

Touchstone

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

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

Inside

US Elections



Accreditation for Wesley Care



Children benefit from grants



White Ribbons a reminder of violence in our communities



White Ribbon Day came to Aotearoa in 2004, borne out of the 1989 massacre of 14 young female students at the École Polytechnique in Montreal, Canada. The international initiative challenges domestic violence and celebrates and promotes respectful relationships.

We talk with White Ribbon Manager, Rob McCann, along with two ambassadors who bring personal experience to their work in eliminating men's violence towards women and children by using their public profile and networks to spread the White Ribbon message.

It is estimated that 80 percent of family and intimate-partner violence incidents are unreported. Despite this, New Zealand has the worst rate for this violence in the world and the third highest rate of sexual assault in the world; indications that too many New Zealand men express their masculinity through dominance and power over women. Since its introduction, the annual White Ribbon campaign has evolved to take on a distinctly Kiwi approach to raise awareness of violence against women and children.

Initially introduced by the Families Commission, The White Ribbon Trust was

established in 2014 as an independent organisation to develop and deliver the campaign. Rob McCann was appointed White Ribbon Manager in 2009, overseeing ongoing projects and activities that bring together hundreds of volunteers in education initiatives. The campaign typically culminates with a number of regional and nationwide events in November.

Rob enjoys the autonomy of a role that allows him to 'push out the envelope' in bringing attention to a subject that is very important to him. "This is the role of a lifetime. The subject continues to fascinate me. I get to use my skills for something good."

A force for good

Members of The Trust represent many of the organisations and communities at the forefront of leading social change. In addition, more than 200 White Ribbon Ambassadors in communities throughout NZ lend their voices and advocacy to the campaign. Ambassadors are specifically chosen to represent all people of NZ regionally, ethnically and socially. Rob says, "Many carry the messages in what they do on a daily basis, finding opportunities to bring the kaupapa to what they do in their daily lives, work and socially."

Rob has a part-time assistant, but concedes the success and high national profile of the campaign is down to the many people who support the cause. "Volunteers throughout NZ help make our footprint as broad as it is. We are a



Mele Wendt and husband Eteuati Ete are happily married 27 years on, having survived a turbulent time early in their marriage.

small team but a huge number of volunteers help build our momentum."

Key messages are about respectful relationships and affirming what healthy masculinity looks like. "Violence is about power and control. Messages that reinforce that behaviour are detrimental to what being a bloke is all about," Rob says.

Educating parents and caregivers is key to the campaign and throughout the year, workshops, special events and presentations provide opportunities for ambassadors to share their experiences with a huge variety of audiences, including children, students, community groups, professionals, health and wellbeing agencies, government agencies and business, sports, cultural and community organisations.

Rob says one of the major barriers to their messaging is push-back from adults who don't understand they need to talk to their children about sensitive issues like pornography and consent.

Kiwi flavoured campaign

Whilst the campaign's objectives internationally are the same - eliminating violence towards women and children - countries adopt themes to suit their culture and circumstances. The NZ 2019 campaign focussed on challenging the unspoken rules about masculinity that men and boys inherit from society. This year the key messages challenge stereotypes with a twist on unacceptable clichés; Kids should be heard, Show them

you love them, Treat 'em equal ...

Rob introduced The White Ribbon Motorcycle ride in 2009, the same year that Ruben Wiki was invited to be the first White Ribbon ambassador. The annual ride involves riders on motorbikes (minimum 250cc) visiting small communities and regions throughout the country, sharing aroha and delivering key messages about how to break the violence cycle. Rob says, "Our riders are trained to speak to groups. They are not just tough-looking guys on big, flash bikes. They get attention and then they tell their story." Unfortunately, the ride this year has been cancelled due to the pandemic. Rob acknowledges, "It's disappointing but it's the safest thing to do".

Changing the status quo

White Ribbon ambassador Maurice Tarei has lived and worked in South Auckland for the last 24 years. Initially he worked as a truancy officer within a secondary school and for the past six years he has been a youth worker. He draws on his own life experience to help local youth navigate their way through lives that can be troubling. "I am passionate about youth and about teaching them how to find a path and to learn to adjust. What was normal 10 years ago is no longer the same." Maurice totally disagrees with the old adage, 'You can't teach an old dog new tricks'. "Old dogs need to learn new tricks. We need to learn to adjust. We can be ancient in our values, but we need to be modern in how we apply those values."

Continued on Page 2



**A REAL
MAN
SHOWS
RESPECT**

**GIRLS
LIKE
BEING
RESPECTED**

**TREAT 'EM
MEAN
KEEP 'EM
KEEN?**

**KIDS
SHOULD
KEEP
HEARD**

Correction

In the article, 'Paerata Rise on the Up and Up' in the October edition of *Touchstone*, it was incorrectly reported that two percent of the development's profit will be allocated to MCNZ to support social housing. It should have been two percent of sales, as per the initial agreement.

From Page 1

White Ribbons a reminder of violence in our communities

As a teenager in Porirua Maurice joined the Mongrel Mob. It was the support and intervention of his life partner Mechelle - they have been together for 40 years and married for 33 - that changed his perspective and encouraged him to live a different lifestyle. "Mechelle is of Greek / Macedonian heritage. She did a Spartan 300 on me," he says. The couple lost their eldest son to suicide at the age of 17 so have a deep understanding of how men - and especially young men - can find themselves in situations that are overwhelming and hostile. "Good men helped me on my journey and motivated me. I want to help with the development of young people today so they can get the results of positive change," Maurice says.

"Nothing is impossible, but it is pride, ego, self-esteem and a self-righteous attitude that holds us back from being the partner, husband, dad and friend that we want to become."

Survivor speaks out

Mele Wendt is another influential ambassador who has a past lived experience of family harm. She and her husband, Eteuati Ete (half of the comedy duo known as The Laughing Samoans) speak publically about a turbulent period in their relationship over 20 years ago. They overcame their issues of violence with the intervention of many support people, family and professionals and now share their personal story in the hope that others will break the silence and seek help in dealing with violence.

When Mele was invited to be a White Ribbon Ambassador (people can be nominated or invited and then go through a rigorous application process before being accepted) she was one of only a few women holding the title. That has now changed as efforts are made to ensure ambassadors are representative of all New Zealanders.

Recently, Mele and husband Ete were invited to front a White Ribbon advertising campaign video, and speak at its Youth Ambassador Leadership Programme in Wellington, where they addressed 300 secondary school students from the lower North Island.

"It was a day-long programme and we shared our story, speaking as survivors of family violence. We talked about the factors that caused it to happen and how we were able to work through those issues and come out with a much more fulfilling and happy marriage and relationship." Mele adds, "We have been together for 27 years. That all happened in the first four years of our relationship."

Mele, the daughter of a Samoan-German father and NZ-British mother, is involved in a number of women's organisations and Pacific community groups, including PACIFICA, the national organisation for Pacific women. She is a strong advocate for and mentor to women and girls - in 2019 she was awarded the New Zealand Order of Merit for services to governance, the Pacific community and women.

Over the years Mele had on various occasions spoken of her personal experience of family violence. Initially she was approached by a therapist from a social service provider who had helped with counselling, and asked to provide an alternative experience to other women living with violence. Later, when she was project managing an anti-family violence programme for the Ministry of Social Development, she and Ete unexpectedly became presenters. "They needed to include in the programme people with lived experience but couldn't find anyone," Mele says.

Ete, a household name in the international Pacific community, with a successful career in comedy, was reluctant initially to speak. An invitation to address a small group and the untimely death of a close friend ultimately motivated him to share his past as a perpetrator of family violence.

"At the time a group of Tokelauans needed someone to speak about their family violence issues. When the Laughing Samoans ended, my dear friend Teresia (Dr Teresia Teaiwa, Director of Va'aomanu Pasifika at Victoria University) challenged Ete to share his story. She said, "Imagine how powerful it would be if Ete used his profile to talk about being a former perpetrator of family violence and being able to work through that." She passed away in 2017 at the age of 47. Ete agreed to share his story as a tribute to her. The reaction from the audience was so positive and powerful, it encouraged him to keep on sharing."

Contributing factors

Mele attributes family violence to a number of fundamental factors; unresolved psychological trauma in their own lives, the perception that violence is normal, outdated gender stereotypes, colonisation and the influence of patriarchal church structures. Whilst she sees that is changing in some sectors, change is happening more slowly for Pasifika.

White Ribbon messaging around changing attitudes and behaviour

resonates with Mele. "When we believe that children should be seen and not heard, that encourages them to internalise their hurt and anger as they have no voice. Discipline is often physical. Violence begets violence. I am generalising, but these factors contribute to why some adults can't manage extremes in ways that are constructive."

Despite her own liberal feminist upbringing - "My parents made a deliberate effort to ensure my sister and I had the same opportunities as my brother." - as a young married professional, Mele found herself on the receiving end of violence. That was an enormous shock. "I met Ete through my father. At the time Ete had two children and I had a son. Within a year we were married, living together with a mortgage and a blended family of three children aged three, five and seven. We expected to live happily ever after."

Following a series of violent incidents, reconciliations, arrests, counselling, non-molestation orders, charges, a uniting baby, a near divorce and the threat of a jail sentence for Ete if it happened again, the turbulence culminated in Mele and Ete living as a married couple, in separate homes, in Island Bay. They lived that way for nine years. Although unorthodox, Mele and Ete found the situation worked for them. "Living separately took the pressure off both of us. When we were together, we shared quality time." Eleven years ago, Ete had to move out of the family home he occupied and move back in with Mele. The couple have co-habitated safely and happily since that time.

Mele thinks that the criminal justice system designed to deal with family violence generally works, but, there are many other factors at play that can influence the outcomes for people experiencing family violence. "We had the financial means, unconditional family support and endless counselling from lots of providers, intervention, advice and help. All that help was huge, but living separately gave us time and space. That made the difference."

Mele concedes that going public with his story was confronting for Ete, especially when *The Dominion Post* ran a story in November 2017 with the headline, Laughing Samoan confesses to his secret past as a wife beater. "Shame is front and centre to family violence. Ete has opted to forfeit the shame for the greater good of sharing his story. If our story can help one other couple or perpetrator to get help, that's for the greater good."



A time to remember our Order of St Stephen Ministries

It is 70 years since Thea Noble became the first member of the Methodist Order of St Stephen. Over the years 139 dedicated members offered a year of voluntary service to MCNZ, both here in Aotearoa and in missions further afield. Dianne Claughton (nee Lloyd), joined the Order in 1970. She shares background information on the Order and invites past members to celebrate the 70th anniversary and the Christian Youth Methodist Movement at Beckenham Methodist Church, Christchurch on Sunday 6 December.

The Order was established by the 1943 Church Conference as an opportunity for our young people to offer sacrificial service to Christ and the church, both here and overseas, within the framework of the then new Christian Youth Methodist Movement (CYMM).

A publicity booklet was promoted at the 1949 Youth Conference in Napier. The one year of voluntary service was designed to challenge those who were able to serve without salary, (just the necessities of life), freely sharing their skills and personalities wherever they were placed.

Thea (later Rev Thea Jones) left Christchurch, to work as a youth worker in Northland. Each day of her year-long ministry brought her new and unexpected adventures with congregations. Later, in 1969, Thea became the second ordained Methodist woman minister.

Members served in local churches, church institutions and on overseas mission fields in the Solomon Islands, Australia, Austria, Britain and the USA. Our good works spread far and wide. Members included three married couples: Eric and Sally Harney, (a mechanic and teacher 1967), Keith and Val Masters, (a general worker and teacher in the Solomon Islands, 1968) and Anne and Warren Vaughan (a general worker and teacher in New Guinea, 1969).

In 1970, I replaced Anne at Manggai High School on New Ireland in the New Guinea Islands region. During that year it was good to have contact with Margaret Giles (Wharfe) a secretary at Gualim Teacher's College, Esther Powell who had taught in the Solomons, and Kenneth Skinner, who was building at the school with his wife Brenda.

Our last celebration was in Christchurch in 1971 when Jillian Pearce, a nurse in the Masterton Children's Home, was received as a member. The church and world are vastly different today and our last member, Matthew Roberts, served in the Auckland Māori Archives in 1995.

The names of 139 members are available on www.methodist.org.nz. Our large bound Roll Book in the Methodist Church Archives in Christchurch is worth reading.

We look forward to celebrating 139 years of voluntary service given to Te Hāhi Weteriana O Aotearoa since 1950. If you can join us on Sunday 6 December, 2pm - 5pm, to share your Order story and your life since then, please email me at: grahamanddianne@xtra.co.nz

Hura Kōhatu - Piripi Rakena and Ruawai Rakena

"Don't tell me, show me" and "too much hooee hooee, not enough dooee dooee" were phrases recalled by Te Taha Māori members as they recounted stories and memories of Uncle Rua (Rev Ruawai Rakena) at the unveiling of the headstones for him and his eldest son Pip (Piripi Rakena). Both had served the Connexion in different ways and each one's service was greatly valued.



Whānau and friends gather at the unveiling of the headstones for Uncle Rua (Rev Ruawai Rakena) and his eldest son Pip (Piripi Rakena).

Cousins and whānau came to support Sharon, Ruawai and Te Oti Rakena. Some came from Rapaki, Otautahi, several from Taranaki, Wanganui, Waikato, Auckland, Whangaroa and Hokianga as well as the hau kāinga who put hands and heart together to manaaki manuhiri. Te Oti commended the many Pākehā friends who came to celebrate and braved the marae weekend.

In the service we heard about memorials and the various ways in which they are manifest. The marble headstones we use today to honour our loved ones are a relatively 'new' phenomena, a post Tiriti o Waitangi convention. We were reminded of memorials such as the house in which we stood named Ngāpuhi - Puhi-kai-ariki, Puhimoanaariki, Puhitaniwharau. These names remind us of the stories of our beginnings from Hawaiki and the pou inside the tupuna whare are named for the rangatira

from whom Ngāpuhi descend. We also commemorate our loved ones by naming our children and mokopuna after our deceased whānau members, as well as recalling their influence through waiata. These stories were part of the karakia led by Markus Rogers and included Rev Rex Nathan, Rev Arapera Ngaha, Rev Keita Hotere, MAI, Hoana Flay and MAI Tara Tautari, accompanied by lots of good Methodist Hīmene.

The headstones were unveiled by close whānau for Pip and Tara Tautari for Uncle Rua. The kaumātua kaikōrero constantly reminded everyone of the importance of whakapapa and linking oneself back, through one's whakapapa, to places of origin. Mangamuka was one of those for Pip and his Dad. It was a beautiful day for the occasion and provided ample opportunity to mix and mingle with whānau and lots of friends.

Both headstones have significant images on them that represent important aspects of the lives of these two men. It is up to all of us who knew them to tell the stories of those images and their legacies will live on.



A contractor cleans window on the Woodend parsonage prior to handing the repaired property back to the parish. Interior repairs included renovating the kitchen.

Woodend Parsonage renovation complete

In October last year, the Woodend parsonage, adjacent to the Woodend Church, near Christchurch, was extensively damaged after a fire that started in the garage. Flames travelled through the roof of the property causing fire, smoke and water damage throughout the three-bedroom house. Following extensive repairs, the property is ready to be rented again.

After the asbestos was removed and the house cleared for the builders to re-enter the property, work commenced to determine the scope of works, consult with the architect and engineer, and initiate the consent process.

Most of the interior of the property required replacement. The roof and trusses needed to be redesigned and replaced to meet compliance codes, along with some of the exterior brick cladding. The parish took the opportunity to replace the dated, original kitchen and bathroom joinery and

fittings, and alter the rear entry doors.

Now 11 months on, the property has been restored, the council code of compliance has been issued and the property has been officially handed back to the Parish. Following a working bee to tidy up the garden, the property is ready for new tenants.

Rev Norman West, Parish Superintendent and Methodist Connexional Property Committee Chair, is thankful for the insurance cover in place at the time of the fire. He says, "The historic Methodist Church of NZ Insurance Fund set up many years ago to give us great insurance cover, is a blessing."

Norman adds his parish has learned from the experience and the loss of rental income has provided some valuable insight. He says, "Parishes need to make sure there is adequate insurance cover in place and seriously consider business interruption insurance in the case of an emergency."



Report from President, Setaita Taumoepeau K Veikune and Vice President, Nicola Teague Grundy



President Setaita Taumoepeau K Veikune and Vice President Nicola Teague Grundy.

Weaving us together to proclaim life - Whiria tātou, ka tauāki he oranga - Lalanga kitautolu ke talaki mo'ui

Touchstone editor, Ady Shannon, interviewed us just prior to our induction in 2018. At that time we talked about our theme noting it was about bringing together the many different and diverse parts of the Connexional family, and encouraging an improved understanding and connectedness.

