

Touchstone

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

Inside

Church roof collapses



Mission delivered differently



ITIM celebrates 50 years



Climate Justice the Methodist Way

“If we want to save the planet, we have to get used to doing things in a different way. It may not be optimal, but we have to do it,” said Rev David Bush, General Secretary of the Methodist Church of New Zealand. He was addressing a group of 50 Methodist church leaders from throughout New Zealand at a Climate Justice workshop in Auckland.



Barbara Nebel, CEO of thinkstep anz.

and other immediate priorities. Rev Dr Betsan Martin, representing the Climate Justice Working Group and Public Issues said, “Climate justice needs to be incorporated into everything we do, not just an add-on.” She acknowledged the topic of climate justice can be overwhelming, emotionally burdensome and weighty. “It is difficult to know what to

do. Young people struggle, and find it emotionally troubling facing a future that is catastrophic.”

“The workshop was intended to contribute to planning for the church’s work on climate justice. The aim of looking at the church’s priorities and activities to see what we change in terms of the food we buy and share, careful use of energy and water, transport etc, are one part of the bigger picture of climate justice. Therefore it was more a ‘climate action’ workshop.”

Varied Agendas

Attendees came for a variety of reasons shared in an around-the-room introductory session; many came wanting practical and real knowledge (e.g. to listen, learn and discover new ideas on how communities can be involved, for general knowledge, to determine practical and tangible things we can implement in our community, and to learn how to be a green church).

Others were more interested in cause and effect and deeper issues of climate change (e.g. to explore greed and individualism as causes of climate change, to raise awareness from a subjective response to an objective response, to discuss the challenge of how we can address climate change from an intergenerational perspective, and to understand climate change as a justice issue). One participant had a very specific question he wanted answered: “I came to find out when my island of Tonga will sink.”

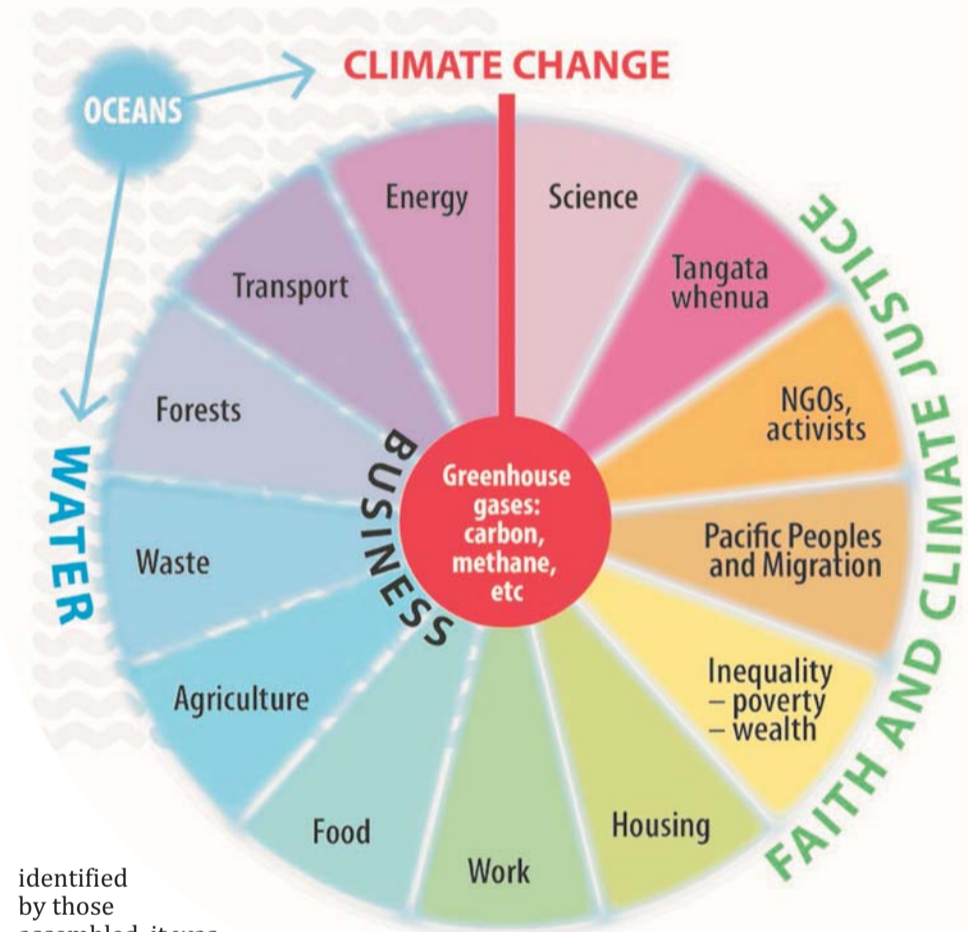
Given the range and depth of expectations, and conflicting priorities

The workshop was held on Friday 13 March, one year on from the global student movement, an event in Christchurch that was overshadowed by the mosque shootings. It is unlikely that any of those gathered could have foreseen the changes ahead, or indeed how we would all be “doing things in a very different way” within two weeks.

The Connexional Climate Justice working group invited church leaders to participate in the one-day workshop facilitated by Barbara Nebel and Jeff Vickers from thinkstep-anz. The company works with organisations to implement and embed sustainability initiatives and reduce their emissions profile in ways that encompass the unique business values of the organisations they work alongside.

The Climate Justice workshop was dedicated to developing practical actions that will see MCNZ identify priorities and embrace initiatives for a shared approach to climate justice.

In an opening prayer, Chair of the Climate Justice Working Group, Rev Siosifa Pole said, “God, give us the wisdom and the courage to make the world flourish.” Over the course of presentations, interactive workshops and general group discussions, attendees grappled with the fundamental issue of how to place climate justice as a priority when many other issues need to be addressed including housing, people’s basic needs, poverty



identified by those assembled, it was evident the one-day workshop would provide a basis for further and ongoing discussions.

The Balancing Act

Facilitator Barbara Nebel kicked off an interactive session with an overview of the delicate balance involved in achieving justice and sustainability when the planet, prosperity and people compete in achieving goals. The United Nations Sustainable Development Goals (SDGs) guide that balance in giving equal consideration to the economy, society and environment to create a strong model of best practice.

Small groups of participants were asked to consider specific SDGs and to look at ways the Connexion can influence outcomes using SDG #17 (Partnerships) to identify where church change connects with SDGs. Robust discussion highlighted many areas of disconnection and disquiet. Distilling global influences into specific projects is challenging and can be large or small in impact depending on whether they are parish driven and / or influenced by people, location or culture. There are different levels of engagement; considering how your actions and behaviour impacts and influences climate change is not a priority when you are hungry. As one person said, “What matters most depends on the level you

are at.”

Tara Tautari, General Secretary Designate received applause when she proposed a new SDG #18 “Indigenous Relationships; healing the people and the land, and reconciliation.”

In drawing links between priority goals and climate change, the impacts flow in both directions and in many cases there are contradictions. Economic goals can impact negatively on climate change and vice versa. And although climate change is most likely to affect the most vulnerable communities, addressing poverty can have a negative impact on climate change through increased consumption.

It was generally agreed that it is difficult to pick one area for focus in a web of linked issues that are part of a complex, dynamic and rapidly changing system.

One way to help resolve this is to look for areas of overlap and to focus on those. This can be achieved by framing questions with an “and” rather than an “or”. For example, how can we help to feed the community and tackle climate change? In this specific example, offering more vegetarian meals could be one answer.

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Climate Justice the Methodist Way *Continued from Page 1*

Carbon Footprints

Reductions in carbon footprints can only be measured where there is a baseline to report on. At a parish level this could be done in a simple (level 1) to more complex (level 3) reporting system:

1) Internal reporting

Establish, follow and communicate guidelines that meet agreed values and objectives.

2) Selected audience

Demonstrate best practice, communicate an aggregate and share details one-on-one. Make conscious supply choices.

3) External audience

Demonstrate best practice. Follow international guidelines. Communicate transparency and be prepared to answer questions.

Of the 100 companies and organisations in the NZ Climate Leaders Coalition, no churches are represented. MCNZ could be creating a new model of operating ministry and business.

Richard Milne, a member of the Ecumenical Climate Justice Network, discussed his efforts within the Anglican Church. "Twelve years ago in a climate change workshop with the Anglicans, one woman came to hear about weather forecasting." A lot has changed since then and the Anglican Church now has a partially funded sustainability coordinator.

Key areas identified for parish CO2 emissions reductions included:

- Travel
- Food and catering supplies
- Energy consumption (heating,

lighting, water, cooking)

- Paper and printing
- Waste management

Barbara Nebel recommended parishes establish climate change initiatives linked to those SDGs identified as priorities and then find acceptable options in making positive change. Ideas for practical change included hosting virtual meetings, encouraging use of locally produced food and reducing meat consumption, reducing waste and the introduction of recycling schemes, shared transport and/or better use of public transport, choosing ethical suppliers and investment options, and the introduction of work-from-home days for staff.

Some commented on the unrealistic expense of upgrading church facilities with solar heating and the use of sustainable building materials versus less expensive alternatives. Nebel suggested grants are available to help with the installation of carbon efficient heating for churches and halls, resulting in reduced energy costs. There was general agreement that cost drives many choices in the not-for-profit-sector.

Climate Justice versus Social Justice

Much of the combined discussion centred on the dichotomies of dealing with the issues of climate change for an



Attendees at the Climate Justice workshop held in Auckland in March.

organisation that works with the disadvantaged. Wealth distribution and climate change are two sides of the same coin.

Tara Tautari summed up the issue when she said, "Talking about less use of paper, electricity and food makes me deeply uncomfortable. Today in Aotearoa there are people in Kaikohe who moved closer to the river so they could wash and get water. We need to bring it back to community. Those that can change, change." Rev Abhishek Solomon reiterated, "How do we include the marginalized communities in this discourse? They are out there facing the change on a daily basis. This is just one aspect we need to address."

Lusia Taloafulu, member of 350.Org 'Pasifika Climate Warriors', an activist organisation for climate change, shared an anecdote that painted a different picture. "It is already too late for low-lying atolls in the Pacific. In Kiribati I was waiting for a boat when a king tide swamped the shed, up to my waist. Local children were playing in that deep, dirty

water. The impact of climate change is shocking. The science, politics and policies are out there but the heart of the issue is the people and cultures that will no longer have a place to call home. What are we doing about it?"

In closing, Betsan Martin said, "If the church is going to be prophetic, we need to consider faith, ethics, the Treaty framework and the economic issues involved in climate change. From a practical perspective it's time to get started. Implement strategies that are within the reach of church communities. One way is to start with a baseline of parish footprints."

Given the enormous social, climate and environmental change that has happened since that workshop, and the significantly reduced climate emissions in a world in partial lockdown, it seems an ideal time for church to embrace a new model of operating that successfully combines the needs of the vulnerable with the capabilities of those in a position to effect positive change.

Church roof caves in

Rev Ian Boddy

You may have heard unbelievers say that if they walked into a church the roof would cave in. At Wesley Broadway, Palmerston North, when the congregation stopped going to church, the roof caved in.

St Paul's was built on Broadway in 1912; a fine looking brick building, with a spire-topped tower. St Paul's and Trinity Methodist churches amalgamated on the one site as 'Wesley Broadway' in 1992 and built a new worship centre attached to the old St Paul's building.

The old church was creatively utilised, but not used for regular worship



Demolition was underway when an unexpected chunk of masonry fell into the church foyer.

services for 28 years. Some years ago, before the Christchurch quakes, St Paul's was closed as it was deemed an earthquake risk. Following years of

discussion, a demolition contract was awarded in February 2020. Wesley Broadway worship services moved to Terracehaven Funeral Chapel on 16

February, and the Parish Office closed on 13 March. Barriers were erected and 'Closed - Keep Out' notices posted.

The demolition company initially worked on St Paul's interior walls from mid-March. On Thursday 21 March the iconic spire was lifted off and two days later work started on the top inner side of the tower. Unexpectedly, part of the tower (nearest the current worship centre) fell through the foyer roof. A few tons of bricks and rubble landed exactly where Wesley Broadway people typically had morning tea after a worship service.

The foyer area has had a leaky ceiling for years and we often had a bucket to catch the drips. One cubic metre of tower masonry landed right where that bucket would have been.



Inter-Church Trade and Industry Mission (Canterbury) celebrates 50 years

On 14 March 2020, Inter-Church Trade and Industry Mission (ITIM Canterbury) celebrated 50 years of working with companies and organisations within Canterbury and wider regions.

The anniversary events included a service at Oxford Terrace Baptist Church and an evening dinner at the newly repaired Christchurch Town Hall. Both incorporated remembering and thanksgiving for the early years, celebration of what has been achieved to date and looking forward with hope.

ITIM Canterbury had its beginnings when Rev Owen Kitchingman returned from being the churches' ecumenical chaplain at the Manapouri Hydro Power Project to which he was appointed in December 1965. Owen's appointment at the time made him the first ecumenical industrial chaplain in New Zealand. He was inducted on 4 March 1970. That early work of industrial chaplaincy opened up the way to assist the churches to understand more fully the 'aims and problems of all engaged in trade and industry' which was one of the founding objectives. Both Rev Owen Kitchingman and Rev Seton Horrill (first chief executive) were/are Methodists and both Rev Brian Turner



Staff past and present participated in the celebrations.

and Rev Neti Petaia have served on the board.

At the 50th the three consecutive chief executives, Seton Horrill, Cena Moulson and Brent Andrews spoke about the development of the Mission, acknowledging the church base which staff represent and three central values which were symbolised by candles that were lit, showing compassion, respect and justice. This was followed by the newly appointed chief executive Viniere Blain highlighting current initiatives that enable the Mission to 'carry the light forward,' especially with the present Covid-19 crisis demanding flexible and creative ways of supporting workplaces.

After cutting the cake, memorable and humorous stories were shared and meaningful connections made between past and present staff, further consolidating the relationships which make the Mission what it is.

Fifty years on ITIM (Canterbury), whose trading name is Workplace Support, has moved with the changing workplace environment and is now a leading Employee Assistance Provider, offering workplace wellbeing, support and solutions to our client companies and organisations. We engage with and walk alongside employees as they process any work or personal matters that may be concerning them and are affecting their

work. Workplace Support specialises in providing professional help. Onsite staff support a range of wellbeing services such as counselling, alcohol and drug intervention, financial mentoring, career direction, leadership coaching, professional and ministry supervision, educational workshops and critical incident responses.

ITIM Canterbury/ Workplace Support is grateful for the churches' commitment and participation in the mission of enhancing the value, dignity and wellbeing of those at work in Aotearoa/New Zealand.

NZ Methodist Women's Fellowship *Proclaim Life & Hope*

Siniva Vaitohi, National President NZMWD

I pray that this message finds you in good health as you work to combat the spread of the Covid-19 virus.

In the face of increasing death tolls and ongoing isolation, I hope you are coping with navigating the new environment in a physically isolated world. Certainly, none of us would have ever thought that in early 2020 we would all be experiencing life in a national lockdown for the first time. Although we have no precedent for this global pandemic's challenges, collectively we have responded in a loving and caring way. We have realised that our best response to this health crisis relies on the sort of sisterhood, empathy, responsiveness, cooperation, and community building that sit at the heart of our family, our faith.

We have also adapted new ways of being church in this time of social distancing by staying connected. We still come together online for fellowship and to prayerfully proclaim life and hope to our community of faith, especially for those who are suffering and are greatly impacted.

In March, I travelled with the MCNZ President Rev Setaita Veikune to New York as part of the PWW 16 delegations for the UN CSW64 conference. Though this 14 day event was cancelled due to

the impact of the coronavirus, some of the parallel events continued for a few days. We had an opportunity to meet with the Secretary for the United Methodist Women, Harriet Olson, to talk about global ministry and women's mission. The United Methodist Women is the largest denominational faith organisation for women with about 800,000 members. As the discussion went on, it was clear that there is a common thread that Methodist women have as they see the world through a mission lens. Its total programme is 'mission' in many forms: as community building, spiritual growth and social action, acts of charity and acts of justice in a hurting world. In short, it is all about 'women organised for mission' based in the bible, and with its biblical values of faith, hope, and love in action.

As we move through this challenging time, we have seen and witnessed many stories of faith, hope, and love in action. We are grateful for what the government has done. We are appreciative also for the provisions made available by many non-government organisations, including the church, and many other community groups.

As we look to the Word of God for comfort and assurance, we recall the Feast of the Passover and Christ's victory over death. For death, sickness, and abuse will one day lose their power over us, through the intervention of our Lord and Saviour Jesus Christ. Until then we continue to

abide in Christ's love Now this is what the Lord says - He who created you .. "Do not fear, for I have redeemed you; I have called you by your name; you are mine! When you pass through the waters, I will be with you ... (Isaiah 43:1-2; selected phrases)

In the April edition of the NZMWF National Executive Newsletter we invited our members to share ideas and resources for coping during the season of isolation and global shutdown. To see the results, please visit: www.methodist.org.nz/organisations/methodist_women_s_fellowship



Siniva Vaitohi

I pray God's blessings and healing grace upon us all and I leave you with the following words from the Prophet Isaiah;

"Don't be afraid, for I am with you. Don't be discouraged, for I am your God. I will strengthen you and help you. I will hold you up with my victorious right hand." (Isaiah 41:10).

It is my hope and prayer that it comforts you as it has done for me through many difficult times.

I urge you to stay safe and to be kind. Grace and Peace.



