challenge can be done at any time.

New options have been added in case of continued lockdown. Organiser Eric Park is currently looking at ways to add interest and a sense of community. Fundraising is largely online, making it possible to participate whatever happens in the months ahead.

"If anything, the needs of refugees have increased, so I am exploring adding fun activities as an incentive. You might be able to do the walking challenge in your pyjamas in your bedroom or share the evening meal over the internet wearing fancy hats. We want to raise as much money as we can, so please contact me with any ideas or for information," says Eric Park, Relationships Coordinator.

Last year the new Walk the Talk option proved popular. Individuals, groups and churches collected donations from sponsors for a coast-to-coast walk in Auckland, another in Tauranga and, in the case of Port Hills Uniting Church in Christchurch, for walking around their parish which straddles the Avon Heathcote estuary.

The arrival of COVID-19 has put more pressure on people living

in cramped conditions with few resources. The Department of Service to Palestinian Refugees has shut down all operations under curfew conditions, though staff are working from home. The three Primary Health Clinics are operating in Gaza under special hygiene regulations.

Refugees expect to lose jobs and income streams when governments lift lockdown conditions. Operation Refugee will give them much needed funds to resume activities and help people recover.

"COVID-19 has shown us how interconnected the world is. Through Operation Refugee, New Zealanders can give practical help to people who have fled their homes because of violence and war. Please give us a hand," says Eric Park.

The cornerstone of the event is living from the Food Box for five days (two days for school students). The Food Box contains the equivalent of the good quality ingredients of an emergency food parcel for Syrian refugees in Jordan. This year we will provide a suggested shopping list for people to buy their own ingredients up to the value of \$32, based on the cost of a parcel to feed a family of five for a fortnight.

Refugee Sunday is on 21 June on the Methodist Presbyterian church calendar and 5 July for Anglican parishes. CWS will prepare worship resources for both days.

70.8 million people have been forcibly displaced, including 5.56 million registered Syrians.

Information about Operation Refugee can be found at: <https://www.cwsoperationrefugee.nz/> Eric Park can be contacted at eric.park@cws.org.nz or phone: 022 377 6606

Staying ahead of CORONAVIRUS

Christian World Service is on heightened alert as partners do what they can to halt the spread of Coronavirus in their communities.

"This pandemic could reach refugee communities or the poorest families where there are few medical facilities, limited food and no safe water. The more information and help we can get to them now could protect them," says Pauline McKay, National Director.

Many CWS partners are facing tough times with the continuing spread of COVID-19. Their first priority has been to make sure the people they work with have the best information available about protecting themselves from the virus. They know if infection rates rise, they will be hit harder because of extreme poverty, overcrowding and the lack of health infrastructure.

Radio stations like Radio CEPAD in Nicaragua and MaridiFM in South Sudan are making regular health announcements and encouraging people to follow the recommendations. In places where there are no medical facilities, stopping the spread is their only hope.

Already the Women's Centre in Sri Lanka and the National Garment Workers Federation in Bangladesh say factory workers work and live in crowded conditions where the danger of transmission is high. Within days of the pandemic announcement, Amin from the Garment Workers Federation appealed for funds to purchase masks, sanitiser, disposable gloves, tissue and



The Women's Centre distributed food to garment workers staying in boarding houses in preparation for curfew. Credit: Shramika Ekala.

soap as well as to print and distribute informational leaflets. The Women's Centre distributed supplies to factory workers who have been left without work and few resources.

The Department of Service to Palestinian Refugees working in five regions has asked for prayers and support. Staff are worried about the survival of Iraqi, Palestinian and Syrian refugees who face a very uncertain future.

Rural and coastal communities who produce their own food and largely operate in their local economy are better placed to withstand the economic effects of the virus as long as transmission does not reach them. CWS partners like CEPAD in Nicaragua have trained communities in low cost gardening techniques and provided the plants, tools and sometimes animals they need to improve livelihoods.

In Uganda, the Centre for Community Solidarity staff visited homes after schools were closed. They recommended ways to protect the families of HIV and AIDS orphans with whom they worked. So far 40 new rainwater tanks have been



After the Indonesian earthquake and tsunami, local ACT Alliance partners taught handwashing to displaced people. Credit: ACT Alliance/ Simon Chambers.

built this year, providing much needed water for handwashing. According to the WHO and UNICEF, approximately 3 billion people do not have basic handwashing facilities.

CWS will provide regular updates from our partners through social media and the website: www.cws.org.nz

CWS staff are working from home and reliant on phone and internet to share reports from partners.

People are advised to donate by direct deposit or credit card where possible so receipts can be issued. Postal donations will be processed once staff have access to the mailbox. Phone calls will be answered.



Photo ACT Alliance/Paul Jeffrey

Give them a hand

Share food, walk the talk, donate so refugees have food, medical care and education

www.cwsoperationrefugee.nz



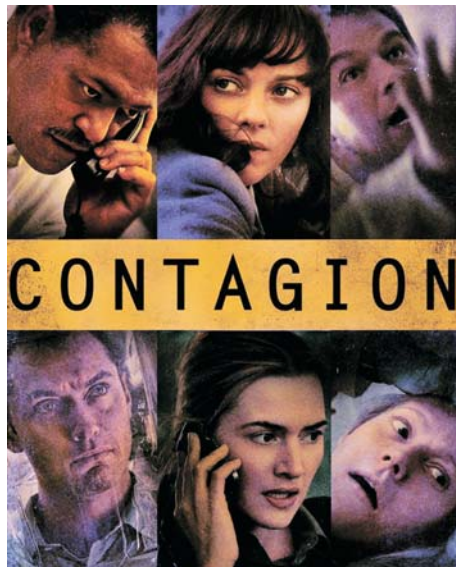
ON SCREEN

Contagion was released in 2011. It is available on iTunes and Google Play and at prices cheaper than a movie ticket. Given the COVID-19 pandemic, a 'stay@home' theological film review seemed appropriate.

"Get ready for the future, It is murder," sang Leonard Cohen in 1992. The song would make an apt soundtrack for the movie *Contagion*. The film, released in 2011, has, in the last week, become the second-most popular movie on iTunes. Directed by Steven Soderbergh, the movie dramatizes a medical apocalypse that has, in recent weeks, become our present reality.

A mystery virus, originating in China, is swiftly carried by airline travel around the world. Highly contagious, able to survive on door handles and drinking glasses, a global pandemic ensues.

In this future vision (and unlike our present reality), the United States takes the lead. Central to the drama is the team at the Centre Disease Control and Prevention (CDCP). They are researching



(Kate Winslett as Dr Erin Mears), communicating (Laurence Fishburne as Dr Ellis Cheever), and testing (Jennifer Ehle as Dr Ally Hextall and Demetri Martin as Dr David Eisenberg). A vaccine takes months. Distrust of science, mixed with the conspiracy, accelerated by social media, results in looting, panic and vigilante action. As Cohen laments, the future is, indeed, murder.

Contagion has two emotional palettes: a

cold and fearful first half, as the initial heroine (Gwyneth Paltrow as Beth Emhoff) and strangers collapse, and masked medical professionals seek (unsuccessfully) to contain; and a more empathetic second half follows, as romance blooms and sacrifices are made for the greater good.