As we now prepare to hand over to a new Presidential team, we have reflected on our two years in office. We have noted that weaving ourselves together to proclaim life has been about letting the transforming love of God affect our relationships, governance, planning, family, congregations, community, nation, our world, and ourselves.

We have seen much happen over these two years - some things have been thrust on us without warning and we have done the best we could. There are those who agree with stances we have taken, and those who disagree. That always happens.

Our Weekly Blog was to be a way we could communicate with the church and

also to listen to the voices of the people of the church. We are glad that we have touched base with the church weekly. We have been delighted at the comments we have received - both positive and negative. We have been surprised at how willing people have been in contributing - it has told us a lot about the need for people throughout the church to feel appreciated, that people of all ages and stages of life have something to offer if given the opportunity. We appreciate the time taken to prepare reflections and for the courage to talk about the issues of importance.

The highlight of our term has been being with people in times of grief, in times of joy, listening to their stories, some very inspirational stories, some very hard stories.

The March 15 shootings occurred and thrust us into really considering our relationships with other religions and challenged some of our own prejudices. We are thankful for the way that many people throughout our church responded. We were also both privileged to attend some multi-faith gatherings and meetings. These were times when people of all faiths could come together and celebrate those

Looking Back and Looking Forward

things we have in common. However, it raises questions for us all of who are our neighbours and knowing our neighbours - not just those living next door, but beyond.

The climate justice working group has worked hard during our term to bring before us all the matter of climate justice. We are reminded that we have to recognise that every breath of air we take, every mouthful of food we consume comes from our natural world. If we damage the natural world, we damage ourselves. We are one coherent eco-system. It's not just a question of beauty, or interest, or wonder - the essential ingredient of human life is a healthy planet. We need to ask ourselves if we are ready to respond to issues of justice caused by climate change. Are we ready to help climate refugees? What do we need to do in preparation?

Change is always difficult but this year it has been forced on us. Covid-19 has closed us down. No longer could we meet in person. Ministry has needed to be more creative. Zoom became a lifeline for many. Some learnt how to worship using Zoom, or via live-streaming. This has been an effective way of bringing more people together from all walks of life. This year we did stationing via Zoom. For some it was a steep learning curve, but through trial and error, we kept going. While we recognise we must change, we need to be careful that we are not just using a different platform to be church in the same way we always have been. Our challenge is to use this opportunity, while still retaining those things we value.

We cannot ask for the church to be transformed, if we ourselves are not open to transformation. Over these last two years we have laughed, we have

cried with others, cried for the church, for the world. In highs and lows, we have been weaving us together as a church family and community, regardless of our diversity and we are hopeful for the future of the Methodist Church proclaiming life for all.

Ady is asking us for the last time to reflect on "weaving ourselves together to proclaim life." This is our last response:

It is about acknowledging that whatever the issues of the day there is a complexity that we need to recognise and not assume we know it all.

It is about learning the importance of holding up the values we see Jesus live; the values of compassion, of loving our neighbours as ourselves.

It is about making space for the variety of voices and contributions of our people to be able to challenge us and transform us.

It is about being willing to be vulnerable and open to transformation.

It is about standing up for justice, when injustice is present.

It is about looking for God's work beyond our community and the places we normally expect God to be.

It is about knowing that we are all made in God's own image and likeness and are therefore called to live in a way that others may detect the family resemblance.

As we conclude our term of office, we offer Rev Andrew Doubleday and Edwin Talakai our best wishes and our ongoing prayers. We will be in the background continuing to support both of them and praying for the church that we continue to weave ourselves together to proclaim life.



Methodist Trust Association

DISTRIBUTION RATES TO 30 SEPTEMBER 2020

	3 Months	12 Month Average
Income Fund	3.50%	4.05%
Growth and Income Fund	2.27%	2.48%

Income distributions for the quarter totalled \$2,078,114
We forecast the Income Fund's distribution rate for the June 2021 financial year to be approximately 3.40%

Distribution letter & commentary: www.methodist.org.nz
Contact email: info@methodist.org.nz

Established for the secure and socially responsible investment of the Church's funds



Conference 2020 PROGRAMME

SATURDAY 7 NOVEMBER

10:30am Powhiri and Honouring of Those Who Have Died
1:00pm Induction of President and Vice President
3:00pm Acknowledgement of Service and Reception into Full Connexion

SUNDAY 8 NOVEMBER

1:30pm Ordination Service
4:00pm Induction of Tara Tautari as General Secretary

MONDAY 9 NOVEMBER

8:30am Opening Worship
9:00am Business Session 1
- Stationing Sheet
- Announcement of President and Vice President Elect
11:00am Business Session 2
1:30pm Reflection of Ex-President and Ex-Vice President
2:00pm Business Session 3
4:00pm Closing Worship

Methodist Conference will meet in 2020 despite Covid-19, to conduct essential business. As explained by President Elect Andrew Doubleday, numbers attending services are restricted to 100 with key participants in each service being able to invite family.

All of Conference will be live-streamed. The active link will be sent out via emessenger email and will also be available on the Methodist Church website in the Conference pages www.methodist.org.nz. We hope that you will participate at the time or watch later.



HONEST TO GOD

Halloween

Are you uneasy about the way Halloween is evolving? It has gone way beyond the fun of dressing up the youngsters for a harmless trick or treat, to exposing them to a whole gamut of spooky activities. Retailers, sensing a quick pre-Christmas buck, gleefully batten on an American-style celebration of Halloween to conjure up "ghoulies and ghosties and long-leggety beasties" in the imaginations of the young.

Skulls and vampires, graveyards and haunted houses, witches and black cats round out the picture. Even Osama bin Laden once made his debut through a mask that added a note of contemporary political horror to a festival which goes back thousands of years, and which now seems to be reverting to its pre-Christian beginnings.

Halloween originated among the Celts of ancient Britain, Scotland and Ireland, where it was known as Samhain. It marked the end of "the season of the sun" and autumn harvest, the approach of winter, and the Celtic new year. On

the last night of October it was believed that witches, demons and the spirits of the dead, good and bad, came roving, looking for comfort, warmth and, according to one legend, a body to inhabit anew.

So people lit bonfires to drive the spirits away. They dressed up in bizarre costumes and masks to deceive the spirits into thinking they already belonged to their evil company. They set out tasty food to divert the demons from their spiteful tricks - a practice echoed in the "trick or treat" today.

People took part in such ceremonies in ancient times to protect themselves from the evil forces abroad that night and also, it would seem, to allay a deep psychic fear. The world of the spirits was not scary fun, but frighteningly real.

As with other seasonal festivals such as spring (Easter) and mid-winter (Christmas), the church set out to supplant Samhain's pagan associations by overlaying them with parallel ceremonies of its own. The one for this occasion was All Hallows Eve, celebrated on the eve of All Hallows (or All Saints) Day. In the mid-700s the pope set All Hallows Day as November 1, so October 31 became Halloween.



Ian Harris

While many of those whom the church had declared to be saints already had their own feast days, All Saints Day gathered them all up, including saints and martyrs whose names were not known.

Over time the Catholic Church developed a whole mythology of saints, fitting them neatly into the world as it was then conceived to be. They were presumed to have gone to heaven, and the faithful were encouraged to pray believing they would use their saintly standing to lobby God on their behalf.

The 16th century Protestant reformers tossed out this elaborate superstructure as unnecessary and exploitative. The articles establishing the Anglican Church, for example, dismissed the invocation of saints as "a fond (foolish) thing, vainly invented, and grounded on no warrant of Scripture, but rather repugnant to the Word of God." They would no doubt have found the modern Americanised, commercialised and trivialised Halloween even more repellent.

For those who breathe the air of our secular society, the puff has long gone

out of the evil spirits of Halloween, who will not be missed, but also out of the saints (in the usual sense of the word). In that, there is loss as well as gain.

For even in our secular world, All Saints Day could be the time to restore the word "saints" to what it once meant: all those whose lives are made distinctive by their allegiance to Christ. It is one of the main words the apostle Paul used to refer to Christians he was writing to - so they were neither dead nor canonised, but very much alive.

The "communion of saints" is another imaginative way of describing all who have made Christ decisive in their lives across the centuries. It is not necessary to conjecture any supernatural world to feel the force of this, though some people will try.

For Christians, faith centred on Christ unites them in a unique way with all who have preceded them, all who share that faith today, and all who will follow them in the future. The "communion of saints" points up the fact that while everyone's faith journey is individual, no one needs to travel alone.

In that sense, All Saints Day sits as comfortably within our secular worldview as in any other. And it leaves the spooks of Halloween for dead - which is where they belong.

OUR PEOPLE

A heartfelt thanks

Talofa ! Talofa ! Talofa lava ! Malo e lelei ! Ni sa Bula Vinaka! Noa ia e Mauri! Tena koutou katoa! Greetings to all the leaders and all members of our Church, from the oldest to the youngest.

Traditionally, we allow one year to mourn for our loved ones, as well as to unveil headstones after such time. My children and I decided to continue this custom. It does not mean that after one year we would totally be over and done with our loved ones.

This has been a strange year for us all and time has gone so fast. Although we wished we had done this sooner, we would like to send our message of thanks. April 25, 2020 marked one year since the passing of Rev Asofiafia Tauamiti Samoa Saleupolu, God's servant. Aso was also a Church servant, a colleague in ministry, a brother, a brother-in-law, an uncle, a cousin, a friend, my loving husband, a father, a father-in-law, a grandfather and a great-grandfather.

On behalf of our two extended families, our children and their spouses, our grandchildren and their spouses, and our great-grandchildren, I would like to

express our sincere and heartfelt thanks to you all who have expressed your sympathy, love and support for us at the most difficult time when the Master God called his servant Asofiafia (Aso) to return home.

We thank all of you for your various gifts of money, flowers, thoughtful messages and your prayers which were much appreciated. We could feel the warmth and comfort. We cannot repay your love and all that was done for us during our time of losing our loved one. We can only pray that our God would richly bless you and refill what was taken away because of your love for us. We also pray that God gives you strength in the body, mind and soul to fulfil his purpose for His kingdom.

In respect of Aso's wishes and in his loving memory, \$7,000 of the gifts and donations received from our friends and church family for Aso has been donated to the Parkinson's Society NZ and \$7,000 to the Neurological Foundation of NZ for research to find a cure for Parkinson's and other diseases of the brain.

Thanks again.

Your servant in Christ, Kakasia Vaotane Unasa Samoa Saleupolu

Abridged - Rev Asofiafia Tauamiti Samoa Saleupolu was President MCNZ 2001.

Accreditation affirms the values of Te Ara Wāteriana / The Wesley Way



WCA staff with their Dementia Friends certificates (from left) David Hanna, Claire Booth, Shomilla Sidal and Kena Duignan.

Wesley Community Action (WCA) has become one of only nine organisations around the country to be accredited with Alzheimers New Zealand's Dementia Friendly Award.

To gain the accreditation WCA met seven dementia-friendly standards that show they are a safe, friendly, accepting, and supportive place for people with dementia.

The accreditation is an endorsement of the values that sit at the heart of the Te Ara Wāteriana / The Wesley Way, the framework that guides how WCA staff interact with each other and with the people they work alongside.

Alzheimer New Zealand's Dementia-Friendly Coordinator Kate MacIntyre, a member of the dementia-friendly audit team, says they were particularly impressed by how committed staff are to working in a respectful, inclusive, kind and compassionate way.

"The way staff talked about The Wesley Way showed they really understood it and actually lived it, rather than it just being glossy values up on the wall," says Kate.

The process that began in 2019 was initiated and driven by Claire Booth, leader of WCA's Elder Care Team, with support from the board and staff, most of whom have completed a short online programme to become a Dementia Friend.

Claire says that through her work with older people she has become increasingly aware of the need to do more to meet the needs of our ageing population. At present about 70,000 Kiwis live with dementia. That number is expected to increase to

170,000 by 2050. Most people with dementia - about 70 percent - live in the community.

"This is not a theoretical thing that will happen in the future, it's happening now and as a nation we are ill-equipped to deal with it. People with dementia are already living in the community and engaging with banks, post offices and utility companies, often with very little support."

She says being dementia friendly is particularly relevant for WCA because dementia disproportionately affects many of the communities the organisation works with - vulnerable people living in poverty. They are more likely to develop dementia and become isolated, and less likely to get access to appropriate support services and resources.

Claire says the accreditation process helped highlight the fact that dementia affects everybody, including staff who may have whānau members living with dementia, or who may one day develop dementia themselves. "Being dementia friendly is just as much about how we face inwards to look after our own staff and the values we live by as an employer."



A Touchstone for Oranga Tamariki

Rev Dr Betsan Martin

Public Issues Coordinator

The Labour Party has been given a tremendous mandate, and for this we congratulate them. We are interested in the question of what is their mandate for? What are the commitments that Labour is making, especially on human and environmental wellbeing?

After the Election, I reviewed the Labour Party Manifesto, and was surprised to see there is no section on 'Welfare' nor 'Wellbeing.' Instead there is a section on social services, and another on our natural environment.

Social services includes a commitment to reinstate the Training Incentive Allowance - good news indeed to bring educational opportunity to sole parents and disabled people on benefits. Other items include increasing abatement

thresholds and attention to the Welfare Expert Advisory Group - key Election asks of the Methodist Alliance - as well as improving the culture of Work and Income, increasing income support and a review of the Social Security Act. These are promising. They do not commit to specific targets for eliminating poverty. During the Election debates Prime Minister Jacinda Ardern ruled out a wealth tax (and previously ruled out a Capital Gains Tax). We must ask how it is possible to reduce child poverty in substantial ways, when the means to address poverty is ruled out?

The last and important item in this section of the Manifesto is on Oranga Tamariki, with assurance that Labour will 'partner with iwi, hapū and Māori organisations to find appropriate solutions to children in need.'

Addressing disparity

A Waitangi Tribunal hearing on Oranga

Tamariki is bringing more urgency to the disparity in resourcing and support for Māori children in state care. In 2019 there were around 6,400 children in care, of which 4,400 were Māori, or 69 percent. The total of Oranga Tamariki funding was \$301,845,498, of which \$62,898,400 was allocated to Māori/Iwi providers, or 21 percent of the total funding. There are different categories for the allocation of funds: Prevention, Early Intervention, and Statutory Intervention. In the last two years, only 14.7 percent of funds went to Māori/Iwi providers for Statutory Intervention.

The Tribunal hearings will scrutinize the disparity in resourcing the care of children, and disparities in Māori Social Worker employment, in recognition of cultural expertise, and in the structure of contracts to Māori/Iwi providers of services. In the last three years 40 percent of funding went to 12 providers, none of which were Iwi/Māori. Social Services

which receive funding consistently are able to build their capacity, offer stability to staff and undertake long term strategic planning; these in turn strengthen their capacity to win long-term contracts. Iwi/Māori services are likely to be hampered by short-term contracts which stymie staff stability and long-term planning, and weaken their capacity for ongoing contracts.

The 'uplift' video of an Oranga Tamariki statutory intervention that hit the media earlier this year confronted us with the human faces of children deemed to be at risk. It also showed the professional social work side - raising matters of competence and the complexity of legal responsibility for the safety of the child - a

responsibility which is weighty and onerous.

Little change in 30 years

The Chief Executive of Oranga Tamariki said she has 'inherited a racist structure which she cannot change overnight'. It is 30 years since Pua Te Atatu identified Institutional racism in the Department of Social Welfare, which reflected racism in society itself. Problem areas included policy formation, service delivery, communication, racial imbalances in the staffing, appointment, promotion and training practices. The profile of the organisation is fairly unchanged today.

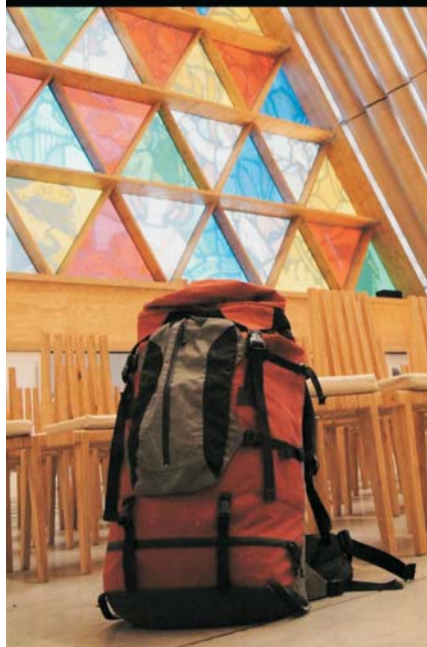
The constant call of Māori leaders and Māori at the front line is for independent authority, whether as Māori Executive Authorities, District Committees, Iwi authorities - a system to provide direct accountability for the care and protection of Māori children to Māori communities. This is the touchstone of Māori aspiration, the bottom line for restitution.