Methodist Trust Association

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FROM THE PRESIDENT AND THE VICE PRESIDENT

President
Setaita Taumoepeau K VeikuneVice President
Nicola Teague Grundy

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

We are writing this month's contribution at a time when we don't know what will happen tomorrow, even though we know we are moving to alert level 3 in a few days.

We want to pay tribute to everyone who has stayed home to save lives, and those who have continued work to help save lives. We think particularly of those who are working in our Missions with people on the margins - putting their lives at risk in order to help others. We thank all of you who have contributed to food banks, helped with driving and delivery of food to those who need assistance, to those of you who on your walks stop and talk in the community while maintaining a distance and the many other ways that each person is contributing to making New Zealand a safer place.

We also want to acknowledge those of you who mourn for loved ones who have died over the last month. Not being able to be with your loved one at that time or to publicly acknowledge them is very difficult. We particularly pay tribute to Rev Derek Laws and Irene Christine Peak. Derek and Christine have both made a huge contribution to Te Haahi Weteriana. The Methodist Church of New Zealand offers our love and deepest sympathy to their families.

We pray that you will be conscious of God's peace at those times when you miss them the most, and that you will know the presence of the risen Christ in the days ahead.

We give thanks and honour for the life of Derek Gordon Laws and Irene Christine Peak.

A tribute to the Living and the Dead

Rev Derek Gordon Laws (1925-2020)

Napier was Derek's hometown, with a deep connectedness to Trinity Methodist Church in Clive Square, which his uncle built soon after migrating to New Zealand (it opened in 1876). Derek's first day at primary school was well remembered by him, as with many other residents in the area. During the morning break the tragic 1931 Hawkes Bay earthquake struck. In adult life he entered accountancy, working in the family public accountancy firm of his father (a Methodist lay preacher, home missionary, and circuit leader). Derek was later recognised by the Institute with being recognised as a Fellow Chartered Accountant.

Methodist ministry and leadership, lay and ordained, was steeped within the Laws' extended family (which included Rev Dr C H Laws and Rev William Laws). Derek entered ministry, initially as a student pastor in Onehunga; with his first appointment in 1963 taking him to Hamilton East (where he contributed to the formation of Chartwell Cooperating Parish), and then on to Invercargill, and Christchurch (Beckenham and Hornby). A highlight of his ministry was to do a year-long ministry exchange to the United States in 1967, and later a short stint in Australia. He retired from parish ministry in 1985; continuing to exercise ministry and caring for people in Christchurch.

He had served in District and Connexional roles, including the Board of Management and Law Revision. His accounting and administration skills were never lost, even in retirement he served some years for Te Taha Maori. In later retirement he relocated 'back home' to Napier, where he continued to exercise a pastoral ministry to fellow retirement village residents.

He deeply missed his late wife Yvonne; with their family always being special to Derek.

Progressive in his theological thinking, with a deep social concern, he maintained a keen mind and broad appreciation of faith exploration. Bowling Clubs, Freemasons Lodge, Sea of Faith, and Probus were just some of his continued involvements through retirement. Derek's death was just prior to the Covid-19 lockdown, and so a small family service was held aided by video-links. A memorial service is intended to enable a fuller tribute to his life and ministry.



Irene Christine Peak

Christine over the years has filled many Connexional and Parish roles. She served on Council of Conference, Tauwiwi Strategy and Stationing and led Conference music. She was a Synod Lay representative, Synod Youth Convenor, Lecturer on Church Music at Trinity college for several years, member of MASPAC and the Manukau Auckland synod executive.

Music was Christine's great passion and she was highly qualified, having studied extensively in London from the time she left school when she won a scholarship to attend the Royal Academy of Music.

The Northcote Takapuna Methodist Parish has benefited greatly from Christine's creativity, vibrancy and drive. She served as congregational representative on Parish Council for many years, organised community Christmas dinners for 10 years and her organisational abilities ensured that the monthly Nancy's Afternoon's will continue, after more than 50 years, into the future. Her love of music was evidenced in the choral work, high standard of worship music and the many recitals and musical events held at the Takapuna Church. In 1994 Christine was awarded the QSM for her services to youth education and music.

She lived her life for others, giving, teaching, serving and inspiring. Christine's creativity, vibrancy and drive imparted energy and zest into the life of the parish and the connexion. She is greatly missed.

THE AGEING EXPERIENCE

Living in "Bubbles"

Rev Jan Fogg

I am writing this in week three of the 'lockdown'. As has been said the word rāhui would be better to use; it means a temporary restriction and requires a community to enact it. It's a shame New Zealand didn't choose to use this word for what we are doing without at this time. Rāhui has a positive side to it of course. It is not simply about limitation but about ensuring the future health of a bed of mussels or whatever the restriction in human contact has been placed on.

There are several positives I have noticed over the past three weeks. One is the strength of the bird song - it feels as though they are singing more loudly, being glad of less competition from their noisy two-legged neighbours. But it may simply be that we hear them more clearly because of the reduction in general noise around us. Neighbours suddenly are much more aware of one another, passing around phone numbers and looking out for each other. I think we all will have noticed how glad everyone walking on the street is to say good morning and smile.

Humans are not made to be alone. We go right back to the beginning in Genesis and see that the Lord God said, "It is not good for the man to live alone". After breathing life into Adam, God had given

him a beautiful garden and streams with precious metals in them; but no, he needed a "suitable" companion. And of course all the animals and birds were paraded before Adam and named but not found suitable. We need others of our kind, whatever age we might be and in whatever situation.

It worries me that the talk seems to be about keeping those over 70 years of age in isolation when the rest of the world goes back to work. That is not life or living. We know we do not live by bread alone. Prior to this happening there had already been much research on the negative effects of living in isolation - as severe a problem medically as that for a heavy smoker. Surely we cannot impose that upon the older members who have each helped grow a community? As

Church we have tried hard to include as many members as possible in the messages circulating outwards to try to keep our connections. We do that because we do know how important connection is for us all.

Some of you will have heard about Captain Tom, a WW II veteran in Britain, who turned 100 at the end of April. He had a hip replacement 18 months before and knew he needed to get back to walking again. So he did: he decided to walk 100 laps of his garden to mark his birthday and in the process has raised millions of pounds - which is going to support the NHS in Britain. What an inspirational story. Look and listen for other inspirations around you.



Atawhai Assisi Act Swiftly to Contain the Virus



Staff were temporarily isolated in campervans parked on site.

On Saturday 21 March Atawhai Assisi went into lockdown. By the following Monday, two residents had tested positive for Covid-19. A swift and innovative response ensured the virus was contained and that the impact on staff and residents was minimised.

Atawhai Assisi went into lockdown when one resident tested positive for Covid-19. Staff who had been in contact with the affected resident immediately went into isolation off site in their homes.

Subsequently a second resident and six staff tested positive. The following week the first resident was recovering well and the second showed no symptoms of the virus.

A number of staff were in isolation awaiting clearance to come back to work, placing pressure on staff still able to work. Louis Fick, CEO, immediately advertised for additional staff, offering positions to suitable candidates the same weekend. A number of volunteers made themselves available to help with feeding and to take the residents outside for some fresh air.

RN Anne Sweeney started to phone about 20 family members per day giving updates during the lockdown period and a Facebook page was established for family and staff.

Management worked closely with the DHB and the MOH to make sure they had the correct procedures in place including wearing of appropriate personal protective

equipment (PPE) where needed. The hospital wing and rest home staff and residents were kept separate from each other with staff coming in separate entrances.

Some staff members were told not to come back to their accommodation as landlords were afraid of cross infection. Louis Fick and General Manager, David McGeorge, reacted swiftly to find accommodation for those staff affected, contacting local campervan companies seeking mobile units to accommodate staff. Ace Caravans in Rotorua offered six accommodation units that were in place on site by 9pm on Saturday evening. On Sunday two additional caravans from Ohaupo Caravans boosted the newly named 'Camp Assisi'.

By the end of the week the status of the two affected patients was unchanged and despite six staff still in isolation, a full complement of staff had been recruited to assist residents - a first since lockdown a week earlier. Four staff had moved into Camp Assisi, a new sign-on scanner for staff was installed in the hospital ensuring the two staff teams were better separated when they signed in and out each day, and a new scan box for delivering hot food to the residents' rooms was operational.

In a newsletter sent to families on April 2, General Manager Care Services, Em Robinson, wrote, "Residents are enjoying the walks in the sunshine staying two metres apart as per the regulations. It does feel like business as usual at times, although

in thinking of all those staff at home, in my native Afrikaans, I say mooi bly (keep well)."

At the time of writing, all residents and staff at Atawhai Assisi are Covid-19 clear. With a less immediate and effective response, the outcome could have been very different.

HONEST TO GOD

Life, Death and Euthanasia

Ian Harris

It was once the custom in royal precincts for courtiers to address their monarch, "Oh King, live for ever!" That was never going to happen, and millennia later George Bernard Shaw urged the opposite: "Don't try to live for ever. You won't succeed."

Some Americans, however, do aspire to live for ever. They arrange for their bodies to be frozen, hoping that one day a way will be found to bring them back to life. Cloning may also offer possibilities for restoring the body, though not necessarily the full identity, to prolong their presence on the planet beyond a single lifetime.

So though "Joe Bloggs, live for ever!" may appeal to the vanity of the wealthy, Shaw holds the common-sense end of the spectrum. Coming to terms with the fact that one day we will die is a mark of health and maturity.

The church has traditionally found another way of assuring people that death is not the last stop on life's journey. It assured those within its fold that they would live beyond death in the bliss of heaven. Those who didn't measure up would still live on, but in the agony of hell. The Catholic Church softened the starkness of these alternatives by adding purgatory, which gave the middling-bad a chance to clean up and move upstairs. In the premodern understanding of a three-tier universe comprising heaven, earth and hell, that made good sense.

Such ideas are still around, but they are fading fast as Christian thinking adjusts to the realisation that the only setting for the great questions of life and death lies right in the midst of our secular world.

Accepting that reality brings huge gains. The old formula had the effect of diminishing the value of life on earth, by suggesting that it is only the prelude to one's true and eternal destiny in heaven.

Abandoning hope of an afterlife adds focus and value to this life - there's nothing else, so let's make the most of it! And how we make the most of it is the stuff of religion. Given all that, what are we to make of the End-of-Life Choice Bill, due for a verdict by public referendum later this year? After all, death is creeping (or maybe galloping) towards us all.

It seems to me essential to avoid blanket rules such as "hastening death is never an option", or "patients have the right to die on demand". The key questions are rather: Where does respect for life lie? And what does love, when focussed unwaveringly on the true wellbeing of another, require for this person in these circumstances at this time?

Some will answer that respect shows best in the determination to stay alive - or keep someone else alive - for as long as possible and at any cost. In the Christian view, however, there's more to human life than biological existence. When Jesus said "I have come in order that you may have life in all its fulness," he was pointing to something more than stretching out

our days indefinitely. He was talking about life with meaning and purpose, lived in trust and hope. That kind of life is infinitely more than an existence made possible only by machines or drugs that can keep the body ticking over long after consciousness and personality have

eroded away.

That's where the second question cuts in: Does love really require such a fate? To which a wholesome view of death as the natural rounding-off of life answers emphatically: "Not at all!" To fulfil our destiny as human beings, there comes a time to take leave of life. Indeed, the last positive contribution we can make to an over-populated planet is to make way gracefully for future generations.

Jesus' emphasis on the fulness of life rather than merely prolonging it has profound implications for public health policy. This is because, as more and more people live longer and longer, questions about priorities and resourcing will inevitably become sharper and more urgent. One medical ethicist says: "Where we can prolong the lives of 120,000 people by one month (say with a new cancer drug) or 1000 people by 10 years (say with dialysis), we should do the latter".

Multiply such choices a hundredfold and it becomes clear that the guiding principle of the sanctity of life will increasingly be upheld not by prolonging life beyond any possibility of hope, but in helping people to live well as long as they draw breath, and then to die well.



Ian Harris



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COVID-19 JUST RECOVERY

CLIMATE
JUSTICE



Responsibility

Rev Dr Betsan Martin

Part one of a two-part article on options for a recovery strategy that firmly places human and planet health at the forefront of every economic decision.

HEALTHY ECOSYSTEMS FOR HUMAN HEALTH

Economists and ecologists, Māori leaders, scientists and NGO advocates are speaking with increasing unanimity about the opportunity for a climate "responsible" world to emerge from the present planetary pandemic.

All are saying: "Now is the time to put in place the settings for planetary health. We live in an interdependent world in which there are no borders to a virus."

This pandemic is a wake-up call to the damage our industrial, consumer societies inflict upon our environment, which now endangers our existence and that of most other species on the planet.

The destruction of nature and biodiversity is a significant contributor to the emergence of this virus, its virulence and its spread. As we push back jungle and forests for farms and plantations, viruses from animals interact with food crops, domestic animals and people to an extent that has never been seen before. Global warming is allowing animals to move rapidly into new areas that were previously not habitable.

New Zealand's response has been swift - with remarkable measures to prop up businesses with cash handouts, payments to individuals through employers, and payments on the basis of the worker's existing value to society, not to their value in helping society survive the pandemic.

Food and housing support has brought relief to vulnerable people for whom confinement is challenging - people who don't have savings and live from week to week. (See box inset)

Māori leadership across Ngā Motu is meeting immediate needs for food and housing. In the North and in Tuhoe, border patrols are in place as protective measures to keep people safe.

It is a marvel to watch these measures being rolled out at speed and striking that there have been no major measures to lift people out of poverty for years - despite the massive evidence of poverty and the need for benefits to rise significantly. The recent rise of \$25 per week is not substantive.

A new economic system calls for a drastic move away from markets and the use of profits as the primary way of organising an economy. It calls for a redistribution of wealth, not just growth. If we are serious about this prospect we come face to face with an ethic that values care, life and democracy. In terms of our faith traditions we are talking about stewardship and communal sharing.

Saving lives and protecting incomes are vital in this emergency. Decisions regarding recovery in the longer term will set the course for Aotearoa New Zealand for future decades. We have an extraordinary moment to use the unprecedented level of government borrowing to put climate justice settings in place.

RECOMMENDATIONS FOR JUST RECOVERY

The churches' Ecumenical Climate Justice network wrote to the Prime Minister and other ministers with policies to bring climate justice to the fore. We emphasised equity with health, and resourcing iwi/hapū to deliver services and for enterprise.

Health for people and for nature requires a complete reset of investment priorities for social benefit and environmental health. The road to recovery means a new focus on regenerative agriculture, nutritional food for all, income sufficiency, affordable and sustainable housing, and renewable energy systems. Addressing Māori disparities can be mobilized through iwi and hapū authorities. For example Māori housing policy can be implemented through iwi. The church has already shown the way on community-based and cultural housing with



Photos courtesy Betsan Martin

Matanikolo in Mangere.

The direction we propose has numerous co-benefits. Regenerative agriculture - minimizing chemicals, cutting back on herd sizes, more diversified food crops, restoring soils, native planting along streams - will bring life back to polluted waterways. Training and employment in work that supports human and environmental health, on which we depend, will provide jobs to many who are, or soon will be, out of work. Incentivising more plant-based foods from local suppliers will reduce pollution of land and waterways.

Social housing and low-income housing needs could be met by repurposing vacant motels, hostels and hotels. Leasing or purchasing arrangements would redeploy some skilled staff and repurpose some of the assets of the tourism industry. These housing provisions should have the criteria of sustainability: access to public transport, energy efficiency, insulation, and communal facilities.

No doubt travel will be reinstated to some degree. Is there a fair way to allow for essential travel? One such equity tool to apply may be an allocation system, so that those who have had no overseas travel could have a fair share, and those who've had many opportunities already, give further trips away and instead make trips within Aotearoa. There would be an upper limit on international travel, allowing people to make their own choices as to when and how they use this allocation.

Greenpeace New Zealand is leading a green economy recovery plan with huge investment in warming up every uninsulated New Zealand home, fencing and planting around every waterway on our farms, and introducing a Universal Basic Income. They propose interest-free loans to buy solar power for every house, reviving the feebate scheme to help people to buy electric cars, bringing forward state sector clean energy programmes and expanding cycle ways and public transport.

The suggestion of a Universal Basic Income has drawn both criticism and support. Bernard Hickey argues that this is the quickest and fairest way to maintain income stability. The cost would be at least partially offset by the gains of moving people out of poverty and ill-health, such as a reduction in crime and in poor educational and vocational outcomes.

Max Rashbrooke countered that view recently by arguing that the cost of giving everyone a liveable income (eg \$21,000



each per year) is completely unaffordable. The only way it could be managed would be by increasing our borrowing, which only enriches foreign bankers. Better, he says, to double the base benefit levels and invest in some of the Green Growth proposals Greenpeace advocates. These would provide jobs and build ecological resilience.

Now we need a major shift towards responsible systems of production and consumption that bring together human and planetary health. Not only do we need to cease the relentless push against biodiversity which puts us in contact with viruses in nature, we need to move entire societies onto more sustainable pathways and reduce the overconsumption that increasingly characterises human existence in every corner of the globe.

The New Zealand government \$12 billion package is the largest to be ever implemented in peace time. It allows for up to \$6 billion in wage subsidies, half a billion dollars additional to the health system, an additional \$2.8 billion to income support, including a doubling of the winter heating payment, and over \$6 billion to small and medium-sized businesses as a finance guarantee package, among other measures.

There is specific assistance for Māori - not in proportion to the overall spend but welcome nevertheless. From the \$12 billion emergency package, \$10 million has been allocated to support outreach into vulnerable Māori communities, with specific support to Māori health providers to the tune of \$30 million in targeted funding. Additional funding will support Māori business.