The movie cleverly pairs characters - wife (Beth Emhoff) with husband (Matt Damon as Mitch Emhoff); CDCP scientists' female (Dr Erin Mears) with male (Dr Ellis Cheever). One sex will die, while the other will find creative ways to care for the next generation. Why, even in a pandemic, do gender stereotypes remain?

Contagion becomes an important watch amid the COVID-19 pandemic. What is made visible is the interplay between an unseen virus and a palpable human dread. In the face of fear, we can choose anxiety. Believe social media. Distrust science. Surrender to conspiracy theories. Or we can choose to re-imagine. Open ourselves to love our neighbour as ourselves. Find different ways to care and connect through times of turbulence.

Churches have historically played an

A film review by Rev Dr Steve Taylor

essential role in loving the sick. Basil of Caesarea in the fourth century, founded what historians consider was the world's first hospital. At Basil's funeral, the hospital he founded was praised as an institution of mercy in which "diseases are studied, misfortune made blessed and sympathy put to the test". Such is Christianity. Science is valued and research is respected. Kindness is evident and greater love casts out fear.

We find ourselves in an unprecedented time in human history. Might the images of *Contagion* and the lyrics of Cohen accurately portray our emerging present? Or will the compassion of Mother Teresa and the innovation of Basil mark the Church as visible in the face of an invisible virus? Get ready for the future. It becomes our choice.

Rev Dr Steve Taylor is Principal of Knox Centre for Ministry and Leadership, Dunedin. He is the author of *First Expressions* (2019), *Built for change* (Mediacom: 2016) and *The Out of Bounds Church?* (Zondervan: 2005) and writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

ON PAPER
Chosen Boys

Author: Petra Molloy

Publisher: Escalator Press 2019, 340 pages

Reviewer: Lynne Frith

"He feels Father Bane looking at him. Father Bane is training him. You're special to God, he says. He has called you here to serve at his altar. You have all been chosen, he says. Especially chosen by God. (p86)

Chosen Boys is the story of Jack and Isaac, their families, their community, their school, their church. It's a story of betrayal and hurt, confusion, denial, and of disbelief. It's also a story about identity, love and resilience.

It is set in 1974, in an Auckland street, in the time of 'dawn raids', and the rapidly changing shape of New Zealand community.

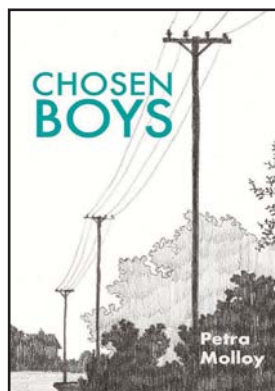
Ursula, brought up on the East Coast in her father's Ngāti Porou environment, and her son Jack, live next door to Failolo and Amosa and their family. Their son, Isaac, is Jack's friend. The boys are in the same class at school. Both families attend the local Catholic Church, and the children attend the parish school.

The new priest who is also school chaplain invites some boys to train as altar boys. Isaac is going to train, and seven-year-old Jack also accepts the invitation. Then the grooming begins.

Before long, Ursula notices changes in Jack's demeanour and behaviour. She is called to the school when his achievement falls. She knows there is something wrong but can't work out what it is. When her parents visit, they too are concerned about Jack.

Isaac begins to distance himself from Jack. The story unfolds with all the intricacies of relationships in a closely connected community. There are no happy endings.

While a work of fiction, *Chosen Boys* is a story that describes the reality and effect of abuse in a trusted and sacred environment. Each character is treated with compassion and integrity, whether it's the abused boys, the abusive priest, his colleagues, the school principal, parents, older brothers, neighbours. No excuses are made. The narrative speaks of how it is. To my pākehā/palangi ears, the voices are authentic. The tentative nature of intercultural relationships in a hostile political environment, and the



racism is consistent with the era in which the book is set. Theological questions are raised. Institutional power is challenged.

Author Petra Molloy and publisher Escalator Press are to be commended for this courageous publication. The 2019 release was timely considering the ongoing work of the Royal Commission of Inquiry into

Historical Abuse in State Care and in the Care of Faith-Based Institutions.

The publishers are also to be congratulated for the lack of sensationalism in the presentation of the book. The cover illustration in grey tones of a streetscape depicts light and shadow, incomplete or broken communication lines. Quotations from the poems of WB Yeats head some of the chapters, adding a sorrowful and meditative note.

Chosen Boys is not light or easy reading because of the content. It is, however, well crafted, drawing the reader in to the heart of the families and community it describes. It could be used for a study group or a book group in a parish. If used as a resource in this way, it would be important for the leader to provide contact information for help for any for whom this might raise painful issues.

The book is available in Kindle and as a paperback.

ON DISC
Waiata Anthems

Reviewer: John Thornley

Producer: Raukauri Productions, 2019

'Raukauri' in Maori mythology is 'Goddess of the flute'. The human leader for this collection of 12 songs in te reo Maori is Hinewehi Mohi, a prominent singer/songwriter and record producer.

In 1999 Hinewehi sang the national anthem at the World Rugby Cup in London. She sang it only in te reo Maori and not everyone welcomed this!

Who can say that politics and sport can be kept separate? The 1999/2020 story tells us otherwise.

To mark the 20 year commemoration, in 2019 Hinewehi was given funding and support to record 12 songs by

contemporary Maori and Pakeha artists. Sir Timoti Kaaretu, leading Maori language scholar and teacher, assists in translations for nine of the 12 songs.

With all artists, there was a commitment to working with Te Reo Maori. As Hinewehi writes on the sleeve notes, "Throughout this project I've learnt a lot about the fearlessness of millennials, and I've come to appreciate the position of those who feel disenfranchised from their culture."

Some of the artists are well known; Six60, Shapeshifter and Tami Neilson. Others working in alternative Kiwi pop sounds have loyal fans and are becoming more widely known; Stan Walker, Drax Project, Tiki Taane, and Teeks.

The CD includes an eclectic mix of music, fusing African-American styles and indigenous Maori haka and poi

song and dance. At two ends of the spectrum there is an uplifting performance of the first verse of *God Defend New Zealand* by Whangarei-based Hatea Kapa Haka group, and a fiery mix of hip hop and haka by Kings *Kei Aron Atu Koe* (Don't worry about it).

There are two interesting love songs: Bic Runga's *Sway* from 1997 when she was 19, and Bene's *Soaked* from 2019 when she is 19. Both deal with relationships frayed and falling apart. Sometimes a love song can be read not

just as a personal story, but as a wider story. And this seems highly appropriate to Maori-Pakeha relationships today, as Waitangi Day brings us to face the highs and lows of our bicultural relationships.

I found intriguing contrasts in the two songs, with Bic Runga's lyrics romantic emoting

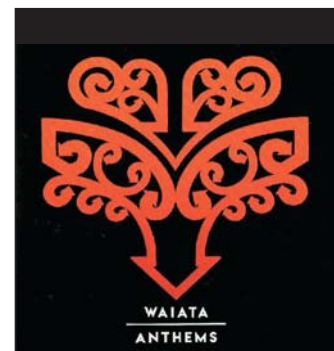
self-pity alongside Bene's disarming self-honesty and humour, shrugging off her former partner's clutches and celebrating her freedom.

