

Touchstone

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

Inside

Global protesting



Back to work



Looking back



Service Interrupted

Over recent months, church leaders and their parishioners have adapted to parish life in lockdown. Now that groups and congregations are again allowed to gather, we asked a number of presbyters from churches throughout Aotearoa to comment on what lockdown looked like, how they operated and what, if anything, has changed now that the doors are open and congregations are returning.

AUCKLAND CENTRAL PARISH

Rev Ian Faulkner

One of the Auckland Central Parish English speaking morning congregations resumed in-building worship at Pitt Street on 14 June. Prior to this the congregation had worshipped via a Virtual Church web-based platform 11 times.

Virtual Church could only be viewed by those with a computer or smart phone and an internet connection. Between 22 and 55 viewers were deemed 'engaged visitors' with the services - those who viewed a significant proportion of the service. Some joined from Australia, Fiji, the USA, and other places in New Zealand.

The virtual service on Sunday 7 June attracted 34 'engaged visitors'. Perhaps a yearning to return to Pitt Street, to share worship face-to-face, to sing and listen to both traditional and contemporary choir and congregational music, to pray and ponder together on the application of the chosen scripture in our 21st century world was responsible for 56 signing the contact-tracing forms.

In the days prior to resuming in-building gatherings a telephone-tree activation invited those attending to bring something 'warm and cuddly' that had been an inspiration to them during the lockdown. Stories of lockdown were shared, evoking the positive aspects of 'bringing the virus to heal'. Anecdotes included soft toys lighting up lives, the birth of a child, the support of partners, knitting for those yet to be born, learning to Zoom, and having time to phone and check on those on parish contact lists. A 21st birthday and the completion of a University degree were celebrated.

The Pitt Street Education Committee recommends awards of Secondary School and Tertiary Scholarships to the Leaders' Meeting as these awards support young



Stefarhn Vahafolau receives an award from Rev Ian Faulkner.

people in their studies. A Secondary School Scholarship Certificate was presented to Stefarn Vahafolau, who will return to high school in Japan on a rugby scholarship once the borders reopen.

Morning tea after the service provided an opportunity for sharing more stories and details of family, recounting the reality of levels 4 and 3 and 2, and the delights of the rediscovered freedoms of level 1. At present large scaffolding has been erected inside the Pitt Street Church as a modern heating system is installed. The congregation anticipates this work will be completed by 5 July, heralding the opportunity to gather in a warm place: to warm body and soul. A celebration is planned for that Sunday, including a sharing of the Communion Service, for what will be a special occasion.

LINDISFARNE METHODIST PARISH

Rev Peter Taylor

Over three Sundays our parish went from no service to 'everything back to normal', or thereabouts.

On Sunday May 31 we chose to have no service at the church; instead, as we have done over lockdown, my wife and I created a video service from home, complete with our own singing and playing. This had about 45 views, including some from outside the parish. We estimate about 45-50 local members took part in worship, though not all of them heard the service at our usual time of 10.00am. Others had a printed copy of the service posted to their homes.

On Sunday June 7 we gathered at church for the first time since lockdown. As people arrived they were encouraged to use the Government Contact Tracing app QR code, and hand sanitizer. They picked up their own Bulletins and placed their offerings in a basket at the entrance. A record was kept of those attending.

Rows of chairs were spaced out two metres apart and there was no singing; instead the organ played while we read the words. This was rather a strange experience and I can understand why one person chose not to come for that reason. We left out communion for the time being. At the end we said the grace without holding hands and I did not shake

hands afterwards. There was no morning tea, but people stayed and chatted in the church for quite a while. As it was Queen's Birthday weekend, some were away, but we mustered 46 parishioners including seven children - a few short of our regular number of about 55, excluding those who read the printed version at home. This is something we will probably continue to do.

On Sunday June 14 life was mostly back to normal, though we retained the QR Code, hand sanitizer, and the offering basket at the entrance. I invited folk to link hands at the end but only if they were OK with this. Everyone did. I shook hands, and we shared morning tea, without biscuits.

The choir which normally sings each week has chosen to wait till next term to recommence, but our music team was out in force, with keyboards, drums, guitars, a violin, a recorder and voices. Folk were glad to sing again. The congregation of 62, included eight children (three of whom we sang Happy Birthday to). I think people were glad to be back.

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Service Interrupted

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AUCKLAND METHODIST CENTRAL PARISH

Tabacakacaka o Okaladi e Loma (Fijian Congregation)

Rev J Ducivaki

During lockdown we stayed at home for nearly two-and-a-half months. Our electricity and electronic usage surged as we worked and convened our meetings from home. At one point I thought I had forgotten how to drive a car. Usually my children went out to buy our groceries. Their advice was for us to stay away from other people. Initially it was a time of uncertainty and fear.

The Connexional Office offered its congregations well researched and relevant information. Our challenge was to understand the makeup of the Fijian Pitt St congregation, and to determine what online service was required so that everyone could have access.

After several conversations with members of the congregation, we chose Facebook. We created a page and used its messenger media to chat on a daily basis. But we realized this forum was only suited to half the congregation; the other half was missing out on the online access.

Lockdown proved the importance of communication via the web or internet to ensure people were not isolated and uninformed. Most people have a mobile phone which offers access to most social media applications, including conference calls. But the key is having access to internet. Some people find it expensive and are unfamiliar with it. This is a sorry factor that left some people out at a time where connection was greatly needed.

Online church services began with Children Sunday on April 5. Our children recorded their parts from prayer to sermon delivery and hymns which was sent as video clips. The video clips were then merged to create a 90-minute service. This led to future services recorded in parts by lay preachers and worship leaders and put together for a complete service.

Wasewase, under the leadership of Rev Peni Tikoinaka, met regularly using a video conferencing application called Go Meeting. It was intriguing as we sat in the comfort of our homes, meeting with Ministers at various locations including Christchurch, Whanganui, Wellington, Hamilton and Auckland. Since the lockdown, we have met four times. This is the frequency we usually meet annually. So, a lesson learnt and appreciated.

In the early stages of lockdown, people were asked to take part in a brief reflection broadcast every Wednesday. As the alert levels decreased, it was a bit

hard as more people resumed work, but some have continued with this.

We resumed our worship at Church on June 14 and the congregation is returning slowly. We are glad to hear the singing of hymns and to be meeting with our spiritual families.

Lockdown has given us a valuable lesson in the benefits of online communication and strengthening our family relationships.

WELLINGTON METHODIST PARISH

Rev Motekiai Fakatou

For the Wellington Methodist Parish, change to how the people and the parish function started well before the lockdown, as the church needed to undertake earthquake strengthening.

Our parish consists of five congregations with two worship locations. Only two congregations were back for service on Sunday 7 and Sunday 14 June. On Sunday 7 June the attendance for one congregation was down from their normal but the English-speaking congregation was as normal.

Everyone followed the Level 2 rules: signed in, used hand sanitiser, maintained one metre distancing, and wiped chairs, microphone, door handles and all surfaces.

Many members of our congregation found it strange to worship without singing. In lieu of singing we read the verse together, then organ music played each verse twice, as everyone meditated silently.

There was a concern about how to administer communion but one of our ministry team members shared with our congregation a prepack communion set (I call it two-in-one) with each person receiving a sealed unit containing a wafer and wine.

At communion time, each person took one communion set and returned to their seats. This was a relief for me. I was planning to prepare the communion elements myself so that if something went wrong, the responsibility was entirely mine.

During lockdown, each family household prepared their communion elements (bread and juice) and we shared communion at the same time.

In general, there was a sense of relief and gratitude when we were able to come back together after so many weeks in isolation. The elderly especially enjoyed the renewed contact, particularly those with neither friends nor family near.

There was disappointment expressed when bars and brothels were given



Teddy bears on the altar at Auckland Central Parish were a symbol of lockdown.

permission to operate, but not the church. The people of our parish are grateful that the country has done well to take control of Covid-19.

CROSSWAY COMMUNITY CHURCH

Rev Joohong Kim

After two Sunday morning services, we are almost back to normal except for some special cleaning work after each service. A good number of parishioners and their children turned up to each service.

We had shared video services posted on Crossway Facebook page during lockdown, to which some members contributed with prayers, readings and sharing, so there was a sense of continuation when we gathered as a physical gathering. Clearly, all had been looking forward to meeting face to face and the services seemed to be more lively and vibrant than before. A new family came and joined us last Sunday, and after service they made up their minds to be with Crossways.

ALDRERSGATE CENTRE

Rev Philomeno Kinera

Aldersgate Centre (the home of Durham Street Methodist Parish) reopened on June 14. Returning to church brought with it some concerns, and a little anxiety, however the atmosphere was positive as people enjoyed seeing each other and sharing stories. After the service the congregation gathered for morning tea at local cafes The Dirty Apron and



Laneway Espresso which enabled everyone to catch-up and support local businesses.

We brought with us lessons learnt during the lockdown. It is inevitable that there will be permanent changes within the church as we find different ways of doing things in the new normal. We have accelerated quickly into the digital future; Zoom services reached a wider audience and encouraged active participation.

Attendance numbers are building as people feel confident to attend services, and last Sunday more than 40 people, including five children attended the service.

Covid-19 will inevitably have a lasting effect on the world, and it will influence the way we do things moving forward as a church. We will be implementing new ways and improved technology to keep pace in the changing context that focuses on discipleship and relationships with people in their community.



A Resource for Grief and Loss

Sue Brown, Minister Ngaio Union Church

I met Juliet Cooke, an artist and designer, three years ago. She had fallen into conversation with one of our church whānau at the mail box and later joined us as our 'Artist at Advent' for that year.

Juliet shared with us a booklet called *Art of Grief* born out of her own experience of grief. She lost her life partner Andrew - suddenly at the age of 50 - after having 23 years and two then still young children together. That loss inspired her to create a resource to help other friends who had suffered loss.

The small, soft-covered booklet has 18 beautiful, hand drawn and painted images with insightful words to console and

encourage people on their grief journey. Designed so that it can be carried in a pocket or purse, or sit on a bedside table, the booklet offers comfort whenever needed. Pages from the book are also available as condolence or counselling cards.

I've found the booklets invaluable in pastoral conversations, not only for those who have lost loved ones, but for people grieving life-changes such as illness, redundancy or relationship loss. Booklets and cards are ideal to send to people suffering loss - a perfect gesture for situations where words fail.

Juliet is offering a discounted price (use the 'Bespoke Orders' form) for not-for-profit organisations, ministers and pastoral carers. Visit www.artofgrief.com.

Lay Preachers' records updated

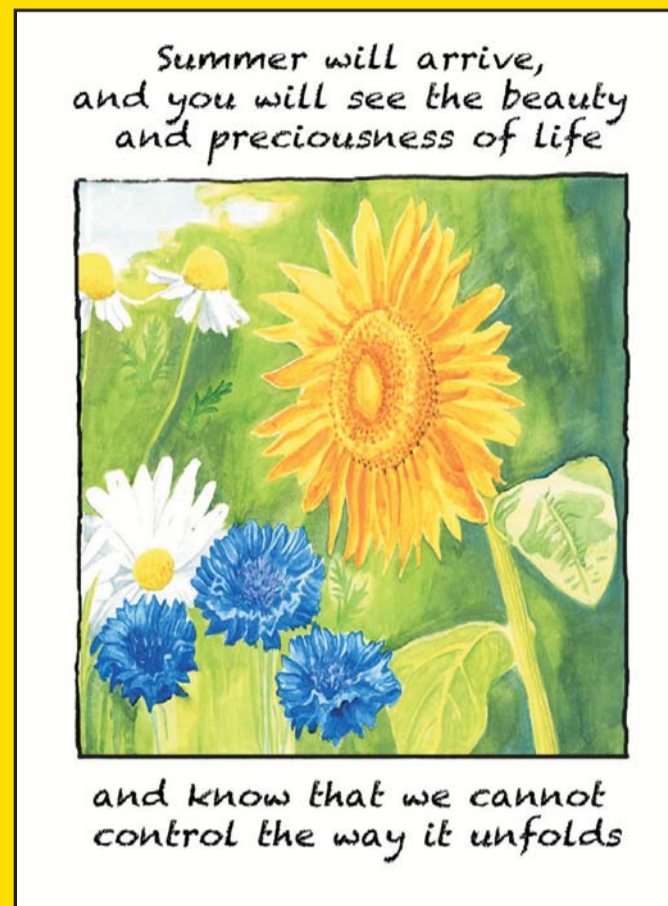
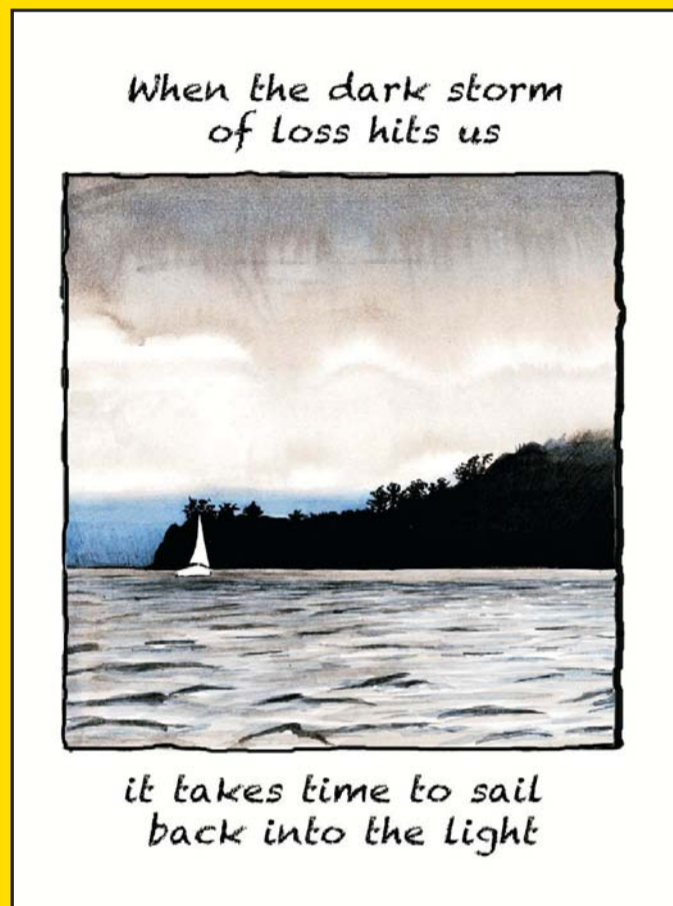
The Lay Preachers' Network invites members of its network to update their records so that it can ensure information for the Yearbook is accurate.

Information is being updated for lay preachers in Methodist Parishes, and Co-operating and Union Churches with a Methodist component.

Lay Preachers are expected to meet the criteria for being AAU = **Accredited** (information to include a certificate number and date of accreditation), **Active** (having led at least three services this year) and **Up-skilled** (undertaken a minimum of eight hours' training in the past year). As a result of COVID-19 lockdowns, AAU requirements for the number of services taken are being waived but not the on-going training.

All Lay Preachers are encouraged to be members of the inter-denominational NZLPA (New Zealand Lay Preachers' Association). The annual \$25 subscription includes a copy of the quarterly magazine *Word and Worship* which can count for four hours up-skilling reading for the year.

A form being circulated to parishes should be completed and returned to Viv Whimster by the end of September. Alternatively, lay preachers can email information directly to vjwhimster@gmail.com



Connexional Office team reconvene

Following on from several weeks of all staff at the Connexional Office working from home, from mid-May there has been a staggered roster of staff working between home and the office in order to avoid congestion in the workplace.

On Thursday 4 June there was a 99 percent turnout to discuss plans for the future. General Secretary, David Bush, acknowledged the successful outcomes achieved collectively during the lockdown period but recognized the Covid-19 work from home option had limitations. "It's the little conversations that we miss the most. Sometimes you want a brief conversation but it is not worth a call or an email."

Part-time fund administrator, Gail Smith, echoed the thoughts of many when she said, "I've really enjoyed the flexibility but it was such a pleasure to come in this morning and actually see everyone. That was fantastic."

Changes in technology over recent years have had a major impact on the ease of working remotely. For many staff at the Connexional Office, prior experience in



Connexional staff met regularly via Zoom during lockdown.

managing disruption gave them an edge in adapting readily to finding new ways of working. In 2011, earthquakes made their workplace uninhabitable and disrupted their work practices severely. David says, "We have systems in place

now to manage this.

I am confident we have all been able to continue to do the work we need to get done. It was difficult after the quakes but nine years on we have systems in place to make working from home and logging

in remotely, viable and easy."

"It has been a really interesting time and it seems incredible that we are returning to normal next week. We have to hope and pray we don't have a recurrence of new cases."



A Reluctant Farewell

From President, *Setaita Taumoepeau K Veikune* and Vice President, *Nicola Teague Grundy*

“For we are what he has made us, created in Christ Jesus for good words, which God prepared beforehand to be our way of life.”