Government agencies such as Work and Income are providing additional assistance to buy food for those that need it.



METHODIST CHURCH
OF NEW ZEALAND

Te Haahi Weteriana o Aotearoa

Lectionary 2020/2021

Orders for the new Lectionary are due by Friday 10 July 2020.

Orders received by the due date are at no charge. After that date the cost is \$2 each.

The order form can be downloaded from www.methodist.org.nz/faith_and_order/lectionary.

Orders are to be posted to PO Box 931, Christchurch 8140 or emailed to wendyk@methodist.org.nz

Te Whānau ā Apanui - Iwi Manaakitanga

Trudy Downes

Mai i Taumata-ō-Apanui ki Pōtaka
Ko Whanokao te maunga
Ko Mōtū te awa
Ko Whakaari te puia
Ko Apanui te tangata
Ko Te Whānau ā Apanui te iwi

From Te Taumata-ō-Apanui to Pōtaka
Whanokao is the mountain
Mōtū is the river
Whakaari is the volcano
Apanui is the ancestor
Te Whānau-ā-Apanui is the tribe

Tucked away on the eastern Bay of Plenty are the most beautiful lands of Te Whānau ā Apanui. This is the iwi of my mother's mother and the place we spent many holidays with our large whānau.

There is just one road in and out. It is one hour's drive to the nearest supermarket and petrol station at Opōtiki, or almost two hours to the next at Whakatāne. Internet can and does fail often and cellphone reception is patchy at best. Land lines are limited.

This is the place my parents now live with their giant pōhutakawa tree and sea views to White Island. This is also the place where the iwi have introduced their own Covid-19 alert level system.

"In light of the Covid -19 plaguing the country and the world, we have had to take measures to protect our most vulnerable, our iwi taonga, our elderly and our mokopuna.

We are placing an iwi rāhui. We are closing our borders from Pōtiki Rua to Te Taumata ō Apanui and will have manned border control stations at both ends of the iwi...

We have near on 200 vulnerable pakeke here on the coast and the cost of death for our iwi will be catastrophic."

Te Whānau ā Apanui Covid-19 Iwi Response Team

While we are on alert level 4, the iwi are on alert level 5. Regardless of the proposed government return to level 3, Te Whānau ā Apanui will remain at level 5 for another four weeks. What this means is that access is for essential services only; no campers, tourists, outside fishermen, cyclists, or holiday makers. Those legitimately passing through are be checked in and out at each border control. Locals wanting to leave the area need to gain approval for a permit to travel outside the iwi. Inside the borders, pakeke (elders) over 65 are urged to remain at home, travelling only for essential needs and medical care. Family living outside of the rāhui are not allowed in to visit, under any circumstances.

To achieve and maintain these conditions the iwi organised itself promptly, with a coordinated effort from local businesses and support networks including the medical centre, the police, Whānau Ora Commissioning Agency, hapu within the iwi and WINZ.

Apanui World was created for all grocery



Checkpoint.



View from Mum and Dad's lawn.

shopping requirements. It is run from the underground carpark of the local hotel and takes online and telephone orders. It accepts WINZ payment cards (as do the local stores now) and offers a range of basics and non-basics.

Supplies have been coordinated at the local stores to contain costs (remote local shops are normally expensive) and all local businesses have instigated social distancing measures.

Kaitiaki (minder, guardian) volunteers have been assigned to keep tabs on the pakeke throughout the iwi. Mum and Dad's kaitiaki calls or visits daily, ensuring shopping is sorted, and updating them on iwi plans and events.

Flu shots are available at three iwi centres although Mum and Dad received a home visit for theirs. The local medical team are posting regular updates on the iwi Facebook pages; about the virus, its effects and countermeasures, and information on how to access their services under the new social distancing restrictions.

There is a coordinated mahi kai (food gathering) team, and spoils are shared throughout the iwi. So far Mum and Dad have had venison, fish, seafood, preserves, fruits and vegetables, along with hygiene and sanitation packs.

The borders are manned 24/7. Boat access to the sea is monitored. Seafood is gathered wearing gloves, recycling and firewood are all managed and regular communications keep iwi informed.

visitors - at a social distance - in the last few weeks than they have had in the last few years. He feels almost embarrassed to be accepting all the abundance coming their way as he doesn't see him and Mum in a position of need. He is loving the silence that comes with the lockdown - they live near the state highway and usually logging and supply trucks barrel past at all hours. He does miss the sound of kids and families at the beach and says that a few more locals are coming to 'his' beach for their lockdown walkabouts.

Dad is pākehā and thinks that the manner of this rāhui is the very essence of manaakitanga* in a community. A typically Māori and family way of connection, ensuring that the iwi as a whole survives. He doubts that he and Mum would have been as well looked after if they were still living in Katikati.

I have complete faith in all my whanaunga to look after my parents. It gives me a sense of peace to know I don't have to worry about them. Huikau Rata sums up my feelings in her many Facebook posts:

"Loving hearing all the stories of different hapu, and what they are currently doing for their elders in their areas. True MAGIC!

"My kaumātua (elders), are doing so well. Calling them on a daily, has become a ritual I am enjoying and will do more of after this pandemic has packed itself away."

I will leave it with Huikau to wrap up: "Time is really of the essence. Have to soak up our pakeke while they're here."

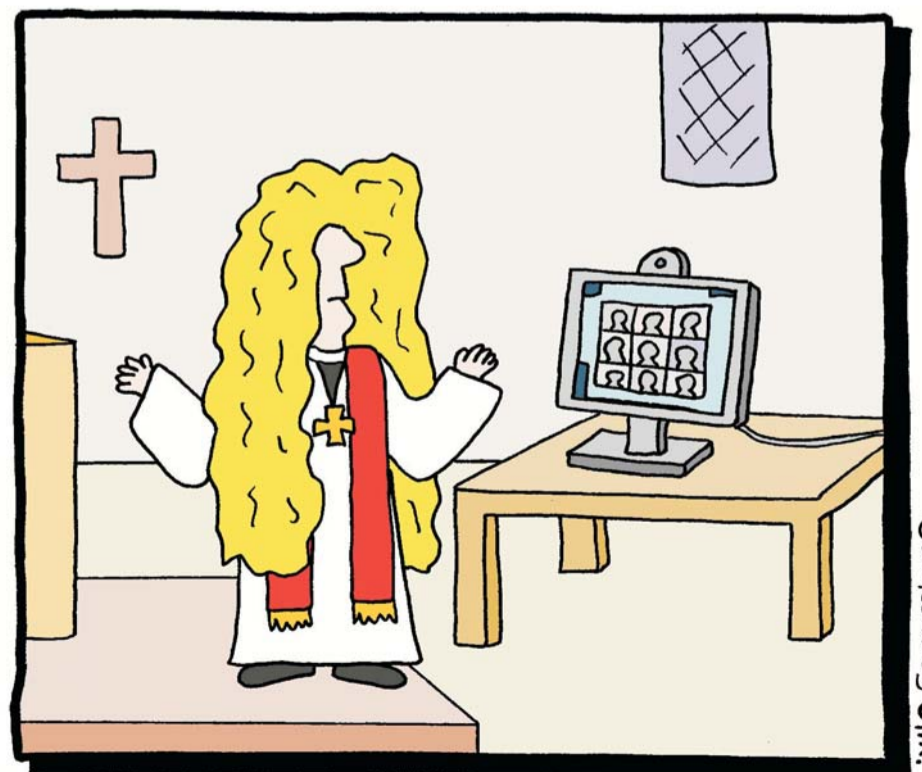
He hōnora, he korōria ki Te Matua i Te Rangi, he maungārongo ki runga ki te whenua, he whakaaro pai ki ngā tāngata katoa. Āmine.

**Manaakitanga - one meaning is 'hospitality'. It is central to Māori society and inspires interactions between people to make them feel welcome. To Māori, manaakitanga is a value of vast importance.*

Facebook pages entertain and re-connect the iwi inside and outside the rāhui.

A tangi was held during the first weeks of lockdown. My cousin's daughter Huikau Rata said, "Sitting at the bottom of our driveway today waiting for Nan's convoy to pass us, I hear there were cars and people all out on the highway waving Nan aroha and singing her songs. What a send-off. e Kui!"

Dad reports that they have had more



@cartoonsbyjim.

Pastor Nigel wasn't sure what he missed more under COVID-19 lockdown - his congregation or his hairdresser.



Treasure in a Bubble

Rev Geraldine Coats

I didn't know that I was elderly until the government isolated me into a bubble at the end of March. I was a bit put-out actually. I am fit, active and keep well. I also hold down a job - how dare they! My only crime for being incarcerated was that I was considered "old". Good thing for them that I'm a natural rule obeyer and tend to follow the law.

However, as I hunkered down into my bubble, I gradually came to appreciate the advantages that come with age.



Geraldine Coats

Having been singled out for special protection meant that I was still considered to be a valued member of society, in spite of my advancing years. I wasn't just being left abandoned to my own fate, past my use-by date, thrown on the scrap heap. I was actually treasured. No

qualifications required other than my age and being a human being. No declarations to make, treated exactly the same way as the Queen; though I guess her bubble is a little more opulent than mine. And then, those living on the streets were gathered up and cared for as well.

I also discovered the joy of having younger people willingly come to help out where needed. Up until then I'd always fended for myself and tended to reject offers of help. "I can manage thanks," was my typical response.

However, being reliant on others does create special relationships and brings you into contact (at a distance of course) with people who you would not ordinarily meet, people you would not generally consider to be natural volunteers or part of your circle. One bubble helping out or working with another bubble is a good and beautiful thing, and much appreciated. As awful and as cruel as this viral sickness is, this experience has helped us all to realise that each one of us, no matter who we are, has value and we are important to one another in community. We know too that a little kindness also brings out the best in each other. Aren't these things Christian ideals? Isn't this way of living something we all aim for?

I have always liked the story about the church built on a hill in Switzerland. For some reason someone forgot to install electricity. When it came to the night of



Uniting Congregations
OF AOTEAROA NEW ZEALAND

dedication for the new building, all the people of the village were invited to come to the celebration and to bring their own lights with them. By gathering together, it was not only the church but the whole dark hillside too which became flooded with light. Isn't that a lovely image and idea? All coming back together once again and flooding our damaged world with our multiple and united, sparkling bubbles of light. I wonder if this will happen? At my age and at this stage I can only sit and contemplate how things might be. And hope too, of course.

What happens next?

Rev Andrew Doubleday

We're in uncharted territory. It would bother me if we quickly and unthinkingly returned to "business as usual". The world has changed. And many of us have changed with it. We have been forced to embrace technology, or be left behind. We can no longer rely on the loyalty of our people to turn up to church on Sunday and put their offerings in the plate.

That option is not currently available to us and I expect it may be a little while before it comes back. And when it does, will the people?

With an extended period of "isolation", re-establishing the church "habit" may be more difficult than we imagine. Just because cafés re-open, will we all be suddenly rushing for our encounter with the flat white? I don't think so. For some of us the habit of social distancing will make us reluctant to be in any hurry to get up close and personal with a whole bunch of strangers. Newly-formed habits may be more difficult to break than we might imagine. I learnt to ride a motor cycle when helmets were optional. Once they were made compulsory it didn't take long before, even if I could, I wouldn't have dreamt of riding without one. I would have felt naked and unsafe. I suspect that coming out of lockdown could find us in a similar place.

I've also discovered that I'm spending far less money. It's a new-found habit I'm not in any hurry to break. I'm afraid the cafés may need to wait for some time before I regularly bless them with the familiar beep of my card in their eftpos machine. Returning to "normal" will take some time. Returning to church may meet with similar resistance. On top of this,

some people will be discovering that their spiritual jollies can be catered for online and at times that suit them. Sure, there's nothing quite like the "in person" turning up for the worship event but its advantages will need to weigh more heavily than the convenience of doing church differently. I suspect returning to "normal" could take some time.

I don't want to go back to "business as usual".

I've been forced to learn and start practising new skills. I've started preparing and videoing messages of a biblical and, hopefully, encouraging and thoughtful nature that I've been uploading to YouTube on a daily basis. It's a new discipline and one I've quickly come to enjoy.

They may appear amateurish

and indeed they are. This does not concern me. I will improve with time. And there is a strength in having done work that is not overly polished. I start the camera (an aging Pentax K50), sit down, do the talk, then stand up and turn off the camera. All this is obvious. The file is converted to MP4 and then uploaded. I do no editing - it's just as it comes, stumbles and all.

I realise this is not for everybody. We all do what we can and I trust we are each responding to the needs of our situation using the gifts, graces and strengths that God has imbued us with. If you want to check out what I've been up to, visit:

www.youtube.com/channel/UCYA2z80p-6cXrKIKnxA1-hQ Alternatively, open YouTube and type in 'Opawa Community Church'.

I'm excited by what this new way of doing things offers. We've been dragged into the third decade of the 21st century. The question now is: how do we keep up with the new world in which we are finding ourselves and learn to seize the opportunities it presents?



Andrew Doubleday.

Change And Decay In All Around I See

Rev Peter Taylor

I am not the same person I was ten years ago - literally. Scientists say that almost every cell in the body is replaced over a ten year period, with areas like skin and blood replaced much more frequently.

But although the memory of years ago seems distant, I am the same person who began training as a presbyter in 1979 and married Sharon in 1985. I am the same person who spent five months in NZ in 1997 and who later returned in 2006. But my hair is thinner and greyer, I have more wrinkles - "Change And Decay In All Around I See" (as it says in the hymn). Alongside these changes I have become a father, ministered in six parishes, learned new skills, and improved others, and in the process discovered more about my faith.

Have changes improved me or made me worse? As I age I am probably less physically able and tolerant, more woolly-minded and cantankerous, maybe too settled and set in my ways, so this lockdown has made life difficult. Have some experiences warped my judgement or embittered my soul or made me wary of further change? Too often we fear change as negative. If so, May's Lectionary readings are just right for us.

In Acts we examine how the Resurrection and the Holy Spirit changed the disciples for the better, deepening their fellowship, and witnessing despite opposition and derision.

In the Gospel of John we move from titles for Jesus (The Good Shepherd, The Way, the Truth and the Life), to the coming of the Holy Spirit who changed the disciples' understanding of Jesus. In the first letter of Peter we focus on suffering, that of Jesus and also that of his followers. He is the head of what they have become - a Holy Nation; their suffering for him is the result of what God is doing in them.

The Lectionary thus takes the disciples on a journey of change, from confused friends to committed followers, with the Holy Spirit being the catalyst of this transformation.

These readings help me question the kind of transformation God wants to (still) make in me. As for the early Christians this will bring suffering, some of it rather mild, but some severe. The challenge is: am I ready for this, or do I fear change too much?

There is good news. All that God changes is positive, so though I might fear suffering (whether it is internal from my own conscience, or external from society), "all shall be well, and all manner of thing shall be well" (Julian of Norwich). Not only do our bodies need to change, so do our souls, and our churches, and our society.

My body (and through coronavirus, society also) may be experiencing 'change and decay', but I trust that God still abides with me and will work the wonder of his transformation in me, in our churches and communities. Hear then the challenge of May!



Access to Justice and Government Action under Covid-19

Ruby Manukia
Schaumkel

Access to justice has been the centre of the law profession's attention during the Covid-19 lockdown. I have been particularly proud of The Law Society's response to ensure access to justice and support for lawyers. I had the privilege of attending a Q&A session with several of the Heads of Bench and was amazed at how our Justices were able to maintain the work of the Court as an essential service to uphold the Rule of Law.

The government offered a wage subsidy to support employers affected by Covid-19, and an Essential Workers Leave Support, including assistance through food banks for New Zealand's most vulnerable. Employers include Registered Charities, non-government organisations (NGOs), the self-employed and sole traders, contractors, incorporated societies, and post-settlement governance entities, local government organisations, kindergartens and early childhood centres. The main eligibility requirement



Ruby Manukia-Schaumkel

for these businesses was a minimum of 30 percent decline in revenue over the period of a month, related to Covid-19, when compared with the same month last year. Employers had to take active steps to mitigate the impact of Covid-19 and retain their employees for the period

of the subsidy. State sector organisations such as government agencies, Crown entities, schools and tertiary education institutions were excluded from the wage subsidy entitlement.

The Wage Subsidy was paid at a flat rate of \$585 for people working 20 hours or more per week (full-time rate), and \$350 for people working less than 20 hours per week (part-time rate). The subsidy was paid as a lump sum and covered 12 weeks per employee. Employers who met the criteria had to pay the employee at least 80 percent of their usual wages and if that wasn't possible, pay at least the subsidy rate (i.e. full-time or part-time). If an employee's usual wages were less than the subsidy, the employer had to pay usual wages, and any difference was used for the wages of other affected staff.

The Charities Services announced they will not be taking action on late returns from Registered Charities during lockdown but encourage those at risk of filing late to contact them.

WAGE SUBSIDY OBLIGATIONS

Businesses and employers will be expected to repay some or all of the wage subsidy if they no longer meet the criteria for the subsidy, or are not meeting their obligation to use the subsidy to retain and pay their employees. Similarly, if they have received insurance for any costs covered by the subsidy, or provided false or misleading information, wage subsidies will need to be repaid. These obligations can be found on the workandincome.govt.nz website.

With a national lockdown to mitigate the worst effects of Covid-19 on health, the virus has also taken a toll on New Zealand's economy and our ability to enjoy freedoms we usually take for granted.

MOVING OUT OF LEVEL 4

Alert Level 3 will see many significant restrictions on New Zealanders' movements, but limited aspects of the economy will be allowed to re-open in a safe way that will slowly see the economy recover.