Both songs are superb performances and productions, with a synthesiser rising to heights like an organ in a cathedral in Bic's song, and Bene's blend of Maori chant rhythms and funk/jazz giving us a great dancefloor number.

As a person who knows only one language, I'll miss the depths of metaphor in te reo. But as musical creations we can all enjoy the melodic, rhythmic and vocalising artistry of this standout 2019 CD.

After 1999, it became accepted that our national anthem would be sung in both languages at international sporting events.

Thank you, Hinewehi, for showing Aotearoa the pathway we can all be walking.





On this day in history

Jo Smith, Archivist, Methodist Church of New Zealand Archives

Rev M A Rugby Pratt was a man passionate about history, especially Methodist history.

In the Personal Papers and Historical Records Collection of the Methodist Church of New Zealand Archives is a re-purposed diary belonging to Rev Pratt.

Although it is printed for 1933, on each day Rev Pratt has noted the anniversaries of church openings or events that happened that day relating to the Methodist Church.

The Whitcombe's New Zealand Commercial Diary No 21a would have been used by many people throughout New Zealand. The first few pages feature advertisements for things like 'Onoto the Pen', a plunger-filling safety model with the largest ink capacity.

Other useful information is included (much more helpful than today's diaries - but, of course, we now have the internet), such as the law relating to death duties or duties payable by racing clubs. The New Zealand Government members are recorded with their responsibilities. In 1933, the Right Hon G W Forbes was Prime Minister.

Phases of the moon and times of sunrise and sunset are neatly laid out across two pages. New legislation, such as the Summer Time Act 1929, is explained.

Daylight saving (as we now call it) started the second Sunday in October and finished the third Sunday the following March. Thirty minutes was the amount of time advanced in 1933.

On March 14, Rev Pratt noted:

Memorial foundation stone Palmerston North Broad Street Church laid 1883

Wesley Church Wellington opened 1880

Ashhurst Church opened 1886

Trinity Church Napier opened 1896

Rev Charles Creed baptized 30 Maori at Waimate and 43 marriages 1841

Timaru Sunday School stone-laying 1907.

During the years Rev Pratt was Connexional Secretary (1927-1946), he would have attended many of the openings and anniversaries he noted down in the diary. He usually kept the order of service or programme for events he went to, and the Methodist Archives has a large collection of these.

The earliest anniversary date written in the diary is for 1086. On 15 November, 1086 The Domesday Book was completed, Rev Pratt wrote. The Domesday Book website corrects this date - it was August, 1086.

We can surmise that many of the dates recorded in the 1933 diary were taken



Onoto The Pen advertisement.

from the circuit schedule books for parishes in the care of the Connexional Secretary. He would have had access to the Methodist newspapers and may have spent many happy hours scanning the pages.

On November 27, 1839 Rev Pratt notes that the Rev James Buller started overland from Kaipara to Port Nicholson and records the source of this date - Buller's book, *Forty Years in New Zealand*, page 68. This noting of the source is very rare.

By 1937, he also had access to the letters written by the New Zealand Wesleyan missionaries dating from 1819. Rev Pratt borrowed these from

the Wesleyan Missionary Society in London for a period of two years; World War II intervened and they were not returned until after the war. In the meantime, a team of typists steadily typed copies of the handwritten documents which were then checked personally by Rev Pratt.

Anniversaries noted for the New Zealand Methodist Church are invariably British. November 29, 1815 Queen Victoria's father worshipped at Wesley's Chapel.

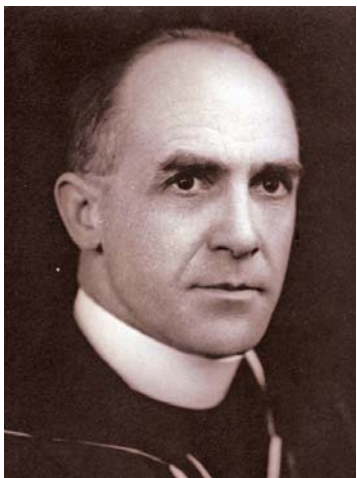
Newspapers in the 1930s often had little snippets of historical events; even today these are read out on RNZ National at night.

Unsung Methodists

Rev Donald Phillipps

"... and if possible, a Christian."

Eric Wilson Hames - 1897-1984



Eric Hames

The title comes from Frank Glen's tribute to Eric Hames, published in the *Wesley Historical Society Journal* in 1985. That issue also included tributes from George Laurenson and Jack Lewis, ministerial contemporaries of Eric's.

I have wanted to pay my respects to him for some time, and the occasion now offers itself. It is exactly 100 years since Eric entered the Church's Theological Institution in 1920. This anniversary, at least for the

sake of those of us who were fortunate to be his students, deserves to be celebrated. He was, that year, one of just five or six students receiving Methodist theological education at Dunholme College, at a time when the world was adjusting to post-WW1 conditions. Much was changing within New Zealand Methodism, and there was now a new principal, C H Laws, taking the place of the late and much-lamented C H Garland.

Eric Hames came from a deeply committed, church-going, Northland Methodist family. His father, Luther, a school-teacher, ensured he had the best education. Eric had seen active service in France. He was already well into his university studies and he was committed to an authentically Wesleyan ministry. His own words about his 1920 world indicate that he was, from the beginning, blessed with two particular gifts that were to flavour his whole ministry - a healthy realism and an acute sense of humour. The quote from Frank Glen refers to what Eric, now the Trinity College Principal, said to the starry-eyed new students in

1955: "There are three essentials necessary in a clergyman, and I hope that all of you will make some effort to cultivate them. In the first instance he must be a gentleman, secondly, educated, and if possible, a Christian."

After completing his theological training, he spent his probation in Nelson and Christchurch, also completing his MA in 1924. He married Mary Hope Wilson in 1927, and they truly itinerated - Dargaville, Addington and Roxburgh - before returning to Dominion Road in 1936. Eric joined the staff of Trinity College as Resident Tutor in 1939, Acting Principal from 1941, and succeeding Harry Ranston as Principal in 1945. He held that position until his retirement in 1963, but continued as a part-time lecturer in Church history for some years.

It is as an historian that he is best-known within New Zealand Methodism. His published works include a history of Wesley College, of Pitt St., a life of Walter Lawry, two of the four volumes of the 150th Anniversary histories of New Zealand Methodism, and the stories of

both Prince Albert and the Probert Trusts. As chronology they are faultless, but as history they are exceptionally readable and, more importantly, wise. And always that sense of humour prevents them from ever being dry.

It is his *Coming of Age - New Zealand Methodism 1913-1972* that, for this writer, remains a key work. This work together with Rua Rakana's *The Māori response to the gospel* (1971), a watershed in the recognition of biculturalism in the Methodist Church, provide a sensitive yet challenging analysis of New Zealand Methodism's journey into the future. They are as relevant in 2020 as they were 50 years ago. Eric Hames addresses the problems of a Church coming to terms with a changing world; what happened after WW1 was to be repeated, but on a larger scale, 25 years later. The traditional expression of faith now had to measure up against a new language. Old mystery had to survive the questioning of a better educated population. On the other hand, today as then, the need for certainty in troubled times led

many to seek the apparent certainty of fundamentalism. Finally, there was the experience of the 1930s Depression ('recession' is today's preferred word) and all those other economically threatening situations up to this very moment when, it seems, church-people shrug their shoulders in resignation.