Ephesians 2: 10 (NSRV)

It is always difficult to say farewell to someone who has continuously served the church with passion and love. Unfortunately for the Methodist Church of New Zealand, Ex-President Prince Devanandan recently accepted an appointment to return to ministry in the Anglican Church. As from 1 July he will take up his new ministry position to be the vicar at Ponsonby Anglican Parish.

Prince is passionate about community development, public policy, living wage, human rights, climate justice and gender justice and is committed to ecumenism. We have seen this throughout his ministry with MCNZ, both in parish ministry, and Synod and Connexional leadership.

Prince began his ministry with the Anglican Church in Sri Lanka and along with Ramani and their two daughters arrived in Auckland in 1999 with a scholarship from St John's College Te Rau Kahikatea. He later returned to Sri Lanka to work in the Anglican Diocese of Colombo before migrating to New Zealand in January 2003 to take up an appointment with the Methodist Church of New Zealand as presbyter in the Waitakere Parish. While ministering in the Waitakere Parish, Prince completed his Master of Philosophy (M.Phil) through AUT. He was stationed

to Trinity Methodist Church Pakuranga in January 2008 and served as Presbyter until the end of 2011. In addition, from February 2009 to January 2012 he was Superintendent of the Manukau Synod. Since 2012 he has been the Director of Mission and Ecumenical. In 2016 he was inducted as President of Conference following which he returned to his role at Mission and Ecumenical.

Prince has represented MCNZ on the General Committee of Christian Conference of Asia (CCA), convening the search committee for new general secretary for Christian Conference of Asia in 2014/15, and also been a member of the Constitution and Structural Review Committee. He has also been the Methodist representative in the National Dialogue for Christian Unity of Aotearoa New Zealand and been part of the Anglican Methodist Dialogue group. He has been a board member for Methodist Mission Northern and Lifewise and has provided leadership in many forums during his time with MCNZ.

His passion for education has also seen him teaching Community Development and Social change at Trinity College as well as organising and teaching in the biennial school of ecumenism through Mission and Ecumenical.

His work in Papua New Guinea and the Solomon Islands in particular has continued the long established links that New Zealand Methodism has with these areas. In his report to Conference in 2016 he reflected that a “visit to



Prince Devanandan with his family (left to right) David Bottinga (son-in-law) Devashini (eldest daughter) Ramani (wife) and Devanjali (youngest daughter).

Papua New Guinea gives a different experience each time I visit. This time I was asked to visit two places where I have never connected before - the New Ireland Region and the Papuan Gulf Region. New Ireland region has connections with New Zealand Methodist Church with teachers going to teach in the primary and secondary schools. The bishop and the secretary of the regional synod were very happy to receive me from the Methodist Church of New Zealand Te Haahi Weteriana o Aotearoa.” Prince also noted that each visit gives an opportunity to experience church life in these remote places and to share knowledge and experience in mission. He valued greatly the human relations

and the experience of God's love in practice in all the places he visited. The growth of the church is a sign of hard work of the people in the church.

MCNZ acknowledges and thanks Prince for all his work on our behalf. He has consistently been an advocate for justice and ecumenical relationships. He has been a friend and colleague and always provided exceptional service. Although it is hard to release Prince back to the Anglican Church, we thank God for the time that Prince has served in the Methodist Church of New Zealand and wish him the very best in his new ministry appointment.

God go with you in this next stage of your journey Prince.

Feau: A Theological Response to the Impact of Covid-19

Rev Siosifa Pole

Since the outbreak of Covid-19, the world and certainly our nation, Aotearoa New Zealand, will never be the same. We have heard familiar words and phrases on social media to describe the transition and changes we have encountered.

For instance, words like “bubble, lockdown, restriction levels, etc.” and phrases like, “new normal, be kind, redundancy of employees, closed borders, etc.” The frequent utterance of these words and phrases in the social media indicate that we are in a period of transition.

Usually in any transition, there are always questions and enquiries by individuals as a sign of fear, worry and frustration.

Some of the questions in the context of Covid-19 include: Are we and our family safe to be in the public arena? Will I still have my job? Can my business survive in this situation? Can we gather again in our church buildings? Will my children perform well in their education in this type of restriction? Where is God in all the suffering?

Some would perceive this transition as part of God's plan and action. God created this universe and therefore God is involved in any incident that causes any transition.

Furthermore, they would interpret the outbreak of Covid-19 as God's work or God's retribution to sinful actions that presumably have been committed by individuals or a nation.

Of course, this view would be supported by biblical texts and biblical scholars who would interpret these texts to convey God as an angry, judgmental, omnipotent, controlling divine and supreme being. The difficulty and the challenge with such a viewpoint is that the God who revealed himself in person and in the ministry of Jesus Christ, is a loving, compassionate and merciful God. How can we reconcile these two images in our understanding of God?

There are others who would view the outbreak of Covid-19 as an impact of human activity and exploitation in the natural world. God created this world and he saw it was perfect according to the creation story in the book of Genesis. Our world, Mother Earth, our *fonua* (*whenua, fanau, vanua*) is groaning. She is weeping for the hostility

she endured over these years of exploitation by powerful nations and companies for their selfish ambition at the expense of the poor and the weak.

Theologian Richard J. Plantinga is right in his remarks about human behaviour when he states, “On the one hand, we consider ourselves basically good and have proven that we are capable of great virtue, but at the same time we have perpetrated the greatest evils and acts of barbarity – the paradox of our virtue” (*An Introduction to Christian Theology*, p. 181). Covid-19 is one example, which includes climate change as an impact of careless human activities in the world, our home. We face the consequences of such short-sighted and power-hungry people. But the gospel of John reminds us that we live in a world that God loves and even gave his only Son to die for it (John 3:16). Our mother earth needs comfort and that's why I propose the Tongan concept of *feau* as a response to Covid-19 impact.

Feau, means “to comfort, to care, to nourish, and to lift the burden.” There is no one English word to capture the full meaning of “*feau*”. *Feau* can be expressed both in words and actions. When we speak loving and kindly words to someone whose loved one has passed away, *feau* is offered. When those who have more are willing to share their possessions with those who have none, *feau* is expressed.

When we minimize pollution and avoid the exploitation of our environment, *feau* is visually seen. When we sit beside a child or a woman who has been abused and offer comfort, *feau* is demonstrated. And when we mourn together with families whose loved ones have died as a result of Covid-19, we are engaging in the process of *feau*. Therefore, *feau* is not a once and for all action, but a journey of constant attention to those who need comfort and support, which is a reflection of Christ's love.



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Palestine through a different lens

To the editor,

Abhishek Solomon and I must be on different planets. His June *Touchstone* "Nakba" feature is grossly unfair to Israelis and full of untruthful PLO lies and propaganda.

I start with the 1947-49 war where horrific brutality occurred on both sides. But the only deliberate "Zionist ethnic cleansing" was by the Irgun at Deir Yassin, and the Haganah at Lydda. The vast majority of Arab refugees fled the fighting at the call of their leaders to allow a free hand to massacre Palestinian Jews so "Palestine will be free from the River to the Sea".

In her War of Independence, Israel lost a tenth of her citizens. West Bank Jews in Neve Jaacov, Kfar Etzion and Jerusalem's Jewish Quarter, were totally ethnically cleansed by Jordan's British-led "Arab Legion"; other major Arab massacres included Hebron Jews in 1929 and a convoy of Hebrew University medical staff by Arab militia in 1948. These evidently don't count. Nor, seemingly, the 750,000 Sephardic Jewish refugees who fled Moslem persecution, pogroms and second-class dhimmi citizenship, many with only what they wore, following Israel's birth. They still await Arab recognition and restitution.

Lebanon's apartheid policies toward Palestinian refugees born there, which "rob" them of their rights to citizenship, education, medical services and many professions they would be entitled to anywhere else world-wide, are far worse than Abhishek's alleged Israeli discrimination.

The West Bank is a different matter. How can Israel "occupy" her own assigned "homeland"? The 1920 Treaty of San Remo, Britain's Mandate, the League of Nations, and Article 80 of the UN's Charter, created Trans-Jordan, and contrary to the Palestinian National

Authority (PA), Arab League, EU and UN General Assembly, vested sovereignty west of the Jordan River to the "Jewish Homeland". Arab residents had their civil and religious, but not sovereign, rights guaranteed. Israel's International Law-based sovereignty has never been rescinded. Furthermore, Arab rejection, their five armies' invasions, and Jordan's unlawful West Bank annexation, rendered the 1947 Partition Plan null and void.

The Oslo Accords 20 years after are a huge security mistake. The PA government is a lying, corrupt, violent, denier of its citizens' human and civil rights. It's a failed, undemocratic, rogue administration, which three times rejected far more favourable peace terms than Trump offers it.

So Israeli Arab villages are desperately opposed to Trump's peace plan placing them under PA rule.

PA governance is responsible for Bethlehem, in 1967, 70 percent Christian, today being less than 10 percent Christian.

The denied social, economic and civil opportunities that Abhishek complains West Bank Palestinians suffer, result from the PA diverting the millions of foreign aid it receives to rewarding terrorists' families and funding its leaders, according to Khaled Abu Toameh, an award-winning Moslem Israeli Arab journalist.

And the Gaza Blockade is a joint Egyptian-Israeli (not lone "Israeli") blockade which an international commission, chaired by NZ's own Sir Geoffrey Palmer, found to be fully legal under International Law, and which Israel frequently breaches with humanitarian aid.

Gary Clover
Retired Methodist Minister
Richmond, Nelson

A Litany for Those not Ready for Healing

Yolanda Pierce

Let us not rush to the language of healing, before understanding the fullness of the injury and the depth of the wound.

Let us not rush to offer a bandaid, when the gaping wound requires surgery and complete reconstruction.

Let us not offer false equivalencies, thereby diminishing the particular pain being felt in a particular circumstance in a particular historical moment.

Let us not speak of reconciliation without speaking of reparations and restoration, or how we can repair the breach and how we can restore the loss.

Let us not rush past the loss of this mother's child, this father's child...someone's beloved son.

Let us not value property over people; let us not protect material objects while human lives hang in the balance.

Let us not value a false peace over a righteous justice.

Let us not be afraid to sit with the ugliness, the messiness, and the pain that is life in community together.

Let us not offer clichés to the grieving, those whose hearts are being torn

asunder.

Instead...

Let us mourn black and brown men and women, those killed extrajudicially every 28 hours.

Let us lament the loss of a teenager, dead at the hands of a police officer who described him as a demon.

Let us weep at a criminal justice system, which is neither blind nor just.

Let us call for the mourning men and the wailing women, those willing to rend their garments of privilege and ease, and sit in the ashes of this nation's original sin.

Let us be silent when we don't know what to say.

Let us be humble and listen to the pain, rage, and grief pouring from the lips of our neighbours and friends.

Let us decrease, so that our brothers and sisters who live on the underside of history may increase.

Let us pray with our eyes open and our feet firmly planted on the ground

Let us listen to the shattering glass and let us smell the purifying fires, for it is the language of the unheard

HONEST TO GOD

Science and Religion

Ian Harris

"Two Jews, three opinions," a Jew once said to me, and they certainly come across as a disputatious lot - which is part of their vitality and strength. So it is good to find two prominent Jews sharing just one opinion on the way religion and science neatly complement each other.

One is the great Albert Einstein, whose theories on the relationship of matter and energy, space and time revolutionised Newtonian physics. Though far from an orthodox believer, he knew enough to recognise that science and religion both have a valid place in human experience and understanding. That marks him off from today's dogmatic "new atheists" who would wipe religion off the planet.

Einstein said the scientific method teaches how facts are related to and conditioned by each other - "and can teach us nothing else". Pursuit of that knowledge was heroic though also limited, for "one can have the clearest and most complete knowledge of what is, yet not be able to deduce from that what should be our human aspirations".

Religion traditionally filled that role, and Einstein found the highest principles for our aspirations and judgments expressed clearly within the Jewish-Christian tradition.

For him, however, those values did not originate in a supernatural God, but reflected the purely human side of religion. They act on the conduct, aspirations and judgments of individuals as something living. At their highest they are directed towards the free and responsible development of the individual, encouraging them to "place their powers freely and gladly in the service of all mankind".

Hence his oft-quoted aphorism: "Science without religion is lame, religion without science is blind." The one knows what can be done but stumbles over what should be done, the other knows what should be done, but if it ignores the world as revealed by science it is groping in the dark.

Einstein's own religiosity was cosmic, arising, he said, from an "unbounded admiration for the structure of the world" and "profound reverence for the rationality made manifest in existence".

Enter the other Jew, England's former Chief Rabbi Lord Jonathan Sacks. As a theist, his views on God obviously differ fundamentally from Einstein's, but he, too, believes any conflict between religion and science is

misconceived. In *The Great Partnership* he argues that science and religion should be seen as complementary, not hostile. "Science," he says, "takes things apart to see how they work. Religion puts things together to see what they mean."

The two are the yin and yang of experience, neither complete in itself but each requiring the other to form a human whole. And that is rooted in the functioning of the brain, structured to carry out two quite different activities. One is to break things down into their component parts and show how they mesh and interact - the concern of science. The other is "to join things together imaginatively so that they tell a story, and join people together so that they form relationships" - which is where religion kicks in.

Brain research has shown that the first of those functions is predominantly a left-brain activity, the other predominantly right-brain. The left hemisphere tends to be linear, analytical and logical, the right integrative, holistic, stronger on empathy and emotion.

They are different modes of engagement with the world, and can be seen reflected broadly in western rationality (left-brain) and eastern mysticism (right-brain), the sciences and the humanities, ancient Greece and ancient Israel, making a case versus telling a story, nature and culture, male and female.

Both are needed, both are important, and things go awry when one intrudes on the domain of the other - as, for example, when scientists demand physical proof of God, or fundamentalist Christians insist that biblical stories of creation are science.

Citing Einstein's aphorism about science without religion and religion without science, Sacks says: "Science is about explanation. Religion is about meaning. Science analyses, religion integrates. Science breaks things down to their component parts. Religion binds people together in relationships of trust. Science tells us what is. Religion tells us what ought to be. Science describes. Religion beckons, summons, calls. Science sees objects. Religion speaks to us as subjects. Science practises detachment. Religion is the art of attachment, self to self, soul to soul. Science sees the underlying order of the physical world. Religion hears the music beneath the noise. Science is the conquest of ignorance. Religion is the redemption of solitude."

In the early days of science, the two worked hand in hand. Religion is in urgent need of updating, so that can happen again.



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.



Gatherings at Alert Level 1

Ruby Manukia-Schaumkel

Currently there are no restrictions on gatherings at Alert Level 1. All public and private events and gatherings, church, sports and cultural activities can go ahead. For events held indoors or outdoors, there are no limits on numbers or any physical distancing requirements.

However, we must continue to be vigilant as Covid-19 is still uncontrolled overseas and people entering our borders are potentially at high risk of introducing the virus.

Organisers of gatherings are encouraged



Ruby Manukia-Schaumkel

to help people record where they've been and provide the ability for attendees to practice good hygiene. Event organisers should display and use QR codes to assist with contact tracing.

The church has a QR code available from the Connexion Office. It is good practice for all churches to keep a record of attendees at services and other gatherings to support any future tracing if required.

If you have a business or other entity, including venues that host gatherings, you can help prevent the future spread of the Covid virus by displaying a QR code. This will help people using apps to keep

track of where they've been.

Our work with the MoH Tracer App team has helped create a very easy QR Code Poster creation process. All of our non-residential buildings should be displaying QR Code posters.
www.qrform.tracing.covid19.govt.nz

Practice good hygiene:

All those attending an event or gathering should have access to appropriate hand washing facilities with soap and water, and the ability to dry their hands thoroughly. Provide an alcohol-based hand sanitiser.

Cough and sneeze into your elbow and use hand sanitiser regularly.

Keep communal areas such as bathrooms and high-touch surfaces like door handles and payment machines clean. Provide and use an appropriate cleaning solution or spray.

To help prevent further spread of Covid-19 and other viruses (e.g., the common cold or influenza), physical distancing is recommended where possible. While the risk of community exposure to Covid-19 is low, it may re-emerge. Following basic

hygiene practices helps to prevent spreading any virus.

Attending church or a gathering:

Stay home and avoid attending church or a gathering of any size if you are:

- unwell
- a confirmed or probable case of Covid-19
- waiting for a Covid-19 test result
- self-isolating.

Health care workers should be extra vigilant with hygiene practices at social gatherings to avoid infection.

Managing risk:

If Covid-19 re-emerges and spreads in New Zealand like we have seen at the border isolation process, restrictions on gatherings are likely to be re-introduced. It is vital to remain vigilant and exercise good judgement.

Our latest Covid advice documents are available on our website. Visit www.methodist.org.nz/caring_for_our_people/coronavirus_2019_-_advice

Look after yourself and one another.