• Minor extensions to bubbles

Sticking to existing bubbles is recommended but some expansion is allowed if, for example, you have a caregiver that you need, children in shared care, a defacto partner who is caring for others, or you're a single person who wants the company of a sibling for example.

• Some people can return to work and businesses re-open if safe

People must work from home if they can. Where that is not possible, businesses may re-open but must comply with health and safety requirements around physical

distancing and contactless engagement with customers.

Businesses only accessed by the staff and without a customer facing function, such as building and construction or forestry, can open under strict health and safety and physical distancing rules.

Businesses that are accessed by the public or customers can open but only for online or phone purchases and contactless delivery or click and collect.

• Partial re-opening of education facilities

Early childhood centres and primary schools will be available up to Year 10 but attendance is purely voluntary. Distance learning is still the best option. Tertiary education will mostly be through distance learning.

• Travel restrictions remain but move from local to regional

This recognises that more people will travel to work or to take children to school. To avoid taking potential Covid-19 cases to other parts of the country, movement will be restricted to what is necessary.

• Funerals and weddings

Funeral and wedding services will resume but will be limited to 10 people. No meals, food or receptions can take place.

The main message remains clear that staying home remains the most effective way to save lives. There are slightly more opportunities available at Level 3, but the goal is to keep two metres away from other people. As a Church we need to remain vigilant and compliant to save lives.

Professional Liability Insurance Programme

The Methodist Church of New Zealand recently renewed the Professional Liability cover for the Church to include a wide range of potential liability exposures to protect the wider church and its members against a number of liability situations and potential costs.

The liability cover is offered to the wider church, including CVs and uniting parishes, at no additional cost.

To avoid a claim being declined it is important our insurer is notified early of a potential liability claim, and that legal advice is sought from the approved panel of employment legal advisors before proceeding with any disciplinary action. Early notification allows our insurer to provide advice or recommend the appropriate legal advisor.

Our professional liability cover, for the 2020 insurance year includes:

• Professional Indemnity

Designed to:

1. Protect the insured from claims made against them for any loss arising from any claim for civil liability in respect of the conduct of the professional services.

2. Protect the insured from claims made against them for any defence costs resulting from a claim for civil liability in respect of the conduct of the professional services.

• Public and Products Liability

Provides cover for all sums which the insured shall be legally liable to pay as compensation on account of:

- a. personal injury or
- b. property damage

as a result of an occurrence happening in connection with the business of the insured.

• Statutory Liability

Indemnifies the insured for costs incurred with the insurer's consent, following unexpected and unintentional breaches of NZ statutes. Costs insured are those of being represented in any investigation or inquiry from which a prosecution may result and the costs of fines and penalties that may be awarded other than under H&S statutes.

• Employers Liability

Protects the insured from loss resulting from claims by employees and non-employees (eg ministers, presbyters, deacons, lay persons, volunteers and students) suffering personal injury in the workplace, not covered by ACC.

• Employment Practices Liability

Protects the insured from loss resulting from claims by any current, former or prospective employee and non-employee (see above) alleging any breach of any Employment Contract or the laws and regulations of MCNZ, the Privacy Act 1993 and/or the Human Rights Act 1993.

The excess on Employment Disputes Insurance is \$10,000 and professional advice is mandatory.

• Directors and Officers Liability

Protects directors, senior executives and employees from loss arising from claims made against them in the discharge of their duties on behalf of the organisation.

• Directors and Officers Costs and Expenses

Covers:

- a. the Insured for all loss, except where such loss has been paid; or
- b. the organisation for all loss, for which indemnification has been granted to the Insured as permitted or required by law.

• Commercial Crime Liability

Pays for loss if the insured has suffered a loss because of:

- a. an internal crime

- b. an external crime

- c. a theft or

- d. physical loss or damage.

• Medical Malpractice Liability

Covers payment on behalf of the insured for any loss arising from any claim alleging a medical incident by the insured in the conduct of professional healthcare services.

• Cyber Liability

Protects the Church against liabilities arising from data protection laws, management of personal data and the consequences of losing information. This includes credit card numbers, medical records, birth dates, passport numbers and other private personal information which can be stolen and used inappropriately. Equally the loss of corporate information such as intellectual property and proprietary information could severely disadvantage the Church.

An essential element of good governance is appropriate reporting and the acceptance of responsibility at the proper place in the structure. All claims must be within the period of insurance.

For additional information or to discuss a potential liability claim please contact Insurance and Property Manager wendya@methodist.org.nz



Covid-19 & inequality in Aotearoa

Carol Barron, National Coordinator,
Methodist Alliance

The daily briefings on Covid-19 provide us with the latest data on confirmed and probable cases, numbers of people who have recovered from the virus, numbers in hospital and a breakdown of statistics by district health board. However, the information shared does not show the reality of life in lockdown that is experienced very differently by whānau in Aotearoa.

We are well aware that the transmission of infectious diseases is greater in areas where there is social deprivation, in poor quality housing, in crowded households, and where there is poor nutrition, and fuel and heating poverty. It should therefore be no surprise that Covid-19 will have different impacts in different communities and different whānau.

Doing it easy

Charles and Charlotte live in an upper middle class neighbourhood. They are able to buy ample food to last a month as well as treats to make life in lockdown a little easier. Charlotte is a dietician and has arranged delivery of fruit, vegetables, meat, fish and meal kits online. This leaves her free to supervise their children's schooling which they are doing online.

The family connect regularly with other family members and friends via Zoom. During their daily walks they admire the chalk drawings on the footpaths and the work people are doing in their gardens. Charles works from home in his study. Charlotte maintains her gym routine on

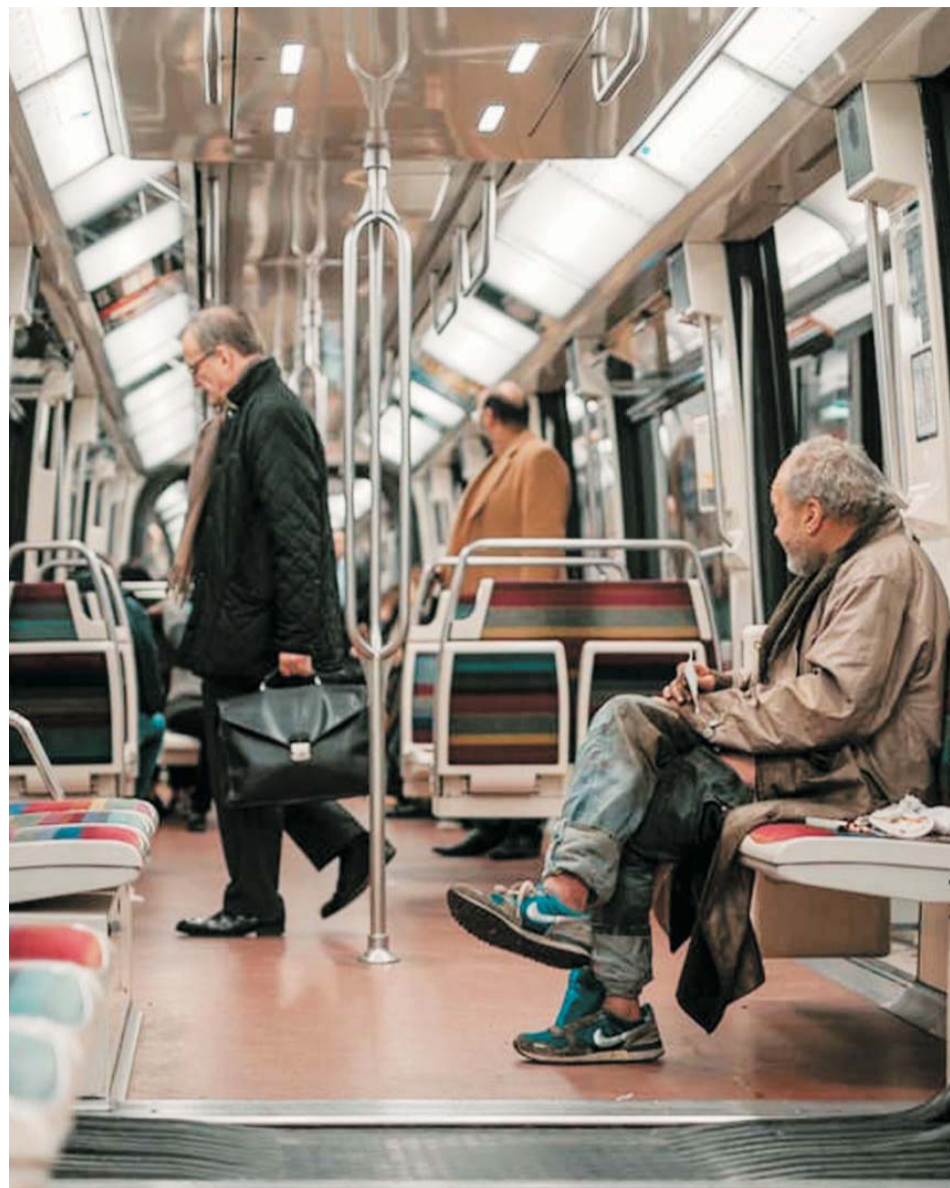
her gym equipment and via online programmes. They have three bathrooms in their five bedroom home and thankfully the children are helping to clean as their regular housekeeper cannot come during lockdown.

Doing it hard

Tai and Ana have three children and live in a three-bedroom Kāinga Ora house. Ana says she is doing better than her friend who has four children and lives in a unit with her partner, her parents and her cousin. Tai was made redundant before the lockdown and Ana was a full time caregiver for their children, one of whom has special needs. They are struggling to make ends meet, relying on food banks to provide staples. With what money they have left over from rent, electricity and phone, they buy extra food staples. They cannot afford unlimited internet access and Tai needs this to apply for jobs. Their children are entertained by the TV and they are struggling to keep up with their school work as it is hard to read this on Ana's phone. Their children are easily frustrated, argue with each other and their parents, have become disillusioned and disengaged with school work, and they are missing their school friends.

Tai and Ana have often lived apart when the violence got bad. This provided time for each of them to cool off. They were having difficulties prior to the lockdown and the stress of everyone being together all the time and the money worries are increasing tensions. Ana is concerned that if the violence gets worse she will not be able to hide it from her children and will be unable to call for help. She thinks staying at home is becoming risky and unsafe for her and her children.

Added to this is the pressure from family for Ana's elderly parents to move in. They are struggling with the isolation and the regular support and meals that Ana used to provide for them. They live on the other side of the city in a small unit and Ana does not have spare money for petrol to visit them, even if she was allowed.



Closing the gap post Covid-19

The socio-economic divide in Aotearoa has been driven further apart in lockdown. When lockdown is lifted, Charlotte and Charles, already mortgage free, expect to have saved money as they have not been able to spend like they normally do. Charles will return to work, Charlotte to her privileged lifestyle and their children will return to their private schooling and their relationships which they have maintained via Zoom.

The reality for Tai and Ana is significantly different. Tai believes he will be one of the increasing numbers of unemployed and will struggle to get a job and provide for his family. Ana and Tai are deeply worried about their increasing debt levels and anxious about what the future will hold for them and their children. Their despair is growing.

This widening social and economic divide and growing despair are the hidden outcomes of Covid-19 briefings. In Aotearoa with our high rates of suicide, self-harm and mental health issues - and a mental health system that was already struggling - these outcomes are even more alarming.

During the 1918 flu pandemic Māori died at a rate seven times higher than that of non-Māori. The Child Poverty Monitor informs us that children living in the highest deprivation areas are three times more likely to end up in hospital than children living in the lowest deprivation areas. Covid-19 will impact those living

with the highest need more. They will face increased hardship. Their inability to pay for proper food, adequate heating, and warm clothes for winter will make these whānau at higher risk of catching Covid-19, as well as a range of other diseases.

So as we unite against Covid-19, we need to look beyond our own social bubble. We need to be honest enough to ask the hard questions, kind enough to recognise the inequality in our society and courageous enough to do something about it.

Now is the time for change that will enable us to:

- bring everyone together
- enable everyone to flourish, rather than accepting the status quo, and ignoring the inequity
- enact the changes recommended by the Welfare Expert Advisory Group
- stand up for those without a voice and tell their stories so we can all live better lives
- make courageous decisions about how we want Aotearoa to look like in a post Covid-19 future.

Covid-19 has given us the opportunity to reassess what is important to us. What would a society where everyone is treated with dignity and able to flourish look like? What will you do to enable this to happen? Can those of us who have been blessed with more share with those of us that have less?



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



Lifewise Glen Eden Early Childhood Education gets Creative Online

Due to the Covid-19 lockdown, schools and early childhood education centres (ECE) have had to close their doors.

Ali Render, centre manager for the Lifewise Glen Eden ECE, came up with a great idea to help overcome physical distancing while keeping tamariki/children connected and engaged. Ali created a private Facebook group for tamariki and whānau to access.

The group has evolved to share ideas and tips for both adults and children as well as video read stories that Ali posts every weekday to give the children some entertainment and also a sense of normality by being able to see Ali's friendly face.

Stated in the Facebook page description, Kindy rules are to be followed in the group: "We are kind to ourselves, each other and the environment." These rules add to the positive at-home

environment. Ali says this group is for teachers and whanau (parents, caregivers, adults, children and family) of our Lifewise ECE Glen Eden. "I thought it would be a bit more personal than a group text sent to everyone," she says.

Along with a different video story each day, Ali shares useful links to the children's favourite online yoga sessions that they do regularly at Kindy.

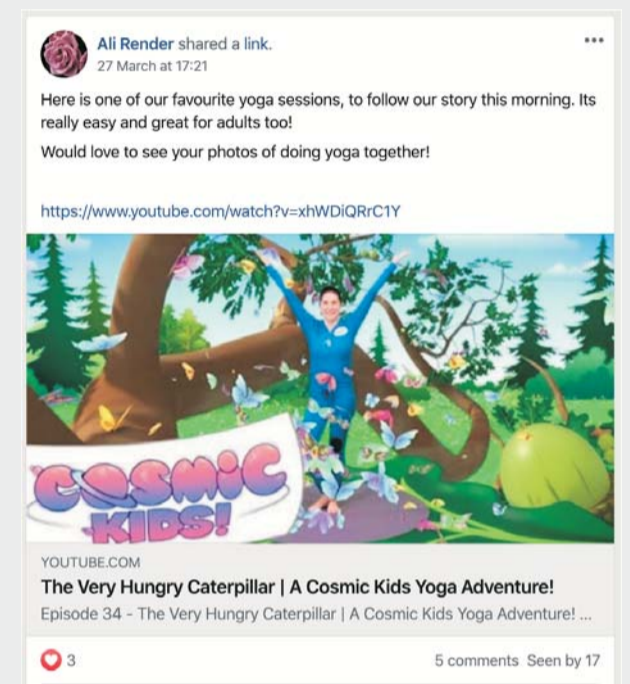
"We share experiences, tips, games etc. that children and families can do together at home," says Ali. An indoor scavenger hunt post is one example.

The group has created a 'space' for everyone to connect with each other. "The parents and adults have started to chat with each other and share what their children are up to - just like they would at Kindy," observes Ali.

"It hasn't replaced the classroom, but it has meant we have been able to continue the sense of whanaungatanga and connection that we had in our centre."

Ali says, "The feedback about seeing my face, and hearing my voice rather than a just a text message has been really positive, and whānau have engaged more with the Facebook page than they were responding to my group texts."

This initiative is proving to be a great way to keep children and families connected in this challenging time.



Locked down, staying safe and living strong

Maxine Campbell,
Director Methodist City Action

There's an unremarkable two-storied building in Hamilton's CBD that is currently witnessing a remarkable change for its residents. Just prior to the country going into lockdown in late March, 27 men and two minders ushered in a new era for the Hamilton Christian Men's Night Shelter.

It was no longer a "night-time only" affair; the men were encouraged to remain on the premises during the daytime. Just days later, full lockdown level 4 was declared. Some men reunited with family and their beds at the night shelter were quickly filled again. By midnight 26 March a full complement was in place.

The men range in age from their 20s to their early 70s although most are 30 to 50 years old. Many have tamariki in the world outside the lockdown and two have mokopuna. Most have mental health and/or addiction issues, some serious. Three walked out during the first week - one was extremely unwell - and all of them have struggled to cope with the restrictions of the lockdown.

Joanne, the manager, has encouraged open discussions and full information sharing since the beginning. Outbursts and incidents associated with the men's fragile mental states were potentially a major impediment to successfully completing lockdown. Many of them operate routinely on a hair trigger.

Through continuing discussions, the men have been encouraged to acknowledge the differences between "shelter-life" and "prison-life". They have come to



Regular nutritious food is making a difference to residents' behaviour.

appreciate that being locked down is not just a "homeless" issue, that "we are all doing it hard" and they are just as determined as staff and volunteers to get through without getting sick. A whānau spirit has developed and is nurtured by Joanne and the men themselves. Some think that four weeks is too long and many don't want the lockdown extended. They just want to find work, get a house and get on with the rest of their lives. The lockdown is blocking that.

All the men are up and about by 9.00 a.m. each day. There is "a sameness" about their days with not a lot to help them pass the time. Those with smart phones can access social media and the internet. Some make use of the recently donated weightlifting equipment and conversations are taking an increasingly philosophical turn as the men contemplate their circumstances and their futures. Some of them enjoy writing songs, another would love to carve, if only he had the means. Joanne has noted a significant reduction in the number of mental

health related outbursts. Some of the men are clear about the reason - good, nutritious kai, cooked by qualified chefs and supplied seven days per week by Methodist City Action.