All these major questions, and more, receive the benefit of Eric Hames' wisdom. Of course, he provides no text-book answers, but his history of our Church was not written behind closed doors. It reflects the experience of a man-of-the-world, in the best sense of that term.

Many who read this will have their particular memories of a memorable man. I think of the occasions when he put down his notes to reflect, startlingly, on some intriguing aspect of New Zealand Methodism, or the Christian faith in general, that had just occurred to him. When Eric Hames died in Auckland in 1984, our Church lost a true prophet - wry in his own way, but a man who loved his Church and who, maybe, would want us to try a little harder.

CONNECTING FAITH/INTERFAITH and COMMUNITIES HUI FESOOTAIGA O FAATUATUAGA I EKALEZIA & NU'U

O le Aso Sa 16 Fepuari 2020, I le Vodafone Event Centre na usuia le fonotaga I Aukilani a sui mai Ekalesia eseese o loo iai nei I totonu o Aukilani, Manukau, Waikato Waiariki ma ona nu'u tuaoi. O lea fonotaga ua ta'ua foi I le upu Maori o le 'Hui' na tauata'iina mai e le tamaitai Minisita o Atumotu o Jenny Salesa ma lana komiti.

le faalavelave na tupu i le aso 15 Mati 2019 na maliliu ai le toatele o tagata I Kalaisetete I le tausaga ua tuana'i, ua matua vaavaai toto'a ai lava Niu Sila e ala lea I le Minisita ma lona ofisa ma e o galulue ai, I le saogalemu ma le nofo lelei ma le filemu o tagata nuu uma o Aotearoa, ae tainane o tagata lolotu I lea tapuaiga ma lea tapuaiga. Aua o fea lava le ituaiga o tapuaiga ma faatuatuaga o iai tagata uma o loo nonofo I Aotearoa e tasi lava le Atua o lo o tatou tapuai ma auauna iai.

Hon Jenny Salesa, Minister for Ethnic Communities, invited President Setaita, Rev Kuli Fisihaki and me to represent Te Haahi o Weteriana at the Auckland Connecting Faith/Interfaith and Communities Hui, held at the Vodafone Event Centre on Sunday 16 February. I was privileged to be present because we all have a role to play in helping build the society that we want for Aotearoa NZ. Following the 15 March 2019 attacks in Christchurch, people's collective understanding of NZ's social landscape has been shifted. People from different ethnic communities and faith met to identify and discuss specific actions to promote greater social inclusion and wellbeing, to counter racism and discrimination, and to foster religious acceptance.

O lenei la Hui na valaauina ai le Sea o le Sinoti Samoa, Sea o le Sinoti a Aukilani faapea le afioga I le Peresetene ina ia latou auai atu iai po o a ni faa'talanoaga, ao ni metotia e tapena iai tatou uma, e faatupuina ai le saogalemu, le filemu, le nofo lelei ma le nofo fealofani o fanau a le Atua I totonu o le nei atunuu ua aveva ma o tatou atunuu ma aiga.

O le isi sefulu valu masina o le a faaauau pea le luitauna o I tatou ao faailogaina le tausaga talu ona tupu lenei faalavelave matuia. O lea ua amata ona faasavali 'hui' e le Minisita ia Jenny Salesa I totonu o Niu Sila nei ia Fepuari ma Mati ina ia o mai faatasi ai tagata uma o tapuaiga



eseese faatasi ma le malo, e vaavaai ma talatalanoa faatasi ini auala e tapena ma faatino ai fesootaiga vavalalata ina ia aofia uma ai soo se tagata ina ia faaititia ai le faailoga lanu, faailoga tagata, faailoga tapuaiga, faailoga gagana, po o le vaai maualalo foi o le isi tagata I le isi, po o le isi aganuu I le isi, lanu ma gagana.

Na maitauina la I lenei fonotaga I le Aso Sa 16 Mati le faatumulia ai o le potu na faia ai I le Vodafone Event Centre tagata o faatuatuaga eseese, o lanu ma gagana aua le faataunuuna aemaise foi o se fofo ina ia aua nei toe tutupu ni faafitauli, a ia nofo fealofani tagata uma I Aotearoa nei.

Na amataina lenei fonotaga I le lotu na saunia e le faifeau Maori faapea foi le faafeiloai mai o le kaumatua, ona saunoa loa lea o le Minisita ia Jenny Salesa aua le faamoemoe ma le vaai I luma o le nei fonotaga. Na nonofo I laulau lapotopoto tagata na auai, o a'u na ou nofo I le laulau lona 4. E aumai le nametaga ua iai ma le numera o le laulau e nofo ai le tagata.

O e na matou nonofo, o le faifeau Puta (Buddist), faifeau Isilama (Islam) tamaitai o le lotu Baha'i, faifeau Moselemi, faifeau PIPC, faifeau Aso Fitu, o le isi faifeau Baha'i ae na pulouina le pulou o le foma'i I Middlemore, ma le tagata o le ofisa o le Minisita e faamaumauina talanoaga.

O le manaia ia o la matou fetufaaiga mai le faatuatuaga o le Ekalesia lava ia, I mea o loo iai lo latou faatinoina o le nofo filemu, le saogalemu ma nisi auala o lo o mafai ona fesootai ai ma tagata eseese uma I lo latou komiuniti. Na iai foi fesili na fesiligia ai Ekalesia eseese ma tagata o le malo, ma faapena ona tufa atu le ekalesia lava ia ini mea foi o loo lagolagoina ai le o mai faatasi o tagata eseese, o lanu ma aganuu ina ia maua pea le agaga o le faailogaina o tagata, lanu

ma gagana. Na maitauina le fetufaa'i tatala o tagata uma, faapea foi le fiafia e faafeiloai solo I taimi e malolo ai. O se vaaiga I le mamalu o le Atua I foliga o tagata eseese na auai, ao lo latou tufa mai. Tamaoaiga le faasoa a nisi, ao le naunau ina ia faatupuina le fealofani, le nofo filemu, nofo le toe iai se masalosalo o isi tagata I isi, faapea foi le manao ina ia tasi tagata uma aua nei fevaevaeai ona o lanu, gagana ma aganuu. Ia aveesea foi le ita ma le vaai maualalo o isi tagata I isi tagata ona o lanu poo le tamaoaiga.

O loo iai vaega tupe e mafai ona talosagaina I le ofisa o le minisita e aumai e faia ai ni workshops po o ni polokeki aua le tausiga o le va fealoai po o ni auala o lo o outou saunia e faia ai fesootaiga lelei e a'afia ai so'o se tagata ina ia ausia le faamoemoe lenei e manaomia e Niu Sila, I le faanofo fealofani ma le saogalemu o ona tagatanuu.

Faafetai I le avanoa na maua e alu ai I lenei hui. Thank you for the opportunity to attend this hui)

Saunoaga Fa'alaeiau a le Sea o le Sinoti i totonugalemu o vaitau faigata.