P U B L I C I S S U E S

Measuring Climate Care in Methodist Parishes

Golden rules for climate action - engage, plan, act and measure!!

Rev Dr Betsan Martin, Public Issues Coordinator

In November 2018, the MCNZ Conference passed a resolution creating the Climate Justice Working Group. Tasks include gathering information on care in our use of water, energy, waste and food. In this we highlight care for sacred earth.

To do this we need to establish a baseline of current practices, with measures, so that we can map changes over time. We are designing a survey to be filled in by parish secretaries, parish council members and presbyters.

The survey is the most recent of 18 months' work on climate justice. We have included scientific, theological and educational aspects with resources and calendars, and a workshop on emissions reduction for the church as an organisation.

This survey is designed to capture information from the various parish bases. There can be other methods to collect information from other parts of

the church, better suited to their mode of operations.

Covid-19 brings to light the close relationship between human and environmental health. The bridge between these lies in our use of energy and in reducing waste and pollution.

Come Down and Talk about Recovery

Covid-19 is showing remarkable responses of care and redistribution, entirely in the spirit of Zacchaeus (Luke 19). As we watch from our trees of isolation we can see that church communities and social services are at the forefront of responses.

are making sure that whanau and kaumatua have food and medical supplies, and proper protection from the restriction rules. Food banks and civil defence are responding to an explosion of need for food parcels.

The big question for recovery is can we put in place policies of redistribution? Until now, the answer from neo-liberal thinking is that you can only solve poverty and need with growth. A bigger pie allows for everyone. We never take the path of redistribution through tax and policy for income sufficiency. It is time for the Zacchaeus spirit to guide our sharing



The Climate Justice Working group includes (rear, left to right) Marion Hines, Elisapesi Havea, Prince Devanandan, Joeli Ducivaki and Peter Lane. Front, Nicola Grundy, Betsan Martin, Soana Muimuiheata, and Mataiva Robertson, (Absent George Zachariah, Michael Lemanu and Siosifa Pole).

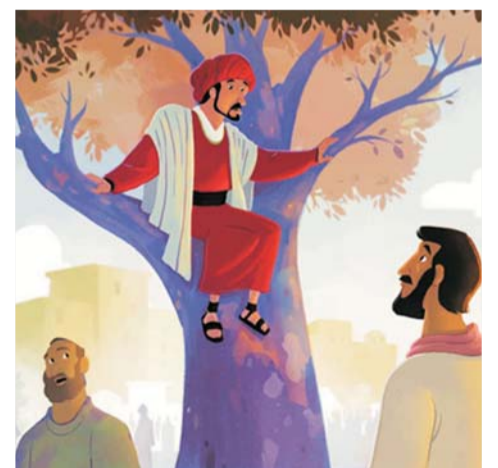
of wealth.

Dr Niki Harré, Professor of Psychology in the Faculty of Science, University of Auckland, makes a fine case for building on the generous sharing we have seen during the emergency. She writes, "The real test is whether, as we move from emergency to recovery, we are prepared to share instead of just helping each other."

We updated our letter to the Prime Minister to urge for a courageous recovery with redistribution and a climate change lens.

We are concerned that 'shovel ready' projects will sidestep the opportunity to reorient us away from pollution-intensive development. There is a strong call from civil society for criteria for funding projects which expand work on regenerative activities.

We want to see reduced carbon emissions, air pollution and waste with criteria which include iwi/Māori led investment and projects, regenerative



agriculture, and food security - based on sufficient incomes, not dependence on food rescue and food banks. Matanikolo has already shown the way for Pacific community housing initiatives. And let us be sure of keeping the agenda for clean waterways.

We ask parishes to bring these concerns to the prayers of the church.

METHODIST ALLIANCE
NGA PURAPURA WETERIANA

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

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

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

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/methodist_alliance



Reflecting on lockdown

Rev Jan Fogg

How was it for you being older during the lockdown period? There was explicit information on what older people could or could not do, and most of us mostly obeyed, as did most of the country.

Research into the behaviour of older people suggests that, because as young people we were trained to be obedient and punctual, we are more inclined than many young people these days to be obedient. But there may be several reasons that older people during lockdown did not go out for their food shopping and did stay in the house. Some were blessed with kind, younger neighbours who were delighted to have a task to do and be able to help. Many of us suffer significant disease issues and so take care to prevent as much as possible being affected by something in addition. It made sense to limit contact and reduce the risk of Covid-19. It may be that under stress or fear, there is a tendency to follow instructions, because to do otherwise requires more effort and energy.

Life satisfaction is an attitude to one's own life and so reflects our feelings about the past, present and future. It's made up of our thoughts about wellbeing, and our feelings of happiness. Our thoughts about staying in the house would have helped us

to obey those instructions, even if we didn't feel that happy about doing so.

Interestingly though, the nursing department at Auckland University is also concerned about what happened for older people during lockdown, recognising that social contact and activity is very important as we age. They have pointed out that firm instructions were given for older people without first seeking older opinions. Now they are inviting stories from older people as to their experience during lockdown. This is important research, not simply for knowledge about the past, but also for the future. Many are predicting that further new diseases may become rampant in the world, so it's important we learn from this experience to help inform behaviour for the next time.

We are learning for the future, in all kinds of ways from this time. Churches have found that people who didn't much attend a church service, appreciated receiving something online. Children interacted more in services on Zoom, whereas in the church building they perhaps feel too shy to do so. People felt linked-in and acknowledged through receiving these messages from the church. Regular attenders greatly missed the meeting together time, though - so not everything will change. We give thanks that newer technology enabled greater contact and less isolation than would have happened in past times.



COVID-19 was certainly inspiring Rev Smith to find new ways of preaching the Gospel.

CARING FOR OUR PEOPLE

The Taste of Words

Trudy Downes

A teacher told me off for blaspheming when I was in primary school and thus started my love of words.



Trudy Downes

McPhail and Gadsby were at their peak

and I have a brother called Wayne, so of course I was going to repeat McPhail and Gadsby's catch phrase whenever I could. I got told off and was left wondering what the blasphemy was. I worked it out eventually and was amazed! Who knew names and words morphed like that?

I have also discovered that different but related words make people respond differently.

Take my brother Wayne for example. If you ask him, "Can you take the rubbish out please?" he will answer, "Yes," and stay exactly where he is. If you ask him, "Will you take the rubbish out please?" he will go and take the rubbish out.

Which leads me to my job with the Methodist Church of New Zealand. I was employed to integrate the Health and Safety at Work Act 2015 with the Church. I am the only person throughout the entire Connexion with this primary purpose.

However, I know that people won't do Health and Safety just because I say, "The law says..." Therefore I operate under 'Caring for Our People' because it fits

better within our church and because it is easier to get people to say, "I want to Care for People" versus "I want to adhere to the Health and Safety at Work Act 2015"!

Caring for Our People got me involved in the Pandemic Planning for Covid-19. Now we are at Alert Level 1 and the Government has changed

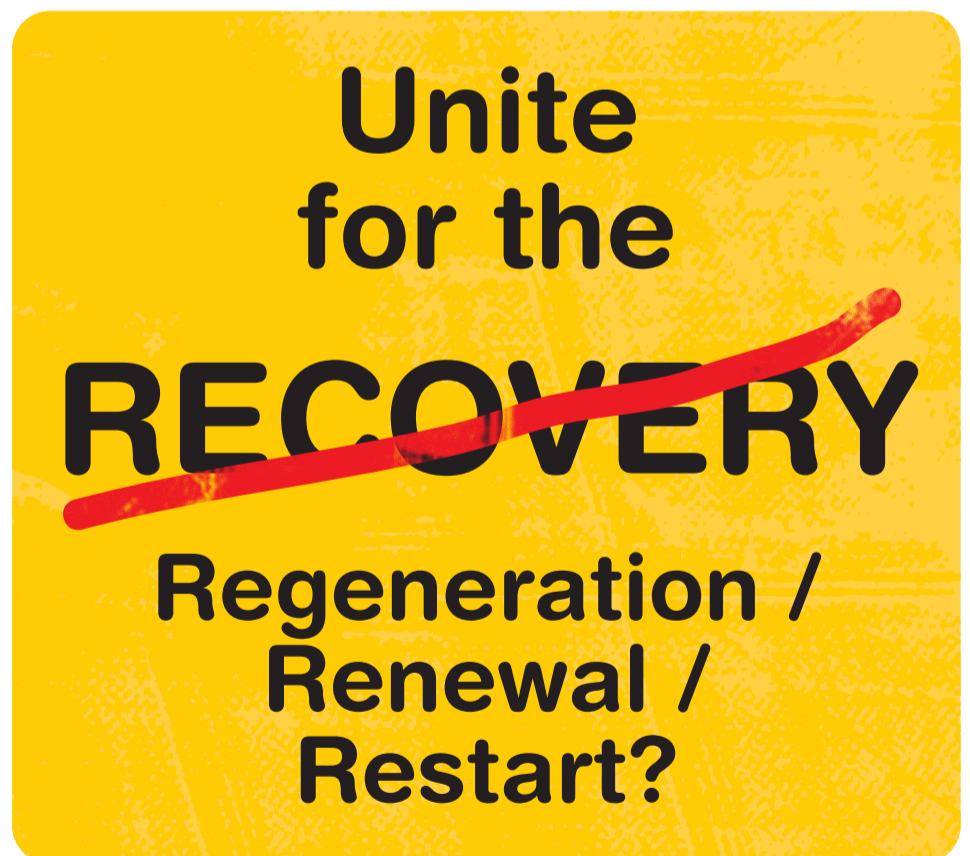
its slogan from 'Unite against Covid-19' to 'Unite for the Recovery'.

Rev Mark Gibson of New Brighton Union Parish and Port Hills Uniting says:

"Recovery is not a biblical or theological word used in our corporate life as church. That is why I suggest 'renewal' as an alternative because it is. I personally prefer the more vibrant option of 'regeneration' which is a more ecological word and suggests a more holistic, community-focused pathway."

I think that we learnt a bit about 'recovery' here in Canterbury after the earthquakes. It was the official word for a long time and I believe it didn't serve us well because it didn't encourage us to break the old mindsets. It didn't create an understanding of crisis as a time and opportunity for change.

One of the reasons that Aotearoa NZ is physically and spiritually such a beautiful place is because it is dynamic. It is still being made. Change is built into our landscape and the people who call it home need to embrace this and integrate it into



who we are. We are not here to settle, but to grow.

I'm already hearing in the Synod Zoom meetings of ministers about the strong inclination of some parishes to get back to the way things were. This will not serve us well and we'll miss the opportunity to innovate and change. The season of Pentecost should be a season for change, renewal and regeneration. Bruce Sanguin calls it the Season of Emergence. He describes church as 'a domain or habitat for creative emergence'. I like that."

Lockdown caught some of us unprepared, me included. There was a minor scramble

to make online resources available for our parishes and we temporarily forgot about television or radio resources (remembering that the TV Guide wasn't printed during lockdown!).

We can do more to ensure that we are ready for the unknown as fast as it is thrown at us.

I think 'recovery' tastes of stale from the past and I prefer the sparkly taste of looking forward. 'Unite to Rewrite our Future'.

What does the word 'recovery' taste like to you?



Gospel, History and Culture

Jenny Chalmers

The Sunday of the 'Black Lives Matter' protests in the main centres coincided with the Anglican Church's celebration of Te Pouhere, or 'Constitution' Sunday. The Constitution, signed in 1992, formalised a three Tikanga Church, with three cultural streams.

It is the Anglican Church's expression of three different cultures - Tikanga Māori, Tikanga Polynesia and Tikanga Pākehā - and of three different ways of seeing the Gospel. This mirrors the other mainstream churches' (particularly the Methodist and Presbyterian Churches) arrangements and their particular responses to Māori and Pacifica cultural obligations.

While it refers to African Americans, the phrase 'Black Lives Matter' used here might summarise the attempts for recognition within mainstream churches of rangatiratanga and the endeavours for a contextual Gospel, which churches have been working toward, ever since the first missionaries arrived.

Along the way, a number of mistakes and miscalculations and plain oversights have occurred. Henry Williams' (mis)translation of the Treaty of Waitangi to Te Reo Māori is frequently referred to. A lesser known example, but one that is replicated up and down Aotearoa New Zealand, is the sale of land in Tauranga, in 1867, by the Church Missionary Society

(CMS) to the government of the time. The background is one of misunderstandings and oversights and pressure from the government of the day for land for settlers.

That land is now the centre of the Tauranga commercial district, stretching down Cameron Rd, from the Elms mission house to Gate Pā. It was once one of the most densely populated Māori settlements in the region.

After a tribal skirmish in 1828, the land was abandoned. Ten years later, it was acquired by the CMS to be used as a mission station. After the battles of Gate Pā and Te Ranga and the Bush campaign, the Crown put pressure on the CMS to surrender the land for European settlement. The original purpose for the land lapsed, and because of tensions between the local iwi, the crown and the colonial military, the land was placed under the protection of the kingitanga. After lengthy protest and reluctance, but believing the land might well be requisitioned, in 1867 the CMS bowed to pressure and sold it. The hapū were not consulted about the sale.

Iwi fought for many years to have the grievance recognised, and in December 2018 four Anglican Bishops, the successors of the CMS missionary organisation, knelt and apologised to Tauranga Moana and, in particular, Ngāti Tamarawaho and Ngāti Tapu hapū over the sale.

In terms of wider church/ tangata whenua reconciliation, the apology wasn't

particularly spectacular, but it was one more obstacle overcome, one more tension recognised, one more fence partially mended. In the history of church/iwi relationships, the apology is one more recognition that cultural obligations are not always straight forward.

As we concentrate on wrongs that need to be righted, it's often easy to overlook the positive points that occurred along the way. Te Pihopa, Te Kitoi Pikaahu in *Te Rongopai 1814 'Takoto te pai'*, writes that when Samuel Marsden and his party left the enclosure where Marsden had preached his first sermon, a dance, Te Hari a Ngāpuhi, spontaneously broke out. It was the Ngāpuhi response to the Gospel as they perceived it before it was preached on Christmas Day 1814, and the message they heard from Marsden on that day. The establishment of schools and educational facilities of various kinds, of dispensaries, hospitals and churches by missionaries on land set aside for that purpose, and of partnerships between Manuhiri and Tangata whenua, means that for many, then and later, the Gospel, and all that came with it, was the good news.

Synods and assemblies are not always easy places when missionary history and cultural matters are discussed. Grace and peace are not always abundantly apparent. But the recognition of different cultural ways and the attempt to resolve historic grievances goes a long way to proving that indeed locally, 'Black Lives Matter.'



Uniting Congregations
OF AOTEAROA NEW ZEALAND



Rev Nyasha Gumbeze, Vicar of St Michaels, Henderson carries the Melanesian Cross in the 'Black Lives Matter' march, Auckland 14 June 2020

Upskilling church leaders

Rev Andrew Doubleday

I have a leadership coach. He knocked on my door last year. We had a chat and I liked what he was offering. We have met monthly since. I'm aware that I often don't take matters raised as seriously as I need to - I pay the money, and yet haven't always engaged as fully as would be profitable.

I'm working on changing that. Along with getting the best value for my money spent, I want to be the best leader I can be.

Leadership, or the lack thereof, is one of the key issues facing our Church. My own view is that this needs to be Mission Resourcing's core responsibility - equipping leaders to lead and to lead more effectively. Leadership was disdained within our Church decades ago as we struggled with how power was exercised and shared among us. We moved away from leadership as a function we needed to retain in favour of 'everyone a minister'. We have been paying the price ever since. 'Everyone a minister' became a substitute for leadership, with an implicit claim to 'everyone a leader'. While we all need to exercise a measure of self-leadership, unpopular though I might be for saying it, not everyone is a leader. At least not in the sense that we look for it in institutions like the church, business, or in government. Leadership is listed in Scripture as one of the spiritual gifts and needs to be recognised, encouraged and nurtured. We all benefit when we are well led.

Evidence points to good leaders becoming better leaders by allowing themselves to be mentored and

positively critiqued by others. If we were willing to accept the possibility that such a regime could turn us into more effective leaders, why would we not submit/commit ourselves to it?

I was up at 3.30am recently to participate in a webinar - I joined 250 others to listen to a couple of American church consultants. Did you know that there was such a thing? There are, but apparently not as many as there needs to be. They were selling a programme to train more church consultants.

It has certainly got me thinking. In what way are we being pro-active about upskilling our lay and ordained leaders?



Andrew Doubleday.

And I don't mean by simply making them more theologically literate. There is evidence that the more theologically 'literate' one is, the less effective they are likely to be as church leaders. That's a worry.