The shelter, unwittingly perhaps, demonstrates the thrust of Otago research that draws strong relationships between regular, nutritious food and lessened likelihood of agitated, anti-social behaviour. The men themselves note the calming, comforting effects of a full belly. It is "massive", they say. "More effective than the pills!" There is no way to be sure about how much difference good kai makes but if it in any way helps these men, some of whom have roamed freely for years, to sit tight, stay home and stay safe, it has done much more than simply fill a culinary gap. We may have lightened Joanne's load a little, but our efforts pale into insignificance in the face of the strength of character displayed by these men.



Nic Fleming, CMM Housing First Manager

Accommodation for people experiencing homelessness

Brian has been sleeping on the streets for nine years and has no place to call home. He has struggled with mental health issues and addictions for most of his adult life.

He is disconnected from his own family and considers others that live on the streets as his family now. They are the ones he sees most often and he is strongly connected with them.

Brian heard about Covid-19 and alert level 4 from one of his fellow street dwellers. They talked about how they would stay at home, when they don't have one. How were they going to survive and keep themselves safe?

When level 4 lockdown was announced, the Ministry of Housing and Urban Development quickly identified motel accommodation to ensure that everyone had a safe place to live during the lockdown. The Ministry then asked experienced organisations to coordinate a new service: supporting people experiencing homelessness to move into a motel unit and then provide them with ongoing support during the lockdown.

The Christchurch Methodist Mission (CMM) and Lifewise responded quickly. CMM's Housing First Team and Lifewise's Merge Community and Street Reach Teams transported people to the motels, and provided them with food and phones so that key workers were able to provide ongoing support.

In the last four weeks, Lifewise has housed over 53 people, like Brian, in Auckland, and seven in Rotorua. During this same period, CMM have housed over 70 people in Christchurch and 10 people in Blenheim. Key workers in these regions, some of whom have lived experience of homelessness, keep in contact with them, providing any necessary support they need. Now the key workers are exploring long-term housing options with these people who have been newly housed.

John Murray, Acting Head of Mission says, "Lifewise ensures enough food is available and that those housed have the ability to stay in contact with friends and whānau."

CMM Housing First Manager, Nic Fleming, says it is really important for the city's homeless not to be forgotten during the lockdown. "This is about ensuring some of our most vulnerable people are kept as safe as possible from Covid-19 and helping to stop its spread."

Lockdown no barrier to connection for Hutt Valley seniors



The Ageing Well coffee group at their Christmas 2019 celebration, when they could still meet in person.

Wesley Community Action's vision of establishing community-based networks for isolated older people is bearing fruit under the Covid-19 lockdown.

They may not have been able to see each other in person, but that didn't stop members of Wesley Community Action's Ageing Well network from staying in regular phone contact with each other during the Covid-19 lockdown, deepening their existing friendships and developing new ones.

With the closing of the Wesleyhaven residential care facility in 2017, Wesley Community Action was determined to find new ways for older people to maintain their wellbeing while living independently. Out of this desire the Ageing Well network was formed. One part of the network is a weekly coffee group at Wesley Rātā Village in Naenae, when 34 seniors/kaumatua from the wider Hutt Valley community meet for coffee, sausage rolls and pikelets, laughter and lots of hugs.

"Hugs are pretty much compulsory," says coffee group co-ordinator, Tracey Scott.

All of them were disappointed that their physical weekly meetings had to stop once the lockdown started. But as it turned out, old-school technology - the telephone - provided a good substitute.

The day before the lockdown began Tracey and community innovation worker, Emily Innes, set out in the Village van to deliver a "Wesley Support Pack" to all the group members. It included information about Covid-19, an inspirational

quote, one of Tracey's famous chocolate chip biscuits and an updated phone list for the group.

The phone list was all the encouragement long-time member Nickie Preece needed; she was soon having daily calls with her friend and fellow group member Diane Roberts. Then she started calling a few others from the group, including those she did not know so well.

"Once the lockdown began, things got a bit boring at home, so I decided to start calling some of the others in the group. I'd ring them up and chat to them as often as I could - without being a nuisance," says Nickie.

Soon most of the group - all of whom are graduates of Wesley Community Action's 10-week Ageing Well course for isolated seniors - were checking up on each other by phone regularly. Tracey also called each member at least once a week and encouraged them to stay in touch with each other.

"I checked to make sure they had food and that they were making calls as well as receiving them. They actually really enjoyed getting to know each other better by talking on their phones."

The more tech-savvy even managed the occasional video call - raising the possibility that, with the right support, the group might be able to start connecting online in the future.

"We're looking at the possibility of applying for funding to buy tablets and mobiles so they can learn how to do things like Skype each other," says Tracey.

She found that the group had been around long enough to be able to weather the lockdown storm without too much distress. One member who lived through the air raids on London



Ageing Well network member Nickie Preece uses her phone to stay in touch with other members of the group during the lockdown.

during WW II observed that there was no point in getting too distraught about the situation: "We'll get through it like we did in the war," she told Tracey.

Another suggested trying to avoid watching and listening to the news as a way of coping with the situation, while 90-year-old Vilma told Tracey she was looking forward to opening a bottle of champagne once the group can meet in person again.

** The Ageing Well course was established by Wesley Community Action as part of the Ageing Well network in 2018. It provides isolated seniors /kaumatua in the Hutt Valley region with a chance to connect and contribute. They meet weekly for 10 weeks, doing activities like making crafts for others in the community, outings, gardening, and visits from guest speakers.*

After the course is over, the group can join the weekly Ageing Well coffee group where they can continue to build on the friendships they have made.

When this is over A poem by Laura Kelly Fanucci circulated on Facebook

*"When this is over,
may we never again take for granted;
A handshake with a stranger,
Full shelves at the store,
Conversations with neighbours,
A crowded theatre,
Friday night out,
The taste of communion,
A routine checkup,
The school rush each morning,
Coffee with a friend,
The stadium roaring,*

*Each deep breath
A boring Tuesday.
Life itself.*

*When this ends,
may we find that we have become more like the
people we wanted to be,
we were called to be,
we hope to be,
and may we stay that way - better for each other
because of the worst."*



C O N C E R N I N G F A I T H

A bi-monthly column exploring questions concerning faith issues.



Ask Auntie

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

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

This question arose from a reflection preached in February.

Dear Auntie,

Jesus said, "If a man looks at a woman with lust he has already committed adultery with her in his heart." Does this mean thinking about sex is sinful? John

Dear John,

With all Bible study it helps to understand the context. The 'Sermon on the Mount' is a collection of memorable words said by Jesus. The Gospel of Matthew was written around 50 years after Jesus died. For any words to be remembered that long, they must have made a big impact when first uttered. Obeying religious laws was intrinsic to being Jewish. The number of petty laws had become ridiculous and almost impossible to obey. Instead of saying so, Jesus said something outrageous to oppressed peasants, do more than the law asks. "You have heard it said... but I say to you this ..." Many of his sayings were not meant to be taken literally, they were said to get people thinking about real issues in a meaningful way.

It is normal, and necessary to think about sex. Jesus encouraged people to consider their actions in the light of what God would want. Lustful thoughts can lead to bad actions with bad outcomes. What you quote was intended for married men. Not that it lets those who aren't men, or married, off the hook when it comes to

responsible sexual behaviour.

Rules can make life easier. The Methodist Church did have rules that past generations knew well. In common with most Christians, Methodists were expected to adhere to: "Celibacy in singleness and faithfulness in marriage." These values still hold for many loving couples.

However, life has changed drastically, and so has the nature of marriage. Until the mid 20th century sex wasn't talked about openly, intimate images weren't displayed, and reliable contraceptives weren't readily available. Marriage was defined as a binding commitment between a man and a woman, expected to last a life time. Now general society accepts many forms of commitment, there is less expectation that relationships will last forever, and celibacy is a choice. However, sexual freedom is not morally acceptable to all. With freedom comes responsibility. Respecting others is basic to Christianity. Do your best to not say or do things that might hurt others. Never attempt to pressure anyone into sexual activity or allow yourself to be pressured into doing anything that feels wrong. Act responsibly in all things. A widely held Christian view is that our bodies are sacred. Sex is a gift from God and intended as the most intimate expression of love.

Consider with care, Auntie

Dear Auntie, Why doesn't God stop COVID-19? Terry

Dear Terry,

Why God allows bad things to happen, has been asked since humans first had a concept of God. The short answer is, we don't know. Throughout history theologians, priests, presbyters and pastors having given it much thought, teamed with personal experience of God. Wise

conclusions include: In giving us free will God's power is limited. God does not cause bad things to happen, but God is here, wherever here is. God suffers with us, and offers comfort and hope while prompting us to find ways to solve the suffering.

Keep praying, Auntie

Kidz Korna

Welcome to May Kidz Korna!

Easter has been and gone and how different it was. People had many inventive ways of celebrating. St John's in Hamilton East had planned to have an enactment of the Easter story. What could they do? Could they make it happen! The answer was YES. Different 'bubbles' in the congregation acted the five scenes and made a video that they put on their Facebook page.

Some of you will be back at school now. It must be good to be able to see your friends again even though you can't hug. I have been keeping in touch with my friends and family on video messenger, Facebook and Zoom.



The Briston family re-enact the Last Supper at home.

For your bookshelf

Picturing God

Author: Ruth Goring
Illustrator: Ruth Goring
Publisher: Beaming Books



I love this book. Ruth Goring has written and illustrated an amazing book using word pictures based on Bible text alongside beautiful pictures with mosaics and collages designed using a variety of materials. Each page tells more about God and who he is; a father, mother, the light of the world, a good shepherd and more. Written with young children in mind, this is a book that can be enjoyed by people of all ages. It emphasises that God is love.

Word Search

Can you find all these words in the puzzle?

BREAD	GOOD	HEAVEN	JOY	LIFE
LIGHT	LOVE	PEACE	ROCK	SHEPHERD
SPIRIT	TRUTH	WATER	WAY	WORD

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

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 appeals in the wake of Covid-19

Christian World Service is appealing for urgent donations to stop the spread of Covid-19 in the poorest communities and provide food for families who have none.

The Coronavirus Emergency Appeal will enable partners to meet urgent human needs for food, safe water, and healthcare as well as provide reliable information on Covid-19 and support.

Partners have been quick to respond to the threat of the pandemic in the poorest communities where they work. Staff are in lockdown but keeping in contact and making plans for the local response. Most cannot carry out their usual programmes and have responded to the growing needs of people who depend on daily wages or work in factories now closed. They are adapting their work programmes to meet needs that are escalating.

"CWS is very worried as to how communities we have worked with to improve their livelihoods will survive in the next few months. The twin threats of the virus and hunger are compounded by conflict and climate change. Covid-19 has shown us that our lives and our health are bound together. We must respond now to save lives," says Pauline McKay, National Director.

The appeal was launched to assist refugees with Personal Protective Equipment (PPE) for primary health clinics in Gaza and Jordan, psychosocial support, hygiene kits, and emergency food for families. \$100 will pay for an emergency food or hygiene kit. A donation of \$1,150 will pay for two tons of feed for a small cattle herd belonging to Bedouin farmers unable to take animals to graze on the West Bank.

The Department of Service to Palestinian Refugees noted that Covid-19 had arrived in Gaza despite the longstanding blockade which severely limits



CWS partner Devasarana Development Centre distributed dry food rations to 48 rural families on Mannar Island, Sri Lanka as part of its Covid 19 response. Devasarana says villagers were very grateful to CWS supporters for this much needed food. Photo: DDC.

movement.

"We are grateful for the generous support to this Appeal so far. Our supporters understand how critical it is to get help to people before the virus spreads. They recognise that many governments have weak health infrastructure and in some cases are unwilling to help the most vulnerable. The only reliable help is from our partners who need donations to reach more people with food and other support," Pauline adds.

The United Nations is warning of a global humanitarian disaster that could double the number of people experiencing hunger, pushing an extra 265 million people towards famine. Global experts say that the biggest danger may not be the pandemic but the hunger that comes in its wake. The combination of conflict, climate change and economic crises left 135 million people hungry in 55 countries last year.

Donations for the Coronavirus Emergency Appeal can be made at cws.org.nz, on 000 74 73 72 or posted to CWS, PO Box 22652, Christchurch 8140.

Join this year's Operation Refugee and raise funds for education for all ages, healthcare and emergency food for Syrian and Palestinian refugees. More information at: www.cwsoperationrefugee.nz

Only the Tip of the Iceberg

Edwin, Programmes Director of the Human Rights Foundation in South India writes:

"The upper and middle classes are better insulated from the effects and can sit out the lockdowns, and even 'work from home'. Most do not have that privilege, especially daily wagers. The more remote the village, the less chance of support systems reaching the people, though the pandemic already has. With supply chains collapsing, farm producers have no takers. We are only seeing the tip of the iceberg of human distress that will last a long time.

"There is an attempt to militarise the response, most evident in the use of language. Doctors, nurses, and other health and sanitation workers are not 'warriors', they are healers. They are not on the 'frontline'. This is not a 'war'. It reveals how much militarisation has seeped into our minds and imagination, and corrupted our thinking. It also glamorises war and soldiers, and conveys the meaning of 'just wars' of which there are none.

"There is no enemy in this pandemic. Having an 'enemy' is a necessary condition to justify police brutality or military style orders from above and suspension of fundamental rights.

"As Olaf Palme once said, 'there is no road to peace, peace is the way'. Our imagination must go beyond war to healing, and our vocabulary needs to reflect that. If not, when we emerge on the other side, it will be an authoritarian world where governments keep their 'emergency powers' as the new norm."



The Category 5 storm destroyed traditional and modern homes on the island of Santo in Vanuatu. The people are in urgent need of supplies and will need more to rebuild. Donations to the Cyclone Harold Appeal will focus on livelihoods and water. Credit: Global Mission - Presbyterian Church

Cyclone Harold Recovery

Last month Cyclone Harold caused extensive damage as it blasted through the Solomon Islands, Vanuatu, Fiji and Tonga. It was at its strongest when it hit the north of Vanuatu, toppling trees, destroying homes and flattening crops on the islands of Malo, Aore and Santo.

Infrastructure including power lines, roads and wharves were hit as well as people's homes and livelihoods.

CWS is receiving donations for the Cyclone Harold Appeal to rebuild livelihoods and meet other requests. Donations can be designated by country.

At the time, Covid-19 meant the response was much more local as governments sought to protect their people from the virus.

CWS has been in discussion with others and assessing how best to support local recovery efforts.

"In Tonga, we have worked with the Tonga Community Development Trust to strengthen local communities. I know the local Ama Takiloa groups in 'Eua and Tongatapu will organise the clean-up and support those affected. We are looking at supporting them to repair rainwater tanks, replant gardens and re-establish livelihoods. They are experts at this work and will make sure no one is left out," says Trish Murray, International Programmes Coordinator.

Donations for the Cyclone Harold Appeal can be made at cws.org.nz, on 000 74 73 72 or posted to CWS, PO Box 22652, Christchurch 8140.



Photo ACT Alliance/Paul Jeffrey

Give them a hand

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

www.cwsoperationrefugee.nz



ON DISC Stay – Tūtahi

A song review by Rev Dr Steve Taylor

During the Covid-19 pandemic, reviews are focused on video and movies accessible online. *Stay – Tūtahi [Official Music Video]* is available on

<https://youtube/rVhd21ppjGQ>.

Bubbles will surely be Aotearoa's word of the year. Bubbles are beautiful, sparkling red, green and blue as sunlight kisses their fragile surface. Bubbles are transparent, a thin film stretched without breaking. Bubbles can be giant, a car-length long, a soap solution gently blown to life by breath. Bubbles now define us as the space within which Aotearoa now lives and plays.

In Aotearoa, a product of these 28 days of bubble is *Stay – Tūtahi*. It is music, a catchy "bubble" song created by 20 artists in seven days. An initial meeting of singers and songwriters over Zoom produced lyrics and a tune. Inside unique bubbles, singers used iPhones and home studios

to record footage, which was then digitally sent to producers, who crafted the final version over three days. It was released on 13 April.

It is a remarkable feat, a testimony to technology, collaboration and creativity. Every song needs a video and again, Zoom came to the rescue, providing visual glimpses into bedrooms, backyards and balconies of inner-city apartments. Suddenly the bubbles are transparent, as kids play in the background and pets are cuddled in the foreground. This is community music.

Stay – Tūtahi is light, catchy and singable. However, alongside the play in the bubble, there is a serious reflection on the lack of work in the bubble. Lockdown means different things for different people. For musicians, the time to play comes at the expense of income, as Level 3 and Level 4 regulations close concert venues and festivals



cancel. Hence the feel-good message - "Staying apart for each other" - has poignancy. All the proceeds from sales of *Stay – Tūtahi* go to MusicHelps (<https://musichelps.org.nz>), a charity which provides emergency assistance to hundreds of kiwi music people doing it tough.

Hence, *Stay – Tūtahi* is a gift, made by musicians in bubbles to bless other bubbles. Tūtahi means together: an indivisible sum of separate parts. The song is not only a gift for Aotearoa but a way of blessing all kiwi music people for whom stay means struggle.

The chorus becomes hope and prayer. "Ka putu, ka ora" can be translated as "We're gonna be alright." Thinking of the chorus as prayer brought to mind the words of English mystic, Julian of Norwich.

Julian was an astonishing Christian thinker who like us currently, lived in a bubble. For much of her life, she lived in permanent seclusion, withdrawing to pray in a stone cell attached to a church in Norwich. She wrote the earliest surviving book in the English language to be written by a woman. Her theology, which has

been compared favourably with Augustine, focuses on God's love for us in Christ. Writing in a time of plague (1348-1350), seeking words to help people, she penned in *Revelations of Divine Love* a final message: "All shall be well, and all manner of things shall be well." It sounds a lot like "We're gonna be alright." For Julian, her faith was founded in the suffering of Christ. In his limits, she found life.