Strengthening partnership

When asked about Oranga Tamariki, Te Tiriti and partnership before the election, Jacinda Ardern said, yes, there is a strong case for strengthening partnership. We have a compelling platform for taking forward the kaupapa of equity, and even more significantly, of an independent authority. This is not only for Oranga Tamariki. The case has been made in many areas, including health, and in particular for waterways.

We might be tempted to lean on the 16 Māori Labour MP's, one Māori Party and three Māori Green MPs to push ahead with mana motuhake. The real issue lies with tauwiwi partners in clearing the way for Māori decision-making and systems of accountability.

We have a tremendous moment of solidarity and leadership, and it is over to us to push through the entrenched barriers of institutional racism and take a leaf out of the Methodist Church book, and the Anglican one as well. The model of power-sharing, or 'kaupapa tikanga rua' is an ongoing journey; we should not hesitate to bring it to the table of political rejuvenation.



Theology @ Otago

Explore faith, yourself and the world.

Wherever you are in New Zealand

- Study with us full-time or part-time.
- Do just one paper or a whole degree.
- Study from home or on campus.

ENQUIRIES

Theology Programme
PO Box 56 | Dunedin 9054
Tel 03 479 8639 | Email theology@otago.ac.nz
otago.ac.nz/theology2021

Security and anxiety

Rev Jan Fogg

In spring, one of the characteristics in small-town rural New Zealand is the presence of lambs being cared for by children. Out walking recently I heard two lambs calling to one another. I knew these two lambs were usually tethered close to each other on the front lawn of a house with a large lawn.

They are normally quiet but on this occasion one was banished to the back lawn; they seemed insecure at being separated from each other and so were calling to each other. I thought about how the general anxiety level in our society seems to have risen as the Covid crisis continues.

A conversation caused me to begin to reflect on security in older age. Human life is rather more complex than sheep life

but relationship and companionship are important for all of life. Relationship can offer a great sense of belonging and security but as humans age, that special life-long relationship might have been lost through the death of one person or it might be reduced through ill-health or challenged through insufficient means of support.

I guess in part what we look for in an election is a party that will offer us the kind of security we need. Security means different things to different people, and so different parties appeal, or not. Those who are materially secure may seek a party offering to look after and perhaps grow their material benefits. For those without material wellbeing, a party offering to reduce inequality and provide help for the rocky times of life will hold greater appeal.

Security will also mean different things at different stages of life. Grandparents can offer security to their extended family through acceptance, love and respect to

those setting out on their life journey. Likewise, friends offer this to one another. What a discovery to find that as we give the gift of security and belonging, we receive it back in return.

As I think on people living alone and some of the losses that involves, I also thought about marae and the sense of security those living on marae offer to one another. I am drawing only on what common knowledge suggests happens, or did happen for older Māori - the sense of respect and responsibility for one another from living in a communal situation. Beyond the marae - and for pākehā who don't have marae - how is this sense of belonging and security achieved? Is that what retirement villages are seeking to achieve?

Yet the deepest sense of security comes from the faithful relationship with God, this presence and protection guiding and holding us. I remind myself of the value of silence in prayer



(and other relationships), to hear what is being said to us, not simply what I have to say.

“Those who love me, I will deliver. I will protect those who

know my name. When they call to me, I will answer them; I will be with them in trouble, I will rescue them and honour them.”
Psalm 91.

CARING FOR OUR PEOPLE

Covid-19 FATIGUE

Trudy Downes

It's always in the news. It's in social media. It's in politics. It finds its way into churches. It is everywhere! (figuratively speaking).

Are you over it yet? you still bouncing back from all of life's ups and downs or just doing a belly flop in the shallow end of the pool?

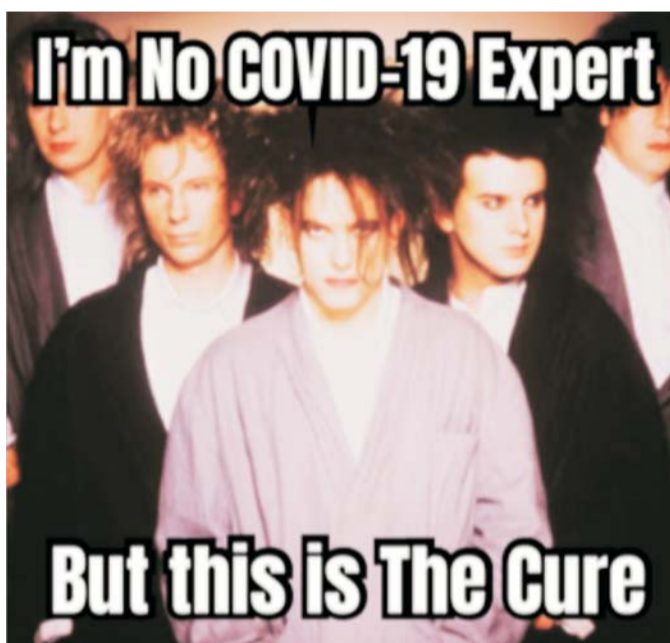
Bouncing back gets harder when the list of 'stuff' keeps piling up. Or are we compounding things by suggesting to people they may be feeling anxious?*

“Well, I didn't feel anxious, but now I am starting to feel anxious that I should be feeling anxious!”

I personally have got to the stage where I shrug things off. There are things that I can control and things that I will have to live with. It gives me such a feeling of freedom to shrug it off!

“Political leaders speak loudly in debates” (shrug).

“Can't visit Dad on his birthday” (shrug, although we have Zoomed him, and have plans to visit shortly... I'm not completely callous!).



Made masks for my sister in Hastings, and discovered they don't wear masks in Hastings as they are remote from the 'hot spots' (shrug).

I have also found that some of my guesses have been pretty good since January this year.

Wuhan has an outbreak - it will hit Aotearoa (tick).

We will get community transmission (tick although I didn't use the phrase community transmission).

We will lock down (half tick because I didn't think things would happen so quickly).

We will need one national contact tracing system (tick).

We will wear facemasks (half tick; I was a bit slower on this one than some of the other points).

We will have outbreaks from our isolation facilities (tick).

Hygiene and contact tracing are our key weapons until a reliable vaccine is available (tick and tick).

Here are my next six picks based on every experience is a learning experience:

- An overseas bubble will be opened and it will cause outbreak/s.
- We will overcome those outbreaks because our team is awesome.
- Auckland will experience more lockdowns than the rest of Aotearoa.

• Christchurch will be second for the number of lockdowns.

• Once the first overseas bubble is successfully in place, more overseas bubbles will open.

• We will get better and quicker at dealing with the outbreaks.

However, here is a list of things I am not sure about:

- Purchasing a 2021 diary; considering I still have over half of 2020 I didn't use!
- Buying a full year's gym membership (which is a lot cheaper than week by week)

- Renewing my passport

In the meantime we have life to live! I am in a fortunate role within the Church that gives me views of the inspiring works of the Methodist Alliance members, namely:

Lifewise, Vahefonua Tonga o Aotearoa, Palmerston North Methodist Social Services, Siaola, Wesley Community Action and Christchurch Methodist Mission.

Possibly what cheers me the most though are the signs of community gathering again. The community lunches, the garage sales, school plays, evening talks about referendums and the scale of continuous giving for people needing aid (lately the families from Lake Ōhau). There is a joy in the community with each loosening of our Alert Levels!

So while I understand Covid fatigue - we will all experience it to some degree - I don't recommend it as a place to stay permanently. Stay a short while, open your eyes and then maybe look again to see our communities in action. Help is there if you need it.

Contact Methodist Alliance members
http://www.methodist.org.nz/social_services/index

Mental wellness support:
http://www.methodist.org.nz/caring_for_our_people/covid19/supportinformation#mental%20wellness%20support

* Source: M Gott, who is not feeling anxious.



Beyond the General Election

As I write this article it is only a few days since the General Election. An event which this year certainly had its highs and lows, successes and failures. Not to mention the over-riding shadow of Covid-19 and all the implications the management of the pandemic has on society, the economy and human rights.

When we put our personal party preferences aside, we are all of a mind, that whatever comes next is going to be difficult, challenging and for some, soul-destroying.

We are already aware of those whose businesses have not survived, those who have lost their jobs and even lost their homes. The Labour Party was formed in

1916 out of various socialist parties and trade unions. With Michael Joseph Savage and Peter Fraser between 1935 and 1949 establishing New Zealand Social Welfare. This brought in such systems as unemployment benefits, State housing and the 40-hour work week. Their 'black budget' of 1957, which saw raised taxes on alcohol, cigarettes, cars, and petrol, was not well-received and saw a change of government at the next election.

It is salient to look back to see what has been achieved and what has been detrimental in order to make decisions for the future. Our new government, going forward from now, will certainly need to take the needs of New Zealanders into consideration when making decisions on taxes, housing, health, welfare and the economy. But, for many, the big picture is not uppermost in their minds, as they

look for work, employers and / or employees. Many are finding the costs of housing, food, transport and education are rising beyond what they can afford.

Churches have also been given a mission opportunity for their communities to support and provide for those who 'fall through the cracks' and find themselves unable to provide for themselves, their families and are left out on the fringe of society. We have many agencies attached to churches and other charitable organisations who are able to provide for the short-fall for those in need, be it social housing, foodbanks, clothing 'op shops', training programmes and budgeting advice. Each and every parish will be able to provide, support and assist in whichever way they can. Being for someone 'as Christ, who reaches out and includes those who are on the edge.'

*Rev Heather Kennedy, Ashburton
Member of UCANZ Standing Committee*



Uniting Congregations
OF AOTEAROA NEW ZEALAND

Help us O God, to pray for those involved in our political processes and for those who are part of the new government. We pray for those new to office, for those whose disappointments will be acute, and for those who take on responsibilities that affect the whole nation. May our leaders have wise counsel, listen to the needs of our nation and make decisions that benefit us all.

Conference 2020

Rev Andrew Doubleday, President-Elect

As I sit here tapping away, I am aware we are three weeks out from Conference 2020.

It's been a challenging journey. We'd booked the Michael Fowler Centre in Wellington for our weekend services and were lining up Wesley Taranaki Street for the Conference itself.

Then Covid-19 struck. Early on both the Presbyterian Church and the Baptist Union pulled their national Assemblies. Our Wellington-based Conference Arrangements Committee reconfigured and expanded to include current Presidential leadership, and Council of Conference representation of both Taiwi and Te Taha Māori. We needed a more representative body to decide the future for 2020.

We started by recognising that whatever we did would be wrong. Perfect 2020 hindsight would almost certainly have shown us a different path. Yet we cautiously moved forward in faith. We consulted with the wider church - stating our preference for a truncated Conference limiting business to essential administrative Conference questions.

We also discerned that limiting our numbers to 50 participants for the business sessions was a wise path forward. This made it clear that this was not our usual Conference while at the same time allowing us to gather representation from across the church to get the job done. The participants were selected on the basis of function for Connexional representation, and by both Te Taha Māori and Taiwi caucuses of Council of Conference to ensure good representation across the breadth of the church.

Subsequently, with Auckland at level 3, we resolved to limit the weekend services to 100. More than anything this was done to protect our people, recognising that our core constituency tends to be in the older age groups. This is a recent decision. We were of one mind

on it. Because our time frames have shortened as we waited to see what the emerging landscape would look like, we also recognised the logistical difficulties inherent in trying to accommodate a larger number. We were caught between having open slather where everyone can come (a challenge we do not have the resources to meet), and leaving people feeling unhappy that they have been excluded. We have chosen the latter option. We believe this to be the choice of wisdom, and we have consistently sought, and achieved, the kind of consensus that would allow us to say 'It seemed good to the Holy Spirit and to us'.

We will do our best to make sure that live-streaming covers all that we can. Our services will be posted through links on our website and will be available for continued viewing well into the future.

I read an article recently (www.theweek.com/articles/915738/how-pandemics-change-society) asserting that every world-wide epidemic in history had resulted in significant and lasting changes in how people lived. Almost never did life return to business-as-usual. This crisis has thrown up opportunities to engage with one another, and the world, in a new way. Particularly through the use of technology. I, for one, do not want to go back to life as it was before.

This truncated Conference is open only to the small number charged with doing the necessities on behalf of the whole. Our plea is that you be in prayer for us. As we will be for you.

I beg of you, please do not attempt to 'crash the party'. We do not want to face the possibility of having to humiliate anyone by turning away people who have not been listed as part of the Conference events.

We are looking forward to the strong possibility of having a full Conference again next year in Wellington. This ultimately means that in the 'normal' course of things we will have had one more Conference, albeit a truncated one, than we might have expected.

Being Prepared for the End

Rev Peter Taylor

The end of the world will be on 1 February 2022. Or at least the end of my world, as I retire that day in my 40th year of ministry (plus three years in training college). I am not sure what I will be doing but there's time yet to sort things out. Life races along, doesn't it?

No one knows the date for the end of the world, despite many confident predictions over the years. Even though we all die, none can know exactly when, except perhaps those exercising their rights under the End of Life Choice Bill. Some say that our planet is dying with climate change and Covid-19 is replacing a nuclear holocaust as the expected trigger. Even surviving these threats our sun will eventually die, though millions of years into the future.

In our church lectionary 'the end of the world' features as we conclude the cycle of readings from Matthew and begin, on 29 November, a new lectionary year with Advent and Mark.

The gospel readings in November (8th, 15th and 22nd) mostly focus on Matthew 25 and three parables: the Wise and Foolish Virgins, the Talents, and the Sheep and Goats. All have as their backdrop a sense of a judgement at the end of something. The first reminds us to be ever ready for we do not know when the bridegroom (the end) will

come; the second is about using the monetary talents (what we have) to good effect before an assessment when the end comes; and in the third, responses to those in need will be judged at the end.

What they have in common is not so much prediction of the end - a rather fruitless activity - but an urging to make the best of this life while we can. This is also seen in the Markan reading for Advent Sunday and the two readings from 1 Thessalonians, though the earlier reading (4.13-18) is more about a reassurance that those who have died have not lost out.

In our preaching this month there is nothing wrong with mentioning major catastrophes that threaten life on earth but a sole focus on these will miss the true point of preparedness, doing the right thing because it is right, and of seeing Christ in each person we meet. Like the old saying: act each day as if it were your last - one day it will be.

This is not a call to empty out your bucket list, often a selfish exercise, but having an outward focus, a personal mission if you will. This is true for individuals and congregations, and thus when many of our congregations are facing 'the end,' rather than navel-gazing, wringing hands, or bemoaning our lot, maybe we should focus on what we are truly called to do/be while we still can. If our congregation dies then at least it will die 'with its boots on.' Even in retirement I intend wearing my boots, as it is often muddy in Invercargill!



Enforcement of Judgements

Due to the rise of hoax emails, hacking and spear phishing attacks on our online and digital intelligence, I have been thinking about my work in the United States on the Enforcement of Foreign Judgements. My role in law was to enforce US judgements in foreign jurisdictions. This was often recognised on the bilateral or multilateral treaties and understandings in the foreign jurisdiction. Otherwise, it was unilaterally without an express international agreement.

The enforcement of New Zealand Judgement is relevant when monetary loss and assets have occurred from foreign hackers and fraudsters, and the victims wish to enforce a New Zealand judgement on a foreign jurisdiction.

New Zealand Enforcement of Monetary Judgements

In New Zealand, the effects of increasing globalisation are being felt in a number of respects, one of which is the increasing importance of private international law - that body of law which governs transnational private obligations. The enforcement of foreign money judgements in New Zealand, as one aspect of the wider field that is conflict of laws, occurs comparatively frequently. The

New Zealand courts are also regularly faced with other conflict of law issues, including jurisdictional challenges, choice of law, interim relief in support of overseas proceedings and the gathering of evidence from overseas for use in domestic proceedings (and the inverse scenario).

Foreign judgements, without additional jurisdiction, do not have direct force in New Zealand. Instead, a person who has obtained a foreign judgement may be able to enforce it pursuant to one of: the common law, the Reciprocal Enforcement of Judgements Act 1934 (REJA), the Trans-Tasman Proceedings Act 2010 (TTPA) or the Senior Courts Act 2016 (SCA).

New Zealand has had legislative arrangements for enforcing foreign money judgements for over 80 years. Following the enactment of the United Kingdom's Foreign Judgements (Reciprocal Enforcement) Act 1933, New Zealand passed into law the REJA, which has changed little in this time and remains a primary method of enforcement of foreign money judgements for countries other than Australia.