Oute muai faatalofa ma faafeiloai atu I le mamalu o le tatou Sinoti Samoa, a le Ekalesia Metotisi Niu Sila, Te Haahi Weteriana o Aotearoa. Faatalofa atu I le paia o le Auaigaluega, o faletua ma alii, o le paia I aiga ma faleupolu o tofiga, o faletua ma tausii, o sa'oao, le malosii seia oo lava I alo ma fanau lalovaoa a lo tatou Sinoti.

Ua le po lava se lilo I lenei vaitau o le soifuaga ma le valaau tatou te nonofo I maota ma laoa, ona o le faama'i pipisi. E talitonu ua toatele nisi ua iai le fefe, o le popole ma le atuatuvaale nei maua se tasi o le aiga I lenei faama'i. O ai ea tatou te toomaga iai I taimi faapenei? Leitioa le fai Salamo ona valaau atu I le Atua mai mea loloto.

"Ieova e, ua ou valaau atu ia te oe ai mea loloto. Le Alii e, ia e faafofoga mai I lo'u leo; ia liliu mai ou fofoga I le leo o la'u aioi atu. Ia faamoemoe Isaraelu ia Ieova, aua o ia Ieova le alofa, o ia te ia foi le faaolataga tele. O ia lava nate faaolaina Isaraelu ai a latou amio leaga uma lava".

Le mamalu e, o le Sinoti Samoa, tatou tutu faatasi ma le fai Salamo e peseina lana pese o le faatuatua, aua e leai lava se tasi tatou te mapu ma to'omaga iai, ua nao le Atua lava. Tu'utasi o tatou

faamoemoe I le Atua, aua o ia o le Atua alofa, o le Atua fai vavega, o le Atua tali manao, o le Atua faafofoga tatalo, nate malutiaina lo outou soifua ma so matou malosii I nei taimi faigata mo tatou ma le lalolagi atoa.

Tatou tutu fa'atasi foi ma usita'ia fautuaga uma mai le afioga I le Palemia ma lo tatou Malo I NiuSila nei, aua le malu puipua o nai o tatou tagata ae tainane o fanau. Ia nonofo I maota ma laoa ona vave lea ona te'a ese atu lenei fa'ama'i pipisi ma tatou.

Ia maua'a foi le fa'atuatua ma le talitonu moni I le fetalaiga a lo tatou Keriso manumalo: 'Oute ia te outou I aso uma lava, e o'o lava I le gata'aga o le lalolagi.'

Soifua ma ia manuia, o la outou auauna.

Suiva'aia Te'o - Sea o le Sinoti Samoa, Ekalesia Metotisi Niu Sila.



Na i lakolako nei Jisu ki Veikau



Wasewase Executive Teleconference meeting, 21/03/2020. Bose ni Wasewase Executive e na mona livaliva. Liutaka na Turaga i Talatala Qase ka vakarautaka na Turaga Univola, Sailasa Mataitoga.



Qase ni vuli ni Mata wili vola ni Sigatabu ni Wasewase ko Viti kei Rotuma e Niu Siladi. Sunday School Chaplain, Rev Akuila Bale and Wasewase Sunday School Teachers at their Retreat in Whanganui, February 2020.

Lesoni- Maciu 4:1

Sa qai kauti Jisu cake na Yalotabu ki na veikau me dau veretaki koya na tevoro.

(Gauna vaka Lede)

Jesus Journey into the Wilderness

Scripture - Mathew 4:1-11

(Lent)

v1. Then Jesus was led up by the Spirit into the wilderness to be tempted by the Devil. (NRSV)

What we see on this text is that the very Spirit that came upon Jesus at his baptism (Mark 3:16) now has taken him out into the wilderness (desert). For 40 days and nights, the sole reason for Jesus journey to the desert was not only for temptation, but as a test.

It's impossible to escape temptation in our spiritual journey, but one thing is sure. For Christians, temptations are not sent to make us fail, but to strengthen us through our nerves and the will of our minds, hearts and souls.

This Lent season has surprised us all with a pandemic, COVID-19. The General Secretary, Rev David Bush is urging us to practice faith, not fear. It's hard to navigate the unknown.

Unknown to us as Jesus encountered in the wilderness, COVID-19 is a test for us to determine our loyalty to God. Likewise with our scripture passage (v3-10), the Devil's temptations in our spiritual journeys are not meant for our ruin but for our good. They're meant to be tests from which we emerge as better warriors of God.

Na i lakolako ni bula bolei e na veivakatovolei.

Na noda i lakolako na tamata Vakabauta sa vakatauvata-taki kei na taubale e na loma ni veikau se lekutu ka lala me vaka e a lako curuma na Turaga ko Jisu Karisito. Sega ni kilai na veika e na sotavi. Ia sa tu vakavinaka talega kina na noda i naki na Kalou vei keda. Volai e na noda lesoni ni a kauti Jisu na Yalotabu vata ga koya a rairai vua ni oti ga noda Papitaisotaki e na Joritani (Maciu3:16, 4:16)

E da a tekivu e na yabaki qo e na macawa ni vei vakavou (kilai talega ni noda gauna ni papitaisotaki se da yalataki keda tale kina vua na Kalou). Oti e vica na macawa e da yacova na gauna vaka Lede. Na gauna ni noda dikevi keda, lialiaci ka cakacaka kina. Sa namaki vakalevu ga kina vei keda na wili i Vola Tabu kei na lolo/masumasu me noda i vakaukauwa e na noda i lakolako e na loma ni vasagalu na siga kei na bogi.

Dua na i naki ni noda vakauti Jisu na Yalotabu sa i koya me laki vaka tovolei ni bera noda tekivutaka na noda cakacaka ka a mai bula kina e Vuravura. Na veivakatovolei talega e na rawa ni da sotava e na loma ni gauna vaka Lede qo. E da na vakatovolei ka bolei me vakatakilai kina nai vakatagedegede ni noda lomana ka vakabauta na Kalou.

E da sa dau raica ga vakalevu na vei temaki nei Setani ni lutu kina na tamata ki na i valavala ca. Sa dodonu me bibi noda raica nai naki ni Kalou ni da temaki e na noda i lakolako, o'ya noda tovolea na Kalou me laveta noda bula ni vakabauti koya mai na dua nai vakatagedegede ki na dua tale. Me rawa ni da turaga, marama, cauravou kei na goneyalewa nuitaki ni tu-taka na loma ni Kalou e vuravura.

Sa mai bolei keda e nai lakolako qo e dua na mate dewa na Corona Virus (Covid19), ka tauva raraba na vuravura na kena revurevu.

Na taro me da na taroga. E vei na vanua me da tu kina se na cava me da na cakava ?

Duavata kei na Kalou e na Bula nei Jisu Karisito

Unity with God through Oneness in Jesus Christ

A volavola ko Paula vei ira mai Efeso 1-6 ka vei vakadreti kina e na bibi ni duavata kei na Kalou e na noda bula na gone Turaga ko Jisu Karisito.

(GNB)Paul's letter to the Ephesians is a concern, first of all with God's plan. To bring all creations together. Everything in heaven and on earth with Christ as head.

E da sa lako sivita mai na veimama ni noda i lakolako e na gauna vaka Lede e na yabaki qo, ka da sa mai sotava e dua na bolebole. Na bula ni vei vakatovolei ka sa sotava oti na Turaga ko Jisu Karisito e na 40 na siga kei na bogi e na loma ni veikau (*Wilderness, NRSV*).