Stay – Tūtahi features many artists including Hollie Smith, Stan Walker and Tiki Taane. From your bubble buy *Stay – Tūtahi* from <https://smarturl.it/TutahiStay>.

Make your prayer practical by participating in tūtahi, ensuring Kiwi musicians will indeed be well.

Rev Dr Steve Taylor is Principal of Knox Centre for Ministry and Leadership. From his bubble in St Leonards, Dunedin he has written *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.

ON PAPER

Queer Theology - Beyond Apologetics

Author: Linn Marie Tonstad
Publisher: Eugene, Oregon: Cascade, 2018. 159 pages.

Reviewer: John Meredith

Originally meaning "peculiar," the word "queer" has been used pejoratively to refer to people who are not "straight" sexually. More recently, however, the term has been reclaimed by people of non-normative gender or sexuality as proudly they accept their difference.

Queer theology is a field of study that has developed as a challenge to gender stereotyping and recognises that sexual identity is socially constructed. Associate Professor Linn Marie Tonstad lectures in queer theology at Yale Divinity School and introduces the topic in this book.

The belief that the identification of sex (either female or male) is

biologically absolute has influenced gender distinctions in terms of children's clothing, toys, games and until more recent times, has influenced career pathways. Taking a different view, queer theology assumes that non-normative gender identity should be affirmed and no sexual preference labelled as illicit.

Drawing attention to the baptism of the Ethiopian eunuch (who would have been regarded as neither male nor female) in Acts 8, Tonstad holds it is absurd to debate whether gender non-conforming people may be included in the church. If we no longer wrestle with biblical passages endorsing slavery, why do we need to seek arguments from scripture that it is wrong to be gay, bisexual, trans, intersex or queer?

If we accept that Christian theology carries a message of radical, boundary-destroying love, how then, Tonstad asks, can we argue that male gender is to be preferred to female, or

heterosexuality to homosexuality? She argues that any attempt to claim that homosexual inclination or acts are sinful by quoting biblical passages in support is simply an attempt to mask prejudice.

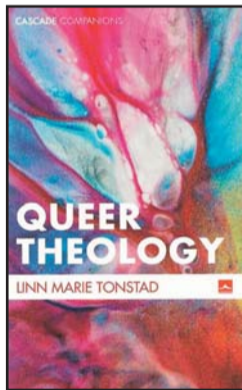
Tonstad queries the popular belief that social and sexual life reflect natural divisions between women and men. She illustrates how these divisions are heavily influenced by gender stereotyping and the ways we learn to

behave and dress, how we designate roles as maternal or paternal in marriage and family, or think that some tasks are better performed by a woman or a man.

In a chapter headed Money, Sex and God Tonstad considers the queer theology of Marcella Althaus-Reid. While within church and society the nuclear family is surrounded with an aura

of holiness in the belief that this is how God meant families to be, Althaus-Reid argues that marriage makes women unpaid nurturers of the next generation of producers and consumers. Marriage therefore feeds the injustice of capitalism. She is also concerned about the image of the Virgin Mary as a wholly submissive pure virgin. She sees this as an instrument for subjugating women, especially poor women who seldom conform to middle-class ideology.

While the law permits no gender or sexual discrimination in employment or marriage, Tonstad holds that theology continues to be shaped by patriarchy. We speak of God the Father, God the Son and the church as the bride of Christ, terms that have sexual or gender connotations. What would theology say if it faced this honestly? Tonstad asks. It's a question worth considering and this is a book worth reading.



Boundless Compassion Creating a Way of Life & Prayers of Boundless Compassion

Author: Joyce Rupp
Publisher: Notre Dame: Sorin Books, 2018. 209 pages / 105 pages.
Reviewer: John Meredith

Compassion lies at the heart of the major world religions and is exemplified by Jesus of Nazareth. Rupp invites readers to grow in the compassion that motivated Jesus and to be a compassionate presence through which love flows to bring healing and hope to a suffering world.

The book contains a set of essays to be read over six weeks. Each essay is followed by questions for reflection, a brief prayer and "scripture to carry in your heart today". The seventh day of each week is headed "Review and Rest" and contains questions for reflection on what has been discovered or relearned about compassion over the previous six days.

The weekly themes are as follows:

Week one: Compassion as a way of life. Rupp refers to compassion as "a photosynthesis of the heart" that requires the slow, trusting process of waiting for growth to occur. This begins with awareness of human interconnectedness, an attitude of unconditional care and commitment to act. The seeds of compassion are non-judgement, non-violence, forgiveness and mindfulness.

Week two: Becoming ourselves. Compassion for others is difficult to show unless we attend to self-care including adequate rest, exercise and supportive relationships.

Week three: The river of suffering. Religious faith does not take away suffering or make it easier to accept. Rather than denying, ignoring or resisting hurt, however, we must learn to accept pain without self-pity or bitterness. Unless we can do this we will not be able to show compassion for others and offer sensitive, perceptive and appropriate support. We

must learn to listen and not assume we know what others need.

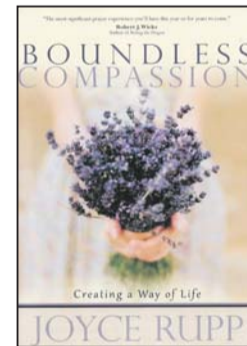
Week four: From hostility to compassion. This involves recognising the dignity of every person. Whenever we label someone negatively or use 'the' to identify groups (the old, the poor, the disabled etc) we keep people at a distance. Objectification makes it easier to denounce or scapegoat people.

Week five: A thousand unbreakable links. Compassion includes all of life. We need to have empathy for the suffering inflicted on Earth by human consumption, indifference and greed. We are one with the mud at our feet, the pine tree, the leopard and the river.

Week six: Becoming a compassionate presence. This takes practice. Compassionate actions do not have to be enormous projects. Daily acts of kindness, considerate understanding and spontaneous generosity have power to ease the pain of negativity and create a buoyancy in another person's heart.

Boundless Compassion is designed for individual or group use. Rupp states that her goal is that each reader will be re-inspired and motivated to live compassionately in ways that prevent or relieve suffering.

Prayers of Boundless Compassion is a companion volume of imaginative prayers and meditations relating to the themes for each of the six weeks in *Boundless Compassion*. These prayers may be copied for personal or liturgical use without copyright approval as long as the source is acknowledged. Rupp emphasises the need for silent reflection "to allow the questions to take up residence within you." Both books are a source of inspiration for developing compassionate consciousness in the way we think and live and could be used effectively as the basis for group study.





Managing diseases in the Solomons

Lynne Macdonald

Apart from preventative medicine and maternal and infant care, the big demands on Methodist mission medical services came from endemic diseases such as malaria, yaws, and hookworm. The missions also became involved in caring for leprosy patients.

Missionaries were prone to catching these diseases, especially malaria and hookworm. As well, they were still expected to support and help facilitate those conducting eradication campaigns. Without financial and logistical aid from organisations such as the Rockefeller Foundation, it is doubtful any impact could have been made on the control of the diseases by the administration or the missionaries alone.

In 1928 the Rockefeller Foundation and the Protectorate government began to fund a campaign, led by Dr S M Lambert, to eradicate yaws in the Solomon Islands. Yaws is a contagious and debilitating disease found in the tropics, with disfiguring ulcer-like symptoms which were sometimes mistaken for syphilis by early missionaries. Dr Lambert organised the administration of salvarsan injections to the local people which was the accepted treatment at that time.

This treatment was not completely effective and penicillin eventually proved to be the best weapon with which to fight the disease. The yaws

vaccination and treatment campaign continued into the 1950s, with almost all residents being treated, including missionaries and their families.

Dr Lambert was asked to begin a survey of the prevalence of hookworm in the Solomon Islands in conjunction with the Rockefeller Foundation in 1921. Lambert declared that hookworm infection "destroys efficiency . . . devitalizes the race, decreases the birth rate and increases the death rate." He conducted a hurried six week long survey and reported that 10 percent of the population of the Western Solomons could be "clinically diagnosed" with hookworm. It was thought that about 85 percent of the total population suffered from some effects. The recommended treatment at the time was "carbon tetrachloride over oil of chenopodium, thymol . . ."

Hookworm was (and still is) diagnosed through microscopic examination of stool samples. Lambert encountered difficulty conducting testing because, he said, he did not have a "receptacle . . . suitable to give to the natives" in order to collect stool samples. Another problem encountered by the teams was that some Solomon Island men believed strongly in traditional taboos about coming into contact with human excreta. In fact, the taboos implied that any part of a person, such as fingernail clippings, hair or faeces could be used by enemies to cast spells.

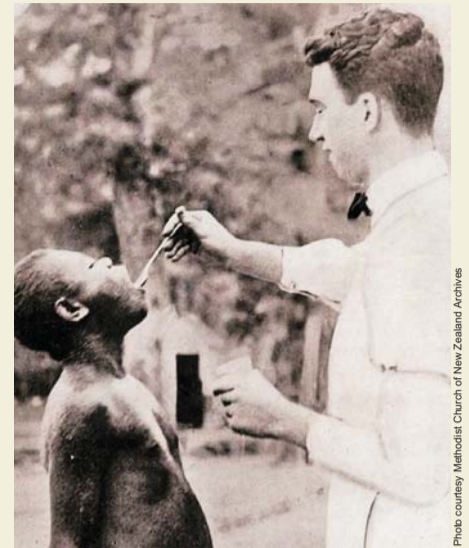
The third and probably most well-known endemic disease was malaria.

There were no large-scale government works to eliminate areas where mosquitoes might breed. The only drug available, quinine, was distributed free to government employees and officials but not to government schools. Missions had to make their own arrangements for supplies of quinine.

During WW II concerted efforts were made to control malaria in the areas where allied forces were stationed. In 1955, the World Health Organisation (WHO) began using DDT to control mosquitoes. In 1965 the WHO, together with the government, began a campaign to not just control but to begin to eradicate malaria in the Protectorate. This continued into the 1970s when the anti-malarial spraying programme expanded into a full eradication programme.

The anti-malarial spray team usually visited Choiseul (where there were Methodist missionaries) at approximately six-monthly intervals. Very inconveniently, nothing they sprayed could be washed for six months, which was, of course, just before the next spraying occurred.

In 1969 Choiseul Local Council chairman, Stephen Kodovaru accused members of the anti-malarial spray team on Choiseul of making 25 girls pregnant there. With some of the story considered true by the Council there was understandable concern on the island. Doctors in the team also requested blood slides from the "whole population" of Choiseul, which



Treatment for Hookworm in New Britain.

Photo courtesy Methodist Church of New Zealand Archives

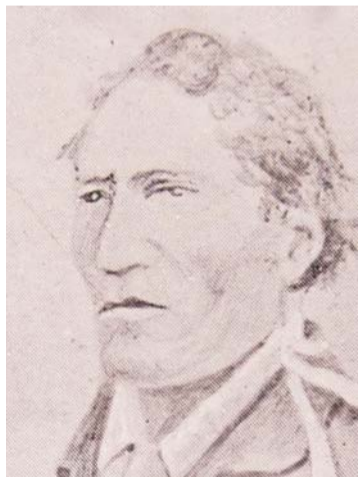
Missionary Sister Lucy Money pointed out was a logistically impossible task. It seems the teams only visited Choiseul intermittently, with Sister Lucy noting that the last spraying was undertaken after a two or three year gap. She was unhappy that the team did not comprise local people, with many coming from Guadalcanal and Malaita to the south.

There was traditional animosity between the two areas which meant there was little cooperation between the eradication team and the locals. While malaria, yaws and hookworm are not yet eradicated, medical and pharmaceutical advances mean that the diseases are now manageable in the Solomon Islands.

Unsung Methodists

Rev Donald Phillipps

Protector of a Mission



Hone Mohi Tāwhai

Davis Pou Werekake, aka Wilcox, was born 150 years ago. He was a Hokianga man, and spent 20 years in ministry, mostly in the north but also in Taranaki. Educated at Three Kings College, he returned to his homeland as a farmer.

In his middle life he turned to ministry with his familiar Methodist Church. He served Te Hāhi Weteriana well and was respected for his ability to deal with 'old prejudices' as they

were described in his obituary. He did not enjoy the best of health, but he became and remained until his death, at the end of 1936, a man of mana especially in the Waikare district in the Bay of Islands.

His niece, Ripeka Atawhai Huingariri Werekake, known to so many as Sister Atawhai George (1907-1994) was a deaconess in the Māori Mission from 1931 - 1973, with a break when she married in 1944. She too, was a leader in every way. In 1980 she was awarded a QSM for her outstanding service to her people, her local Waikare community and to the Church.

This tribute, however, is not so much to them, as to their most esteemed direct ancestor Mohi Tāwhai, who died when Davis was five years old. The Church has every reason to honour him. Born around 1806, the son of Tāhama, he was of Te Mahurehure, a Ngāpuhi sub-tribe, long settled in the Waimā area of the Hokianga. He once told a European visitor: "There I was born, and there I wish to die, and leave my children to inherit my land." Tāwhai's son,

Hōne Mohi Tāwhai, had a deserved reputation as a Member of Parliament, a man of high principle and an upholder of the Treaty of Waitangi.

Mohi Tāwhai was small in stature, and was described as "having an eye of fire, sinews of steel, and the tongue of an orator; his natural force is not abated." He was respected, like his descendant, as an arbiter in disputes. On one occasion, when there was a land confrontation with Te Rarawa of Whangape, he intervened when the taua came, and composed a unique peace haka with H. H. Lawry, the Wesleyan missionary at Waimā. Violence was averted. Tāwhai marked the event by carving a taiaha, known as the "taiaha of peace", as a gift to Lawry.

Tāwhai was keen to safeguard the well-being of his people. On 21 September 1835, he attended a meeting at the Wesleyan mission house at Mangungu where a liquor ban in Hokianga was adopted. Two years later he set out to form a committee of rangatira to keep the land at Waimā in Māori hands. Such concerns would have been

reasons for his signing He Whakaputanga, the Declaration of Independence, which he did sometime between 29 March 1836 and 25 June 1837. It was around this time that Tāwhai was baptised as a Wesleyan (Methodist) at Mangungu, and took the name Mohi (Moses). He is said to have challenged the validity of Māori beliefs by washing his head - an extremely tapu area of the body - in a pot previously used for food. "If he was still alive when the sun set, that would be the appointed sign telling him that the Christian god was the true god and he would be a disciple," writes Hazel Petrie.

Soon after, he travelled north to Muriwhenua to make peace with his former enemies. Mohi Tāwhai was praised by Wesleyan missionaries as their "local preacher and class-leader, and deservedly respected for his zeal and fidelity."

From this writer's own family background at this very same time, Mohi Tāwhai became their protector at a point of need. However, his conversion to Christianity led one European

observer to comment: "Mohi was greatly feared, but now they said to him: 'How is this? When in days gone by we heard of your coming, we all took to our arms. Your name was Tāwhai, but now you are called Mohi; and we have no fear in your presence.'"

Mohi Tāwhai signed Te Tiriti o Waitangi at Mangungu on 12 February 1840. During the discussions before the signing, Tāwhai questioned the authority of the governor and whether he could "stop all the lands from falling into the hands of the Pākehā." He uttered the much quoted line: "Our sayings will sink to the bottom like a stone, but your sayings will float light, like the wood of the Whau-tree." During the 1845-46 Northern Wars, Mohi Tāwhai allied himself with the British forces.

He died in 1875 after falling from his horse outside the Wesleyan church he had just attended. He was around seventy years of age.

Acknowledgement is made of the use of the brief biography anonymously written for the Te Tohu Exhibition at Te Papa in 2017.

Mohi Tāwhai c1806 - 1875

UA POULIULIGIA LE LALOGAI I LE COVID-19 AE LEAI SE MEA E PUAOA I LE SILAFAGA A LE ATUA

(The World is in darkness because of Covid-19 but nothing is invisible in God's sight)

A o'o mai taimi faigata I le tagata ona lagona lea o le mafatia ma le fa'anoanoa. O lona lalolagi e pouliuli mea uma, e galo ia te ia mea o le a tutupu, e galo ia te ia mea lelei na ia faia, ae ua nao le popole ma le atuatuvaile, o le fefe foi ma le le mautonu. O uiga ia o le nei vaitau ua iai le lalolagi, ona o le nei faama'i pipisi. O Coronavirus ua aumaia le pouliuli I le loto o le tagata le talitonu, ua aumaia le atuatuvaile I le loto o le tagata le faatuatua, ua fa'apopoleina foi le loto o le tagata e le iloa le Atua.

A tatou fa'alogu atu I lea itu ma lea itu o le lalolagi, ua matua tele naua e ua maliliu, e ua a'afia, e o loo I falema'i mo se togafitiga. Fai mai ua le ofi falema'i, ua leai ni avanoa I falemaliliu, ua tuu le toatele I auala e feoi ai tagata ma foma'i. Ua maliliu le toatele o nisi foma'i ae ua ofoina le soifua o foma'i ua malolo manumalo e fia fesoasoani I mafatiaga o le lalolagi.