If you have a judgement of a foreign court against a New Zealand resident or an owner of assets in New Zealand, it may be possible to enforce that judgement in New Zealand. As well as enforcement, a foreign judgement may be used as a defence to a New Zealand court action or pleaded as being conclusive of an issue in an action. The appropriate method



Ruby Manukia-Schaumkel,
Legal Advisor MCNZ.

depends on the country in which the foreign judgement was given.

About Enforcement of Foreign Judgements

The procedure to be adopted will depend on which overseas jurisdiction the Judgement has been obtained in and also the Court from which it has been issued. In some cases, the New Zealand Reciprocal Enforcements of Judgement Act will apply allowing a more streamlined and economic approach. In other cases, it is necessary to apply to the appropriate New Zealand Court for an order domesticating the overseas judgement.

Foreign Judgements

A judgement creditor can seek provisional measures such as possession orders, freezing orders, and pre-judgement charging orders once the foreign judgement has been registered, pending the enforcement proceeding.

After registration under the Reciprocal Enforcement of Judgements Act, a foreign judgement has the same force and effect

as if the judgement had been a judgement that was originally given in the High Court of New Zealand. Therefore, any of the pre-enforcement provisions that apply to judgements originally given in the High Court apply to the registered foreign judgement.

However, as with New Zealand proceedings, for an order granting provisional relief, the judgement creditor must show that there is a risk that the judgement debtor's property will be dissipated if the order is not made, or that the judgement debtor has either left or is intending to leave New Zealand.

The Trans-Tasman Proceedings Act provides for the recognition and registration of interim injunctions and interlocutory orders that have been made in Australian Trans-Tasman market proceedings. Therefore, once that interlocutory judgement or order has been registered in a New Zealand court, it has the same force and can be enforced in a New Zealand court as if it had been given by a New Zealand court. Therefore, any of the pre-enforcement provisions that apply to judgements originally given in the High Court apply to that registered Australian judgement.

We are reminded to be vigilant in protecting our digital property and intelligence and understand the process of enforcing foreign judgements domestically and internationally.

METHODIST ALLIANCE

Dreaming of a Better Future

The spirit of the Lord is on me, because he has anointed me to proclaim the good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free.

Luke 4:18 (NIV)

Jesus was reading Isaiah in the synagogue when he said the words recorded in Luke above. Many years later John Wesley also preached about social justice, fighting poverty and social action. These words are as relevant today as they were in the time of Isaiah, of Jesus and of John Wesley - it is time for social change.

We have over 18,500 people in Aotearoa on the Housing Register waiting for a home. More than 30 percent of the lowest income households with children spent more than half their income on housing costs. Households with low incomes have a disposable income of less than 50 percent of the national medium income, after housing costs. The Child Poverty Monitor reports that there are 254,000 children in New Zealand currently living in poverty.

Children that live in areas with the highest deprivation are three times more likely to end up in

hospital than children in areas with the lowest deprivation scores.

Covid-19 has created a wider economic divide between the rich and poor. The pandemic has also provided us with an opportunity to critically examine what is important for us as Kiwis, what we want to change in society, and how we can make these changes sustainable over the long term.

It is time to have a courageous conversation about what our responsibility is to others and what we can do to make someone else's life better - or even just a little bit easier.

At the recent UCANZ meeting David Hall, co-chairperson, posed some questions that would help start such a courageous conversation. He asked, Is it unreasonable to dream of an Aotearoa ...

- where all adults have warm, clean, dry places to live, and do not have to worry about how to pay for food or all the other necessities of dignified life?
- where essential workers are adequately paid and treated as we presently treat the very rich managers in our present society?
- where sustainable living is accepted as not just necessary but the wise and



sensible way to live?

- where every child has an equal chance of receiving the best possible education?
- where teachers are really valued, and where a person can be rewarded as much for the skill of their hands as for the skill of their brains?
- where access to healthcare is dependent on need, not ability to pay and a healthcare system that recognises and accepts the multiplicity of cultural practices that make up our society?
- where all beliefs are valued and respected and followers of one religion do not despise or criticise the followers of other religions?
- where all live in peace and accept everyone as their neighbour?
- where Te Tiriti o Waitangi is not just paid lip-service to but where there is a real partnership?

*Carol Barron,
Methodist Alliance National Coordinator*

- where not just Māori and Pākehā but all ethnic groups work together. Where we practise the skill of working with differences and pride ourselves in coming up with workable solutions, at all levels of society, to the way we govern ourselves and manage our education and healthcare systems in ways that are both creative and sustainable.

It is time to stand in our Wesleyan tradition of social justice; to reflect on our historical roots when Methodists were characterised by their emphasis on loving their

neighbour, attending to the needs of the most vulnerable in society, and those living on the margins.

One of MCNZ's principles is "to work for justice for any who are oppressed in Aotearoa New Zealand, keeping in mind the implications of the Treaty of Waitangi. To share resources with the poor and disadvantaged in Aotearoa New Zealand and beyond."

As Methodists, we need to ask how we are going to use our resources to help others in need? How are we going to respond as a church?



**METHODIST
ALLIANCE**

NGA PURAPURA WETERIANA

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

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

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

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/methodist_alliance



He Whakaaroaro - Kia Mau!

Preface: Te Aroha Rountree

*Tuturu whiti whakamauā, kia tina, haumi e,
hui e, taiki e!*

Kua takoto te mānuka!

**Kua takoto te mānuka ki a tātou
te iwi Māori, ki te Haahi
Weteriana hoki, mai i ngā taiohi
e whai ora ai i tēnei ao hurihuri.
E ai ki ngā korero o te wā, ko
rātou mā ngā rangatira e tū kaha
ai i roto i te ao tūroa.**

Kua tuku te wero ki a tātou ki te
whakaahu whakamua i te haere o te iwi
Māori me te Haahi. Ki tā rātou titiro, tino
pai ngā mahi o mua, mārie anō rātou i ēnei
wā, nā reira ka taea e rātou ki te titiro
whakamua, mo ngā rā e heke mai nei, mo
ngā tamariki mokopuna.

NAA reira, pānuitia mai, me āta
whakarongo ki ngā korero me ngā inoi e
whai ake nei.

He Tirohanga Whakamua

In celebration of Te Reo Māori, we share
this contribution from Maungarongo Tito,
a Kaikarakia in-training, Tamaki Rohe,
Te Taha Māori. The waiata he shares is a
paraphrased version adopted from the
teachings of Te Kura Māori o Ngatapuwa.

*"Like many of my cousins of my generation
we are the product of a movement. That
was the renaissance of Te Reo Māori. It
was the building of Kohanga Reo, Kura
Kaupapa and Whare Kura. Looking back
at my 27 years of life, we haven't really
experienced struggle and heartache as
much as my parents and grandparents or
the generations above us, maybe even
three to five generations above us. I can
say I come from a space of futuristic values
and vision. We are able to see what the
future might be because we have had an
awesome past. We have a fortunate*

*present, which
means we can
focus more on
the future
rather than carrying the burdens of the
past. So, my perspective comes from a
future-looking whakaaro. Two things come
to mind when thinking about this kaupapa
of Lamentations, a waiata (himene) and
from this I will weave or craft an inoi that
reflects a future outlook."*

He Waiata:

Kia mau, kia mau, aue!

*Kaua ra e huri noa, kaua e whakahawea
Ma ou mahi ka kitea koe, e te ao, e tou iwi
Maori*

*Kua puawai rawa nga purapura e
I ruia mai i nga wa o tua whakarere*



Manuka Plant.

*Ko te Atua to tatou piringa, ka puta ka ora
Paeheretia te rangi e tu nei,
paeheretia te papa e hora nei,
paeheretia kia tatou kua tau nei,
Tera ko nga mata o te ariki kua moea i te
pae,*

*nau piki, nau haere mai nga hua o nga
tatai whetu e aratakina i a matou,*

*E tangi ana, e mapu ana, e aue ana, ki nga
whenua taurikura kua riro ki te po,*

*Tenei ra te karanga kia mau ki o tatou
whenua,*

*hei kai ma nga tamariki, mo te whenua
tipu ake nga kai,*

*hei whangai nga rohe katoa o Hiruharama
ki te ao,*

Tenei te mauri ka whakapiki,

*tenei te mauri ka whakakake, te mauri
kua tau*

*Nei ra ko te atua to tatou piringa, ka puta
ka ora.*

*Hei toro nei nga kawai
taura tangata*

*Hei hono te aroha o taua
tupuna te mana, te wehi*

*Awhitia nga taonga, kei
memeha, kei ngaro*

*Kei tukinotia e te ao,
puritia tou mana kei riro
e*

He Inoi:

**What's life on Earth really like?
Who are we?
What are we doing here?
What's the future hold?**

*Life
IS...*
An ordinary Kiwi reflects.

GEORGE BRYANT

George Bryant, QSM, reflects on
a variety of issues vital to us all.

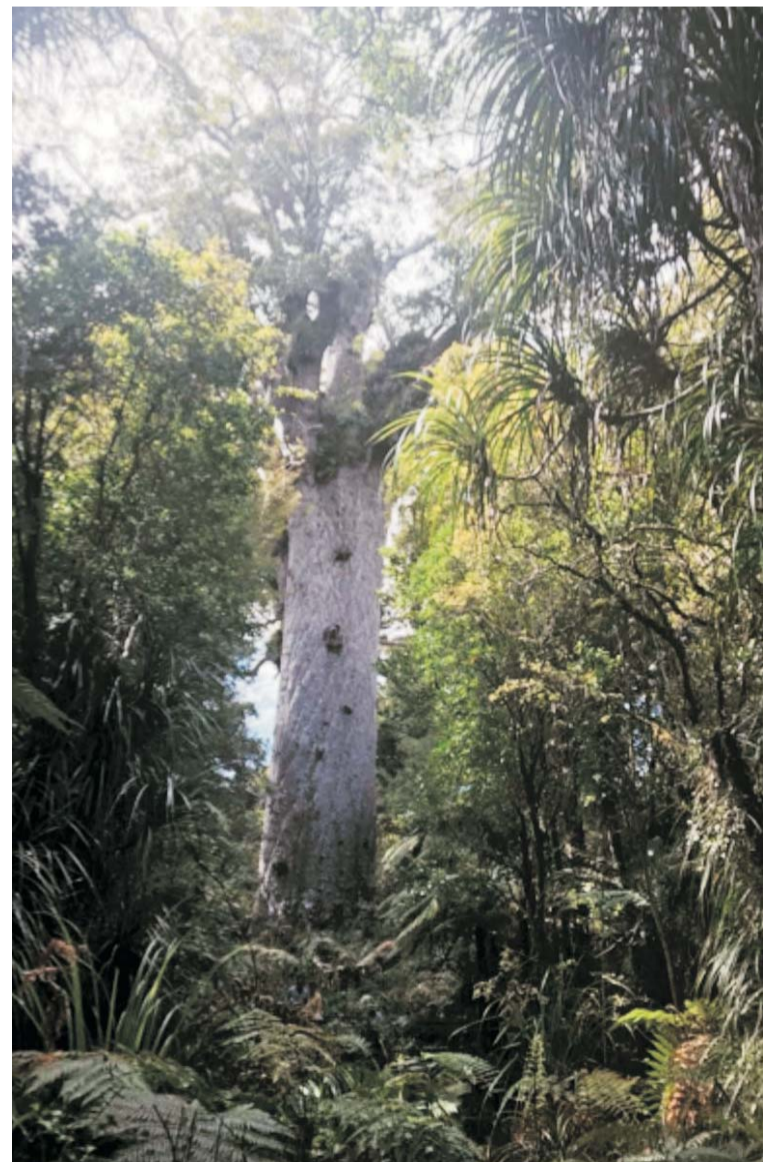
**"It is challenging, thoughtful,
and full of wisdom."**

(Very Rev Ray Coster, past Moderator
NZ Presbyterian Church).

**"A real gem.
An engaging read."**

(Karen McMillan, author)

Published by DayStar Books Ltd. Retails for **\$27.95**. Order from any bookshop or direct
from the author for the launch price of \$25 plus \$5 postage: bryantgw@xtra.co.nz



Tāne Māhuta, Waipoua Forest. Image courtesy Te Aroha Rountree.



Discovering Methodist History in Whanganui

Rev Rob Ferguson

History is the coincidence of people with place. Both provoke stories. But what happens if both people and place become forgotten? The Whanganui Methodist Parish has a history going back to the Kai Iwi Mission farm in 1853. A plaque on a rock down a no-exit road, named Mission Rd, tells that story. The parish that currently centres its life in the central city is the conglomeration of several other Methodist churches that have closed.

The congregation is gathered in many senses. Over the years the stories have become less well known and the places are memories for fewer people. History is being lost. Or perhaps it is seeping away.

Recently a group from Trinity gathered and followed a trail of Methodist sites: Kai Iwi, Castlecliff, Gonville, Dublin St, Aramaho, Whanganui East, Trinity. The history of Methodist Whanganui

indicates there are many more. On these Methodist church sites we discovered some grass fields, a house built on an old church section, a plaque on a rock and one on a wall of the Masonic Centre, and a recognisable church building, now a house. We asked ourselves a question, "If Methodism was to stop being a physical presence in Whanganui, what might people see in the future?" More grass fields? More



Where it began: Kai Iwi Mission Farm.

plaques on walls or rocks? Would that matter? While we recognise a parish is never the sum total of its buildings but is centred on the spirituality and faith of the people, buildings are often the only recognisable

legacy a congregation leaves for posterity. What if there is no sign? What actually matters? Is history about leaving signs?

As we wandered from site to site we became thoughtful, less chatty, thinking deeply over such questions of history. If history is the accumulation of stories that come about through the coincidence of people and place and there is no one who now remembers

either people or place, what happens to history? Plaques maybe tell something and act as a marker somewhat like a gravestone. But a now-empty grass plot? A house in a suburb? When the people go and the places become other places, what then of Methodist history and presence in this place? Any place? Does it matter that they pass into "official records" only? Is there a meaning in absence where once there was presence?

An eager group of history-diggers visiting a collection of ex-Methodist sites resulted in many questions to ponder. Afternoon tea is a great way to start to tell other stories of a new place and a new people, and hey presto we have history in the making! We set out to explore our gathered nature. Trinity comes from here, and here, and here. Our history together is shorter by far than the beginnings at Kai Iwi. And when in turn perhaps Trinity is no more, what will Whanganui remember of a Methodist presence? And does it matter?

NZMWF Virtual National Council 2020

NZMWF President Siniva Vaitohi welcomed district leaders, convenors, secretaries, members of the National Executives, President Elect Tuitivao Salevao, and members of the NZMWF for their first ever National Council virtual meeting on Saturday 3 October. Later, the PWANZ President, Faolataga Leasi and presenters from CWS and St John Ambulance joined the meeting.

Thirteen of the 18 MWF Districts were represented during the online meeting. Council 2020 provided a good opportunity for the organisation to reflect on how they have journeyed through trying times since their last gathering in Auckland for National Council 2019.

District Reports all mentioned the impact of Covid-19 on MWF gatherings for fundraising activities for the two Special Projects chosen for the year 2020; St John Ambulance (for local) and the Palestinian Women and Children (for overseas). As a result, both projects will be extended as the focus for 2021.

Hazel Munro from St John Ambulance presented an update report for the NZMWF and PWANZ partnership fundraisings which will go towards Serving Community through: (i) Clinical Training for female ambulance officers (towards the delivery of St John Ambulance's in-house courses like the Operations Risk Management, Ambulance driving, and First Responder); (ii) St John Youth sponsorship options for 2021 (supporting the St John National Youth Competitions). There are 24 cadets per squad and St John Ambulance gender demographic usually skews 60 - 70 percent female. The funds will help families keep their children actively involved with the St John Youth programmes and will also help to establish a Hardship Fund to support families who might not be able to sustain the cost of participation during the current economic climate.

For the overseas special project - a partnership between NZMWF, PWANZ

and the Christian World Services - Eric Park from CWS reported on the Palestinian Women and Children project. Funds will support the Department of Service to Palestinian Refugees (DSPR's) programme for the Palestinian women and children in health, education, and livelihoods. DSPR needs funds to assist people being affected by Covid-19 and the Lebanon explosion. The essential programme for Palestinian and Syrian refugees will support: (i) Youth as they are keen to return to their classrooms, or workshops, to continue their education. This is vital for their future in an environment where unemployment is high. (ii) Children want to return to school, but in the meantime need electronic devices to continue their education under lockdown. (iii) Households need hygiene kits to protect themselves. (iv) Many people need food parcels and clean water to meet their daily needs. (v) Food production needs to resume to feed the vulnerable population; (vi) Health clinics have continued to operate but face the increased costs of protective equipment such as disposable masks, gowns, and gloves.