Sa dewa sara vaka totolo na Covid19. Ni raici lesu na bula kei na veika e a yaco vata kaya mai e Vuravura e na veigauna sa oti (*History*), e raici ni sega ni ka vau na mate veidewavi kece e Vuravura, tekivu mai na gauna vaka i Volatabu. E ra duidui ga me yacova tiko mai nikua.

Noda i vakavakacegu vinaka duadua e na gauna ni bolebole qo na vei vosa mai na noda lesoni ka cavuta tiko ko Jisu e na gauna ni noda vakatovolei. t4 "... E na sega ni bula na tamata e na madrai duadua ga" t7 "... Mo kakua ni vakatolei Jiova na nomu Kalou". t10 "... Mo vakaroko vei Jiova na nomu Kalou, ia

mo qaravi koya duadua ga".

Na cava nai naki ni Kalou?

Tukuna tu vei keda na i Volatabu ni na dau muria mai na Kalou e so na sala me na dau vakatakilai koya mai kina vei keda, e na vuku ni noda lomani keda. Ni ko keda na tamata e da noda i bulibuli ga, ka dodonu me da na dau nanumi koya ka lomani koya tikoga.

Veivakananumi kina ko Mosese vei ira na Isireli e na Vakaruva 6:4 "*Mo ni rogoca na Isireli; O Jiova na noda Kalou, o Jiova sa dua bau. Ia mo ni lomani Jiova na nomuni Kalou e na lomamuni taucoko kei na yalomuni taucoko kei na nomuni kaukauwa taucoko*"

Mai vei veivakananumi tale kina vei keda na Veiyalayalati vou, Luke 10:27 "... Mo lomani Jiova na nomu Kalou e na lomamu taucoko kei na yalomudou taucoko kei na nomu kaukauwa taucoko kei na nomu nanuma kecega"

Ni sa tatasogoso mai na Vuravura, sa i naki kina ni Kalou vei keda na tamata Lotu va Karisito me da dikeva ka liaci keda e na i vakarau ni noda nanuma ka lomani koya tiko. O koya na Kalou ka liutaki ira na Isireli ki na lekutu e na duru o, me tuberi ira kina e na sala e na siga kei na duru buka waqa me vakararamataka nodra i lakolako e na bogi, Lako Yani 13:21. Na Kalou na Yalotabu ka lako sobu mai me vaka na ruve ka mai ro vei Jisu e na Joritani ni bera noda kauti Jisu ki na veikau, Maciu 3:16, 4:1

Na taro tale me da tarogi keda kina : E da dau nanuma ka lomana dina tiko li na Kalou Vakayalo, Vakayago, vaka Vakasama ?

Dua na i taba e nai vola mata mai vei ira e so e ra tu-taka na na kena maroro ni bula ni veika bula e Vuravura (*Environmental Conservation Organisation*), vakatokai na *Green Earth* e vola, "*Planet Earth - Closed for Repairs*"

Sa veivakauqeti vei keda na tasogo ni vuravura qo me da sa dolava vinaka tale mada na keda i sema vua na Kalou. Vaka vuvale, vaka vetamani, vei tinani, vaka veiwekani, me da lesu vata vua na Kalou. Gauna vaka Lede qo sa vakarautaka oti mai vei keda ko koya na noda i tuvatuva. Sa sala vata tale tikoga mai kei na veika me vakatovolei keda mai kina, se vakacava tiko noda



Wellington Hospital Chaplain volunteer, Rev Sikeli Cawanikawai, assists in pastoral care and transporting tested patients for isolation. Vei qaravi vaka i Talatala e Valenibula kei na vei vakaleleci vei ira na tauvimate.

lomani koya. Sa noda na digidigi.

Me da daliga rogorogo ka vaka mataraitaki keda tiko vaka yago, vaka yalo, vaka vakasama, me rawa ni da rogoca, raica ka wilika kina na i balebale ni veika e da lako curuma tiko nikua. Me kua soti na taqaya se nuiqawaqawa ni sa vakadeitaki keda oti talega na dau ni *Same 23:4 Ia kevaka ka'u sa lako e na buca ni yaloyalo ni mate, ka'u na sega ni rerevaka na ca ni kemuni sa tiko vata kei au*. Me da vagolei keda ga yani vua na Kalou ka vakadadamuri Jisu e na 40 na siga kei na bogi e lako curumi tiko mai qo. Me da vakekeli e na i Volatabu, masumasu, lolo ka vakananau tikoga vua e na siga kei na bogi.

Me na mate kece kina na veika e dodonu me mate e na noda bula ni da yacova yani na Siga ni Mate, ka da tucake tale vata kei Jisu Karisito e na siga ni Tucake tale ni da sa tamata vou, yalo kei na vakananau vou. Me noda kina na vanua yalataki kei na noda vei va Kalougatataki sa vakarautaki duadua ga mai vua, na Kalou levu na Tamana, Luvena, kei na Yalotabu.

Mo ni Kaukauwa ka Qaqa tiko noda lewe ni Wasewase ko Viti kei Rotuma e NZ.

Ni Kalougata ka Bulubula vinaka tiko.

Masu

Kerea me da qai dui Masu lo ka Vakavinavinaka vua na Kalou. Vakacerecerei koya. Vakaturutusa, Veinanumi, Vakacacabo ka da kerea vata noda vakacegu, veimaroro kei na noda Loloma levu me sa tiko tikoga vata kei keda ka sega ni mudu.

Emeni.

Ko e Sapate Ako 2020 'a e Peulisi Saione pea mo Pukekohe Education Sunday of Saione and Pukekohe Parish

'Oku kei tu'uma'u pē 'a e taha 'o e ngaahi kaveinga ngāue 'a e Vahefonua pea mo e siasii fakalukufua ko e poupu'i 'a e ako 'o 'etau fanauú

Ko e tokolahi 'o e ngaahi 'a e Vahefonuaá 'oku fakahoko pē ia he taimi Sapate Ako 'a Tonga, 'a ia ko e Sapate 3 'o Sanuali. 'Oku fakahoko foki eni ki mu'a pea fokotu'u 'a e ngaahi akoó. Tukukehe pē 'a e Sapate Ako 'a e peulisi Saione mo Pukekohe 'a ia na'e toki fakahoko ia he

Sapate 1 'o Fepueli.

Ko e taha foki 'o e ngaahi fakakaukau ke toki fakahoko 'a e Sapate Ako hili 'a e fokotu'uu koe'uhii kae faingamalie 'a e fanau ke nau tui mai honau teunga akoóki he lotuú 'I he Sapate Ako 'o e ta'u ni na'e femalanga'aki ai 'a e ongo

faifekau pea mo teuteu foki 'a e ngaahi lea ki he fanau pea mo e matu'aa foki.

Ko e talanoa fiefia mei he peulisi ni ko e faka'a'au ke toe lahi ange 'a kinautolu 'oku nau ma'u mata'itohi mei he ngaahi 'univesitii pea mo e ngaahi 'apiako fakatekinikale.