Ua tuuina le atunuu o Saina fai mai o latou na mafua mai ai leni faama'i. Na latou iloa ua iai le faama'i ae le faailoa vave mai I le lalolagi. Ua tuuina nisi tekonoosi pei o le 5G fai mai o le mafuaaga tonu lava leni o le faama'i. Ua

tele foi nisi metotia ua aumai I le taulasea, ma lea foma'i fai mai tatou te inuina o le togafiti lena o le corona. Ua atili ai le pogisa o tagata, ua faateteleina ai le pouliuligia o le lalolagi. Ua lokaina foi tatou uma I maota ma laoa ona o le faaeteetega lava o le pipisi o le faama'i. O le lokaina o tatou ua pouliuli ai foi le lalolagi o le isi tagata, ua le fiafia ua alu ma fai amioga le pulea I totonu o faleoloa e pei ona tatou vaai atu I le televise, o le afu na ave I le faamasinoga ma totogi lana sala. Ua uumi laina tatou te tutu ai ina ia fai se faatau. Ua avea ma ala o le leai oni galuega a le toatele, ma ua vaea isi mai a latou galuega. Ua leai ni aoga a nai fanau, ma ua fememeai nisi aiga ma ua fesilisili loa, poo le a se umi o le nei faama'i. Pe faamata o afea e faamutaina ai le lokaina I maota ma laoa, po o afea e toe foi ai I galuega, o aoga, ma toe tatalaina faleoloa ma toe foi le lalolagi I le mea na iai?

E fesootai le matou Matagaluega I Magele Tutotonu I le 'messenger' o le itulau a le Mafutaga a Tamaitai, ua avea lea ma itulau e faia ai talanoaga ma fesootaiga uma ina ua tulai leni pouliuli. O le toatele ua faapea mai, ua matou fia vaai ia te outou, ua matou toe fia lolotu I le falesa, ua le mafai ona matou faatali sei tatalaina leni sa, ae sei o tatou toe feiloai aua a tatou Tapuaiga fai tele, ma le tele o galuega faia a le Matagaluega. Oute talitonu o le lagona lea o tatou uma lava. O le fa'amoemoe foi lea o le paia o le Aufaigaluega, ina ia o'o

maia le taimi tatou te toe mafuta ai ia tatou mea uma lava e pei ona sa tatou masani ai.

E ui la ina faapouliuligia le lalolagi ona o le nei faama'i pipisi, ae o le talitonuga e leai, leai lava se mea e puaoa I le silafaga paia a le Atua. Fetalai malamalama lo tatou Alii Fa'aoa, "O leni oute ia te outou I aso uma lava, e oo lava I le gataaga o le lalolagi" (Mat 28:20). Ae faapea ane I le aposetolo i le augani ina ua lagona le mafatia o lana auauna, "O lo'u nei alofa tunoa, ua lava lea e fesoasoani ia te oe, aua o lou vaivai e faaatoaina ai lo'u mana" (2 Kor 12:9)

O le fesili masani a le tatou Ekalesia pe a tauaofia le Koneferenisi: "O le a se mea o fetalai mai ai le Agaga o le Atua I le Ekalesia?" O le fesili foi lea e tatau ona fesili ai Taitai uma o malo ma atunuu o le lalolagi. Fesili nei poo le a se mea o fetalai mai ai le Agaga o le Atua I lona Taitai, ma lona malo, ma lona atunuu, I leni vaitau o le soifuaga. O le a se mea o ta'u mai e le COVID 19 e luitau ai, ma a'oa'o ai, ma fesiligia ai le taitaina o malo ma atunuu uma o le lalolagi? O faaaliga ai le amiotonu ma ala o le Atua ia latou taitaiga? O faaaliga ai le mamalu o le Atua ma lona silisiliese? Ae poo faamuamua foi le Atua I soo se mea o faia pe ua fai le atamai le maoae o le poto ma le pule a le Taitai lava ia? O le fesili lea e tatau foi ona fesiligia ai tatou uma lava. Tatou te tomanatu iai ao tatou iai pea I leni

aafiaga ona o le faama'i. Manaia leni fesili e fai iai ni tomanatuga a lou aiga pe a fai tou faiga lotu I le taeao ma le afi. Fetufaai tatala, aua nei le fiafia le isi I le tomanatuga a le isi, a ia tatalo ma tuu atu I le Atua I le taimi o le lotu, ina ia faia pea le finagalo o le Atua, ae aua lava nei o tatou faatauanau. Aua e pouliuligia le lalolagi ma tuu fesilisili, ae leai se mea e tasi e puaoa I le silafaga paia a le Atua.

Tatou patipatia le paia o le Aufaigaluega o e ua tapenaina a tatou Sauniga Lotu o AsoSa taitasi I leni vaitau o le saisaitia I maota ma laoa, ina ia tupu pea le faatuatua e leai se mea e faigata I lo tatou Atua. Ia aualiitia loto ma agaga o tagata uma o loo faafofoga ma maimoaina faiga lotu, a ia sili ai ona foi le viiga o lo tatou Tapa'au I le lagi.

Ona o le nei foi masina e faamanatuina ai le AsoSa o Tina, o matou moomooga ia iai faamanuiga a le Atua ia te outou uma lava Tina o le Sinoti Samoa. Faafualoa lo outou soifua aemaise o la outou tautua mo le Atua ma lona finagalo paia I totonu o matagaluega o le tatou Sinoti Samoa. Alofa'aga molipo mo outou uma lava Tina.

Faamanuia le Atua I le paia o le tatou Sinoti Samoa mai ona ao seia oo lava ise tasi e aupito ititi. Manuteleina outou faiva, mau le to'ovae ma taofimau I le fa'atuatua o lo o soifua lo tatou Atua, e leai se mea tasi e puaoa I lana silafaga paia.

Alofa'aga ma fa'amanuiga Suiva'aia ma Muaimalae Te'o.

Mauga o le atuolo o le Fa'asaleleaga

O le talitonuga fa'a-Eperu o lo'o afio le Atua i tutumu mauga; e afua ai le gagana a tamaiti'iti Eperu

"E fa'asaga a'e o'u mata i mauga e o'o mai lo'u fesoasoani. O lo'u fesoasoani mai ia leova lea, o le na faia le lagi atoa ma le lalolagi"

Fai mai le mau a tagata Initia o e aumau latalata i atumauga o le Himalayas, e fa'amoemoe le tatafe o le vaifate tele o Ganges river i le taimi e liu suāvai ai 'aisa e to'a i le tumutumu o le Himalayas, ae fa'amoemoe le ola o tagata a nu'u i lea lava suāvai ma ni i'a e maua ai. E fa'alagolago le ola o tagata a nu'u i le vaitafe, ae fa'amoemoe le sua o le vaitafe i le taimi e fa'asoa mai ai le sosia ma le tamāoaiga o lo'o to'a i tula maualuluga o le atumauga o le Imalea.

Ae fai mai saafiafaga o le fatu pese Savai'i, "Mauga e o le atuolo le la le tu

mai, totolo i Vaeluaga la le e pito i tai" O lo'o talanoa le gagana fatufatu a le fatu pese i mauga o le Atuolo o le Fa'asaleleaga. E foliga o se vi'i, o le vi'i o le Fa'asaleleaga, o le vi'i o lona tuāmaota ma lona tuālaoa lea o lo'o si'omia e mauga o le Atuolo. O lona sau e to'a i ona tulaomauga, e fa'asusu ai ona lafanua, fa'asusu ai meatoto. E tai foliga i le gagana a le Faisalamo e uiga i le sau mai Heremoni "e tusa ma le sau i Heremoni, ua totā ifo i luga o mauga o Siona"

O le mau maumausali a Samoa "e afua mai mauga manuia o nu'u". O leni mau na mua'i lalagaina i totonu o le talitonuga ma le fa'asinomaga fa'aSamoa o Tagaloa lo latou atua sa afio o ia i tumutumu o mauga i lona lagi tuaiva. Le Tagaloa lea e fai mai le mau a tagata Pasefika o lo latou atua mataisau ma lo latou atua foafoa lea. O i e afua ai le

talitonuga e afua mai mauga le manuia o nu'u.

Talu mai ona sosofaina e le fausa-mutele o le Talalelei atua o le vavau o Samoa, ua lilifa tasi ai lona soifua tapua'i ma lona ola fa'atuatua e tasi lava lona Atua. O lona Atua lava lea o lo'o afio i lagi, o le Mataisau ma le Atua foafoa o le fa'apogai lava lea o manuia o le tagata.

O le vaisua lea o lo'o sunu'i ai le mau ma le talitonuga fa'aEperu "e fa'asaga a'e o mata i mauga" O le tatou malaga fa'alefa'atuatua o se folauga e le gata e fa'ase'e i peau malā, peita'i iai lava le taimi e lutia ai i peausi'i ma peau laga o le gataifale. O foliga fo'i ia o le tatou malaga fa'alefa'atuatua i leni lava vaitau o le savaliga fa'alefa'atuatua. Ui i lea, aua ne'i solomuli ma liusuāvai lo tatou fa'atuatua, a ia tulimata'i tumutumu o atumauga a mavae atu leni fa'afitauli,

a ia tatafe mai sua o ana fa'amanuiga mo lana fanau fa'atuatua ia te Ia.

Fai mai le talotaloga a le tama'ita'i o Umetealepala ina ua si'i le sa o si ana tama o Fa'atoafe e sa'ili le tagata na ia gaoia le togāufi a ona tuaā, "Le To'elau e, sau se'i e agi, E momoli atu ai nai o'u alofa'aga i si a'u tama, Fai ane o a'u o Umetealepala, afai e sopo'ia le vasa e lona va'a, afai fo'i e lukaluka peau o le vasa, le gataifale o Tutuila ma Aleipata, Ia tiu i le lā afa, Ae afai e fisaga le matagi, Ia tiu i le lā fala"

O le tatou tulivae fo'i lena e fa'asi'usi'u mata i atumauga ma tula maualuluga o lo'o afio ai le Atua. Ina ia aua lava ne'i laga se peau vale, ae afai fo'i e laga ia tatou tiu i le la afa e ala i le laofa tausii mai o lo tatou Tapaasili i le lagi.

Soifua

Paulo Ieli



NA YAVAVALA NI YALO NI KALOU ENA VANUA SA BUTO

Nai lalakai ni vula o Me,vulai doi, 2020 eda sa vakagolei ena dua na ulutaga ka kurusetaka ka yavalata tiko eso na yavu lelevu ni noda bula ena yasani vuravura e da vakatikotiko kina qo e Aotearoa.

Ni da taleva tiko na veika e yaco wavelita keda, au na vakayagataka e dua na vosavosa vaka-Ca'audrove: 'va'acele ya' na kena vakasaqarai vakavinaka se vakatitobutaki na veika e saravi toka ka yaco tiko vei keda.

Na mate dauveitautauvi COVID-19, Kovidi-19, edua na manumanu somidi lailai e mai vesuka tu e vica na duru levu ka tosoi keda tu ka yavalata tu na liga ni veiqaravi e na noda matanitu kei na vuravura. Oqo e wili kina na noda bula ni economy, na veimatani kei na nonai yau, e tarovi na vuli vei ira na luveda, eso era veibulu tiko vakaiyanaqa ena nodra sa vesuki ira na mate ka ra sa kacivi na nodra bula,ka vaka me sa tarabi mai ko Kovidi 19. Sa kerei ga vei keda na veiwekani na kena maroroi nai vakasala ni matanitu, vakamuri nai vakarau ni bula veimaliwai kei na tiko savasava ka rogoci vakavinaka nai vakaro ni taqotaqomaki era solia tiko mai na kena dau ena veiyasani veiqaravi kece oqori.

E dina ni eso era vakacagicagi mai na vanua ni cakacaka, ena vakilai na lala ni taga, e na basika na dredre ni veimaliwai kei na veivukayaki, e tarovi tu na vakasoqoni vakalewe levu kei na lotu ia eda vakasukai lesu tale I vale me da laki tiko vakadua kina.Na noda toka ka vakarorogo toka e vale e tiko na kenai balebale ka dodonu me maroroi ka da vakayagataka vakavinaka na veigauna vakaoqo. Oqori na veiveisau sa tarai keda tiko mai ka da rawa ni vakatoka ni dua na buto leka ena gauna ni siga levu tutu.

Ena volatabu e dusia nai talanoa ena yabaki 30 CE, mai Jeruisalemi e a yaco kina e dua na buto ka vola toka ko Marika 15:33 " Ni sa sigalevu tutu, sa qai butobuto na vanua taucoko ka tolu na aua na kena balavu". Ni da vakakelia nai balebale ni buto oqo e da vakalesui ena kosipeli ni ratou duavata na kosipeli suivata ni buto ka tukuni tiko oqo e basika kina e rua na ka lelevu. Ena 12 na kaloko kina 3 ena yakavi ena yakavi koya, yabaki 30, e ologa na vuravura edua na buto me rauta na 3 na aua qai voqa cake mai e dua na domo ni tagi " Noqu Kalou, Noqu Kalou ko sa biuta au ena vuku ni cava?

Na domo ni tagi oqo e voqa ena loma ni buto ka rogo talega vua na Tamana e tiko ena tikotiko tabu mai Lagi. Na domo ni tagi vakaoqo e domo ni tagi ni luvena ko Jisu vua na Tamana ka kerea vua na Tamana, me rogoci na domodra, ka sa vakaio ko Jisu me curuma na katuba ni mate kei na buto me rawa ni yaco na lomani Kalou ena noda bula, me da vakabulai mai na vesu ni veivakabobulataki ni valavalaca ka sereki mai kina. Na domo ni tagi e rogoci ena gauna ni yaluyalu lala beka, e domo talega ni tagi ni kena vakatakilai na bibi ni mavoa kei na yaluma e curuma. Sa dina na vosa ni parofisai nei Aisea 53 ni " kena we ni kena kuita eda sa vakabulai kina" kei na vosa nei Sakaraia 9:9-10 " Ni na yaco mai e dua na Mesaia vou ena muduka na kaukauwa ni qiqi ni valu". Ia ena muria okoya na Mesaia oqo na sala beci sai koya na buto kei na yaluma ni mate, me vaka e vola Paula " Niu sa



Suva Harbour April 2020 after the Cyclone Harold. Image courtesy Hon Jone Usamate, MP Fiji Government.

malumalumu au sa qai kaukauwa. Na domo ni tagi vakaoqo e muria na sala beci ka malumu ia e na daku ni beci kei na buto ni mate e tucake tale ena katolu ni siga me dusia na noda lako yani vou ena dua nai veivakarautaki vou ni Kalou.

Na kenai karua e yaco ena loma ni buto koya ni kasei rua nai lati ni valenisoro ena yasana e dau vakatokai na holy of holies, na vanua era dau curuma vakadua na bete levu ena veiyabaki ena soqo kei na so-kalou vakalotu vakajiu taumada. Na kasei rua oqo e via dusia ni lomani Va-Kalou sa mai dolavi raraba ena vuku ni ka e cakava na gone e soli bula ka vota mate ena delana mai kalivari ena yabaki koya.

E na kosipeli nei Marika 15:37-39 .. e volai vakavinaka toka kina ni rogo oti ga na Noqu Kalou, Noqu Kalou ko sa biuti au ena vuku ni cava, sa mai kacivi talega kina na bula nei Jisu. E a mai kasei rua nai lati ni valenisoro ka rogo mai e dua na vakatusa mai vua na

turaga ni valu ni a kaya " Sa luve ni Kalou dina ga na tamata oqo" Oqo me sa noda qaqani masu kei na noda vakatusa na lewe ni wasewase o viti e Aotearoa ena loma ni vula oqo me rawa ni mana kina na veika e vakayacora na luve ni Kalou ena delana koya, ia eda sa bole tale ena loma ni buto kei na gauna tawa kila sa tu e matada me da vakanamata vua na luve ni Kalou o koya sa mai dolava vou tale na noda buto ka vakavou ni noda veiveimataka ena nona loloma levu ni Kalou sa bese tu ni laivi keda.

Mai na loma ni lekutu kei Waikato kei Waiariki sa noda qaqani masu vata ka vakatusa ni sa luve ni Kalou dina ga ko koya, ko Jisu nai Vakabula kei vuravura sa tucake oti mai na mate ka sa vakamalumulutaka na kaukauwa ni buto kecekecega ni vuravura oqo. Me noda vata na vakacegu ni Kalou ena loma ni vulai doi oqo ka dau matua vinaka kina na kawai kamikamica ni vanua o babasiga, Caumatalevu.



From the bubble of their home in Rotorua, the Baleisuva family prepare for 6am sunrise on Easter Sunday Arise and Shine ... Jesus has risen from the death ...



Siblings Philip and Nina Tuwere members of Tabacakacaka o Viti e Auckland, Meadowlands enjoy a little timeout in lockdown. Image courtesy of Lois Tuwere..



Feohi'anga Vahefonua 'a Fafine Tonga "Proclaim Life & Hope = Talaki Mo'ui moe fakatu'amelie"

Si'oto 'ofa atu kau Fefine Tau-ma'ae-Kolosi.

Fakafeta'i ki he 'Otua Mafimafi he'ene 'omi mo'ui ma'a kitautolu mo hotau ngaahi familí 'i he taimi fakatapatapai ko 'eni' mo hono ngaahi pole, koe'uhi pe koe o mai 'ae mahaki faka'auha kolonavailasi.

Fakafafonga atu pe 'a e Taki 'o e Feohi'anga 'a Fafiné, Finau Silila Kilikiti 'i he 'ofa-lotu mo e hufia kimoutolu. Mälö e fai 'etau ngäue. Ko e ngaahi 'aho faingata'a ko

'eni 'oku fakamanatu atu 'a e fakalotolahi 'oku 'omi 'e he Palofita ko 'Aisea 41:10 "Oua 'e manavahē, he 'oku ou 'iate koe 'e au; 'oua 'e kilokilo holo, he ko ho 'Otua au: te u poupu koe 'e au; 'io, te u tokoni kiate koe; 'io, te u pukepuke koe 'aki 'a e to'omata'u 'o 'eku faitotonu."