Convenors of the National Committees for the Smethurst Scholarships and Friendship, National Executive Committees and the Treasurer also reported on their activities.

The meeting honoured the lives and contributions of three women: Raewyn Bayliss, QSM, a member of Mary West's National NZMWF Executive for 2002 to 2004 from the Waikato Thames Valley MWF District; Joan Hawley, aged 91 a member of Lynne Scott's National NZMWF Executive for 2006 to 2008 from the North Canterbury District, and Margaret Knight QSM, aged 87, a member of the Te Awamutu Methodist Women's Fellowship.

While Covid-19 has added multiple layers of uncertainty, NZMWF can contribute to certainty by offering clarity to their 2020 mission and focus Proclaiming Life & Hope (for women and children)



The founding WFMUCW Women's motto, Knowing Christ and to Make Him Known is a mission statement that has served the organisation well for years.

President Siniva Vaitohi concluded her report by challenging the Council Members to think differently as a result of changes brought about by Covid-19. Online technology offers an opportunity for women to conduct virtual gatherings and fellowships to support one another. And on the question of Where to from here? She answered "We, as an organisation, need to get together often, instead of just waiting for our next gathering at our National Convention

in 2021."

"Though our 18 Districts are spread across the nation, we can make use of Zoom as a tool to stay connected with each other and to create regular virtual gatherings, so that bigger groups can support smaller fellowship groups. Virtual meeting is the answer for the NZMWF members to stay connected regardless of the vastness of our distances and locations.

The National Council meeting concluded on a high note with the first virtual NZMWF National Xmas Party 2020 scheduled as their next gathering in December.



Lessons from the Disunited States



Bill Peddie

The excruciating four-yearly unfolding circus on the US political scene makes the New Zealand political scene seem very tame in comparison.

Unfortunately, for good or ill, we are bound to the leading Western powers by historical ties of trade and defence. The mixed blessing of Vietnam and Iraq should still be relatively fresh in the collective memory. This means we have little choice but to care what happens in the US, which may well once again drag us into some dubious adventures.

Donald Trump may be a passing aberration but the speed with which he deleted the nuclear limitation treaty with Iran which had at least moved that nation in the direction of nuclear disarmament, raises the possibility of an abrupt ill-judged lurch into some massive war. It will be very difficult to resurrect such a treaty even if Trump does eventually surrender his right to live in the White House.

There are some very important lessons for those of us who want our politics and values to continue representing the wishes and needs of our community. Presumably even if a leading partner appears to lose its way, it would be a shame to abandon all recent trends whereby New Zealand was doing its best to make a contribution to the needs and interests of the wider world.

Because much of which has happened in the US under Donald Trump has been justified in the name of Christianity - and supported by sectors of the Christian Church - our Methodist Church should be taking an active interest in what was being claimed.

In the US, President Trump elbowed his way into the spotlight with his grandiose promises, lies and his self-centred, boastful and vindictive tweets. Remember all those speeches denigrating his predecessors, reducing the effectiveness of the United Nations and making a mockery of the intentions of the World Trade Organization and the World Health Organization?

Perhaps more seriously, a number of

mental health experts have warned that Trump suffers from a dangerous and possibly incurable narcissistic disorder which makes him incapable of empathy or reason. I would have thought that would be the last qualification for someone with access to the red button.

Dangerously close to being identified as a supporter of white supremacy, it is tempting to wonder if the Trump appeal is a consequence of speaking to the baser human instincts of selfishness and bigotry. In his attempt to undermine other rival nations he has imposed a raft of tariffs, set aside many long-established treaties and poured armaments into some unstable parts of the world, while taking little interest in the stream of refugees fleeing the consequences. That chaos is unlikely to be resolved in that the so-called "Peace deals" with Arab nations generally tend to favour one side of the Islamic divide.

Back in the US the Covid-19 pandemic has exposed serious failures in the much vaunted US health system whereby the Hispanic and Black communities have had a much higher death rate than rich whites as reflected by the limitations of the public hospitals compared with those in the private sector.

The hard statistics from the last three and a half years betray the confident promises; the national debt level and violence rates in the cities continued to rise then took off big time with the arrival of Covid-19. Polls indicate international confidence in Trump in particular and the US in general fell in all but a few of the US partner nations. The Trump-led government reduced Federal government assistance for those living in Democratic-led states and continued to undercut Democratic governors.

But the point is, it was never just President Trump. Something like 41 percent of the US public, many church leaders and almost all Republican senators, steadfastly took the Trump side

on matters such as the right to carry arms, the impeachment trial and clear infringements to the right to universal voting capability. Trump supporters turned a blind eye when he pardoned criminal lawyers who had supported him in the past. Even when he was recorded as acknowledging the significant dangers of the Coronavirus to Bob Woodward, at the same time he was telling the public there was nothing to fear.

There appeared to be no concern from the huge self-interested Trump support base about those obvious lies or even that inadequate action was being taken to safeguard the US public. The fact that the US had a much higher death toll proportionately from Covid-19 than virtually every other significant nation did not phase the Red Cap MAGA brigade - which raises the question of how blind trust overcomes logic.

Perhaps the strange myopia was a consequence of naked self-interest. The rich understandably supported Trump when he borrowed money to give them tax breaks, along with farm owners when money was used to compensate those who had lost market share with the imposed tariffs on China.

Perhaps someone will see the political sense in a future non-divisive political slogan which gets closer to the heart of what might build a community or even the whole world. Rather than Make America Great Again what about?

www.ScotQuotes4You.com

**'Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can...'
- John Wesley**

A bi-monthly column exploring questions concerning faith issues.



Ask Aunty

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

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

CONCERNING FAITH

Dear Aunty, When we pray are we praying to God or to Jesus, or are they both the same? Kylie

Dear Kylie,

This is a question that is seldom asked but has confused Christians for centuries. The doctrine of the Trinity (formulated in 325 CE) that declared God to be three persons, Father, Son and Holy Ghost (Spirit), may have evolved in an effort to clarify the issue. The underlying fact is God defies definition. Humans of all cultures have believed in a divine power greater than themselves. This power has been given different names and different attributes but all attempts to define the Divine are inadequate. Author J B Philips summed it up in the title of his book *Your God is Too Small*. As Christians we believe Jesus understood the Divine as no other human has. Therefore, we worship Jesus as well as God and name the Holy Spirit as God's active presence in the world. The concept of God is so vast, many find easier to think of God in human terms. Praying seems more natural for some, particularly children, to think of it as talking to Jesus.

Formal prayers are addressed to God. Over the centuries

we have used many titles for God, such as Almighty, Omnipotent, Jehovah, Lord, Our Father in Heaven. In times past humans thought of God as a male sky god (not unlike Greek, Roman and Norse gods) but all understandings evolve. We now understand that God/Divinity cannot be confined by gender or location. Many worship leaders now prefer inclusive non-male terms such as Holy One, Creator and Sustainer, Yahweh, God who sees and hears, The Divine, Parent God, Mother/Father God. Jesus is always male but the Holy Spirit (Heb. Ruach breath/life force) can be referred to as feminine.

Though interesting, these theological thoughts are of little importance compared to actually praying. To pray is to acknowledge there is a power greater than you and invite connection to that power. The actual words used don't matter as long as the prayer is sincere and of good intent. As the hymn puts it, "Prayer is the soul's sincere desire uttered or unexpressed, the motion of a hidden fire that lies within the breast."

Never cease to pray and give thanks, Aunty

Dear Aunty, Was the Bible falsely made to civilize man? James

No James. There is nothing false about the Bible. but there are many false interpretations. The Bible is a collection of genuine ancient writings. Much of the Old Testament began as oral stories. Neither was the Bible made to "civilize man." You can't read much of it without coming across uncivilized incidents that appear to be

sanctioned by God. To understand the Bible requires serious study. The most helpful passages are the life and teachings of Jesus. The most important message in the Bible is "Love God and love your neighbour (as you would like to be loved)." It is your choice to accept or reject this concept.

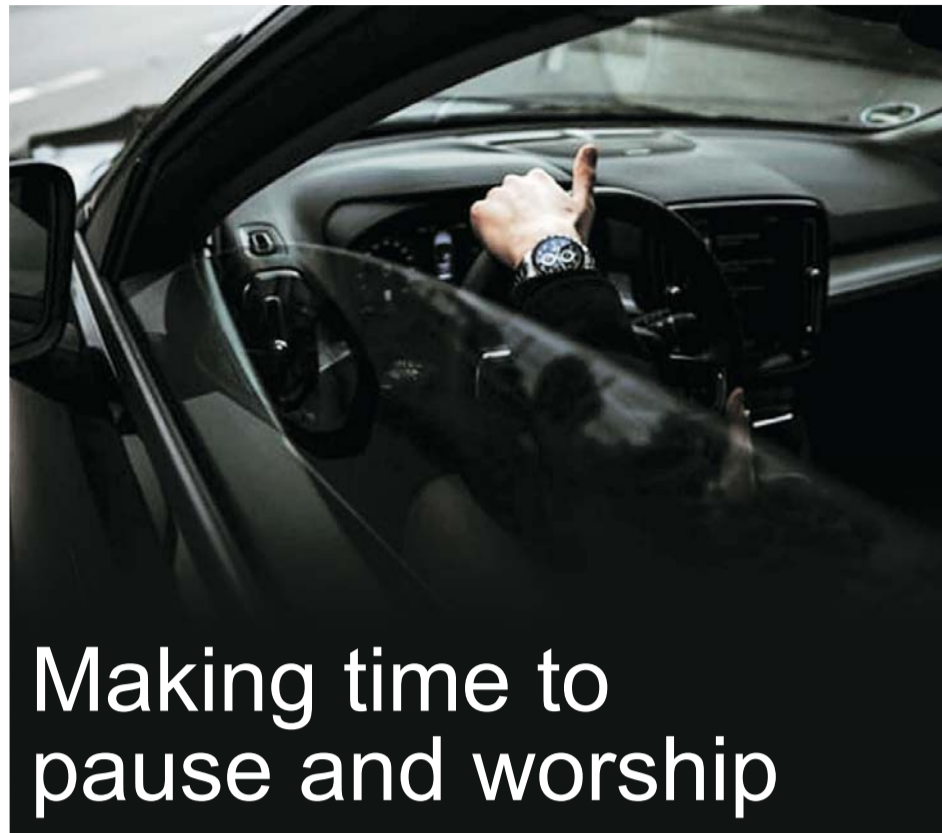
Choose wisely, Aunty

This month, Michael Lemanu, Tauwi Children, Youth and Family Ministries National Coordinator, shares an excerpt from a blog resource from our Mission Resourcing website.

I recall one day when I was on my way to a meeting and running late - as per usual. I was driving with haste, not speeding but definitely in a rush down a road with many pace halting speed bumps. As I was driving down the road, there was worship playing on my radio. I came to the end of the road, where a red light added more length to my delay.

As I sat at the light trying to think of a good excuse for my tardiness, I started to listen more carefully to the worship that had been playing in my car since I left my house. The anthemic nature of the words and tune fully grabbed my spirit. In that moment I became lost in worship - singing and praising God in a brief moment of peace among the rush and hustle.

While this was all going on, I didn't realize the light had changed to green! I opened my eyes and saw a bright green light, that I could only assume had been that way for a while. The moment of worship had brought me to a complete pause - and lucky it did. Upon seeing the green light



ahead and preparing to resume in my rush, a car from the right hand side across from me coming right to left, sped through their own red light so quickly I felt my car slightly shake as it zoomed by. The driver ran through a red light without regard for any other traffic that would be coming in its path. If I had actually taken off when the green light was supposed to dictate I do so, I would

more than likely have met that speeding car - via my driver's door in a nasty collision.

I often reflect on that day in relation to life as a Christian. Had I been distracted by God in order to avoid a potentially fatal accident? Or, did God grab my attention back from being distracted by things of the world, in order to prevent

me from rushing into harm's way? A big part of a healthy Christian life is regularly checking and making sure that God has your full and undivided attention. In a time where most of us live full-on, busy, fast lives, we often force God into a white-noise like position - we are rushing from one thing to another, not noticing the presence of the Holy Spirit playing constantly in the background. If we continue down this path we might collide with something detrimental to our lives, faith and wellbeing. I was lucky that day to hear what could be considered a divine intervention. In world where we are often busy being busy, we are often not as fortunate.

Like the Psalmist pens in Psalm 46.10, I believe we must make a habit of being still and knowing that He is God. Take the time during your day to reflect on this idea; that knowing God sometimes isn't about rushing and even searching, but can in fact be about pausing and being still. Don't be timid about being fully engulfed in worship and in the Holy Spirit at work in you. Taking the time to pause, be still and take in God's goodness could just save you from an unwanted collision.

Additional resources such as these are available at www.missionresourcing.org.nz/youth

Kidz Korna

Welcome to November Kidz Korna!

Welcome to this month's Kidz Korna. I hope everyone is enjoying being back at school.

This month we hear from the children at Papatoetoe Wesley Sunday School and St Paul's at Putaruru.

The children at Papatoetoe are looking forward to the end of the year when they will celebrate their Anniversary.

Those from Putaruru enjoyed a family day out visiting the pools at Tokoroa after the Covid-19 lockdown was lifted. Both events were made possible from Let the Children Live funding. It is great to know that this support is making a difference in so many lives.

How many of you are preparing for Advent at the end of this month? Let me know how you are celebrating this important season of the Church year.



Putaruru children outside their church.



Children from Papatoetoe with the Let the Children Live banner in the background.

Puzzle Time!

Can you find all these words in the puzzle?

BIRTH CANDLES COMING FAITH HOPE JESUS JOHN JOY LIGHT
LONGING LOVE MESSAGE PEACE PRAY PROPHETS

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

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 Reports

The vision of a world free from poverty is one that has compelled the work of CWS since the first Christmas Appeal in 1945. Those first donors who responded to the request from the then National Council of Churches started something that continues to meet people's needs for water, food and justice and is a channel for New Zealanders to share God's love for all people.

In this year's Annual Review, CWS reports on some of the year's achievements. The results of the fundraising collaboration with Black advertising are offering promising returns on the additional investment agreed by the CWS Board. The charity giving programme, Gifted, proved the most effective strategy in reaching new donors and establishing the organisation's appeal beyond the churches.

"The Methodist Church makes a significant financial contribution to our work through the annual grant from the Connexional Budget, the endowment fund and occasional grants from the Prince Albert Trust. The commitment of the Methodist Women's Fellowship to the Special Project each year is very much appreciated. I extend my thanks to the church especially staff in the Connexional office, something I would normally do at Conference," says Pauline McKay, National Director.

Covid-19 affected all our work. Local partners rapidly changed their plans to accommodate lockdowns and where necessary support communities which have lost livelihoods and lack good health education. A number of countries have introduced measures that are making the work of our partners more difficult and



Pauline McKay.

undermining basic human rights.

This year the CWS Board established a group made up of Board and staff members to develop a strategy for strengthening our engagement with Māori and Pasifika Churches. Deepening our relationship with Māori churches is one tangible expression of our

commitment to Te Tiriti O Waitangi. CWS made development grants to partners and provided humanitarian assistance in 17 countries and the Occupied Palestinian Territory as well as responding to 12 emergency situations. This included additional support for partners distributing food and hygiene supplies when Covid-19 first appeared, and continuing support for displaced people of South Sudan, Rohingya refugees and Syrian refugees.

Fundraising has been a priority. The response to the 2019 Christmas Appeal with its focus on water and seasonal appeals increased from previous years. Operation Refugee raising funds for refugees from Syria was extended until November 30 and included a new 'banquet' option.

CWS noted increased interest in the number of parishes marking Refugee and Peace Sunday, designated in the lectionary. Staff made oral submissions to the Foreign Affairs and Defence Select Committee in response to their enquiry into aid in the Pacific and to the Environment Committee on the Climate Change Response (Zero Carbon) Amendment Bill. National Director Pauline McKay featured in a short video, *The World is Watching*, in a joint agency effort to focus attention on the bombing in Syria.

Copies of the Annual Review are available on the website or by contacting Jordyn at cws@cws.org.nz

New CWS Board Member

Methodist Edmond Fehoko has been appointed to the Christian World Service Board as a skills-based member.

Edmond joins the Board at a time when the organisation is looking to strengthen its engagement with Māori and Pasifika in the churches.

"The Board was delighted to receive his application because they could see he would help them navigate new approaches in these communities," says Pauline McKay, National Director.

Edmond says he likes CWS's vision which begins with local communities. He wants to spread the word in communities and has already identified the 20,000 people who gather each week in Auckland's kava clubs as a group who are often missed in serious discussions about development priorities.