As leaders, are we open to being upskilled? Are we willing to have someone looking over our shoulder? Is sitting down with

someone who can look at our situation - whether parish or otherwise - with a fresh pair of eyes and explore some new ways forward, an option for us? Or are we too insecure and defensive to allow the possibility?

I admit, having the Church appoint a leadership coach for me might likely cause some anxiety and defensiveness on my part. Yet choosing such a course of action for myself allowed me to acknowledge that I don't know it all, and that it's worth having someone sitting alongside and pointing out what may be obvious, even to me, but that I'm not moving on. And helping me develop strategies to move forward.

I suggest we get the conversation on resourcing effective leadership going.

Rev Motekiai Fakatou reflects on Matthew 10:40-42

LOVE - Offer a cup of cold water to another

E te whānau o Te Hāhi Weteriana, we give thanks to God that the Covid-19 virus lessens its grip on our country.

As we operate at Level 1 we are reminded not to be complacent lest there is a second outbreak.

While we were at that intense, confusing and critical time of lockdown, we witnessed change in so many ways that would shape our new normal.

And on top of that, we now see the worldwide protest around cities with 'Black Lives Matter' rallies. There is a renewed call for justice towards those who have been marginalised.

During lockdown, Prime Minister Jacinda Ardern's message to restore good health to the country echoes these words: wash and dry hands regularly, cover coughs and sneezes, stay away if you are sick and be kind. With these simple practical tips as a strategy to fight this global pandemic, we hear the gospel of Matthew 10:40-42 and share a thought on the difficulty of remaining true to God's command of love while having faith in the face of the world's dangers and conflicts.

Jesus' words provide a simple but difficult challenge to those who profess and wish to be disciples: to recognise Jesus and other prophetic voices in the most outcast and ostracised people in society, and to choose generosity.

With the simple action of showing love, he suggests to offer a cup of cold water to another. This is a small and maybe insignificant gesture, but often feels difficult in our daily lives, especially

when we face challenges like marginalisation or Covid-19.

Why? Because our human nature tends to put our focus on our own self. Our love of money, power, security, and

social acceptance can often drown out our courageous loves of family, the community, strangers, and marginalised people. has always been, in some ways, countercultural and dangerous when we live it out in its simplest and purest form. Early followers of Christ themselves were targeted by religious rulers and

priests for upsetting social structures within their places of worship, by calling slaves and masters equal.

Christ's followers knew that to welcome the marginalised was to welcome Christ. Unfortunately, the so-called value systems of the world (whether it's religion, government, culture, or institutions) tend to place their values on power, possession, and prestige, instead of love.

What the gospel passage seems to suggest is that faith is not blind obedience, but rather a commitment to a courageous love that falls outside of our everyday comforts. It is a faith not in wealth or success, status or security, but in the love of God who commands only that we love God and others as ourselves, especially those who are ostracised and pushed out.

Whatever situations we face - a global pandemic or social injustices - we are encouraged to offer something as simple as a cup of cold water to another. It is a small act, but to give in love which is God, it is worth so much.



Motekiai Fakatou

Women's Gifts to Mission

Siniva Vitohi National President NZMWF

As we continue to fight the impact of Covid-19 on our nation, socially and economically, NZMWF are challenged to reach out to those who are impacted. Our theme for 2020, to 'Proclaim Life and Hope for Women and Children', continues to awaken us all to our call for mission. We are encouraged by the story of Dorcas and her handicrafts for mission.

In Acts 9: 36-42, Dorcas is a grassroots woman of faith who has integrated her instinct for mission with her knowledge of dressmaking. She spent hours designing and stitching tunics for others and her works of charity were given to many who could not afford decent clothing.

Dorcas brings a deep understanding of the women in her life. She spent time with the widows during their depressions which often clawed into their very existence. She took time to be with the mothers who carried the burden of raising children alone. What she really stitched and mended were relationships. The tunics and the other garments Dorcas made were merely the tools to build relationships. The mission of Dorcas was one of relationality, but death came as an intruder into this happy network. When Dorcas died, the grieving community displayed the work of her hands that was her gift to them. The gathered women also offered their gift of tears. The life of Dorcas was of relational mission at its best.

When the Apostle Peter came to visit

her home, he was moved by this mutual gift of tears for Dorcas, and the material gifts of the departed, to the living. By his fervent prayers, he restored Dorcas' life, and her mission of relational leadership continued. Women's mission as 'stick-to-itiveness' in daily survival matters. Let us listen to women living the song of 'stick-to-itiveness' and human dignity.

The story of Dorcas provides a glimpse into women's gifts to mission and their love in action. Those who listen to the heartbeat of the God of Mission always allow the poor to enter into their consciousness. Women still continue to stitch and knit for children whether the children are their biological children or not. I had the opportunity to visit the United Methodist Women's head office in New York this year, and I was thrilled to hear about some women's groups who stitch quilts and blankets to be sent to the Children's Home in Tampa, Florida which is a national mission institution.

Last month, I was pleased to hear that one of the Mornington Methodist Women's Fellowship members saw the need for washable, reusable facemasks. She researched and experimented with several patterns until she found a design to meet all health requirements. She then sewed face masks (including male and female material patterns) and gifted these to congregation members.



Reminder of Postponements:

NZMWF CONVENTION 2020

Postponed to 14 - 17 October 2021

14TH WORLD ASSEMBLY

Postponed to 2 - 7 August 2022

Little Richard Does Gospel

John Thornley

A review of Little Richard's gospel songs is appropriate in this Pentecost season of the Church year.

Little Richard died on 9 May 2020, aged 87. His music and lyrics featured a strong gospel message. In *Tutti Frutti* (1956), you hear the making of rock'n'roll music, merging the rhythm of boogie woogie out of jazz with the vocal style of black Gospel music. In keyboard, the artist played a propulsive beat, while singing in high voltage vocals straight out of the worship of Pentecostal churches. Little Richard always claimed to be the 'King of rock'n'roll'. It sounds like boasting, but he was stating the truth. He had to be assertive in his claim, because the white media didn't always give credit to the black origins of rock music.

In the early '60s, while flying to Australia to perform, Little Richard had a vision/bad dream that made him give up touring and go into theological training to be a minister. By the end of the decade, he returned to touring with his music, convinced God was calling him to do so. In an interview in the rock journal *Rolling Stone* in the late 1960s, he said: "So I came out of show business and went back to school to study theology, but eventually I decided to come back in this business - not that I'm a minister - but to teach love, because music is the universal language, and to teach love to all people, all men, all women, not separatism, but to teach that we are one, and are God's bouquet, and to teach it through music, through joy, through happiness."

That is the Pentecost story all churches marked on 31 May. The Spirit speaks



through music, and we can all get the message.

The *Rolling Stone* interview came just before the release of the artist's return to rock music in the album titled *The Rill Thing*. The key track, *Freedom Blues*, is sung in the same soul style as the Holy Trinity of Soul: Ray Charles, Aretha Franklin and James Brown. I think this makes Little Richard John the Baptist! The message in *Freedom Blues* is not to feel chained in our lives, but to join the struggle for a better life, for freedom as the promise for not just all Americans but for all people.

The closing lines of *Freedom Blues*:
*"We did our thing, everything, and we paid our dues
 now let's get rid of these freedom blues.
 It may seem very hard to do, just open your mind,
 let love come through.
 I got my duty rock'n'roll
 Now everybody, everybody, everyone's gotta be free!"*

Sadly, current protests arising from the police killings and ongoing racism in the US make this a song for these days.

Visit the online On Demand service of Manawatu People's Radio (www.mpr.nz/show/wesley) to hear Little Richard singing gospel.

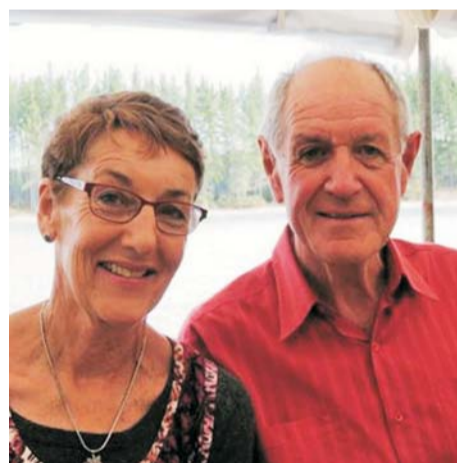
Outstanding citizen recognized in Honours list

Peter Smale was recognised in the 2020 Honours list as a Member of the New Zealand Order of Merit in recognition of services to seniors, the community and horticulture. Peter and his wife Pam have been long-time members of the Motueka Uniting Church and together have made an outstanding contribution to numerous individuals and organisations in the region.

Many of Peter's achievements are summarised in the citation relating to his award:

'Peter Smale has worked in the horticultural research sector and contributed to the Motueka community for more than 40 years.

He has been a Director and Chairperson of Abbeyfield New Zealand, an affiliate of the UK-based Abbeyfield Society, a housing charity that provides sheltered housing for the elderly. Peter was a UK trustee for three years. He was involved in the establishment of 10 of the 14 NZ homes and played a key role in restructuring the management of two houses, enabling them to remain viable. In 2018 he received the Royal Patron's Award for his services to Abbeyfield and is a New Zealand Life Member. He served three terms as a Trustee on the Motueka High School Board.



Peter and Pam Smale celebrate their Golden Wedding anniversary at a restaurant in Mapua in 2017.

He was a driving force behind the opening of a short-term accommodation house in Motueka and has been volunteer Secretary of the Trust involved. He is involved with St Andrews Uniting Church and an Official of Nelson Marlborough Swimming. He is a current member of Motueka Rotary Club and a past Rotary District Governor. During his career he made significant developments to new crop introductions as a horticultural researcher and advisor for several Government organisations and State Owned Enterprises. He is a past member of the Royal New Zealand Institute of Horticulture.'

The summary of his career and community appointments and achievements does not include many other attributes and activities that have

impacted and influenced his life and driven his passion for helping people.

Peter and Pam married in 1967. At the time, Peter was completing his Masters in Horticultural Science at Lincoln College and Pam was a nurse at Princess Margaret Hospital. Both were active members of the Cashmere Hills Presbyterian parish where Peter was a member of Session and undertaking a three-year lay preacher training course via correspondence. The couple subsequently moved to Halswell where they joined the Uniting Church. A work transfer saw them move from Christchurch to Motueka in 1973 where they joined the Presbyterian Church. Some years later, the Methodist congregation joined the parish to form St Andrew's Uniting Church in what has now been a 35-year association.

Beyond his role as a senior researcher for the Department of Scientific and Industrial Research (DSIR), Peter juggled the demands of family life and a major building project. "We had three children under the age of four and we were building a home on a site that was formerly a tobacco farm. When we finished the house, we started on the garden."

Pam and Peter still live in the family home and the garden that they "created from nothing" is now a magnificent, well-established plant collection that attracts visits from garden enthusiasts and horticultural society members

throughout New Zealand.

Their son manages a building company in Richmond, and is keen to see them "move to something smaller and easier to manage" but for now, tending their botanical collection is just one part of their daily routine. The couple support numerous charities and groups. Along with commitments to Rotary - Peter was introduced to Abbeyfield in 1996 when he was selected as the Rotary member on their committee - Peter is chair of the Abbeyfield Foundation. He is secretary of the Motueka Short-Term Accommodation Charitable Trust which provides much needed social housing.

Pam has had a 26-year involvement with Victim Support, and chairs the local committee. They are both closely involved with church activities and Peter assists with services as required. The couple help provide outreach services for Nelson Hospice which has beds and other equipment on hand that the team set up in homes of the terminally ill who want to spend their final days at home with family.

Peter says he had no idea who nominated him for the honour, but he shares the accolade with "everybody I've worked with over years and years and years."

A date for receiving the award in Wellington has yet to be confirmed but Peter and Pam hope they will be joined by family members, including those who live in Australia.



An insight into MTA

Since 2017, Stephen Walker Executive Officer NZ Methodist Trust Association (MTA), has been responsible for managing four investment funds for MCNZ. In addition to managing the MTA funds, he manages investment funds for PACT 2086 and the Supernumerary Fund. In this article he shares an overview of the MTA.

The MTA was established by Conference in 1978 to receive funds of the Methodist Church of New Zealand and invest those funds for the benefit of the Church. Two diversified investment funds - the Income Fund and the Growth and Income Fund - are managed in accordance with the Church's responsible investment policy, which was comprehensively rewritten in 2017 and adopted by Conference in 2018. Hugo McLennan joined my team in July 2019, having completed a Master of Applied Finance and Economics.

MTA Income Fund

The Income Fund's objective is to provide superior income returns to those available in the general market, while maintaining very low risk levels.

In recent years, we have progressively de-risked this portfolio by selling our holdings in low-risk high-yielding equity securities, as well as improving the credit quality of the bond portfolio by replacing sold and matured bonds with higher quality bonds. Since December 2018, we have increased the portfolio weighting in AA+ rated

bonds from 2.8 percent to 7.1 percent, increased the BBB+ and higher weighting from 62 percent to 68 percent, and reduced unrated bonds from 22.3 percent in December 2018 to just 6.6 percent currently.

These actions saw the Income Fund well positioned to weather the challenges of the Covid-19 crisis; we expect to meet or exceed our original forecast distribution rate of 4.05 percent for the June 2020 year.

MTA Growth and Income Fund

The Growth and Income Fund's objective is to provide superior longer-term returns, with a focus on long-term capital growth. This fund takes on higher risks, including investments in property and equities.

Despite the challenges of the Covid-19 crisis, the Growth and Income Fund is performing well and is currently on-track to record capital growth for this year to complement the fund's Income distributions.

An investment with MTA into either of these two diversified investment funds is similar to an investment you might personally make into a unit trust.

Time Management

Like money, our time resource is limited and we allocate both to the highest risk/return opportunities. Generally, most of our time is involved in finding great companies then working out what they're worth, through meticulous research and analysis, including building and updating detailed company valuation models. By doing this, we can identify the high-conviction investment opportunities that are the main

drivers of the superior investment returns we are delivering.

Time is best spent looking for companies in the geographies and industry sectors that benefit most from the trends and risks we are forecasting. Given the current 'abnormal' circumstances, we are spending significant time analysing and understanding global events and related economic forces, together with their impact on different sectors and macro themes impacting investment markets.

Risk Management

An important aspect of investment management is risk management. Bloomberg, the preeminent financial information system, allows us to apply industry leading risk management techniques to measure risks. We optimise intended risks in the portfolios, identify and minimise unintended risks, and ensure risk is well diversified across the portfolio and in accordance with our risk budget.

We also address company specific risks through rigorous fundamental analysis.

One measure of the quality of our international holdings during the Covid-19 crisis is that not one of our holdings have needed to raise equity during this period. The recent reporting round has been solid, with the vast majority of our holdings exceeding market expectations. This is reflected in our strong investment performance.

Covid-19 Impacts on our Equity Investments

The US stock market's S&P500 Index bottomed on 23 March, having dropped 33.9 percent in only 23 trading days from its 19 February high point. At its post-correction high on 8 June, the Index had recovered to be just 4.5 percent below its 19 February high point.

When the Covid-19-driven correction began, we were already well positioned with the portfolio weighted toward resilient global defensive companies at attractive prices. The severity of this correction was accentuated by significant redemption driven liquidations and financial market dysfunction, which initially saw many of our high-quality companies fall more than the market.

Over the whole correction and recovery period, the companies in our portfolio have performed very well, with some companies benefitting from the crisis and now trading near all-time highs.

The portfolio we held as we went into this crisis would have outperformed the benchmark, without any actions. Astute interventions, based on a clear



understanding of what was happening in the markets, as well as understanding the economic impacts on different industries and companies, have enhanced those returns.

Government Debt

During the Covid-19 crisis, the actions of governments and central banks have been unprecedented both in speed and scale.

Many countries, including New Zealand and Australia, are looking at infrastructure programmes to help stimulate economic recovery. The construction sector accounts for over 11 percent of economic output, so this will significantly aid the economy. The long-term economic impact of these infrastructure projects, if the money is well spent, will aid economic activity through efficiency benefits.

What may worry some people is that most governments, including our own, are paying for these programmes by borrowing, mostly through issuing new long-term bonds. Fortunately, interest rates are low, and, for the infrastructure projects, many of these assets could be sold in the future to pay the associated debt.

But, at the same time that the NZ government is borrowing through issuing new bonds, the Reserve Bank of New Zealand is buying \$60 billion of government and Local Government Funding Agency Bonds over the next 12 months. In purchasing these bonds, the Reserve Bank seeks to lower long-term interest rates to make borrowing cheaper for both the government and the private sector - this is known as quantitative easing (QE).

As the Reserve Bank controls the money supply, it can pay for these bond purchases by simply creating the money and hold the bonds as an asset on its balance sheet.

Should we be worried about this?

It is worth noting that while these bonds are assets to the Reserve Bank, they are an equal liability to the Treasury, who issue bonds on behalf of the government. The asset (to the Reserve Bank) and liability (to the Treasury) factors effectively offset each other. There is no

increase in net debt.