Ko e Sapate Ako 'a e peulisi Saione. Ko e tangata malanga ko e faifekau peulisi Pukekohe, Viliami Finau Students of Saione Parish, Papatoetoe. The preacher was the Superintendent of Pukekohe parish, Viliami Finau.



Ko e ni'ihina ena he fanauako 'a Huli Ma'oni'oni mei Papakura. Students from Papakura Tongan congregation on their Education Sunday.



Ko e kau ako 'a e siasii 'o Huli Ma'oni'oni mei Papakura. Ko e tangata malanga 'o e 'ahoo ko Rev. Dr. 'Eveli Taungapeau. Mei to'ohema: 'Eveli Taungapeau, Palei Tonu, 'Asinate Ngavisi, L. Tukimaka. The students from Papakura Tongan congregation on their Education Sunday. The preacher was Rev. Dr. 'Eveli Taungapeau.



Ko e fanau ako 'a e peulisi Pukekohe. Na'e toki fakahoko 'enau Sapateako 2020 'i he Sapate 'uluaki 'o Fepueli. Ko e tangata malanga ko e faifekau 'o Saione, Papatoetoe, 'Ikilifi L. Pope.

Tapuaki'i e 'api nofo'anga faifekau peulisi Pukekohe The blessing of the new parsonage of Pukekohe Tongan Parish

Ne mafana lahi e kaingalotu 'o e peulisi Pukekohe koe'uhii ko e mahino 'enau fu'u 'tangataa' ko e lava 'o 'i ai ha 'api nofo'anga fakafaifekau, ko e fakamatala ia 'a e setuata, Fainga'anuku 'Inoke.

Na'a ne toe pehē, ko Pukekohe foki ko e vāhengangāue pe peulisi si'isi'i taha ia mo fakamuimui taha kuo fokotu'u 'i 'Okalani ni, ka kuo nau kuo kinautolu 'i he lauúhe kuo 'i ai 'a e 'api fakafaifekau 'o e Siasii. 'Oku 'i ai foki e ngaahi siasi ia 'a tautolu 'oku lalahi pea toe tokolahi ange ka 'oku te'eki ke 'i ai ha nau 'api nofo'anga fakafaifekau. Ko

e visone eni ia na'e fai 'e he kau setuata na'e holomu'a 'iate au pea pehē ki he kau tangata'eiki na'a nau kamata'i mai 'a e siasii ke fakalalakala e ngaueé.

'Oku 'i ai foki 'a e fiefia lahi 'a e siasii koe'uhii ko e visone pea mo e langa ngaue kuo fai 'e he faifekau, Viliami Finau ma'ae kainga ni. Na'e pehee foki

'e Viliāami ko e ongo kaveinga lalahi eni 'e ua kuo nau fakahokoo, 'a ia ko 'enau hoko ko e vāhengangāue /peulisi pea mo toe fakahoko e fakatau 'o ha 'api nofo'anga fakafaifekau ke tokoni ki he ngaue 'a e Siasii .

Na'e lava atu foki 'a e palesiteni 'o e Siasii, Setaita Kinahoi Veikune 'o fakakakato 'a e ngaue ni.



Ko hono tapuaki'i 'o e 'api nofo'anga fakafaifekau 'o e peulisi Pukekohe. Na'e fakahoko foki eni 'e he palesiteni 'o e Siasii, Setaita Veikune. The blessing of the new parsonage of the Pukekohe parish. The blessing was conducted by the President of the church, Setaita Kinahoi Veikune.



FAKALOTOFALÉ'IA – MONTHLY REFLECTION

Kaveinga: “ 'Oku 'ikai ko e ilifia ka ko e mo'ui'aki 'a e tui”

“It is not fear but live the faith”

Veesi/Verse: 1 Timote 5: 8/1 Timothy 5: 8

“Ka 'o ka ai ha taha 'oku 'ikai tokanga ki hono kainga, kae'uma'a hono famili, 'oku ne faka 'ikai'i 'ene lotu, 'io, 'oku ne koviange 'i ha hiteni”

“Anyone who does not provide for their relatives, and especially for their own household, has denied the faith and is worse than an unbeliever.”

Hangē 'oku ngali ta'e'uhinga 'a e pehē 'oku 'ikai ko ha ilifia ka ko e mo'ui'aki 'a e tuii pē ko 'etau tui fakakalisitianeé. 'E 'ikai nai ui 'a e ngaahi fakatapatapui 'oku hoko he 'aho ni he siasiif pea mo e fonuaá ko e ilifia ia pe fear? Pea koehā ai 'a e kaunga 'etau mo'ui'aki e tui fakalotuúki he tu'unga 'oku 'i ai 'a e mahakii? Kaekehe, ko e fakakaukau eni 'oku ho'ata mai mei he fale'i 'oku fai 'e he kau taki 'o hotau Siasii kia kitautolu 'a e kau memipaá.

Ko ia 'a e fakakaukau 'oku ou faka'amu ke tau fevahevahe'aki pē 'pakipaki' ai 'i he mahina ni. Ko e fakakaukau eni:

Kuo ongonā fakamamani lahi e mofele 'a e mahaki 'oku fakatupu 'e he Coronavirus COVID-19. Kuo vave 'aupito 'ene mafolaá 'o kamata mei

Siaina 'o faai ai ki 'Iulope. Kuo laui mano e kakai kuo ma'u 'e he mahakii; pea kuo toe a'u ki he manoó 'a e mo'ui kuo mole 'i he tapa kehekehe 'o mamani pea taki ai 'a Siaina mo 'Itali.

Fakapo!! Kuo a'u mai 'a e mahaki faka'auhá ki Nu'u Sila ni pea pehē ki hotau ngaahi fonua kaunga'api 'i he Pasifikii. 'Oku kaka pe ki 'olunga 'a e kakai 'oku puke 'i hotau fonua ni.

Kuo nga'uta ai 'a mamani kátoa ke fakahoko 'a e me'a kotoa pē 'e ala lava ke malu'i 'a e mo'ui 'a e kakai. Ko e me'a mahu'inga taha 'i he ngaahi 'aho ni ko e malu'i 'a e MO'UI. 'A ia ko e malu'i e mo'ui 'a e fonuaá fakalukufua, komunitii, ānau mo e to'utupuú pē ko e kau kotoa ki ai e familii. Kuo tuku mai ai 'a e ngaahi fakatapatapui mei he Pule'angaa koe'uhii ke fakasi'isi'i 'a e ngaahi fetu'utakii kae faka'ehi'ehi pea mo uki ke takitaha nofo ma'u pē 'i hono 'api. Kuo fakasi'isi'i ai e fepuna'aki fakavaha'a pule'angaa, tapuni e ngaahi pisinisií, ngaahi faktaha'angaa 'o a'u ki he lotu 'a e ngaahi siasiif.

Na'e fakahoko ai 'a e fakataha 'a e minisita 'o e kakai 'o e Pasifikii, Aupito Su'a William Sio pea mo e kau taki lotuú

ke toe fakamamafa'i 'a e mahu'inga 'o e faka'ehi'ehii pea mo e nāue fakataha ke malu'i 'a e mo'ui 'a e kakai. 'A ia ko e ngaahi me'a 'oku hā mai he ngaahi fakataha ko 'eni ko e faka'ehi'ehi, nofo ma'u 'i 'api, fe'ofa'aki mo e 'ofa ki he tokotaha ko ē 'o hangē pe ko ho'o 'ofa kiate koeé.