"As a New Zealand born Tongan living in Auckland, I want to look at our own spaces and encourage Pacific communities to work with CWS. I have actively sought to work cross-culturally and recognise the importance of Te Tiriti o Waitangi to all of the work," he adds.

Edmond has recently completed his PhD from AUT University with a health thesis exploring cultural gambling from the perspective of Tongan males. He brings a strong research



Edmond Fehoko.

background, a capacity for strategic thinking, governance experience, and a passion for education, mental health and public health to his new role.

He attributes his academic success to his parents who worked hard to support their family. Growing up in Auckland, Edmond says he could have joined the gang scene but in recognition of their sacrifices chose the academic path - his first degree is in criminology.

Currently he is a member of the One Tree Hill College Board of Trustees, the Auckland City Council Pacific Advisory Panel, the Pacific Peoples NCEA Review Panel and the Consumer Council for the Manakau Institute of Technology.

He takes inspiration from the former British prime minister Benjamin Disraeli who once said, "The greatest good you can do for one another is not just to share your riches but to reveal to him his own."

Edmond joins Tara Tautari who currently represents the Methodist Church on the CWS Board.

Choose Christmas gifts that change lives and bring joy.



Christian World Service
ACTION AGAINST POVERTY
actalliance



Gifted
the joy of giving

www.gift.org.nz





CINEMA

The Chicxulub crater is an impact crater buried underneath the Yucatán Peninsula in Mexico. The crater formed when a large asteroid or comet struck the earth, triggering a global climatic disruption that likely killed 75 percent of plant and animal species on planet earth.

This history drives the plot of *Greenland*. A comet will destroy the earth. An exclusive few are chosen, summoned by secret text message to be flown by military planes to underground survival bunkers. John Garrity (Gerard Butler) is a lucky one, designated a survivor, given his abilities as a construction engineer. Garrity is accompanied by his wife Alison (Morena Baccarin) and their diabetic son, Nathan (Roger Dale Floyd). Nathan's illness injects emotional connection, followed by mounting tension as his need for insulin increases.

Greenland is a morality tale. On the road, we witness humanity at best and worst. As is often the case, the best of humanity is present in the unlikeliest of places. On the one hand, migrants assist with transport. On the other hand, some (white) men commit violence, while other (black) men extend mercy.



In a world experiencing a global pandemic, these questions are neither cinematic fantasy nor ivory tower abstraction. How should the chosen few be selected? Lucky John Garrity, if based on skill. Unlucky Nathan, if based on health. If not skill or health, what about wealth? It is one way to understand John Key's suggestions that New Zealand opens our border for the wealthy to build luxury homes to stimulate our post-Covid economy.

For Kiwis counting lockdowns in days and weeks, *Greenland* offers the ultimate

lockdown - nine months of life underground - to survive a mass extinction.

The result is an ending replete with metaphors. Is nine months coincidence? Or a metaphor for the period of human birth. Are the flying birds at film's end an echo of the Noah narrative, suggesting a dove with a leaf in her mouth as hope for humanity reborn (Genesis 8:11)?

Greenland, a movie made in America, offers several images of Christian faith. John Garrity walks past a church choir singing *Amazing Grace*. Later, Alison and

Review by Rev Dr Steve Taylor

Nathan bus by a Baptist Church, complete with American flag. In the face of death, Alison's father declares himself ready to meet the good Lord, willing to die in the place where his beloved wife went to heaven.

Over the radio, Scripture is read: "A great star, blazing like a torch, fell from the sky on a third of the rivers and on the springs of water- the name of the star is Wormwood." The verses are from the book of Revelation 8:10. Strikingly, Revelation does not end for another 14 chapters. In Revelation, comets do not end the world. Instead, comets expose evil for God to redeem this world. Revelation provides a different morality tale, an ending that is more "graceland" than *Greenland*. In grace, God selects not for fitness, health or wealth, but to share with all who embrace suffering love.

Rev Dr Steve Taylor is Principal of Knox Centre for Ministry and Leadership, Dunedin. He is the author of *First Expressions* (2019) and writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

ON PAPER

Saints and Stirrers

Christianity, Conflict and Peace-making in New Zealand, 1814-1945.

Edited by Geoffrey Troughton.
Publisher: Victoria University Press, 2017.

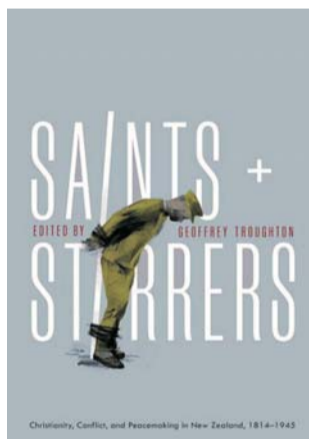
Reviewer: Michael Pringle.

This book is an important contribution to our understanding of the pacifist and Christian peace tradition in Aotearoa New Zealand from the beginnings of European settlement through the vastly destructive conflicts of the first half of the 20th century.

Ten contributing writers examine how those with Christian religious belief responded to the challenge of state-organised military violence. The book also addresses the origins of the peace tradition in New Zealand which has continued past 1945 with active campaigns opposing wars in South East Asia, nuclearism and atomic testing, and supporting those who seek to bring an end to racist violence.

Historian David Grant deals perceptively with Christian pacifist Ormond Burton who led anti-war protests during WW II and met with strong societal opposition. David Tombs closely considers the nature of Archibald Baxter's religious beliefs, and the extent to which they informed his quietly determined opposition to participation in the mass slaughter of human beings in the trenches of WW I.

Of particular value are the two chapters on 'dissenting' denominations - those of the Jehovah's Witness, fundamentalist and Adventist faiths in New Zealand. As Troughton notes in his introduction, these stories deserve to be better known. They already faced persecution as minorities which only increased when they felt moved to actions and protests opposing wartime conscription.



Three writers engage with the arrival of Christianity in New Zealand. Geoffrey Troughton draws upon Samuel Marsden's journals to make the case for Marsden as peacemaker. The early missionary convened a seminary at Parramatta, New South Wales, where he endeavoured to foster better relations between visiting rival chiefs and their sons. He writes that this arose not from a pacifist ethic but an evangelical drive to bring about an end to war.

As Peter Lineham notes in his chapter, 'Te Waharoa's War and Missionary Visions of Peace,' a settled environment was considered a pre-condition for placing missionaries in a new area. "War," as Lineham writes, "was a serious threat to their work."

Stuart Lange conducts a fascinating examination into the murders of the two Christian Māori preachers who were murdered at Tokaanu in 1847, Te Mānīhera Poutama and Kereopa Hemi Patene. The Māori response was one of peace-making, not vengeful slaughter, and Lange highlights the importance of this response: the embrace by Māori of peace-making and of Christianity became at this point linked.

All the essays in this book are deeply researched and are original, important contributions to New Zealand history. The book is greatly enhanced by an index and detailed references. It is recommended to those with a lay interest in New Zealand history, to those studying religious history, and for anyone seeking a deeper understanding of the peace-making and peace-promoting history of New Zealand, a story that continues to weave its unique Aotearoa narrative today.

Life is ... An Ordinary Kiwi Reflects

Author: George Bryant
Publisher: Auckland DayStar Books, 2020. 203 pages.
Reviewer: John Meredith

Amidst the busyness of life it is good to take time to be still, to think about the influences that shape us and our world, and to ponder what life is all about. This is what George Bryant does, sharing with readers reflections drawn from experience. Although he makes no claim to special insight, he touches on issues in such a way that I found myself saying, "Yes. Life is like that," and "These are questions that I too am asking."

The book is arranged in three sections titled 'The Beginning,' 'The Middle' and 'The End.' Throughout, Norm Bailey's drawings are a treat.

In 'The Beginning' Bryant reflects on what makes for a wholesome attitude to human existence. He suggests that humour helps us maintain a positive outlook while music can be uplifting, calming and imaginatively stimulating. A healthy attitude involves a sense of self-worth, accepting that life is too brief to allow time for negativity or bitterness, and recognising that cultural diversity brings enrichment to all who are open-minded and willing to learn. A healthy attitude also relates to finding a sense of worthwhile purpose, valuing the beauty and wonder of life, and living with respect for other people and for life itself.

In 'The Middle' Bryant reflects on issues that may be of concern in more mature years. What is our attitude to work? What can we do about war and peace? Why is there so much pain and

suffering in the world? How do we deal with the emphasis on political correctness? What are the threats to privacy in a highly technological society? What about racism and climate change? How is our world view influenced by international travel? What is spirituality? What are the modern forms of idolatry?

In 'The End' Bryant reflects on life after retirement from full-time work, wonders about what the future holds and asks, "Is there life after death?"

I grew up in the kind of world the author describes: a world without television, the internet, smartphones and widespread travel by air. I wrote with a fountain pen, searched library catalogues in drawers filled with cards and waited in a queue to deposit

money in the bank. The concepts of social media, flexible working hours, using GPS, riding an electric bike and transplant surgery were all in the future.

As Bryant states, times have changed so much in only a few decades. There are all sorts of new possibilities ahead and while some of these may make life more comfortable and efficient will they make life more caring and satisfying?

The title for this book is well chosen. By being open-ended it suggests that there is nothing hard and fast about life. It is always a challenge. How we respond to this challenge will impact on whether we live in hope or fear. George Bryant's thoughtful reflections will prompt all readers to think about their own attitudes and values in a rapidly changing society.





Creating home, a long way from home

Lynne McDonald

The Solomon Islands were considered one of the most isolated island groups in the Pacific and the island of Choiseul was one of the remotest locations in the group. The Methodist mission station was at Sasamuqa on Choiseul.

Daily life on Choiseul was made as much like home as possible by missionaries. While there were usually ample food sources available on the island, missionaries often wanted familiar foods. Taro and coconut were acceptable for a time but the requests they made to their families showed what they were missing.

A list of things to take to the Solomon Islands was given to Alice McDonald before she left New Zealand in 1952. She was advised to take 18 frocks, to avoid having to make any in the first three years there. Silk fabric was not recommended. Apparently "Everyone ha[d] a bath about 5pm and change[d] into clean clothes for the evening". Missionaries were advised that light cotton was the best fabric for nightwear but that some even dispensed with their night attire altogether.

White shoes were required for Sunday and other special occasions. It was noted that stockings were never worn. Essentials were a raincoat and an umbrella. Household items suggested included linen, towels, and one dozen tea towels. Hot water bottles were suggested in case of illness. Missionaries



Alice McDonald, with sons Barry (in the pushchair) David and locals at the Methodist Mission Station, Sasamuqa, Choiseul.

were also required to take other items if they were not provided by the mission. These would have included dinner sets, and covered dishes. A dinner set taken by Alice McDonald survived the return trip and is still in use. A charcoal burning iron was another useful item. If books were taken it was recommended that the covers were varnished to prevent attacks from cockroaches. Seventh Day Adventist missionaries' instructions even suggested such niceties as "dressing table covers and other bits of fancy work for table centres etc".

New Zealand churches sent requested goods and other donated items in "missionary boxes". Sometimes the requests included little luxuries. In

1959, Lucy Money asked for cheese, honey, chocolate biscuits, bloomers, dress fabrics, binding, sewing cotton, lace, elastic, needles, crochet hooks, used tennis balls, stationery, soap, scented or carbolic, lollies, must be in press lid tins, and peppermints. She also requested knitting wool and knitting needles. Another list included a part for the gestetner (duplicating machine), 1lb box of rustless pins, two tins honey with the lid soldered down, and a carton of two dozen 11 oz tins of Watties' smoked [fish] fillets.

General supplies were ordered from McIlwraith's in Sydney and from Burns Philp. Alice McDonald had to order her family's supplies three months ahead. If the supplies failed to arrive, there was

taro, coconut, sweet potato (Polynesian), food items brought by Chinese trading boats, and what the missionaries had left from the previous order. The only protein available other than fish was from pigeons, iguana, and fruit bats. In 1958, the ship MV *Melanesia* disappeared without trace while on one of its regular supply voyages. The *Melanesia* was a government ship which transported chilled food, so its unexplained loss was a blow to the missionaries.

Chinese trading vessels brought things that were considered luxuries. Along with colourful braids, thread and fabric came fruitcake and other delicacies such as a form of ice cream. The Chinese traders made the fruitcake especially for the Europeans because they knew it was a favourite food.

In the 1950s there were several Chinese-owned general stores on the island. Local man Stephen Kodavaru opened a stand-alone store near Sasamuqa in 1959-60. There were also travelling shops, consisting of local people with suitcases who bought goods from Gizo, or the Chinese boats, and resold them in the villages at exorbitant prices. They stocked non-perishable items such as thread, bias binding, ric rac braid, needles, fishhooks and fishing lines, and sticking plaster.

Whether it was a longing for home, or just an attempt to make things comfortable in the best way they knew, the Methodist missionaries on Choiseul adapted and did their best.

Unsung Methodists

Rev Donald Phillipps

Forging Links

In a formal sense the final tributes have been paid to Rua Rakena. He rests among his people at Mangamuka, on the northern side of the Hokianga. He will be remembered especially for his groundbreaking ministry as Tumuaki of the Māori Division - Te Taha Māori. I think of him as a leader but in a quiet, thoughtful, deeply theological way.

He wasn't obviously a man in a hurry - rather, he wanted us to think through the big issues that faced both Aotearoa/New Zealand and our own Church as it set out on its bi-cultural journey. We owe him our time and our respect.

Rua was born at Okaiawa, South Taranaki, because that was where his father, Rakena Piripi Rakena, was stationed in 1929, and it is to him and his wife, Sarah, that I want to devote this contribution. Rua's father was born at Mangamuka in 1889 - himself the son of Piripi Rakena, who spent 45 of his 53 year ministry in the Hokianga. After his training at Wesley College from 1909-1913, Rakena P Rakena travelled the country, probably more extensively than any other Māori Methodist minister. He was, off and on,



Rapaki Church in 2014.

to minster in the Waikato (three years), the South Island (from Western Southland Tihaka to Rapaki, six years), Hokianga (eight years) and Taranaki (25 years).

That's the brief account of a very typical Methodist itinerant. Typical of the man, it might be said, he never formally retired. In and around Hawera there was a close-knit community of Weteriana families and customary places of Weteriana worship. He cared for them as a father. His obituary in the Conference Minutes of 1956 had this to say: "He possessed preaching gifts above the average and by his quiet integrity won the confidence of his people. Right to the end he maintained a deep interest in the training of young

people in Christian discipleship and was their faithful guide and counsellor."

When he died his body rested at Kanihi Pa at Okaiawa and then was taken south to Rapaki, on the Lyttelton Harbour, for burial. This was the heart of the homeland for Sarah, his wife. And it is appropriate to talk of her now, and of her family, since it is almost exactly 100 years ago since the two were married. Sarah Mabel (May) Couch was born there in 1901 to George and Kiti Couch. The Couch family has an almost unique connection with Rapaki Methodism - one that stretches back in the later 19th century, during the time that the whole of the southern South Island was under the care of just one Māori minister, Wiremu Te Koti Te Rato.

Another daughter, Elizabeth (Bett), married another Nga Puhi Methodist minister, Matarae Tauroa. One son, Arthur Te Rangihwinui (1905-1993) was a lay preacher around Canterbury (Otautahi) for much of his long life. His older brother, Wera Valentine (1895-1978), worked, as did Arthur, for the NZ Railways. After retirement (1955) Wera was appointed Honorary Home Missionary to the whole of the South Island. The next generation included my Trinity College mate, Moke Couch (1927-

2007). The story of the Couch family's involvement in Rapaki Methodism has been recently told by another member of the family from a later generation still, Donald Couch, in his book *Rapaki Church Sesquicentennial 1869-2019 - A History*.

Our subject has been the coming together of two notable families. There is an ancient tradition within Māoritanga known as Te Tatau Pounamu: The Greenstone Door. It referred "in a figurative sense to how, in times of trouble, peace could be secured and warfare ended through a political marriage and the exchange of greenstone. The peace thus established was often likened to a greenstone door as both were seen as being durable, strong and highly valuable."

It's a fine picture. Marriage is a link, of course, but it is also a very precious thing - as precious as pounamu. In a real way it could be said that Weteriana Methodism in this country grew from family foundations like those above. How many small family homes housed the first Methodist worship in an area? How many of these worshiping groups developed into circuits with several preaching places. How many families devoted their lives and their talents to the service of their Church?



Matagaluega i Magele Sasa'e ma le Koviti 19

Mangere East Parish and Covid-19

Rev Jeremiah Amani Amituana'i
Mangere East Samoan Parish.