With respect to increasing the money supply, this is done regularly. In moderation this is helpful. In most years the money supply increases in line with GDP growth.

If NZ was alone in taking these actions, you would expect the NZ dollar to depreciate and inflation to increase. But this time is different. Most other developed countries are also doing this, which effectively cancels out those concerns, at least for now.

Global Economic impact on MTA

When you shut down borders, as well as many businesses and activities in an economy, the economic impact is always going to be sharp and severe.

Recent economic data in the US has shown a quicker bounce back than economists had expected. However, when you turn the lights back on, and restart restaurants, bars and production plants etc., you naturally get a strong bounce back in activity and the temporarily unemployed do become employed again. For me, this was recently reinforced by General Motors. Of their 80,000 staff, 30,000 were able to work from home. The other 50,000 were laid off. Now that their plants have restarted, virtually all 50,000 have been re-employed.

Accordingly, it seems obvious to me that the outlook for developed economies is for a "V" shaped recovery initially, albeit slower in the recovery, due to the added complexity of operating under new Covid-19 safety guidelines. However, once activity recovers to perhaps 75-80 percent of the previous drop, further gains will be more difficult, as some business have permanently closed or been down-scaled.

There are two main risks we are monitoring closely. The first is the risk that new Covid-19 infections will pick up as restrictions are eased.

The other major risk is the US election, where a win for Joe Biden as president, the outcome most of us hope for, could be negative for the US share market, as the Democrats are likely to hike corporate and other taxes.

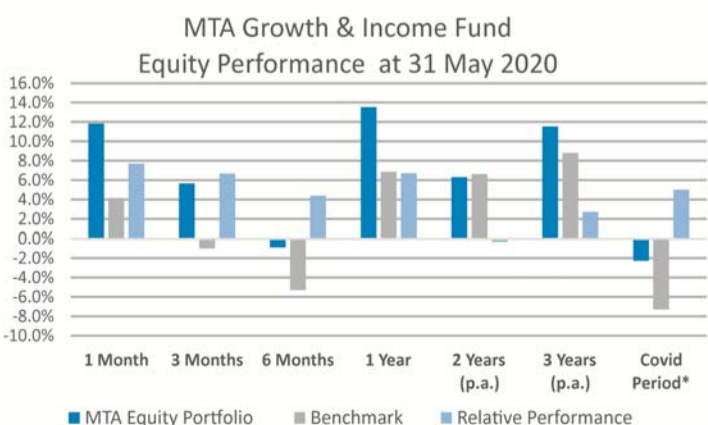
Portfolio Management

My view and approach are that the best long-term results are produced by investing in great companies that we have researched thoroughly and where we are confident there is a lot of value and upside.

Our equity investment process is driven by three simple ideas:

1. Find great companies with economic or long-term secular tail winds.
2. Own them only when they're cheap.
3. Manage the risks.

Of course, implementing these ideas is far from easy or quick.



Covid-19 Period* - 19 Feb to 8 June 2020
The chart indicates the performance of our global equity portfolio. We have significantly outperformed our benchmarks, and more than 95 percent of managers with similar mandates, over almost every period listed.



Black Lives Matter

A statement from Trinity College

Trinity Methodist Theological College joins in the grief and outrage happening around the globe protesting white supremacy and racism in the wake of the murder of George Floyd (and two other victims, Breonna Taylor and Ahmaud Arbery) in the United States of America.

As a theological institution of the Methodist Church of New Zealand, we affirm that black lives matter because racism is antithetical to the Gospel imperatives and the life and witness of the incarnated Word. We further express our indignation at the abuse of the symbols and sources of our faith by the President of the United States of America and right-wing conservative Christians to legitimize and perpetuate white supremacy in the name of God.

As Kiwis, we also recognize that white supremacy and racism are embedded in our history, socioeconomic relations, and governance.

Institutional racism continues to demonize and criminalize the Māori community and people of colour. In a racially biased criminal justice system, the arming of police is always colour blind, and hence a threat to the life and property of people of colour. Our theologies, spiritual practices, and church polity are also infested with this deadly virus of racism.

We denounce all ideologies, theologies, and practices of supremacy, and reiterate our commitment to eradicate them from our churches and society through our spiritual, academic, pastoral, and political witness.

We declare our solidarity with all those who mourn, lament, resist, and protest racism and police brutality.

We celebrate the lives sacrificed at the altar of white supremacy and racism, and affirm our hope and faith in the agency and power of the underdogs to create a world devoid of economic, racial, gender and ecological injustice.

Eye care changing lives in Papua New Guinea

Dr Murray Sheard, Chief Executive Officer cbm New Zealand

Eyesight is something we often take for granted. Yet there are many people in the remote Highlands of Papua New Guinea (PNG) who are needlessly blind. Being blind and isolated, unable to be with loved ones, and having to fend for themselves during the Covid-19 pandemic has been a major problem in PNG as many people with disabilities cannot access the services they need and others risk having their life-changing surgeries delayed or cancelled.

PNG has one of the highest levels of poverty in the Pacific Region and worldwide - ranked only 153 out of 189 countries on the UN Human Development Index (HDI). Prevalence of blindness is higher than in neighbouring Pacific Islands, with more than five percent of the population aged 50 and over, classified as blind.

The leading causes of visual

impairment and blindness are cataract and untreated refractive error, both of which are preventable. However, with a population of eight million people of whom 86 percent reside in rural areas with poor infrastructure, service delivery is insufficient.

To date, there are only 14 practising national ophthalmologists in PNG, far below the World Health Organisation (WHO) recommended ratio of 72 for the population. Most health services and specialist practices are located in larger towns. This results in many people being affected by avoidable blindness. Many people in PNG have never even seen a doctor.

The remote Highlands region is the most populous and has the highest number of un-operated cataracts; 1-in-



Dr Murray Sheard.

15 men and 1-in-10 women in the region struggle with blindness.

Approximately 39 percent of the population live in the Highlands, where the people face limited access to infrastructure and services. People who are blind or have visual impairment

cannot access the support they need and experience social challenges that increase the risk of abuse and neglect. This perpetuates a cycle of poverty and disability, limiting access to education and livelihood activities and increasing the economic burden on families. Blindness is often met with suspicion; those who are blind are often stigmatised and become victims of human rights abuse. Isolation is commonplace.

Last year I visited the Highlands and

saw first-hand the challenges these people with disabilities face. Of all our nearest neighbours in the South Pacific, the most extreme examples of poverty are in the Highlands of PNG. This is where I met people like Jack. Blindness had broken Jack's spirit. He lost all desire to be with other people. Even his family stopped being able to talk to him. Thanks to the miracle of sight-saving surgery, Jack is back! He sees his future as bright and can now live his life to the full.

To find out how to support the work of cbm (Christian Blind Mission), visit www.cbmz.org.nz

Dr Murray Sheard received his PhD in Ethics and Philosophy from the University of Auckland. He has worked in international development for over 15 years. cbm New Zealand, an international Christian development organisation, has been delivering sight-saving cataract surgeries and other services in PNG for the past 40 years.



Turning Blindness into Sight

Thanks to the miracle of sight-saving surgery, Jack now sees his future as bright and can live his life to the full.

www.cbmz.org.nz
0800 77 22 64





Covid-19 encourages a community collaboration



Palmerston North Methodist Social Services (PNMSS) are contributing to a vibrant, connected, resilient community. They offer services in counselling, social work, education and foodbank support. Over recent months there have been changes in the way they deliver their services and the people they work alongside. General Manager Kim Penny, shares news.

Foodbanks Unite

From the start of Level 3 in March the PNMSS Foodbank has been working in collaboration with The Salvation Army Palmerston North Corps Foodbank, Just Zilch, and Crossroads Church to offer a single community food support service. This service operated out of the Salvation Army and Just Zilch warehouses, and utilised the vehicles of all the organisations as well as vans organised by the Volunteer Resource Centre and PN City Mission. Requests for food and welfare support were initially fielded by PNMSS and later were handled by a PN City Council call centre.

Over the course of Levels 4 and 3 and during two weeks of Level 2 (known as Level 2 + 2) around 6,100 welfare parcels were delivered, with an average of 250 parcels a day. On our busiest day we



A selfie-isolation picture after a busy day delivering food support parcels in Palmerston North

delivered a record 351 parcels. Bulk assistance was also provided by the pallet-load to community organisations, including Pasfika groups. A total of 12 different community agencies and 72 volunteers were involved in the operation, along with two of our Methodist Goodwill vans that clocked up over 6,500 km driving around town.

My daughter and I were out driving in the early days of Level 4. It was a curious feeling to be out in the little van sharing the road with nothing but big trucks.

It takes a community ...

To have a response as large as the one we supported in Palmerston North, it takes a team of many players - perhaps

not the team of five million the Prime Minister has referred to us as - but many contributors nevertheless. I would like to share a few brief stories of the people who help us support the needs of our community ...

Once the operation started we realised that we required our own branded safety gear. Mitch at Cabbage Tree Screenprinting provided us with uniquely-branded safety vests, in a superfast time frame.

We have a longstanding partnership with Foodstuffs (NI Limited) who donate surplus food to us. With food logistics across the country facing unprecedented demand under ever changing circumstances, we found ourselves dealing with a huge increase of pallets of food. One of our many heroes was our Foodbank Co-ordinator Aroha's husband Aaron who activated his truck to do one of our Friday pick-ups.

Feedback has been positive and encouraging: *"We would especially like to thank those individuals, groups and organisations for arranging food parcels and in some cases accommodation throughout the Covid period. This helped considerably those in need, including overseas visitors and students to this part of NZ during lockdown"* and *"It is with much appreciation that we thank you for the quality of work, the level of accountability and dedication demonstrated during these trying times;*

as well as our gratitude and respect for looking after some of our Tupu Aotearoa participants and their families, your exemplary service and commitment to providing for our wider community. We recognise not just a team of great people, but ones dedicated to the cause. Although some teething times in the beginning, it only matured with care and understanding. I appreciate all the heartfelt conversations and learnings that have happened because of Covid-19."

Future plans

Our close relationships throughout the community enabled us to quickly establish the PN Food Collaboration to ensure the most vulnerable people in Palmerston North and surrounding areas were being looked-out for. This rapid response effort has been recognised by central and local government, and for the first time in our history we are optimistic that our foodbank may get some government support. The PN City Council call centre closed at the end of May and currently our four partner organisations are working on how to keep working collaboratively so that each service can maximise time spent supporting clients, with a minimum of time spent on the logistics of food distribution.

I am proud of and extremely grateful for the efforts of the PNMSS staff and volunteers, and for their dynamic and committed response to the Covid-19 situation.

CONCERNING FAITH

A bi-monthly column exploring questions concerning faith issues.



Ask Aunty

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

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

Dear Aunty,

During lockdown I have enjoyed participating in online services. Now we are back to services in church I would like to continue taking a more active part, and perhaps become a lay preacher or a worship leader. Is there a difference between a lay preacher and a worship leader and how do you become one? Elsie

Dear Elsie,

It is good to know you have enjoyed church in lockdown and feel motivated to continue a more active role in services. The first thing to do is discuss this with your presbyter. The term "worship leader" is a general one that can be applied to anyone who leads a service of worship including: ordained, lay, trained, and untrained. "Lay preacher" can be used generically for any non-ordained preacher but these terms also have specific meanings within Methodist and Uniting Churches. To

become an "Accredited Lay Preacher" under Methodist law requires doing a prescribed two year course of study that includes practical and assessment components, as directed by Trinity Theological College. Being a tertiary course, there are fees to pay. Check out the website. Non-Methodists may qualify under this course and receive the interdenominational New Zealand Lay Preachers' Association "Accreditation Certificate" after passing all components. The NZLPA certificate is widely accepted throughout NZ but each denomination has its own lay preaching regulations.

"Parish Worship Leaders" undergo less formal training within their own parish under the guidance and direction of their presbyter and are gradually mentored into leading services within that parish if the presbyter feels the trainee is suited to this role.

Best wishes, Aunty

Dear Aunty, Does a good leader lead from the heart OR mind? Gary

Dear Gary,

To be a good leader is not a matter of following either heart or mind. A good leader needs a range of skills beginning with the ability to accept responsibility. Personality contributes to popularity but leadership skills can be learnt. The best leaders are those who listen

carefully, learn what is required of them, and prepare thoroughly. Also important is the ability to be flexible, able to adapt in ways that make the best use of the moment. This is where head, heart, and creativity come into the equation. A leader's main role is to encourage, maybe by teaching, or organising activities, being a role-model and listener. Listening well requires heart and mind.

Go well, Aunty

Dear Aunty, How do you engage a conversation about your own beliefs with others that have different beliefs/morals to you? Siu

Dear Siu,

It is seldom wise to begin a conversation on differing beliefs unless in a situation where people want to share

what they believe and are willing to listen to others with respect. Arguing about beliefs is not helpful (unless in the spirit of a fun debate). I recommend firming up on what and why you believe, then you can answer well if questioned.

Go thoughtfully, Aunty



Challenging, Serving, Inspiring

Michael Lemanu

Recently, a young leadership team from the Central South Island (CSI) Synod spent a weekend together discussing, planning and strategising for the next steps of its youth ministry journey. The weekend, full of food, laughs and fellowship, set the scene for meaningful, in-depth talanoa which will hopefully shape youth ministry in the South, and across all of Te Hāhi, going forward.

I experienced the true feel of winter in NZ when I stepped off the plane at Christchurch airport mid-June, arriving for the weekend ahead. As life and nature are seasonal, the CSI Youth Ministry Retreat was about finding a way to navigate a new season of Youth Ministry in the South. We headed to the beautiful early French settler town of Akaroa (where I didn't spot any statues that needed to be tossed into the ocean) and settled into our accommodation deep in the hills of the area, surrounded by the wonder of God's creation.

Our main agenda was to look back whilst moving forward, as the whakatauki says

"ka mua, ka muri." We would look at the journey of youth ministry in CSI to this point and work together to shape what it would look like moving forward.

Opening thoughts and devotions were shaped around vision and focus. As is often a frustration of young people across the church, our current leadership, to be frank, has failed in its attempts to see the church through the eyes of young people. When examining the fact that God regularly calls the young in seeing His will come to life in scripture, our leaders were encouraged to see themselves as the reading lenses of the church.

This means they are charged with bringing focus to the vision of the church, holding the church accountable to its mission and also knowing there is always the need to refocus as the next generation rises up to its God-given potential. We will expand on this theme in resources currently being developed in the Mission Resourcing office.

Ultimately, the team of leaders landed on three words that will provide guidance, focus and vision for the next phase of their ministry to young Methodists in the South Island. These words and corresponding points are set as a guide and also ideas that our church, from parish level to the Connexional Office, will be invited to think about.



CSI Youth Ministry Team:
Back Row L-R: Philomena Petaia, Berith Petaia, Catherine Petaia.
Front Row L-R: Jesse Rogers, Rachel Hickling, Siu Williams-Lemi, Pua Siulangapo, Prue Marcon.

Challenging

Challenging boundaries, ourselves, the status quo, tradition, structure, perspectives and young people to step up and speak up.

Serving

Serving through outreach, being there for each other, being Christ's hands and feet in uncomfortable places, alongside God at the margin, through inclusiveness and without limitation.

Inspiring

Inspiring a generation through mentoring and discipleship, use of gifts and talents, change, development and growth.

These words will hopefully stand as pillars for the next part of the journey for youth ministry in the Central South

Island. Under the guidance of the amazing Siu Williams-Lemi - accredited as a mentor, role-model and speaker of life into countless people, young and old, across the church in her 10 years at the helm of CSI Youth Ministry - the next stage of youth ministry in CSI looks to be an exciting one. Challenging, serving and inspiring - encapsulated by the words of their popularly adapted CSI Youth theme song:

"We're going on a trip in our favourite rocket ship

Zooming through the sky C-S-I

Climb aboard, get ready to explore

There's so much to find C-S-I
Come on, let's go C-S-I
We need YOU
C-S-I Yeah"

Kidz Korna

Welcome to July Kidz Korna!

Wow! It's great to be back in church with our friends. The children at St John's said that the main thing they missed was meeting with their friends.

It was fine doing Children's Church online via Zoom or with the family at home, but it was much better being able to meet face to face.

As I write this, the sun is shining through the windows but the trees are bare, a sure sign of the coming winter. I am still waiting to hear from children about what they are doing and it is not too late to tell me what you did during the lockdown period.

Doreen Lennox



All smiles on the first day back at Children's Church.