Kau Fefine ke tau kau fakataha mu'a he lotua mo e hufia hotau ngaahi familí, 'etau ngaahi feohi'anga 'a fafiné, hotau siasí, hotau komiuniti, hotau fonuá mo

hono kau Takí, pea pehee ki mamani, ke pukepuke kitautolu 'e he ivi ikuna 'o Sisu toetu'u, pea ke 'a Sihova hotau tauhi ka tau hao mo malu he fononga ni, pea ke 'omi nonga 'a e 'Eiki kiate kinautolu kuo tofanga he fu'u faingata'a ni. 'Ofa atu kiate kimoutolu.

Ko 'etau ngaahi 'uuni ongoongo eni 'oku 'oatu mei he'etau Komiti Ngaue 'a e Feohi'anga 'a Fafine.

LAVA LELEI 'A E FAKATAHA 'A E KAU TAKI 'O HA'A FAFINE 'O E NGAHI FONUA MEI HE PASIFIKA SAUTE (SOUTH PACIFIC AREA LEADERS MEETING)

Na'e lava lelei 'a e Fakataha 'a e Kau Taki 'o e ngaahi Feohi'anga Fakafonua 'a e Kakai Fefine Metotisi 'o e Pasifiki he 'aho Falaite 6 ki he 'aho Sapate 8 'o Ma'asi 2020, 'i Aokalani. Ko e fakataha ni na'e kau ki ai 'a e kau Palesitani Fakafonua 'o e ngaahi Feohi'anga 'a Fafine Metotisi, 'a ia 'oku tataki mo sea he Komiti ni 'a e Palesitani 'o e Kakai Fefine Metotisi mei he 'otu motu Solomone ko Joy Jino, pea na'e kau mai ki ai 'a e kau Palesitani 'o e ngaahi fonua he Pasifiki 'o hangē ko Aositelelia, Nu'u Sila, Fisi, Ha'amoá, Tonga, Papua New Guinea, pea mo Solomone. 'I he ta'u ni foki na'e makehe ange 'a e tapuaki'ia 'a e fakataha'anga ni he

na'e me'a ai 'a e Taki 'o e Kakai Fefine 'o Tonga, Kuini Nanasipau'u. Ko e taha 'a e ngaahi 'asenita 'a e fakatahá ko e tokanga ke lipooti fakafonua mai 'a e ngaahi ngaue 'oku fai 'e ha'a fafine 'i he'ene ngaahi kaveinga ngaue ne tuku mai ke ngaue'i mei he Semina Fakafeitu'u (South Pacific Area Seminar) ne fakahoko 'i Fisi he 2018, pea pehē ki he Konifelenisi Fakamamani Lahi 'ae Kakai Fefine Metotisi - (World Federation of Methodist and Uniting Church Women) 'aia ne fakahoko 'i Houston, Amelika, pea kau ai 'ae tokangaekina e ngaahi ngaue 'a Fafine fekau'aki mo e Sustainable Development Goals.



KOE 'AHO LOTU 'A MAMANI: FALAITE 6 MA'ASI 2020 KAVEINGA: "TU'U, TO'O HO MOHENGÁ, PEA KE 'ALU."

Ne lava lelei foki mo hono fakahoko 'a e polokalama 'Aholotu 'a Mamani he 'aho 6 'o Ma'asi 2020, 'aia ko e polokalama lotu fakatahataha ko 'eni' 'oku kau ki ai 'a e ngaahi Siasi 'o e Kakai Tonga 'i Aokalani. Ko e ta'u ni na'e fakahoko 'a e 'Aholotu ki he falelotu Tuingapapai 'a e Siasi Uesiliana Tau'atana 'o Tonga 'i Favona, Mangere. 'Oku fokotu'utu'u mo tokanga'i 'ae polokalama ko 'eni' 'ehe Komiti 'ae Kakai Fefine 'Aholotu 'a e Vahe Aokalani, 'aia 'oku sea mo tataki 'ehe Kakai Fefine Metotisi, pea 'oku vilo foki 'a e fatongia tataki 'o e 'Aholotu' 'i he ngaahi siasi. Ko e ta'u ni na'e fakalele 'ae polokalama 'e Lolohea

Tupouniua pea mo e kakai fefine 'o e Siasi Tonga Konisitutone, pea na'e kau fakataha he houa lotu ni 'a e Siasi Metotisi, Katolika, 'Ingilani moe Uesiliana. Na'e kau mai foki moe kakai fefine 'oe siasi Upper Room, Mo'ui Fo'ou 'ia Kalaisi, Fetakinima mo Kalaisi, Famili Uesiliana, mo e Uesiliana Metotisi. Na'e tātānaki foki ha pa'anga 'e \$2,300 he lipa'anga 'o e ta'u ni 'o 'ave ki he Komiti Aholotu 'a Mamani 'i Christchurch, 'aia 'oku fakafou ai 'ae tokoni fakaseni ni ki he kakai fefine mo e fanau 'o Zimbabwe, 'aia ko e fonua ia na'e hūfia fakamamani lahi he 'Aholotu 'a Mamani 2020.



KO E KONIFELENISI HONO 64 'A E PULE'ANGA FAKATAHATAHA FEKAU'AKI MO E TOKANGAEKINA 'A E NGEIA MOE TOTONU 'A HA'A FEFINE (UN CSW64)

Ko e taha foki 'o e ngaahi Konifelenisi Fakamamani Lahi na'e pau ke kaniseli 'o makatu'unga he tō 'a e mahaki faka'auha kolona vailasi ko e UN CSW64 (United Nation Commission for Status of Women 64th conference) 'aia na'e fakahoko ki New York.

Na'e fe'unga mo e kau fakafafonga 'e toko 16 mei Nu'u Sila ni na'a nau lava atu ki New York ke kau ki he Konifelenisi UNCWS64. Na'e kau he kau fakafafonga ni 'a e Palesitani 'a e Siasi Metotisi 'o Nu'u Sila, Rev Setaita Tokilupe Kinahoi Veikune, pea pehē ki he Palesitani 'a e Feohi'anga 'a Fafine 'ae Siasi Metotisi 'o Nu'u

Sila, Siniva Vaitohi. Ko e taumu'a 'a e Konifelenisi ni ko e tokangaekina 'a e ngeia mo e ngaahi tu'unga moe totonu 'a Ha'a Fafine.

Neongo na'e kaniseli 'a e fakataha ni, ka na'e ma'u faingamalie ai 'a e ongo Palesitani ke na kau atu ki he ngaahi fakataha makehe mo e Sekelitali 'ae United Methodist Women, Mrs Harriet Olson, pea pehē ki he ngaahi polokalama ako mo e fe'inasi'aki ne 'osi mateuteu 'ae ngaahi kulupu kehekehe ia mei he fonua kehekehe 'o e kolope ke nau fakahoko, ko e kongá 'o e polokalama 'a e UN CSW64.

UN CSW64 – NEW YORK

Despite the United Nations Commission on the Status of Women being cancelled it's not stopping those PWANZ delegates, Pacific Women Watch and MWF delegates from engaging their time in NYC. 12th March News: President MCNZ - Rev Setaita Kinahoi Veikune, and President NZMWF Siniva Vaitohi attended a meeting with the Secretary of United Methodist Women, Harriet Olson to talk about the Women's global ministry, Women projects, and Women matters. Fellowship at its best!



9th March News: Sadly, the Commission on the Status of Women at the United Nations this year was cancelled due to the coronavirus situation. 16 delegates from New Zealand were in NYC. Anyway, the two of us met up to go to church for the Ecumenical Service at the United Nations Church Centre with Rev Dianne Boissiere, and then we attend one of the parallel events organised by the Salvation Army on Justice for Women and Girls.



KO E ONGO POLOKALAMA MAKEHE 'E UA NE FILI KE TOKONI'I FAKAPA'ANGA 'EHE FEOHI'ANGA 'A FAFINE KI HE TA'U 2020 (SPECIAL PROJECTS 2020)

'Oku fakamanatu atu pe 'a e ongo Special Projects ki he ta'u ni, 'aia 'oku tau tokoni ai ki he Kakai Fefine mo e Fanau fefine 'o e fonua ko Palesitane (ko e tokoni ia ki tu'a Pule'anga) 'I he fengau'e'aki moe CWS, pea pehee ki he St John's Ambulance ('aia ko e tokoni fakalotofonua ia) 'i he fengau'e'aki mo e Presbyterian Women Aotearoa NZ.



FAKALOTOFALÉ'IA – MONTHLY REFLECTION

Kaveinga: “Tokangaekina Hotau Mamani” Theme: “Treat our Creation with Love & Care”

Lesoni: Senesi 1: 24 - 25

24 Pea folofola 'a e 'Otua, Ke 'ohake 'e he fonua 'a e me'a mo'ui, 'o fakafa'ahinga; 'a e manu lalata, mo e manu totolo, mo e manu kaivao, 'o taki taha ma'ana: pea na'e hoko ia. 25 “Pea na'e ngaohi 'e he 'Otua 'a e manu kaivao, 'o fakafa'ahinga pe, mo e manu lalata 'o fakafa'ahinga, mo e me'a kotoa pe 'oku totolo 'i he kelekele, 'o fakafa'ahinga: pea 'afio ki ai 'a e 'Otua, kuo lelei.

Lesson: Genesis 1: 24 - 25 .

24 And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so. And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good.

'Oku mālie 'a e taimi 'oku tau talanoa ai ki mamani pea mo e fakafehoanaki pea mo hevanií . 'I he ngaahi malangaá pea mo e ngaahi faka'uhingaá 'oku fa'a hā ai e fakakaukau ko 'enii: 'Oua te tau tokanga ki he mo'ui ko 'enií he ko e nofo fakataimi pē. Ko e 'aho 'etau matē pea ko



Ko e taha eni e ngaahi matatahi faka'ofa'ofa 'o Christchurch ke fakatata'aki 'a e faka'ofa'ofa e fakatupu 'o hotau mamani ka ko e fakatupu 'a e 'Otua. One of the beautiful beaches near Christchurch illustrates the beauty of our earth and creation of God.

'etau 'osií ia. 'Oku fa'a tanaki atu ki ai pea mo e lau 'a e Saame 90, 'a ia 'oku pehē, “...na'a tau ha'u 'ata'ataá mei he manava 'o 'etau fa'ee pea te tau toe foki 'ata'ataá pe ki ai”. 'A ia 'oku 'uhinga ia 'i he 'aho 'o 'etau matē he'ikai ke tau toe 'alu mo ha me'a ka kuopau ke tuku kotoa pe ia 'i mamani. 'Oku ou tui 'oku felave'i 'a e fakakaukau ko 'eni pea mo pehē 'e he punake 'e taha, “..... 'e 'oua 'e mamafa 'e 'oua 'e manakoa ki he maama ta'emaau ni mo hono ki'i koloa...”. Hangehangē 'oku kaunga lahi 'a e fakakaukau ko 'enií ki he 'etau

ta'etokangaekina mo 'ofa'i hotau mamani [creation] kae hili ko iaá ko e fakatupu ia 'a hotau 'Otuaá. Pea ko kitautolu 'oku tau tauhi fakasetuata [stewardship] ki he koloa mo e fakatupu 'a e 'Otuaá. Ko e teolosia [ako ki he 'Otua] ia 'o 'etau fekau'aki mo hotau mamani [creation] pea mo hotau 'Otuaá [Creator] foki.

Tuku ke tanaki atu mu'a pea mo e fakakaukau ko 'eni ke tau fakalaululoto ki ai. 'I he 'aho 'o 'etau matē 'oku 'ikai ko 'etau 'osi ia mei he mo'ui ni. Ko hono 'uhingaá he te tau mate ki

tautolu 'o 'alu [depart] ka 'e kei hoko atu pē 'etau mo'uii 'i ha 'imisi [form] ia 'e taha. Te u fakatātā'aki eni, 'i he taimi te tau mavahe ai mei he mo'ui ko 'enii 'e kei hoko atu pē 'etau fanau mo hotau fanga makapuna 'a ia ko e uho ia hotau manavaa pē ko e mo'ui tupu mei he 'etau mo'uii. 'I he fakalea 'e tahaa, ko e mo'ui 'oku 'ia kitautoluu kuo mole ia 'i he 'etau matē, ka ko e mo'ui ko ē na'e tupu meia kitautolu [uho 'o hotau manavaa: fanau mo e makapuna] 'e kei hokohoko atu pē kinautolu 'i mamani pea mo e mo'ui ko 'enii.

'I he fakakaukau ko iaá 'oku matu'aki mahu'inga 'aupito ai ke tau tokangaekina pea tau 'ofa mo malu'i hotau mamani koe'uhii he 'oku tau kei hoko atu pē 'i he mo'ui ni. Ko 'etau hoko atu 'i he mo'uii 'oku fakafotunga ia pea mo fakafofonga 'e he 'etau fanau, makapuna, fanga tokoua, kui pea mo hotau ngaahi kainga kotoa pē. Ko ia 'oku mahu'inga ai ke tau 'ofa 'i hotau mamani pea mo faka'apa'apa'i 'a e mo'ui 'i heni pea mo e taimi ni [here and now].

Ko e malu'i pea mo 'etau 'ofa 'i hotau mamani 'oku 'uhinga ia ko e me'a kotoa pe 'oku tau fai pē te tau ala fakahoko ke tokoni'i mo malu'i hotau mamani 'oku fiema'u ia ke fakahoko. Ko e taha foki ia he ngaahi 'isiuu lalahi 'oku tokanga ki ai 'a mamani 'i he 'aho ni 'o hangē ko e 'Liliu 'a e 'eaa' pē 'Climate Change'. 'I he fakakaukau 'o e Coronavirus, ko e me'a tatau pe.

Kapau 'e toe tokanga ange 'a mamani ki hono tauhi lelei' 'o e fanga monumanuu, 'akauu, 'eaa pea mo e ma'a 'a e 'osenii 'e tokoni 'aupito ia ki he malu'i 'etau mo'uii 'i he 'aho ni pea mo e kaha'u 'o 'etau fanau mo e fanga makapuna 'i he ngaahi kuonga ka hoko maii.

Fiema'u ke 'ilo lahi kau taki 'o e siasi ki he 'isiuú 'o e liliu 'a e 'eaa. Church leaders discuss Climate Change

Na'e fakahoko he māhina kuo toki maliu atuú'a e ako [workshop] ki he 'isiuú lahi ko ia 'oku hoko 'i mamani 'a e 'Liliu e 'Eaa', pē ko e Climate Change'. Ko e ako ko 'enií na'e fokotu'utu'u ia 'e he Siasí [connexional].

ni ke toe lahi ange e 'ilo 'a e kau taki siasí 'o hangē ko e kau faifekauúki he tu'unga 'oku 'i ai 'a e ngaahi 'isiuú fakasosiale 'oku lolotonga mo'ua ai 'a mamani 'i he ngaahi 'aho ni.

Ko e 'isiuú 'o e 'Liliu e 'Eaa' pē Climate Change 'oku fakatu'utamaki 'aupito ia ki he anga e tu'u 'a mamanií pea te ne uesia 'etau mo'uii . Te u fakatātā'aki eni, ko e taimi ko ē 'oku mafana ange ai e



Ko e kau fakafofonga Tonga eni na'a nau 'i he ako ki he Climate Change. Mei to'ohema: Metuisela Tafuna, Tevita Finau, Siosifa Pole, Falamao Folaumoetu'i, Motekiai Fakatou, 'Etuini Talakai pea mo 'Ikilifi Lui Pope. Tongan representatives at the Climate Change workshop. From left: Metuisela Tafuna, Tevita Finau, Siosifa Pole, Falamao Folaumoetu'i, Motekiai Fakatou, 'Etuini Talakai pea mo 'Ikilifi Pope.

'eaá 'oku vaia [melt] 'a e 'aisi 'o e ongo pole pea lahi ange 'a e vaií ; pea ko e fu'u vai ko iaá 'e toe fakalahi mai ia ki he ngaahi vai 'oku lolotonga 'i he funga 'o e mamanií pea te ne fakatupu 'e ia 'a e

maumau lahi. Kae tukukehe ange foki 'a e ngaahi me'a mo'ui 'e mate koe'uhii ko e 'ikai ke kei 'i ai ha'a nau me'akai. Ko e ki'i fakatātā ia ki he anga e ngaahi fekau'aki 'a e mo'uii [food chain] pea 'e

tupu ai mo e palopalemaa kapau he'ikai ke tokanga'i.

mai ki ai 'a e kau taki 'o e siasí . Na'e taki mai ai 'a e sekelitali 'o e siasi, David Bush pea pehē ki he talekita 'o e misiona, Siosifa Pole kae'uma'a 'a e kau faifekau tokolahi. Mei he Vahvefonuaá na'e kau mai ki ai 'a e faifekausea pea mo e sekelitali pea pehē ki he kau faifekau mo e kau fakafofonga mei he to'utupu.

Na'e pehē 'e he talekitaá ko e ako mahu'inga 'aupito eni ke kau mai ki ai 'a e kau taki 'o e siasii koe'uhii he 'oku totonu ke nau 'ilo ki he ngaahi 'isiuu 'oku hoko 'i he komunitíí pea mo e

'ataakai foki, ko e lau ia 'a Sifa Pole. Ko e ngaahi ako ko 'enií 'e toe fakahoko pe ia 'i he kaha'uu.