'I he fakakaukau ko iaá, tā ko e me'a kotoa 'oku fai ki ai 'a e ngaahi fakatalanoá 'oku 'ikai ke 'uhinga ia ko e ilifia ki he matē pe ko e ilifia ki he mahakii. Ka ko 'etau toe fakatokanga'i 'a e mahu'inga ke tau mo'ui'aki pea fakahā'i 'a e me'a 'oku tau tui mo lotu ki aii [live our faith]. 'Oku 'ikai ko e lau pē mo malanga'aki kā ko e mo'ui'aki pea mo fai ki ai. 'A ia ko e fe'ofa'akii [love one another], fekau'aki [stay connected], fetokoni'aki [support one another], tokanga'i ho' famii [be a life-giver], malu'i ho'o mo'ui [love yourself and stay safe], faka'apa'apa'i 'a e 'ataakai [protect creation and abundance].

Ko e ngaahi me'a mahu'inga [values] kotoa ko iaá ko e ngaahi fekau ia na'e fakamamafa'i 'e Sisu ke tau fai pea tau muimui ki ai. Ko eni kuo fakahoko mai 'e he kau saikolosia [psychologists], toketā mo e fale'i ki he mo'ui [medics]

kapau te tau muimui ki ai pea 'e ala malava leva ke tau hao mei he mahaki faka'auha ni. 'I he fakakaukau akonaki faka-'Otua [teologia] 'o e faka'ehi'ehi 'e tokoni 'aupito 'a 'etau 'analaiso e ngaahi tala-'Otua [teologia] 'a Rev. Dr. James Moulton 'i he 'ene ngaahi fatu himii, 'o hangē ko e 'ene pehe he himi 555, veesi 5 " Tamasi'i 'o Nasaleti, tuku mai ho'o fai 'e'ehi; ke u fehi'a ki he kovi [eg. ta'e'ofa, ta'efietaliangi], he lea 'uli mo e loi [eg. talanoa ta'e'ofa]. " 'I he fakakaukau 'o e fai 'e'ehi pe faka'ehi'ehi 'i he fale'i 'a e kau toketaa, ko e faito'o lelei taha ia ke tau hao ai mei he mahaki faka'auha 'o e Coronavirus COVID-19.

Ko e fakama'opo'opo 'o e fakakaukau ni 'oku talanoa ki ai 'a Paula 'i he 'ene 'uluaki tohi kia Timote. Pea hangē ko e fale'i kuo fai mei he kau mataotao 'o e mala'e fakafaito'oó, tau fuofua tokoni'i kitautolu ke tau malu mo mo'ui lelei kae faingofua pea malu ai ke tau tokoni'i 'a e kakai kehe. Ko ia 'oku mahu'inga ke tau tokanga'i [provide] ma'a hotau ngaahi famii pea tau tokanga ai ki he kakai keheé, pea mo e tokotaha kotoa pé koe'uhii ka tau lava 'o malu'i hotau komunitii. Talamonuu atu ki he tokotaha kotoa pea mo'oni e leaá, “MOU TAUHI LELEI pe STAY SAFE”.

Ko e Mahu'inga 'o e Fanofano/Hand Washing

Kuo tuku mai 'e he hotau Siasii 'a e ngaahi fakamatala fekau'aki mo e faka'ehi'ehii 'o kau ai e fale'i ki he fanofano. Kou tui ko e taha eni he fale'i mahu'inga ke tau fakatokanga'i pea tau ngaue'aki 'i 'api. Ko e ngaahi fale'i eni kuo tuku maii:

Hand washing

Wash hands for 20 seconds. Dry hands for 20 seconds

Steps for clean hands

1. Wet your hands under clean running water. Use warm water if available.
2. Put soap on your hands and wash for 20 seconds. Liquid soap is best.
3. Rub hands together until the soap makes bubbles.
4. Rub on both sides of both hands ...in between fingers and thumbs ...and round and round both hands.
5. Rinse off all the soap under clean running water. Use warm water if available.
6. Dry your hands all over for 20 seconds. Using a paper towel is best (or, if at home, a clean dry towel).

Always wash and dry your hands:

Before

- Eating or preparing food.

After

- Sneezing, coughing or blowing your nose (or wiping children's noses)
- Gardening (or playing outside with children)
- Having contact with animals
- Going to the toilet or changing nappies
- Looking after sick people.

Ko e ki'i liliu faka-Tonga eni ki he ngaahi tu'utu'ni na'a tokoni atu ki ha ni'ihii.

Ko e fanofano ke 'oua 'e toe si'isi'i ange he sekoni 'e 20 pea tatau pe pea mo holoholo.

Ko e ngaahi me'a eni te ke fai 'i he fanofano:

1. Tukuange 'a e tepi pea fakaviviku ho ongo nima. 'E lelei ange ke ke ngaue'aki 'a e vai mamafana
2. Koa'i ho nima pea ke fanofano 'i ha sekoni 'e 20. 'E lelei ange ho'o ngaue'aki 'a e koaa mo e vaii
3. Fanofano mo fufulu ho ongo nima kae'oua kuo faikoa 'aupito
4. Fanofano mo fufulu 'a e ongo tafa'aki ho nima fakatou'osi



Ko e ni'ihii ena 'o e kau taki lotu na'a nau lava atu ki he fakataha mo e minisita 'o e kakai e Pasifikii, Aupito Su'a William Sio 'o fekau'aki mo ha me'a 'e fai ke fakasi'isi'i ai 'a e mafola 'a e Coronavirus. Some church leaders from the Pacific community in Auckland met with the minister of the Ministry of Pacific People, Aupito Su'a William Sio to discuss with what they can do together to minimise the spread of Coronavirus amongst Pacific communities in New Zealand.

5. Fufulu foki ho ngaahi vahavaha'a loulouhi'i nima
6. Hili ko iaa pea fufulu leva ke ma'a e koaa 'i he vai mamafana 'oku 'i he tepi. Sai tahaa pe 'a e vai mamafana kapau 'oku ma'u
7. 'I he hili iaa pea ke toki holoholo leva 'aki ha pepa holoholo. Pea kapau 'oku ke 'i 'api pea ke ngaue'aki 'a e tauveli holoholo ma'a.

Fanofano ma'u pe ho nima pea ke holoholo ke matu'u.

Kimu'a:

- Kimu'a ke ke ma'u me'atokoni pe kukii toumu'a fanofano ho nima

'Osi pe hili 'a e ngaahi me'a ni pea ke fanofano:

- Mafatua, tale, fangu ihu pe fangu e ihu 'o e fanau
- Ngaohi ngoue/gardening, pe va'inga mo e fanau 'i tu'a
- Va'inga mo e fanga manu hange ko e kuli, pusi [pets]
- Ngaue'aki 'a e toilet pe fetongi e taipa e fanau
- Tauhi mahaki 'i ha taha 'oku puke

Ko e taha ena he ngaahi fale'i mahu'inga kuo tuku mai 'e hotau Siasii ke tokoni ki hono malu'i kitautolu pea mo e faka'ehi'ehi foki.