For your bookshelf

The Story Orchestra; Four Seasons in one Day

Author & illustrator: Jessica Courtney-Tickle
Publisher: Francis Lincoln Children's Books

This is a book with a difference. The first in a series, *The Story Orchestra*, it tells how Isabelle and her puppy Pickle travel through the seasons in one day. Isabelle has a little apple tree with her that changes from being in bud, blossoming and finally losing its leaves as she travels. Why the difference? You can press a button and hear sound bites from *The Four Seasons*, composed by Vivaldi! A great way to learn about classical music as well as read a lovely story. At the end of the book, there is also a brief article about Vivaldi.



Seasons Word search

Can you find these words in the puzzle and then match them with the season they fit with? Some will match with more than one season.

SUNSHINE THUNDER WEATHER SPRING SUMMER WINTER
CHILLY GOLDEN FOUR AUTUMN LEAVES WINDY GREEN
WARM SNOW RAIN

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

**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



CWS partner the Women's Centre is distributing food rations to plantation workers in Sri Lanka who had nothing to fall back on when Covid-19 struck. Credit: Women's Centre.

Put Global Response on Election Agenda

This year's election campaign will provide an important opportunity to focus more attention on New Zealand's foreign policy as well as our domestic wellbeing. Covid-19 has shown us how closely our lives are connected and how vulnerable so many people are to sudden shocks.

Christian World Service is calling for action in three areas: more support for climate justice, a fairer global economy and an increase in aid to protect people and livelihoods.

"Covid 19 has spread with frightening speed and shown up the huge disparity there is in healthcare at the global level. It offers the opportunity to reset the global agenda with a much sharper focus on rebuilding a more just and sustainable world. New Zealand needs to push for policies that improve the lives and livelihoods of the poorest people who once again have been hit the hardest," says Pauline McKay, National Director.

The need for greater action to cut the use of fossil fuels and emissions are key components in addressing climate change. More intense weather events are increasing the vulnerability of Pacific communities. CWS has funded local partners to prepare the communities they work with for cyclones and other weather-

related events, but more work is needed to protect people who have contributed least to the current situation.

The global economy has successfully worked to the advantage of the largest corporations and the richest people. The United Nations adopted the 2030 Agenda for Sustainable Development in an effort to address some of the disparities it causes and make sure no one was left behind. This important agenda can provide a road map for redressing some of the injustices built into the global economy that leave more than 820 million people hungry and 79.5 million displaced. New Zealand needs to push for renewed attention to address the causes of poverty.

The current government has successfully increased aid spending and refocused on the needs of people in the Pacific. CWS supports strengthening the core economies of Pacific families, making sure they have the necessities of life and a say in their future. Dependence on tourism and remittances will not guarantee this core sustainability. Setting a timetable to increase Official Development Assistance or government aid spending from last year's 0.28 percent of Gross National Income towards the 0.7 percent that has been agreed at the United Nations would show a greater commitment to global wellbeing.

CWS encourages people to raise these and other international issues with political candidates.

Protecting Communities from Covid-19

Lino has worked hard all his life. In the good years, he had a little money to spend but mostly he ate what he grew. During Nicaragua's civil war in the 1980s, he and his family got by as best they could but he has never seen anything like Covid-19 before.



In Nicaragua, farmer Lino is thankful for increased production on his small crop of land but worried about Covid-19-19. Credit: CEPAD

Like many of the people Christian World Service partners work with, Lino is worried about community transmission. He can rarely afford medical care and without help, he cannot access basic protection measures.

"The inhabitants of our community (of Santa Josefina) have few resources. Staying at home, as many people are told to do, for us, small farmers and heads of family, is not possible. We need to attend to feeding our families," says Lino.

Many use public transport to go to work, sell farm produce or buy basic items of food. He says they have always been careful about washing their hands but cannot afford the high costs of hand sanitiser, soap and facemasks.

In May, CEPAD (Consejo de Iglesias Evangélicas Pro-Alianza Denominacional or Council of Protestant Churches of Nicaragua) asked CWS for support for many of the 1,350 families in these communities. They plan to distribute health kits (including soap, disinfectant and masks), grain and vegetable seed packages, and water filters as well as provide additional counselling to families struggling to cope. By May, more than 540 family members had returned from working in Costa Rica putting more pressure on already poor households who had relied on the remittances they had sent home. Radio CEPAD and field staff continue to share good medical advice on the virus and support families under pressure.

CWS sent an additional grant of \$19,000 to help meet these urgent

needs. "The spread of Covid-19 is at once showing the important work our partners have done to improve family livelihoods and health systems in many places where they work," says Trish Murray, International Programmes Coordinator.

CEPAD has trained Lino and farmers in neighbouring

communities to care for their soil and introduced new crops. This agro-ecological approach means their families are eating better. Fruit trees like oranges, limes, mangoes, peaches and papayas are flourishing. Lino replanted seeds he saved and is looking forward to harvesting squash and malanga - a type of taro - in the rainy season. With the rich variety of food he is now growing on his small plot of land, Lino says he is better prepared for the hard times his family are now facing.

Nicaragua has undertaken basic education but the lack of testing means it is unclear how many are infected. The country has limited resources to treat the complex medical conditions associated with the virus. Cuba has sent highly trained medical personnel to assist its vulnerable health system and the government has endeavoured to educate the population about the disease.

Lino wants to send his thanks to supporters for being attentive to small farmers like him. His faith in God and the commitment to the wellbeing of his family will help them move forward he says.

Please support the CWS Coronavirus Emergency Appeal to assist small farmers who fear hunger and Covid-19. Donations can be sent to CWS, PO Box 22652, Christchurch 8140 or online at cws.org.nz

Note: CWS was sad to hear of the death of Gilberto Aguirre who visited Aotearoa New Zealand with Damaris Albuquerque in 2006. His lively sense of humour, commitment to God and the poorest people especially through CEPAD, and his ceaseless promotion of Nicaragua, remain with us.

Families need food, hygiene kits and good health advice

Support the Coronavirus Emergency Appeal



Christian World Service
ACTION AGAINST POVERTY
actalliance

www.cws.org.nz



Photo credit: Monlar, Sri Lanka.



CINEMA

New Zealand's empty cinemas have generated an existential crisis. Is a film review possible if there are no movies?

Film reviews in lockdown began with the pandemic genre - *Contagion*, in April.

Next, 500 words to describe a three-minute local music video made during lockdown - *Stay - Tātahi*, in May, followed by a film documentary released on television - *The Chills*, in June. With a monthly deadline and cinemas closed, the existential questions have mounted. If a film shows in an empty cinema, has a movie actually been shown? If a cinema stands empty and unused, can it really be called a cinema? Before you suggest I need to get out more, consider the religious parallels. Is Church possible if there are no services? If a steepled building stands empty, does it still have a purpose?

The nature of the Church as an essential existential ecclesial question was brought into sharp relief when the government declared cinemas could open before churches. While few cinemas actually did, the announcement seemed to generate



significant ecclesial crisis. Perhaps eager for a soundbite, some Church leaders threatened civil disobedience. If cinemas could open, why not churches.

The government's reply suggested more theological insight than the soundbites offered by many a religious keyboard warrior.

Churches are not cinemas. Certainly, they share the same starting letter. Equally, they share buildings, inside which people

sit in rows (unless you are a messy church), face the front (unless you are a café church) and watch digital projections on screens (unless you use hymnbooks). Yet churches are not cinemas, because people do different things in church buildings than in cinema complexes. First, when Christians gather, they pass the peace, sing, share a common cup, hug and chat over cups of tea. Being church gathered involves a cluster of social practices that centre around connection. Second, when Christians scatter - the body of Christ on mission, benedicted to pass the peace to our neighbours and workmates. Mission and justice become another set of social practices clustered around connection.

Empty church buildings reveal our true identity. Yes, Church is possible, for connection is only as limited as our imagination. In the last four months, while my existential questions mounted, the Church discovered Zoom and Facebook, while leaders stumbled upon video conferencing and electronic decision-making. Church need never be the same again.

Jesus was clear. His body was the building. "Tear down this Temple, and in three days I will build it again" (John

2:19). What is built again, says the apostle Paul, is not walls and ceilings, but many parts forming one body of Christ (1 Corinthians 12:12). You, he told the Corinthians, are the temple (1 Corinthians 3:6).

Both existentially and theologically, Church is certainly possible if there are no services. In fact, our buildings could remain empty for years, and we would still be the Church. Gathered by Zoom, scattered for mission - we might even find some money to solve our communities' homelessness.

Such are the possibilities created by the existential crisis generated by empty buildings filled with seats faced forward.

Rev Dr Steve Taylor is Principal of Knox Centre for Ministry and Leadership, author of First Expressions (2019) and is researching creative ministry practice in a time of COVID-19. He writes widely in areas of theology and popular culture, including regularly at

www.emergentkiwi.org.nz. He has been writing film reviews for Touchstone since 2005.

ON PAPER

Let Your Light Shine Through Collected Sermons – Creative Worship Volume 2

Author: Philip Garside

Publisher: Philip Garside Publishing Ltd, 2020

Reviewer: David Bell

Every Methodist preacher in Aotearoa-New Zealand should have this sermon collection by Philip Garside. And, if they are wise enough to purchase it, they can also put the link on their mobile or desktop device to access his online collection of additional resources.

The author belongs to a small group of Methodists who have either printers ink on their hands, or it runs in their blood. Either way they have taken the time and care to collect their most important work and seen it into print. This latest book reminds me of one such character: the prolific and talented Deaconess Rita Snowden, OBE. She, who rode John Wesley – her motorbike – around New Zealand in the 1930s, wrote her first book in 1933. As Rev Donald Phillipps wrote, "For over four years she was the travelling representative of the Methodist Literature and Colporteur Society, taking books all over the country in her caravan." She wrote at least a book a year for the next 56 years achieving international recognition.

Philip Garside doesn't ride a motorbike, but he takes his publications around Methodist Conferences and Synods, Schools of Theology and other church gatherings. He also puts them online, a resource Rita would have greatly appreciated. He has published numerous authors, religious and secular, and preached faithfully his own sermons, written his own hymns and music, and made various resources available over decades.

It is this latter collection that I encourage Methodist folk to buy. With a print copy in your hands you can dip into it, and discover a theological intelligence, a preacher's vision and a pastoral heart. It's not the kind of

book you read in one sitting. There are 62 sermons and other material. As I review it, I am dipping in and out of it, wondering why we do not see this kind of offering more often?

Philip says of his own work, "You will find that these sermons take a teaching approach. I'm fascinated with how the Bible readings for the Sunday arose: who wrote them, what political or religious situation they sprang from, and what the writer intended as the message to readers and listeners in their day? I then add in related material from our lives today, from our world, and suggest ways we

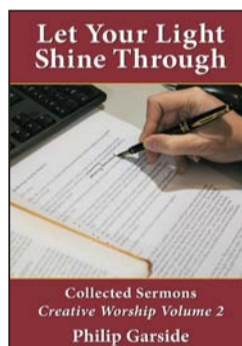
can interpret the Bible readings. What Good News do they contain for us here and now? I usually draw out a sermon's spiritual or devotional lessons as part of a short recap at the end. Head stuff first, then heart, then hands."

I move around these sermons, acknowledging they are lectionary based, yet all the while wondering 'what is his

concern with that which is beyond the biblical content?' I am never disappointed. What am I learning about how contemporary church-goers and lay preachers see the issues for our day and age? Philip provides answers. Obviously I don't agree with all of his solutions, and might quibble over some of the exegesis, yet he engages me. And that is the key to his success as a preacher. Then I think, maybe with a touch of nostalgia, what has happened to Connexional leadership that such enterprise, raw talent and faith commitment is neither affirmed, denied or even imitated by the current mob. Garside is proof that Methodism is not yet dead, but the contrast between what he does and what the Connexion does, doesn't bear thinking about.

The retail price is **\$35.00** for print books and **\$17.50** for eBook editions.

Available from: www.pgpl.co.nz



How to read the Bible so that it makes a difference.

Author: Michael Parsons

Publisher: Abingdon: Bible Reading Fellowship, 2020, 176 pages.

Reviewer: John Meredith

The intention of the book is to help readers who want to read the Bible with comprehension and application to life today. In this, it achieves its aim. Readers are invited to be prepared to think things through as they read, and to try out the strategies the author suggests.

The book is presented in four parts:

First, the foundation for reading the Bible today. Rather than every word being dictated by God, the Bible has come to us through human authors and editors all of whom were seeking to convey their experience of God as a presence in the midst of life. Through their words we may hear God speaking as one who addresses us in the life of our day. As we listen we discover that the Bible has a voice directed to us. God speaks to those who read the Bible in this way.

Second, macro strategies: how to read the narratives. It may be argued that the major coordinates shaping the whole Bible are creation, the fall, redemption and the new creation. We are pulled into these narratives as we read and listen. The Bible does not give us definitive answers on issues such as divorce, nuclear war, use of the internet, gay rights or animal testing. As we engage with God's word, however, we learn to respond in ways that are consistent with God's character.

Third, micro strategies: how to read the text. This section includes a

number of helpful exercises for reading imaginatively and reflectively. While we will find in the Bible expressions of God's judgement, the author stresses how we should always be looking for hints of God's grace even if this means questioning a text as we read. Each of the ten chapters in part three ends with an exercise where readers are invited to put into practice the steps for reading specific texts.

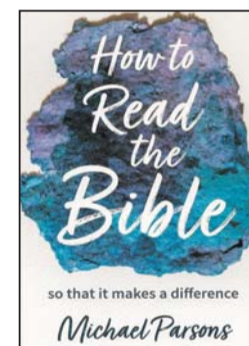
Fourth, things to take into account that will inform thoughtful

engagement with the text. The chapters in this section also include practical exercises. The author directs attention to the words in the text, the writer's emotions, the literary devices used by writers, how to regard long and tedious lists of names and details, and the way the gospels present Jesus and invite

us to respond to him within the context of our own lives.

The book ends by asking why read the Bible? In summary, reading the Bible is an essential aspect of worship. From the Bible we learn about the grace and mercy of God, especially of God's love in Jesus Christ. It offers strength and hope for the most trying circumstances and inspires us to act with Spirit-filled justice and compassion.

How to read the Bible presents a scholarly approach in a non-threatening way. The practical exercises suggested are an invaluable resource for those who wish to improve their biblical literacy. It is especially recommended for group study.





My Methodist family

Jo Smith, Methodist Church of New Zealand Archives

When in lockdown earlier this year, one of the many suggestions was to take the time to do some family history research. Sometimes when you take your own advice, it can bring unexpected results.

A chance remark led me to finding out my great-grandfather, Herbert Jones, was an important member of the Christchurch Sumner community last century and a member of St Paul's Methodist Church. I did not know we had a Methodist family connection, so this came as a pleasant surprise.

I was more interested in my grandmother, Nora Jones, who attended St Paul's Methodist Sunday School from 1918 to 1924 and was involved in fundraising for an extension to the Sunday School classrooms in the early 1920s. She died when I was two, so I have no memory of her.

St Paul's opened on 23 December 1900 on the corner of Nayland and Hardwick Streets in Sumner, Christchurch. It is now covered with a rough cast coating, but was weatherboard originally. The building is now owned by the Anglican Church.

Sunday School classrooms were built in 1915, but demand was high and fundraising for larger rooms took place in the early 1920s.

Nora Jones (also a Band of Hope member) won attendance and examination prizes in 1919 from St Paul's Sunday School. She raised money



Nora Jones 1932.

by having a sweet stall when St Paul's raised money for the Fight the Famine Fund, and at the anniversary services in 1920 she gave the lesson.

When St Paul's decided to raise money to extend the Sunday School, they held Barrow Fairs where people decorated and sold produce or other things from wheel barrows that were pushed down to the Sumner Town Hall; Nora had a sweet barrow. The enlarged classrooms were opened on 14 October 1925.

These small details of my grandmother's life were found by searching on *PapersPast*. This source told me much more about what was happening at St Paul's than the minute books held in the Methodist Archives.

When searching on *PapersPast* for this sort of information, I find it best to sort the information by date order, as it helps build up a chronological sequence.



The Sumner Methodist Church and Sunday School, now owned by the Anglican Church.

I also narrowed the search to just Canterbury papers - there was a regular column about Sumner in the Christchurch papers at the time.

Reading these references located in newspapers gave me a much better feeling for who my grandmother was, given that she died when I was too young to remember her. I know that she was good at baking (prizes won), conscientious and clever (school prizes), musical and community-minded.

Her father, Herbert Jones, took an active part in Sumner activities and fundraising. He was a Sumner Borough Council member and also involved in the bowling club, sailing club and the Sumner Beautifying Association. This Association was responsible for the landmark carved stone pedestals that make up the Peace Memorial on the

Esplanade which was opened in 1923. He also donated a guinea towards the cost of the Bridge of Remembrance. Herbert was a trustee of the Sumner Methodist Church until his death in 1951.