This article is about how the Mangere East Samoan Parish dealt with the impact of Covid-19, and the way they operated as a congregation during the 1st and 2nd lockdowns. It is also about how the impact of the pandemic opens our eyes to the presence of God in our midst in times of crisis.

O le olaga lenei tatou te ola ma aumau ai, o se olaga e fesuisuia'i ona uiga. E fesuisuia'i le tau. E fesuisuia'i vaitau. O le aso ua la, o le isi aso ua timu, o le aso ua matagi ma sou le vasa, o le isi aso ua to'afilemu ma malū O vaitau o le mafanafana, vaitau o le malūū vaitau o le tautotogo o la'au ma fananau ai manu, o le vaitau o le selesalega ma le afu (to'ulu o lau) o la'au. O aso, masina, tausaga ma mea e tutupu ai e fesuisuia'i.

E faapea le tagata e fesuisuia'i ma le tutusa lagona ma amioga ma mea e fai i lea aso ma lea aso. E le tutusa lagona o tagata i aso ma taimi uma. O le aso e fiafia o le isi aso ua ita pe faanoanoa. O le aso ua malosi o le isi aso ua faama'ima'i pe vaivai. E faapena uiga o le olaga nei. O o tatou lagona ma uiga ma amioga fesuisuia'i e faalagolago i aso, ma le itu aso, tau ma vaitau, o taaviliga o le olaga i mea e tutupu i o tatou si'osi'omaga.

O lenei tausaga 2020, ua le tutusa ma le tausaga 2019 ma tausaga ua tuana'i atu. Ua tele suiga ma aafiaga o le olaga sa masani ai i aso fai so'o, talu ona o'o mai le faama'i oti, ole Koviti 19.

- Ua iai tapu ma sa o le feoa'i o tagata,
- Faatapula'a le aofa'i o tagata i maliu ma faaiipoipoiga ma sauniga lotu
- Faatapula'a tagata i faleoloa ma fale'aiga ma faletafafao.
- Ta'i lua mita le va o le isi tagata ma le isi tagata.
- Sa le fusi ma kisi i se isi tagata e le o i totonu o lau li'o

O le Matagaluega a Magele i Sasa'e, ua matua tele suiga. O Magele i Sasa'e o se tasi o Matagaluega o le tatou Sinoti Samoa na muamua lava tapu le toe fo'i i le falesa ona o le faama'i. O le pogai, ona o le va apiapi ma le la'iitiiti o le falesa ae to'atele le fuainumera o le Ekalesia.

Ua taofia uma polokalame a vaega ta'itasi o le Ekalesia mo le tausaga atoa talu le Koviti 19.

Tele suiga i le fesoota'iga i le galuega faaleoleo mamoe a le Ekalesia. Ua faaoga le telefoni, text, imeli male Facebook auā folafolaga ma faamanatu o nisi o polokalame o lo'o mafai pea ona

faaauauina e pei o:

- Sauniga lotu ma faamanatuga i Aso Sa
- Fonotatalo
- Anapogi
- Asiasiga i aiga
- Fesoasoani mo aiga mo le Koviti mai le malo
- Fesoasoani mo aiga mo le Koviti mai faalapotopotoga a le komiuniti
- O lapata'iga o le faama'i mai le Ekalesia aoao.
- Faamaopoopoina o taulaga ma ofoalofa mo le galuega.

Ae peita'i, e le'i avea fo'i le o'o mai o le Koviti 19, e faafitia ai e failauga o lenei matagaluega o latou tofi. Ae sa faaauauina pea lo latou valaauina e fesoasoani i le faife'au auā le fafagaina o le Matagaluega i taumafa faale-agaga faapea fo'i le asiasiga fesoota'i i telefoni i aiga o le matagaluega.

O se mea matagofie sa maitauina, o le galulue faatasi o failauga ma o latou aiga i le tapenaina o sauniga i Aso Sa ta'itasi o le Lockdown. O le pu'eina ma le tu'u faatasiina o pese ma tatalo, faapea le faitauina ma le folafolaina o le Afioga Pa'ia a le Atua.

O le isi o suiga, o le faatinoina o le Sakalameta o le faamanatuga. Ua faatinoina uma atu i luga o le upega tafa'ilagi e le faifea'u; o tatalo ma le faapa'iaina o le sakalameta (Falaoa ma le Uaina) ae sauni lava e le aiga le latou uaina ma le falaoa e tufa ma talia i le taimi o le taliaina o le faamanatuga.

O aso Sa faapitoa sa le faataunu'uina pei ona masani ai i le malumalu ae sa faia pea sauniga i luga o le facebook live e faatatau i le auga ma le faamoemoe o ia aso Sa faapitoa, pei o le

- Aso Sa o Tina
- Aso Sa o Sione Uesele
- Aso Sa o le Penetekoso
- Aso Sa o Tama
- Aso Sa o Tamaiti.

Vagana ai le Aso Sa o Failauga na faatinoina i le malumalu ina ua toe fo'i i le amataga o Aukuso ina ua tatala le Lockdown muamua.

Ua sui le faataunu'uina o lafoga ma taulaga. O le to'atele o matafale ua tele ina fa'aaoga le automatic payment mai a latou teugatupe e faatino ai lea vaega taua o le galuega.

E iai nisi o lenei matagaluega sa māloā i le vaitimi o le lockdown muamua ae sa maua pea le wage subsidy a le malo. O nisi sa faaauau pea a latou galuega. E iai nisi ua vaea ma ua le toe iai ni galuega. O nisi ua o i le redundancy a o latou fale faigaluega ma o lo'o tausā'ilia pea ni galuega.

O lea fo'i ua iai le maliliega i le Matagaluega a Magele Sasa'e e fa'auauina pea sauniga i luga o le Facebook live ae toe talii i le matou fale tapua'i i le Aso Sa muamua o Tesema, ona o lo'o mata'ituina pea auga o le faama'i, o le Koviti 19. Ua silafia e le to'atele, le la'iitiiti ma le va apiapi o le falesa o lenei Ekalesia ae to'atele le aulotu, e faaeteete gata i le pepesi o le faama'i. E iai fo'i nisi o lenei matagaluega sa aafia i lenei faama'i oti, ae faafetai ua pule alofa le Atua ua toe manuia ma maloloina. O lea e iai le faamoemoe matou te toe fai tapua'iga faatasi i le aso ua atofaina, Aso Sa muamua o Tesema 2020.

O lu'itau ia ua aumai e le Koviti 19 i le Ekalesia a Magele i Sasa'e i le 2020. E viia ai le Atua i lona alofa ma lona agalelei, e ui a i nei luitau ma suiga ae ua maitauina le leai o se tasi o le Matagaluega e faafiti pe faatu'i'ese ae sa naunauta'i i le maopoopoga ma galulue faatasi e talia ma faatinoina galuega o suiga ua o'o mai ona o le Koviti 19. O le mea lea tatou te iloa ai o lo'o galue pea le Agaga o le Atua i o tatou tagata i taimi o faigata ma puapuaga.

E manatu e faapea fo'i nisi o lu'itau o feagai ma Matagaluega uma i le Ekalesia Metotisi I NiuSila. Ae peita'i, e le tutusa uma foi a'afiaga o Matagaluega ta'itasi, auā e ese'ese si'osi'omaga ma taaviliga o le olaga i mea e tutupu i lotoifale o tagata ma aulotu o lo'o galulue ai.

Ou te talitonu, e moni ma faamaoni upu o le gagana a le tatou atunu'u pele o Samoa. **E tumau le faavae ae fesuisuia'i faiga ma faatinoga.**

O lona uiga, o le o'o mai o le faama'i ua mafai ai ona tatou amataina nisi suiga fou e talafegai lelei ma nisi o polokalame faale-aiga aemaise fo'i faale-Ekalesia sa masani ai e mafai ona fa'auauina. Suia le faatinoina ma mea (lisosi) e faatinoina ai ae o le faavae ma le autu e tumau pea. O i o lo'o faaalua ai le mana ma le pule aoao a le Atua, e ala i le tu'u mumusu o lona Agaga Pa'ia, i le saunia ma le faaa'upegaina o i tatou, e faia suiga fou, e faataunu'uina ai tofi ma tiute ma faiva ua finaglo ai le Atua mo i tatou.

A tatou mafauafau fo'i la i le maoa'e o le malosi Faa-Tekonolosi ua iai nei, i komipiuta, telefoni ma televise, faapea polokalame ua mafai ona fesoota'i ai le lalolagi, ua matua saosaoa lava le vave o fesoota'iga.

E taunu'u mai la le Koviti 19, ua lava le silafia o le to'atele o tagata i le faaaogaina o auala faatekonolosi e fesoota'i ai ma ua faigofie ona faaaogaina i:

- Sauniga lotu ma A'oga Tusi Pa'ia, (Facebook, TV & Zoom etc)
- Fonotaga (ZOOM)

- Lapata'iga o le saogalemu ma le puipui mai i le faama'i, (Google News, facebook, emails)
- fesoota'iga ma aiga uo ma e masani i taimi o le lockdown. (telefoni, text, email, messenger, facebook)
- Tatou te iloa ai fo'i mea o lo'o tutupu i le lalolagi i auga o le Koviti 19 i lea atunu'u ma lea atunu'u. (Facebook)
- faailoa ma faasalalau mai fesoasoani mo aiga ma le komiuniti ma le atunu'u mai le Malo ma faalapotopotoga auā taimi o le leai o ni galuega ma le aafiaga o le tamaoaga ona o le Koviti. (emails, facebook, Google news)

Talitonu le manatu o nei mea uma, o mea ua saunia e le Atua foafoa e faa-auala mai ai lona alofa tunoa mo i tatou. O le alofa tunoa ua aumai tatou te faasoa atu, pei ona faasoa mai e le Atua ia i tatou, ina ia ola fiafia ma saogalemu tatou i taimi o le solo lelei faapea lu'itau ma faigata o le olaga.

O lo tatou usita'ia foi o lapata'iga ma fautuaga faaauau a le Malo aua le puipuiga ma le saogalemu o le Atunu'u mai le faama'i, o i na fo'i o lo'o ala mai ai le alofa lavea'i o le Atua.

O le mea fo'i lea ua a'e ai se manatu i lenei matagaluega e fa'auau pea lo matou le toe fo'i i le malumalu i le taimi nei. E le faapea la o se popole ma le fefe i le faama'i, e leai. Ae o le puipuiga ma le saogalemu o tagata uma auā o lo'o faatali pea se togafiti ma se vai fōō o le Koviti 19. O lo'o lama pea le fili (koviti 19) ae e ao lava ona tatou mataala ma tatalo auā tatou te le iloa le taimi ma le itu aso e o'o mai ai le Koviti. Ae faafetai fo'i i le Atua, i le tama'ita'i Palemia ma le kapeneta, i lo latou le faamatu'u gofie i tapu o le faama'i, aemaise le to'atele o le au faiti ma taufaasese, ua mafua ai ona to'a'ititi e na aafia ae toatele ua malu puipua i lenei faama'i mata'utia; o le Koviti 19.

E saunia e le Atua mea e tele mo i tatou lana fanau e talafeagai ma le olaga ma si'osi'omaga o lo'o tatou ola ma aumau ai.

O lo'o afio fo'i ma lotolotoi le Atua i mea uma tatou te iai ma mea e tutupu i o tatou olaga.

Manatua ai upu a lo tatou Faaola o Iesu Keriso i lona auso'o. "Aua le atuatuavale outou loto, ia outou faatuatua i le Atua, ia faatuatua mai fo'i ia te A'u." (Ioane 14:1)

Faamanatu mai e Keriso, po'o a lu'itau ma faigata e feagai ma i tatou, ia o tatou tutumau i le faatuatua i le Atua ma Ia"

Aisea? Aua ua na'o le Atua lava e pule aoao, o la na te mafaia so'o se mea. Ua na'o Iesu Keriso lava, tatou te maua ai le faaolataga ma le mapusaga 'o o tatou agaga mai mea faigata o le olaga.

Soifua ma ia manuia



Lako Yani 32 : 1 - 14, Maciu 22 : 1 - 14

SA LEWE LEVU ERA SA KACIVI IA ERA LEWE VICA GA SA DIGITAKI FOR MANY ARE CALLED BUT FEW ARE CHOSEN

Vosa Taumada

- Eda rogoca tiko e dua nai talanoa rogo levu, ena nona gole cake o Mosese kina uluni Vanua me laki kauta mai nai Vakaro e Tini - Ia, era kudru voli na Isireli, keina nodra wele - era bulia kina edua na bulumakau - ena nodra koula era rawata mai Ijipita.
- Era raica mai Ijipita na Kalou matakau - keina nodrai tovo na kai Ijipita era sa vakada murimuria.
- Taumada era lako ki Ijipita mera laki vakaqara Bula mai dravui Siga ni nodra Vanua o Jutia kei Isireli.
- Ia oqo era sa via via levu sa levu na koula keina yau. Me ra sa meke vua na matakau.
- Ia, na Maciu e dusimaka tiko edua na veikacivi se veisureti, ia o ira era sa rogoca ka vakadinata era sa vakadonua. Era na ciqoma nai solisoli ni Tui, Ia o ira era sega rogoca ka vakawaletaka, era na sega ni vakadonuya. Era SA CALATA.....E dusimaka koto na Gone Turaga o Jisu na nodra digidigi ni sureti. Era rokova na veikacivi se sega.
- Ni soqoni vata na veika oqo e dusimaka tiko edua na gauna ni veikacivi vei keda na Kalou, ia eso na rogoca, ka so e sega ni rogoca. Ia, eso veikeda na DIGITAKA eso E SEGA NI DIGITAKA.

MEU BULIA VAKACAFA NA NOQU YAVU NI DIGIDIGI (VAKATULEWA).

- E tukuni na noda digidigi e yavutaki mai e 4 na DURU lelevu ni noda Bula
- Oi keda Yadudua - Kilaka, Vuli Ka
- Na nodai Tovo keina Vakarau - Tradition/ Culture
- Noda Bula veiwekani keina kena Vakarau - Society
- Na Vanua eda tiko kina keina kena Draki kei Tuvaki - Environment

Oqo e tauri mai vei ira na Dauvakadidike.

- Ia ena loma ni Lotu se Mata Vakabauta - Nai Vakavuvuvuli ni noda Kalou e dodonu me boroca na noda Digidigi.
- Meda sa Yavu tikoga kina na noda Vakabauta - Na loloma ni Kalou ena Joni 3 : 16, Na nona veidusimaki - 1 Joni 1 : 19, Noda nuinui - Joni 14:6
- **SA KA BIBI KINA NA NODA YAVU**



Meadowland Fijian Youth Group - Youth Week Oct 2020.



Celebration of Fijian Language Week 10 Oct 2020.

TIKO ENAI VAKAVUVULI VAKARISITO KOYA NA - NA NONA VOSA BULA.

- Ena Vunau ena macawa sa oti, e cavuti tiko MEDAU YAVUTAKA NA NODA VAKABAUTI JISU ENA VOSA.
- BALETA O JISU OKOYA NA VOSA ,MAI NA VAKATEKIVU - Joni 1: 1 - Creator, 14 - Human Form.
- Ka yavudei ni nona Vosa Bula - me sai dusidusi ni vei DUSIMAKA vei keda, medau KUA ni lutu vakarawarawa, SE vakacalai totolo.
- Kevaka eda raica na lakolako ni Lotu se Bula ni Vakabauta -Eda kila Vinaka tikoga na noda YAVU ni vakabauta eda lakocuruma tiko ena gauna dredre oqo.

- Na DREDRE oqo e sega ni ka vou ena lakolako ni Vakabauta - E tukuna o Paula vei ratou mai Roma ena 10 : 17 " Ni vakabauta sa rawa ena ka eda rogoca, na ka eda rogoca mai na vosa ni Kalou."
- Me sa noda YAVU ni Vakabauta na Vosa ni Kalou. Ni da kila Vinaka na Vosa sa Buli mai kina Vuravura keina veika Bula kece e sinai kina.
- Na Joni 1 : 1 - "Enai Vakatekivu sa bula okoya na Vosa, Sa tiko vata keina Kalou na Vosa, a sa Kalou o koya na Vosa."
- or the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the

thoughts and intentions of the heart. And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account. - Hebrews 4:12-13 10

- Au sureti keda na veiwekani eda sa tekivu vakararavi ena kena vulici na Vos ani Kalou e lomada. Me rawa ni DINA kina na Vosa o Paula vei ira na kai Iperiu, me rawa ni YAVUTAKI Vinaka ka Dei kina na nodaru Bula ena vei Siga.

- Sa tekivu tubu ka kadre na cakacaka na veivosa oqo ri kina nodra bula. Na cava o kedaru?