Thanks to *PapersPast* and the opportunity afforded by lockdown, I now know more about the lives of some of my family that make them seem more real to me. I have found out that my grandmother Nora won a prize for skipping, and her father Herbert must have had an adventurous heart as well as a community one, because he took a flight from the Canterbury Aviation Company's aerodrome at Wigram in 1920. Visit:

www.paperspast.natlib.govt.nz/newspapers

Unsung Methodists

Rev Donald Phillipps

A Creditable Small Hospital

In the June issue of *Touchstone*, Dr Ted Sayers' outstanding contribution to the Methodist Mission in the Solomon Islands was summarised. He arrived there in 1927 at the conclusion of his five years of training for work in this part of the world. However, the Mission's commitment to medical care there did not begin with him.

This is the story of the young woman who blazed the trail, and spent 11 years there in a pioneering role.

Lillian de Berry was born in Makino, a little country place not far north of Feilding. Her family were early settlers in the district, and her father, Francis, was butcher, farmer, blacksmith, storekeeper and owner of the public hall there. In the quaint words of the day, he was described by a passing



Sister Lillian, circa 1930. Methodist Deaconess Collection, Methodist Church of NZ Archives.

newspaper correspondent as a "rattling good chap." The family were Methodist and Lillian grew up in a family in which a sense of community responsibility played a significant role. That was to be the story of Lillian's life.

When she was a young girl, the family moved to New Plymouth. It seems likely that her father became an active local preacher within the wider North Taranaki region. It was through the influence of the deaconess at Whiteley Church that Lillian set her heart on becoming a missionary. To this end she spent a couple of years at

Elizabeth Clara Lillian de Berry (Sister Lillian) 1890 - 1981

Deaconess House in Christchurch, and then in 1916 returned to New Plymouth where she undertook her basic nursing training, finishing in 1920, and graduating with honours. From there she went to Wellington and spent a couple of years training as both midwife and Karitane nurse.

In 1922 Lillian was a member of the first party to go to the Solomon Islands when the New Zealand Conference took over missionary responsibility for that part of the South Pacific. Marcia Baker's account of her 11 years there makes inspiring reading. She went there as a nurse, though also dedicated at Pitt St church as a deaconess on the eve of her departure. When she arrived at Roviana there were any number of patients, but no hospital. Part of her task was to train health workers although there was no training school.

A leaf hut was transformed with the aid of hammer and saw, benzene boxes, and soap and water to become the first hospital. Someone who visited the Islands in those earlier years described the building as a "very

creditable small hospital". For five years she had, in effect, sole responsibility for the Mission's medical work. When another of the sisters fell ill, Lillian accompanied her to Sydney, and took advantage of the time there to complete a course of training as a dispenser. Back at Roviana she was for a time doctor and midwife, dentist and practice nurse, chemist and always the social worker. She was an incredibly well qualified health practitioner.

Because of the demands made by the climate on the health of outsiders, such as Pākehā New Zealanders, it was customary for there to be regular periods of furlough back home. Judging from newspaper reports such leave times were not holidays. There was deputation work to be done, and the Methodist Women's Missionary Union branches took advantage of these to maintain interest in and financial support for their work.

In 1927, when Lillian returned to New Zealand for a period, and before Dr Sayers had begun his term, she was reported as saying that over the previous year there had been 200 patients through

the 60-bed hospital, and another 800 cases were seen as what might now be called "out-patients". A special challenge she noted was the difficulty of overcoming local superstitions associated with childbirth. By the time she finally came home she could report with satisfaction particularly on the way in which the lives of women and girls had been changed, and how effective her special work in preparing boys and girls for medical work had been.

Lillian returned largely because of failing health. She briefly became a District Nurse at Wanganui where her parents now lived, and then spent 12 years in the same role in Dunedin. She married Robert Eaton there in 1935, and on his death married Alf Woodnutt, a retired English Methodist minister. The couple returned to New Plymouth, where she died on March 28, 1981.

So much more could be written about Sister Lillian. Marcia Baker's account in *For Others With Love* (pp.85-88) makes inspiring reading. She refers to Lillian as, "A remarkable woman."

“Meda kua ni Guileca” – “Lest we forget” Lakolako kina Buca ni Valu

Enai ka 25th ni Veverieli ena yabaki oqo, eda vakananuma kina na ANZAC Day. Ena kena mataka koya, au laki vakaitavi ena kedra nanuma na bale mai nai Valu mai Gallopoli. Keimani tucake tu ga ena neimani mata ni veivale ena lima na Kaloko ena mataka koya baleta ni vakatabui na veilakoyaki. (Covid 19 lockdown. E vica na matavuvale eratou tucake talega ena nondratou vei matanivale.

Rogo yawa mai na rorogo ni biukila, na last post. (Voqa mai ena Vale tarava). Au vakanananumataki, na veivakalolomataki keina vakarerevaki e kauta mai nai valu. **Baleta e kau mai na mate.** Drodroyayau na wai ni mata noda nanuma lesu na nodra re're keina veilecayaki e tubu ena lomadra na wekada era lako curuma na gauna rerevaki koya. Solia na Vakacegu ni da masu ka vakacabora na nodra Bula lesu vua na noda Kalou bula. Ena Kosipeli o **Joni 15 :13 "Sa sega na loloma e levu cake mai na kena oqo, me dua e solia na nona bula ena vukudra na wekana.** Meda kune Vakacegu tiko.

“Na Anzac e dusi ira tiko na veiqaravi ena mataivalu e Ositerelia, kei Niu Siladi (Australian and New Zealand Army Corps). E vakatokai gona me Anzac Day ni vakananumi kina o ira na mate ena ivalu mai Gallipoli, ena baravi mai na Vanua o Turkey ena gauna koya.” - mai na ivola *Historical Dictionary of Australia*.

Ia, au nanuma ira tiko na wekada kei ira na Tukada e laki vakaitavi kina Valu levu mai Maleya (Malaysia) keina buca ni valu mai Solomoni. Dau Talanoa vei au ko Buqu, ni ra digitaki mai na vei Koro (Josua 4 : 1 – 7) e lewe rua na cauravou me laki vakaitavi enai Valu oqo. Edua digitaki oqo, okoya gone taudua vei ratou o Serupepeli Vueta mai veitacini tolu na yalewa ka rua na tagane na matavuvale nei Buqu, Venina Sevakarua. E cavutu mai tokatoka o Sisiwa, mataqali o Sisiwa, Yavusa o Navure ena tikina o Sawaieke ena yanuyanua vaka-Turaga o Gau.

Ni ra susu tu ga mai koro, e sa rui dredre nodra veitalatala, keina vakanananu enai golegole kina buca ni valu. Ena gauna kece dautalanoa vei au, dau tuturu na wai ni matai Buqu, ena nona vakananuma lesu na veitalatala vakaciriloloma ka bolei kina na matavuvale. E qai gole lesu bula mai o Tukaqu, mai Valu e Maleya kei Solomoni. E mai tomani na veiqaravi ena Post & Telecom ni bera ni mai kacivi na nona bula 1997.

Oqori kina ena veiyabaki, au taura na gauna vinaka oqo, meu dau



Men's Fellowship group from the Tabacacacaka o Moraia, Christchurch.

vakananuma lesu na nodra solia nodra bula, e dina ni ra se cauravou, ia na veitalai ni Vanua keina Matanitu, era TU kina ka gole yani. Ia era lako yani kina edua na Vanua vou, mata Tamata vou, era vakaitavi ena kena Valuti na nodra meca.

Au vakabauta na nodra kacivi na wekada oqo, edusia vakamatata tiko na nodra via gole me laki qarava nai tavi era sa digitaki kina. E dina eda rawa ni vakaca'la se vakataroga nai kenai balebale dina na veikacivi oqo, ia ME RA NANUMI o ira era gole yani ka sega tale ni lesu mai. Me maroroi na kedrai Talanoa ka vakacerecere tiko na noda Kalou bula, ena nona veivakarautaki vei ira na wekada oqori, era sa rawata na nodrai tavi sa veile'si kina na Kalou bula. Ena 1 Samuela 15 : 3 keina Josua 4 : 1 – 3, e veitalai tiko na Kalou, me laki Valu, me ra vakamatei kina o ira na meca ni Kalou. O ira na tawa vakabauta, era sa sega ni vakamuria na nona le'wa keina dina ni Kalou.

Ia, eda marau ena nona talai mai na Gone Turaga o Jisu Karisito, ka kau edua nai vakarau ni tukutuku ni dina, loloma meda rawata kina Bula. Joni 14:6 Sa sauma vua o Jisu, "Oi Au ga na sala, na dina, na bula. Sa sega ni rawa na lako vua na Kalou, (Tamaqu) vakavo ke lako mai vei Au". Oqo me sa nodai dusidusi, kina lakovata kei Karisito. Ia, eda na vinaka na nona veisereki, me rawa ni da TU ena galala vata kei Karisito Joni 8 : 32 "O ni na kila na dina, na dina oqori ena qai sereki kemuni."



Fijian soldiers recruited by the British Government to fight in WW II.

Ia, meda kila vinaka na noda meca ena lako raviti keda voli ga. Oqori kina meda maroroi na vunau ni Gone Turaga ni sa voleka vei keda. Me rawa ni vorati kina na meca, ni qaciqacia, dokadoka, lecaika keina viavialevu. Oqo na meca ena tiko voli ga vata kei keda ka nodai valavala ca. Roma 6 : 23 "Ni sa kena i sau ni valavala ca na mate, ia sa i solisoli walega ni Kalou na bula sega ni mudu, e na vuku i Jisu Karisito na noda Turaga."

Au via mai tinia edua na Vakasama lekaleka oqo, ena vola na 1 Timoci 2 : 1 – 5 "Okoya oqo au sa kerea vakabibi me caka mada e liu na masumasu, na veinanumi ena masu, na masu e sega ni cavuka, kei na vakavinavinaka me ia ena vukudra na tamata kecega."

2 Ena vukudra talega na Tui kei ira na veiliutaki tiko, me rawa ni da vakavotuya cake tikoga kina na bula dina vaKalou sai koya na bula dina me bulataki. 3 Ni ka oqo sa vinaka ka dodonu ena mata ni Kalou na noda i vaka'bula. 4 Ni sa gadreva o Koya me vakabulai na tamata kece ka kila sara na dina. 5 Ni sa dua ga na Kalou ka dua na dauveisorovaki ena maliwa ni tamata kei na Kalou, sa i Koya oqori o Jisu Karisito.

Sobu sa'ka tiko na nona veivakacegui na Kalou na Tamada, Kalou na Luvena keina Kalou na Yalotabu kivei keda yadudua ena Siga vinaka ni kua ka tawamudu. Emeni.



O LE ALOFA AUAI O LE ATUA

ITUMALO HAWKES BAY HASTINGS

Rev Iakopo Fa'afuata

O le tausaga 2020, e ao ona ou faaigoaina o le tausaga o le KOVITI SEFULUIVA (Covid-19). Auā i la'u maitau atu iai, o se tausaga 'ese lenei mai tausaga uma o lo'u olaga, ua pule'esea ai lo'u ola sa'oloto i mea e masani ona ou fai. Peita'i o le tulaga e māofa ai le loto, ua lē na o a'u o a'afia i lea tulaga, ae ua a'afia ai le faitau miliona ma miliona o tagata soifua o le lalolagi atoa.

Ua pulea e le koviti sefuluiva le va feagai ma le ola fesoota'i o tagata. Ua pulea e le koviti sefuluiva le tū, le nofo, le tautala, le mamao e o'o iai le fealua'i a le tagata soifua. Ua suia e le koviti sefuluiva tū ma āga sa masani ona faatino ai galuega i totonu o falefaigaluega, i totonu o falema'i, i totonu o malumalu tapua'i ma le faiga o Fa'amanatuga. Ua pulea e le koviti sefuluiva le faatinoina o le tele o fefa'ataua'iga masani, e pei ona iai i lenei tausaga i totonu o supamaketi, faleoloa, pamu penisini, le initaneti ma le tele o isi fefa'ataua'iga 'ese'ese i le lalolagi atoa.

Ua faatulaga e le koviti sefuluiva le va e va a'i le isi tagata ma le isi tagata, e le gata i totonu o fale, taavale, nofoaafi, va'alele ma le tele o isi tulaga faapena. Ua pulea e le koviti sefuluiva le tapunia ma le tatalaina o boarders o atunuu ta'itasi. Ua tele pisinisi ua tapunia, tagata ua vāea mai galuega ona o le pule sauā a le koviti sefuluiva.

Ua taofia fo'i e le pule malosi a le koviti sefuluiva, le ituaiga faatalofa sa masani ai tagata soifua o lea atunuu ma lea atunuu, le faatalofa alofilima, le hongu, le hongi, le fusifusi (hug), ae faaoga na o le

faatalofa faakoviti sefuluiva, o le faafetaui o moto poo tulilima.

E maofa le loto i le malosi o le pule a le koviti sefuluiva, auā ua fefefe ma matata'u iai le toatele o tagata, ae maise o ta'ita'i o mālō ta'itasi o le lalolagi. Auā a lē amana'ia pe manatu mā mā iai, ona faatū le o le i'u o le koviti sefuluiva, ma taia tagata i lona mana ma mama'i ai, ma i'u ina malilii ai tagata e toatele.

O le lē manatu mamafa o ta'ita'i o nisi o malo o le lalolagi, i le mā'ema'eā o le pule sauā a le koviti sefuluiva, ua to'atele ai tagata malilii o ia atunuu. I le taimi na tusia ai lenei article, o tagata malilii i Amerika ua o'o atu i le 118,696 o Brazil e 44,529 o Peretania e 41,529. E matuā maoa'e lava le fasi a le koviti sefuluiva i le soifua o tagata ona o le fa'atamala o ta'ita'i o nei mālō.

Mo le Itumalo i Hawkes Bay Hastings, i nei lava taimi faigata, e manatua ai sāl'afi'afiga a le fatupese Eperu: *"Ou te alu 'ea ifea ai lou Agaga? Ou te sola ifea a'i ou luma? Afai ou te alu a'e i le lagi, o i ai lava Oe; afai ou te fofola so'u moega i seoli, fa'auta, o i ai lava oe. Afai e faia mo a'u 'apa'au o le taeao, ma 'ou nofo i le tulu'iga o le sami; e ta'ita'i mai 'iā te a'u i lea lava mea e lou 'a'ao, e tāofi mai fo'i iā te a'u lou 'a'ao taumatau."*

A'o tatou taumafai e fetuutuuna'i lo tatou ola ai i le faatulaga ua aumai e le pule sauā a le KOVITI SEFULUIVA, o le upu moni e leai lava se tasi o i tatou na na itea le ituaiga olaga ma le lalolagi ua tatou iai nei i le 2020. Peita'i i le taimi o le lē mautinoa, popole ma le atuatuvaile i faigata ua feagai ma i tatou, e MAU pea le TŌVAE o le FĀTUATUA o le ITUMALO NEI i le ALOFA AUAI MAI, o le ATUA mo i tatou. E lē o auaoa fo'i le silasila a le Itumalo nei, i le ATUA o loo tatou talitonu iai, o le ATUA PULE AOA.

- O le PULE o pule,
- O le ALI'I o ali'i,
- O le TUPU o tupu

Na te sasa'a mai (e lē fa'atutulua), ona MANUIA, TAMAO'ĀIGA ma lona MATA'ISAU e lē uma, mo le fa'ataunuuina o le fa'amoemoe o lona MĀLŌ i le lalolagi. Tatou te talitonuina pea lava pea, le FAĀMAONI o le ALOFA AUAI o le ATUA iā i tatou i TAIMI UMA ma MEA UMA TATOU TE IAI, e pei o sāl'afi'afiga a le Faisalamo o Tavita.

E ui lava ina ma'ema'eā ma mata'utia i le faalogo le fasi a le koviti sefuluiva i nisi o atunuu o le lalolagi, peita'i i totonu lava ia o la tatou SINOTI tainane foi o lenei ITUMALO, ua MANUIA ma SAOGALEMU ina ua MALUTIA i le ALOFA AUAI MAI o lo tatou ATUA.

E leai se tasi o le Itumalo nei o aafia i le faama'i. E leai se tasi ua vāea mai se galuega, ae o le toatele lava o tagata faigaluega a le Itumalo nei, na faigaluega uma lava i le vaitaimi o le lockdown. E ui lava foi ina lē feiloa'i le Itumalo i tapuaiga masani ai, ona o sāl'afi'afiga o le koviti sefuluiva, ae na va'aia lava le ALOFA AUAI MAI o le ATUA, ona o le 'a'ao foa'i o le Itumalo, e le gata o le taumafaiga o le Matagaluega i le Misiona faaauau e ala i le SEFULUA'I, ae o le foai ona o le galuega i le hall fou o loo taumafai nei a le Matagaluega, faapea foi le faatinoina o le alofa foai o le Matagaluega/Itumalo mo le atina'eina o le Sinoti, i le Sinoti Levy tainane o le Pledge mo le togotiina o le loan mo le Hall a le Sinoti faapea le ta'i \$100 o le tusigaigoa a le Sinoti e faamaopoopo i le Sinoti o le tausaga nei.