- Sa tekivu rogo vinaka na veivosa ko cavuta. Na nomu Masu sa tekivu vakaibalebale kei voqa kina na Vosa ni Kalou.

- Joni 14 : 14 " Na ka kacega dou cakava, dou na kerea ena yacaqu au na cakava."

- Meda masuti koya ena vakabauta me rawa ni da rawata kina na veika eda

vinakata. Sa rauta mada na veiwaraki tiko Masu tikoga vua mo rawata na veika sa vakarautaka vei iko.

ME TUGANA E LOMADA NA VOSA NI KALOU.

E dua na Qase ni Lotu e cavuta, Na cava na kakana ni Yaloda? E sega ni Masu, ia na Vosa ni Kalou, e sega walega ni da rogoca, se vakanananutaka, me vaka edua na paipo ni wai e pasi kina na wai, ia meda vakasama, cavu gusutaka ka tugana e yaloda, me rawa ni suwaka na lomada.

Oqo, na veika e dodonu meda sa yadra kevaka eda tukuna tiko ni Tamata Vakabauta. Me sa tugani ki LOMADA NA Vosa ni Kalou - Me wili sugutaki me rawa TEI na wakana ena Utoda, ka maroroi kina vakadua. Edau cavuta voli o Jone Wesele, SA KA TALEI NI SA TIKO VATA KEI KEDA NA GONE TURAGA O JISU - Oqo na Vosa ni Kalou, me TEI vaki e LOMADA, ka maroroo na YALODA. Eda rawa ni Kila ocei e TEITAKI Vinaka TU LOMANA na Vos ani Kalou, baleta ni maroroo Vinaka TU na Yalona.

Au sa sureti keda meda sa tekivu, Soqoni tikini ni Vola Tabu ka cavu gusutaki na nodai qaqani masu keina veivosaki ena vei Siga. Totoka ni rogoca na nodra veitalanoa keina veimasulaki.

Au sa sureti keda na veiwekani, tekivutaka edua na lakolako vou ni Teitei, qai sarava, na veika o digitaka ena Sega ni vakacalaka se velavela. Emeni.



'Oku fai māfana pe e ngāue 'a e Vahefonua neongo te'eki ke foki e lotuú



Senior Constable Patrick Nofóakifolau, Susan Prescott Taufu, District Commander Counties Manukau Jill Rogers, Senior Sergeant John Maea-Brown during the Police Fono.

Ko Patrick Nofóakifolau, Susan Prescott-Taufa, Jill Rogers pea mo John Maea-Brown 'i he fono fakata'u 'a e kau polisi Pasifiki. Siaola was proud to be represented at the NZ Police Tamaki Makaurau Pacific Fono by Susan Prescott Taufu and the GREI team. Susan shared the Famili 'Āpi Lelei- GREI vision and mission and our strategies for creating financial wellbeing for families from all walks of life.

'Oku 'ikai ko ha taimi faingofua eni 'o e lotuú'koe'uhi ko e malōlō 'o makatu'unga 'i he mahakí . Ka 'i he taimi tatau 'oku kei lava pē 'o fakahoko 'a e ngaahi fatongia 'o e Vahefonuá ki hono ngaahi kupú

Mei Ma'asi 'o e ta'u ni pea mo e kamata 'a e 'fakatapuitapui' (lockdown) pea mo hono potongi 'e he Vahefonuá 'a hono ngaahi ngafa fatongia ke kei ma'uma'uluta mo ma'opo'opo 'a e ngaahi potu siasi 'o fakatatau ki he ngaahi fiema'ú Na'e kei lava pe 'o meleketu 'a e ngaahi ma'unga kelesií 'o hangē ko e malanga Sapaté, Sakalamenti pea mo e ngaahi houa lotu 'aho ngofuá. Ko e fuofua taimi ia kuo ngāue lahi'aki 'e he Vahefonuá 'a e ngaahi fakalalakala fakatekinolosia 'o e 'aho ni. Pea neongo 'ene fo'ouka na'e kei lava lelei pe ke fakahoko. Ko hono olá ko e lava ai 'o fatu pea mo e ngaahi fakakaukau fo'ou ki he anga hono fakalele 'o e Siasí , fakahoko 'o e ngaahi ma'unga kelesií pea 'ikai ko ia pē ka ko e mahu'inga 'o e taimi ke malōlō ai 'i 'api mo e familí .

'I he māhina kuo maliu atúna'e fakahoko ai mei he Vahefonua 'a e Taliui Sepitemá. Pea 'i he taimi tatau na'e feinga pē 'a e ngaahi siasi ni'ihi ke fakahoko 'enau ngaahi 'taliui fakasiasí . 'Oku feinga foki 'a e kau faifekau ke kei fakakakato 'a e ngaahi fatongia 'e ala malava ke

fakakakato 'o fakatatau ki he ngaahi me'a 'e faingamalié.

Mei he ngaahi ma'unga kelesií ki hono tokoni'i 'o e mo'ui 'a e kakaí 'oku faka'a'au ke toe malohi ange 'a e ngāue 'oku fai 'e he Siaolá pea mo e timi Grei. Na'e lava atu e talekita 'o e timi Grei, Susana Prescott-Taufa 'o fakahoko ha lea 'i he fono fakata'u 'a e kau polisi Pasifiki. Ko e kaveinga na'e lea ai 'a Susana 'oku fekau'aki pē ia mo e ngāue 'a e Grei 'a ia ko e tokoni ki he mo'ui fakapa'anga (financial wellbeing) 'a e familí . Na'e pehe foki 'e Susana ko e taha he konga mahu'inga 'o 'etau mo'uí ko e mo'ui fakapa'angá.

Ko ia 'oku mahu'inga ke tokanga'i pea tokoni'i/fakataueki'i hotau kakaí ke nau ma'u ha taukei/mahino fe'unga he tokanga'i 'enau tu'unga pa'anga pe mo'ui fakapa'anga 'o hangē pe ko e mo'ui fakasino, mo'ui faka'atamai mo e mo'ui fakalaumalié foki. Kaekehe, na'e mafana pea tali lelei 'e he fakataha pe fono 'a e kau polisi Pasifiki 'a e polokalama koe'uhí he 'oku nau fetaulaki mo e me'a tatau 'i hono feinga ke langa hake honau ngaahi familí pea mo tokangaekina 'enau ngaahi matu'á.

'I hono tokanga'i 'a e mo'ui fakapa'angá, 'oku lava ai e familí 'o ma'u 'a e taukei ke fakapotopoto'i pe leva'i lelei 'enau



Ko hono talitali lelei 'e Eke (Pauli Ma'afu) mo e kainga e hopo'anga e la'aa mei Gisborne 'a e 'ahi mei he GREI, Valeti Finau pea mo Susana Taufu.

The Gisborne Church congregation joyfully welcomed the visiting GREI team from Siaola.



Ko Susana Taufu pea mo Valeti Finau lolotonga 'ena 'a'ahi ki Gisborne ke fakahoko e polokalama 'a e Grei. Ko e ola 'o e fakataha mo e ako ko 'eni kuo ului pea loto lahi ai e ngaahi familí ni'ihi ke fakataha honau ngaahi 'api. Ko ia ne toe foki ki ai 'a Susana mo Valeti ke fakakakato 'a e fatongia ko 'eni.

Susan Prescott- Taufu and Valeti Finau during the presentation on financial wellbeing at Gisborne church. This was part of GREI service (Vahefonua mission, Siaola) helping families of Vahefonua to buy their own home. The project is supported by MSD.

ma'u'anga pa'angá 'o fakakakato ai 'enau ngaahi fiema'u 'o hangē ko e fakataha ha 'api ma'ae familí . Na'e toe pehe foki 'e Susana, 'oku 'alu 'a e fakataha 'api ia ke tokolahi ange mei hotau kakai Tongaa. 'Oku 'ikai foki ngata pe 'i 'Okalani ni ka kuo a'u eni kia ki Gisborne, Hastings pea mo Uelingatoni foki.

Kuo tuku mai foki 'e Susana 'a 'ene fakaloto lahi ki he kau memipa 'o e Vahefonua ke ngaue 'aonga'aki 'a e faingamalie ko 'eni koe'uhi he 'oku tokoni 'aupito ia ki he mo'ui 'a e famaili. Ko e fika telefoni ke ke fetu'utaki ai kia Susana, mob: 021 146 9118.



Ko Susana lolotonga e fakahoko 'ene lea he fono 'a e polisi Pasifiki. Susan Prescott-Taufu during her presentation at the Pacific Police Fono on financial wellbeing.



FAKALOFOLA'IA – MONTHLY REFLECTION

Kaveinga/Theme: “ Tokangaekina e taimi – Tā pe mo laka”
“Mind the time – let us keep moving”

Veesi/Verse:

Himi/Hymn 533v.1

**Ko taimi 'oku 'ikai mohe
Oku lakalaka atu
He va'e hono saliole
'Oku takamilo ma'u.....**

Kuo tau toki situ'a atu eni mei he fili 'o e pule'angaá (election) ki he ta'u 'e 3 ka hoko maí . Pea hangē ko ia kuo mou mea'í kuo ikuna 'a e fa'ahi Labour. 'Oku 'uhinga ia te tau hoko atu pea mo e ngaahi kaveinga ngāue mo e polisi 'a e fa'ahi Labour 'i he ta'u 'e 3 ko 'eni ka hoko maí .

Ko e moto/siatefolau na'e fakataulama'aki 'enau kemipeini ko e **let us keep moving** pe ko e lea maheni 'oku tau fa'a ngāue'aki ko e **“tā pe mo laka”** he 'oku 'alu pe 'a e taimi lā 'oku 'ikai ke tu'u ma'u.

Kiate au 'oku ou mālie'ia ai he 'oku ne hanga 'o fakamanatu maí 'a e mahu'inga ke tau fakatokanga'i 'a e fakakaukau fakateolosia 'oku ngāue'aki 'e he punake he himi 533 v.1, pe ko ia 'oku haa atu 'i 'olungaá, **“Ko taimi 'oku 'ikai ke mohe, ka 'oku lakalaka atu, he va'e hono saliole, 'oku takamilo ma'u....”** 'I he hā 'a e **“taimi” ko e fakatā ia (metaphor)** 'oku ne fakafongā 'e ia me'a mahu'inga (values) 'oku fekau'aki mo 'etau mo'uiif 'o hangē ko e laka 'o e kuonga (time moving), maliuliu e 'atakaí (contextual changes), laka mo e to'utangata (generational changes), fakalalakalaka fakatekinolosia (technological changes). Ko e katoa 'o e ngaahi me'a lalahi ko

ia 'oku hoko 'i he 'etau mo'uiif 'oku fakafongā 'i ia 'i he fakakaukau 'o e **taimií** . *“Hange ko e lau 'oku fakataimi 'a e me'a kotoa pea 'oku mahu'inga ke tau fakatokanga'i (mind) 'a e liliu/maliuliu 'a e taimi mo e to'u tangata”.*

Mālie lahi'a e me'a fai 'e he palemiá, Hon. Jacinda Adern 'i he hili 'a e filií *“... ko e fa'ahi Labour 'oku ne fakafongā 'i pe 'e ngāue ia ma'a e tokotaha kotoa pe 'i Nu'u Sila. Pea kuo lava e fili ka ngāue lahi eni 'oku hanga mai mei mu'a”.* 'A ia ko e fili (election) ko e faka'ilonga ia 'o e fakapapau'i 'a e hoko atu e ngaue, fakakakato 'o e ngaahi visone/pālomesi pea mo e mo'ui 'a e kakai.

'I he fili 'o e ta'u ni na'e fai ai mo e fakahā loto (referendum) ki he ongo 'isiū lalahi 'e ua 'a ia ko e (i) ko e fakalao'i 'a hono ngāue'aki 'a e faito'o konatapu ko e cannabis. (ii) Ko e fakalao'i 'a e tokoni'i 'o ha taha ke mālōlō pe pekia 'o makatu'unga 'i ha faingata'a'ia (euthanasia) fakasino 'o 'ikai ke toe lava ke taulanga pe toe sai.

Me'apango ko e fakahā loto (referendum) na'e toki tuku mai 'a e olá kuo 'osi 'ave 'a e pepa ni 'o paaki. Ko ia 'oku 'ikai ke kau mai 'a e olá ke tau mamata ki ai. Kā ko e hā 'a e olá te ne kei fakahā'i pē 'a e ngaahi me'a ko 'eni: (i) ko e loto 'o e toko lahi (ii) ko e kehekehe 'a e ngaahi faka'uhinga pe fakakaukau (iii) kehekehe 'a e fakakaukau/fili



Ko e fakakaukau 'oku ngaue'aki 'e he himi: “ Ko e taimi 'oku 'ikai ke tu'u ma'u pea 'oku liliu/maliuliu pea fakataimi 'a e me'a kotoa pe 'o a'u ki he mo'ui.

The hymn highlights that 'time' is a symbol (metaphor) that life (context, technology, etc) is not stopping, but keeps moving. We should be mindful of that.

'a e to'utupu mei he to'u matu'otu'aa (iv) tala 'e he fili 'a e mahino mo e fakalalakalaka/liliu 'o e sosaieti, 'ātakai pea mo e taimi.

'I he hili 'a e fili na'a ku ki'i fie'ilo pe fai ha ki'i savea/faka'eke'eke 'o fekau'aki pea mo e loto 'o e to'utupúki he ongo 'isiuúni. Ko e ni'ihina na'a nau **faka'io** pe tali **'io** lōua ki he ongo 'isiū ni; ko e ni'ihina na'e **tali 'io** ki he fakalao'i 'a e tokoni'i ha taha 'oku fie pekia (euthanasia) ; pea ko e ni'ihina na'e **tali 'io** ki he 'isiū 'o e fakalao'i 'a e ngāue'aki 'o e cannabis (faito'o

konatapu/drug).

Ko e ngaahi 'uhinga na'a nau 'omai ki he 'enau tali **'io** ko e ngaahi me'a mahu'inga (values) ia 'oku nau tui ki aii, kā 'oku kehe 'aupito ia mei he ngaahi 'uhinga (values) na'a ku nofo ai au mo e kau ta'u matu'outu'á.

'I he 'uhinga ko iá 'oku ne 'omai ai 'a e fakakaukau kia kitautolu ko e **taimi, kuonga pea mo e 'ātakai** 'oku 'ikai ke tu'u ma'u kā 'oku ngaue/liliu pea fakalalakalaka he taimi kotoa pe. Ko ia 'a e fakakaukau 'oku ou faka'amu ke tau vakai pea tau

ki'i tokanga si'i ange ki ai he 'oku mahu'inga 'aupito ia ki he 'etau fononga pea mo 'etau fanau ki he kaha'u.

Ko ia kau toe fakamanatu atu, 'oku mahu'inga ke tau tali ko e 'taimi' 'oku 'ikai ke tu'u ma'u ka 'oku liliu ma'u pē. Ko ia 'oku fu'u fiema'u ke tau tali 'a e liliuu ko e me'a 'e hoko mai kia kitautolu he taimi kotoa pē. Pea tau mateuteu ke tau tali kae lava ke tau fononga fakataha mo 'etau to'utupu ki he kaha'uu.

**'Oku kei hokohoko atu pe 'a e tokangaekina Coronavirus Covid-19
Coronavirus Covid-19; Remain Alert**

Makatu'unga 'i he toe ma'u 'a e keisi fo'ou 'e taha 'i he uike ni ko ia 'oku kei mahu'inga pe 'a e tokanga. Ko e mahaki 'oku kei fu'u malohi 'aupito pe 'i hotau mamani pea'oku kei takamilo pe 'i hotau komunitií .

1. 'Oku kei fiema'u pe 'a e tokanga mo e faka'ehi'ehii ;
2. Ko e tale pe mafatua pea fai ia ki ho tui'i nima;
3. Fanofano'aki ha koa mo ha vai mamafa 'i he hili ho'o ngaue'aki 'a e toilet pea ko ha feitu'u pe 'oku ke 'alu ki ai.
4. Ka 'oku ke ongo'i puke kataki ka ke nofo ma'u 'i 'api
5. Fiema'u ke ke sivi mo'ui lelei ka 'oku ke ongo'i ngali kehe ki ho'o mo'uui
6. Kataki ka ke huhu malu'i flu 'o kapau 'oku ke ta'u 65 'o fai ki 'olunga
7. Ko e sivi ki he coronavirus 'oku fiema'u 'aupito ke ke fakakakato 'okapau 'oku ke loto ke fakapapau'i 'oku ke hao mei he mahakii
8. Fetu'utaki ki ho'o toketa fakafamili 'i he vave taha kapau 'oku ke ongo'i puke.