O le ALOFA AUAI MAI o le ATUA, ua faafiafiaina ai le Itumalo/Matagaluega nei, ina ua mafai ona toe faatasia i tapuaiga faifaatasi, e pei ona tatalaina i le Aso Sa mulimuli, aso tolu sefulu ma le

tasi o Me (31 Me 2020). O le Aso Sa e fitu o Iuni, na tu'u e fai ai le Combined Service ma le aulotu Papalagi mai St Marks Presbyterian Hastings. Peita'i na toe logo mai, ua lē mafai ona auai mai ona ua maua mai le faaliga mai le Moderator, ua maua mai lona avanoa e oo mai ai e fai la latou lotu ma le Faamanatuga, ona sosoo ai lea ma le latou fonu mo le faatauina atu o le latou Falesā.

Sa faataunuuina lava le Combined Service a Samoa ma Papalagi i lea aso Sa, ma faapea foi ona faatinoina ai ma le Faamanatuga. Sa usita'ia lava le faatauina o le aiaiga faata'atia mai e le Malo, i le tasi le mita (1 meter) le va o le tasi i le isi i le nonofo ai i nofoa, faapea le taimi sa talia ai le Faamanatuga.

Sa faamalalalama lelei i ē sa auai i lea aso Sa, a mae'a le sauniga, ona susū lea o le tagata e aumai lana fagu spray ma le solo pepa, e spray ai nofoa sa nofo ai ma toe solo lelei, ae le'i toe taliu atu i lana ta'avale e malaga ai i le fale.

O nisi nei o ata na pu'e i le taimi o le faatinoina o le sauniga o le Combined Service a le Matagaluega i lea aso, faapea le faatinoina o le sauniga o le Faamanatuga.

O le lagona o lenei Itumalo, ia VIIA le ATUA PULE AOA, i lona ALOFA AUAI MAI ia i tatou uma lava i taimi tatou te taugalemu ai, ma taimi tatou te lē taugalemu ai. I lenei foi vaitaimi o le ma'ema'eā o le Koviti sefuluiva, tatou te fa'amoemoe lava pea i le ALOFA AUAI MAI o lo tatou ATUA ia i tatou, i taimi uma, ma mea uma tatou te iai, tatou te SAOGALEMU ma MANUIA ai.

E momoli foi le agaga faafetai o lenei Itumalo i le afitoga i le Sea faapea nisi o le Auaigaluega tainane le Sinoti, na lagolagoina foi sauniga lotu a lenei Matagaluega i taimi sa faatinoina ai i luga o lana Itulau.



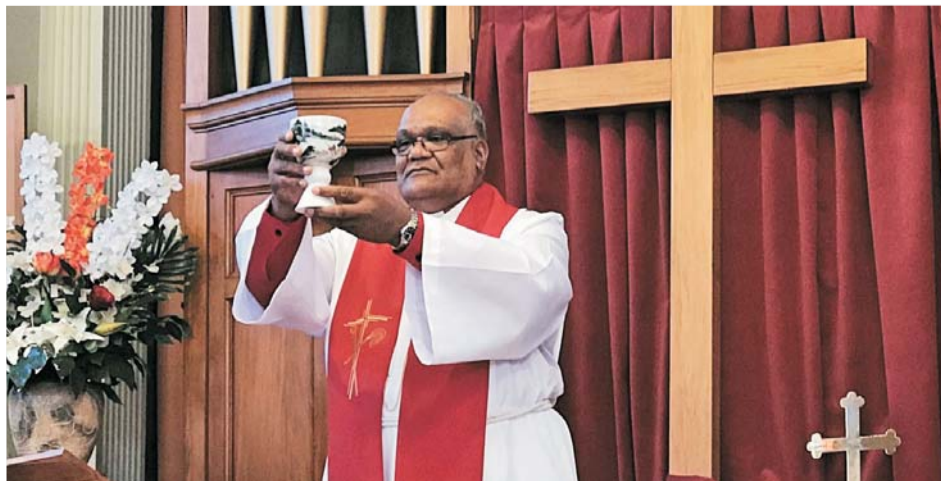
Sa'ofetala Te'o, Rosa Fa'afuata and Tupa'i Williams.



Opeta with Sanalei Amani, and Rosa Fa'afuata.



Wesley Hastings Parish during Communion Service.



Rev Iakopo Fa'afuata presiding over Holy Communion.

Kei Lele Lelei Ngaahi Houa Malanga Lolotonga Malohi Coronavirus

Sharing the Good News while Coronavirus is still active

'Oku kei mālohi pe 'a hono tauhi fakalaumālie 'o e kau memipa 'o e Vahefonuaā lolotonga e taimi faingata'a 'o e fakataputapui [lockdown] 'i he mahaki Coronavirus Covid - 19. Hangē ko ia kuo mou mea'īi 'oku kei lele māfana pe 'a e ngaahi malanga faka-Sapate kae'uma'a 'a e ngaahi lotu familii pea pehē ki he ngaahi malanga 'i he 'aho ngofuaá.

'Oku makatu'unga foki eni 'i he tui 'a e Vahefonuaā ki he lelei ange 'a e faka'ehi'ehi 'i he fakavavevave ke foki ki he ngaahi falelotuúkae toe hoko ha faingata'a 'e toe lahi angeé. 'Oku toe tanaki atu foki ki ai pea mo e te'eki ke ma'u ha faito'o [vaccine] ki he mahaki pea matamata 'oku toe foki mai 'a e Coronavirus ia 'ia kinautolu 'oku foki mai mei mulií pea ngalingali 'oku kei fakatu'utamaki pē.

'Oku 'ikai ke puli 'i he Vahefonua ia 'a e levolo 1 pea mo e to'o 'a e ngaahi fakataputapui ka 'oku kei mahu'inga pee 'a e malu'i 'o e mo'uii. He ko 'ene lavea pee ha tokotaha 'i ha potu siasi kuo hoko 'a e potu siasi ko ia ko e pununga [cluster] ia ke sivi faka'auliliki koe'uhii ke fakapapau'i 'oku hao 'a e toengāá.

'I he Vaefonua Tonga o Aotearoa, 'oku ne ngāue'aki 'a 'ene kau faifekauúke nau hanga 'o faka'inasi pea mo fakakoloa fakalaumālie 'a e kau memipa 'o e Vahefonua, Siasii' pea mo e komuniti foki. 'A ia 'oku 'ikai ke ngata pē 'a e 'inasi ai honau ngaahi potu siasi taaui taha ka 'oku kau 'a e kakai kehekehe 'oku nau ngāue'aki 'a e facebook. Pea 'oku mamata mai ki ai 'a e ngaahi feitu'u kehekehe 'i mamani.

'Oku lava foki 'o hiki fakalelei 'a e ngaahi malanga pea toki tuku atu ke mamata mai ki ai 'a e kau memipa 'o e Vahefonuaa pea mo e kakai foki. Ko e taha 'o e me'a mahu'inga 'e taha ko e lava ke ako ai 'a e kakai 'o e siasii ki hono ngaue'aki 'a e tekinolosiaa. Pea 'oku fangongo malanga 'a e to'u iiki 'o a'u ki he kau tou lekelekaa pea kia au ko e fakakaukau lelei ia.

'Oku tau tui pe ko e taha ia e ngaahi tapuaki kuo a'usia 'e he misiona 'a e Vahefonua 'o makatu'unga he mahaki faingata'a ko eni 'oku tau fetaulaki mo iaá.

FAKAMAALOO

'Oku 'oatu heni 'a e fakamālō ma'olunga kia Mapa Ha'angana pea mo 'ene kautahaá 'i he 'ene ngāue fakasevāniti ke hiki 'a e ngaahi malanga 'a e Vahefonuaá.

'Oku ou fakatauange ke 'oatu 'e he 'Otua ha ivi pea mo ha kelesi kia koe koe'uhii ko e ngaahi fatongia 'oku ke fuesiaá. 'Oku 'ikai foki ngata pe 'ia Mapa ka ko kinautolu kotoa pe 'oku fa'a tokoni ki he ngāue ko 'eni.

Faka'osi, ko e ongoongo lelei kia kimoutolu te mou fiema'u ha faitā viti00 ki ha'o mou ngaahi katoanga 'o hange ko e mali, fai'aho pe ko ha me'a faka'eiki.

'E lava lelei pe 'e Mapa Busytone ke tokoni atu kia koe.

Toki fetu'utaki hake pe ki he mob:
021 0236 8714



Ko Mosese Manukia [faifekau], Temisi Taufu [setuata lahi Vahenga] pea mo e ni'ihii mei he kainga lotu 'o Fakafeangai Ma'oni'oni [Onehunga] 'i he hiki 'enau malanga ma'ae Vahefonua Tonga o Aotearoa.

Rev Mosese Manukia, Temisi Taufu [head steward of Vahefonua], and Fakafeangai Ma'oni'oni congregation, Onehunga when they recorded a Sunday service for Vahefonua.



Ko Holo Paea [faifekau], pea mo e ni'ihii mei he kainga lotu 'o Tokaima'ananga [Otago] 'i he hiki 'enau malanga ma'ae Vahefonua Tonga o Aotearoa.

Rev Holo Paea and Tokaima'ananga parish, Otago, when they recorded a Sunday service for Vahefonua.



Ko 'Ikilifi Pope [faifekau], 'Uhila Manase [setuata lahi Vahenga], Tonga Tupou [setuata lahi Vahenga], Penitōa Tafuna [tamasi'i ako] pea mo e ni'ihii mei he kainga lotu 'o Tokaima'ananga [Otago] 'i he hiki 'enau malanga ma'ae Vahefonua Tonga o Aotearoa.

Rev 'Ikilifi Pope, 'Uhila Manase [parish steward], Tonga Tupou [parish steward] Penitōa Tafuna [Trinity student] and the Saione parish, Papatoetoe.



FAKALOTOFALÉ'IA – MONTHLY REFLECTION

Kaveinga: Ta'etali E Kehekehe Fakatupu Maumau Lahi Hotau Fa'ahinga Theme: Not accepting differences, creates great damage

Lesoni: Kaletia 3: 28

28 “Oku 'ikai ai ha Siu pe ha Kalisi, 'oku 'ikai ai ha popula pe ha tau'atāina, 'oku 'ikai ai ke tangata mo fefine: he ko kimoutolu katokātoa ko e toko taha tofu pe 'ia Kalaisi Sisu”.

Lesson: Galatians 3: 28

“ There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus”.

Lesoni: Loma 12: 2

He hange tofu pe 'oku tau ma'u ha kupu lahi 'i ha fo 'i sino, ka 'oku 'ikai ke faiva 5 taha 'a e kupu kotoa pe: pehe, ko kitautolu tokolahi, ko e fo 'i sino 'ia Kalaisi, ka 'ihelaufakafa 'ime'a. ko e ngaahi kupu 'oku fekauaki

Scripture Reading:

Romans 12: 5 “So we, being many, are one in Christ, and everyone members of one another [Webster's Bible Translation]

Hangē ko e me'a na'a tau fa'a lave ki ai 'i he fakalotofale'ia [reflection] 'o e ngaahi māhina ki mu'aá, ko e taha e founa hono fakatolonga 'o e māfai 'o e Tohitapuúko hono 'omai ke ofi 'aupito mai ki hotau lototongaá pea mo 'etau mo'uii 'i hotau kuongaá pe átakai [context] 'oku tau nofo ai 'i he taimi ni [here and now].

Ko e fakatātā/fakakaukau ia 'oku ou faka'amu ke tau vakai/sio 'aki ki he lesoni pe ko e veesi ko eni meia Loma mo Kalētiaá. Kapau te tau 'omi 'a e lau ko iaá ke ofi 'aupito mai ki hotau 'ataki



Ko e laka eni 'i he Queen Street 'i Aokalani 'i he 'isiu 'o e lanulanu pea mo e me'ana'e hoko 'i 'Amelika ki hono fakapoongi 'e he kau polisi hinehina 'a e tangata 'uli'uli. People march in Queen St, Auckland 14 June 2020 to support the 'Black Lives Matter' campaign.

he 'aho ni pea mo e ngaahi 'isiū fakasosiale 'oku tau mo'ua ai 'o hangē ko e 'isiu 'o e lau lanuúpea mo e kehekeheé 'e matu'aki tokoni 'aupito ia ke ne lalanga 'a e fe'ofu'ofa ni pea mo e nofo melinoó. He 'ikai 'uhinga ia ke tau taha kotoa pē ki ha lanu pē 'e taha [eg. lanu hinehina], pē matakali pē 'e taha [eg. palangi], pē fa'ahinga mo'ui pē 'e taha [mo'ui fakapalangi/hinehina]. Ka 'oku 'uhinga ia **ke tau lava 'o tali/ngaue'i 'etau kehekeheé kae lava ke tau ngāue fakataha, nofo fe'ofu'ofa ni, melino** [unity in diversity] pea he 'ikai leva ke hoko ai ha kē pē fe'ofu'ofa 'o hangē ko ia 'oku lolotonga hoko 'i

'Amelikaa.

Ko e fakakaukau 'o e kehekeheé [differences] 'oku hoko ia 'i he ngaahi lēvolo kehekehe 'o e anga 'o 'etau nofoó 'I hono 'omai ia ki he siasíi pe ngaahi siasíi , kuo faka'a'au ke holo e kau memipa ia 'o e ngaahi siasi lalahi [mainstream churches] 'oku 'i ai e hoha'a/puputu'u pe ilifia [fear] koe'uhii ko e kamata he 'u'ulu mai e kakai 'o e Pasifikii mo 'Esia pea kuo kamata ke nau to'o[take over] 'a e ngaahi tu'unga takii.

'I hono toe 'ohifo ki he levolo 'o e siasi fakakoloó'oku toe hoko pe mo e me'a

tatau ai. 'Oku 'ikai ke fa'a malava ke ngaue lelei 'a e kau motu'a/mu'aki siasii pea mo kinautolu na'e toki kau fo'ou mai ki he siasíi . 'A ia kapau he 'ikai ke lava eni 'o solova 'e kei hoko pe 'a e palopalema tatau.

Ko e levolo hoko pe ko hotau ngaahi familií . 'Oku lava pe foki ke 'asi ai 'a e 'ikai ke lava ke ngaue lelei 'a e matu'a folau mai mei he ngaahi motu 'o e Pasifikii pea mo 'enau fanau 'oku tupu hake 'i muli ni. Ko ia 'oku mahu'inga ke lava 'o fakatokanga'i 'a e ngaahi kehekehe 'oku hoko ko 'enií he kapau 'e 'ikai 'oku malava pe ke hoko ai 'a e palopalema.

Ngali Toe Foki Mai Coronavirus Covid-19 Covid-19 Returns

Kuo a'u eni 'o toko 10 'a e kau puke he Coronavirus Covid -19 hili hono 'iloa kitautolu 'i mamani ko e fuofua fonua kuo ma'a pea mole 'a e mahaki ni. Ka 'oku makatu'unga foki eni mei he faka'ataa ke foki mai ki Nu'u Sila ni 'akinautolu na'a nau 'i mulii. Neongo 'oku te'eki ke ma'u ha taha ko ha pipihi 'a e siemu 'o e coronavirus ki ai ka 'oku kei mahu'inga pe 'a e faka'ehi'ehi.

'Oku tau kei 'i he lēvolo taha pe foki eni ka kuo to'o 'a e ngaahi fakataputapui. Kae hangē ko 'eku lave ki mu'a 'oku kei mahu'inga ange pe 'a e faka'ehi'ehi 'i he lavea kae toki faito'o. Ko e ngaahi me'a leva eni 'oku mahu'inga ke kei tokanga'ii:

1. Ko ho vaa mama'o pea mo e tokotaha 'i mu'a 'ia koe ko e mita 'e 2;
2. Ko ho vaa mama'o mo e tokotaha 'oku mo maheni ko e mita 'e 1.
3. Ko e tale pe mafatua pea fai ia ki ho tui'i nima;
4. Fanofano'aki ha koa mo ha vai mamafa 'i he hili ho'o ngaue'aki 'a e toilet pea ko ha feitu'u pe 'oku ke 'alu ki ai.
5. Ka 'oku ke ongo'i puke kataki ka ke nofo ma'u 'i 'api
6. Fiema'u ke ke sivi mo'ui lelei ka 'oku ke ongo'i ngali kehe ki ho'o mo'uii
7. Kataki ka ke huhu malu'i flu 'o kapau 'oku ke ta'u 65 'o fai ki 'olunga
8. Ko e sivi ki he coronavirus 'oku fiema'u 'aupito ke ke fakakakato 'okapau 'oku ke loto ke fakapapau'i 'oku ke hao mei he mahakii.