

# 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!*

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Mask making



Works in progress



Resilient children



## Paerata Rise on the Up and Up



Aerial view of the new development at Paerata Rise being undertaken by the Wesley College Trust Board and Grafton Downs Limited.

**Covid-19 has posed many challenges for governments, businesses, projects and individuals globally but ironically at Paerata Rise, a 300-hectare urban development located 40 kilometres south of Auckland, lockdown has created some unexpected opportunities. We talk with Chris Johnston, Executive Director of Grafton Downs Limited (GDL), about progress in the light of a pandemic, on the ambitious development currently being undertaken by the Wesley College Trust Board and GDL.**

GDL is a charitable company within the Methodist Church of New Zealand, and the entire Paerata Rise development - on land originally purchased for Wesley College - is founded on, and guided by,

the same community-based spirit and values as New Zealand's oldest registered secondary school.

The Paerata Rise website describes the new development as “a stylish new town that combines the best features of the local Franklin area with modern town-planning to build an integrated, liveable community. Your home will be designed to your unique specifications and the natural beauty of the surrounding landscapes.”

The first phase of the multi-stage development opened to the public in December 2018 and the first residents took possession of their new home the following March. By the project's completion, there will be 4,500 lots with a combination of single-level housing to four-level apartment blocks accommodating low to high density housing. Plans include five hectares of neighbourhood reserves, with cycle paths, walkways and playgrounds, a pre-school, primary and secondary school

(Wesley College), a retail precinct and a transport hub, including a railway station. Ultimately, it is envisaged the community will accommodate 10,000 residents.

### Sales Steady

Over recent months, sales of land, and house and land packages have remained steady despite predictions earlier this year of a drop in prices and sales as a result of Covid-19 and unpredictability in the housing market. Chris attributes the growth to a number of factors, including Kiwis returning home from overseas, low interest rates, the quality of the proposition on offer and increased marketing during lockdown. Chris says, “Fifty thousand people have already returned to NZ. In addition to our website

Stage	Number of lots	Progress	Number of lots sold
1A	48	Titles issued	All sold
1B	39	Titles issued	All sold
2A	58	Titles issued	43 lots sold
2B	37	Titles issued	35 lots sold
2C	39	Titles due 09/10/2020	35 lots sold
5A & 5B	86	Titles due 31/12/2020	
Phase 2	Earthworks	Complete 14/06/2019	
Phase 3	Earthworks	Complete 22/05/2020	

Current status of staged lot releases and sales

and social media channels, we are marketing via heavily discounted television and radio campaigns. Those campaigns are adding to our brand personality and perception. People at home are spending more time online and those appealing advertising deals enabled us to gain great exposure. Covid-19 opened an opportunity for GDL as media outlets scrambled to fill advertising space.”

*Continued on Page 2*



# Paerata Rise on the Up and Up

From Page 1



Chris Johnston, Executive Director of Grafton Downs Limited and General Secretary Wesley College Trust Board.

## A vision for the future

Adapting to challenges, seizing opportunities and maintaining a strong vision have been driving the future for the site since the 600-acre Grafton Downs farm was purchased in 1915 by Wesley College School Trustees. Wesley College relocated from its site at Three Kings, Auckland to their new school on the rural site six years later in 1921 and has operated as a secondary school with boarding facilities ever since.

In 1975, Wesley College was amongst the first church schools to accept a government offer to integrate into the state school system, with a few provisos; the church was to maintain the school buildings and the state would pay staffing costs.

From 1997 until 2005, Chris Johnson was engaged as College Bursar. During that time, the school purchased some neighbouring farmland, with horticulture and agriculture providing learning opportunities for the students and a revenue stream for the College.

By 2004, with the land valued at \$12 million, returning \$350,000 per annum and interest rates at 9.5 percent, the figures did not make economic sense. Chris lodged an application for a zoning change with what was then the Franklin District Council. The council at the time was committed to seeing the land developed as an equine centre and resisted attempts to rezone for urban development.

It took several years, a change to the Auckland city governance structure, new legislation,

extensive lobbying and an immensely expensive and comprehensive urban proposal - developed in conjunction with local and international urban planning specialists - before a commission hearing agreed to the change in zoning. The ambitious development project was given a green light.

Initial concept plans have provided a successful blueprint for the development today although some of the decisions agreed at the concept stage have been harder to implement than others. An agreement for rail stations at Drury and Paerata was in danger of being derailed when Kiwi Rail and Auckland Transport opted to position two stations at Drury instead of the agreed station further down the line at Paerata Rise. The issue has since been resolved and it is anticipated that the Paerata Rise Station will be ready for rail passengers within five years.

The New Zealand Transport Agency recently announced funding approval for a new roundabout off State Highway 2. The new roading layout should be complete by the end of 2021 and will improve access to Paerata Rise and improve road safety as traffic volumes increase.

Methodist Church and Wesley College forebears have influenced the names of streets in the development. Jonah Lomu Drive recognises rugby legend and famous school old boy and other street names pay homage to MCNZ and College identities e.g. Fetter Lane (a London venue where John Wesley met with a society of Moravians) and Walter Lawry Road (Wesleyan Methodist missionary, Superintendent of the Wesleyan mission and Wesley College founder). A street name plaque was presented to former Wesley College Principal, Hiwi Tauroa, just 11 days before he died.

## Quality paramount

Tight design covenants and strict building guidelines ensure a high standard of presentation and quality. Chris says the covenants were based on the type of development trustees didn't want to see eventuate on the landscape. "I took the Board members on a bus tour of Auckland and we all agreed we didn't want housing to be homogenous, we didn't want huge monstrosities of homes built to site boundaries, overlooking their neighbours. And we didn't want to drop the quality of the development."

Currently there are 15 building

companies in partnership with GDL, each with a Show Home on site. A café doubles as a sales office for representatives from Barfoot and Thompson who work alongside sales representatives from each of the building company partners. A total of 54 representatives are promoting and selling the land, and house and land packages. A design review panel checks all plans to ensure they meet the required development criteria.

There are currently 50 residents living in their new homes. The new Paerata Primary School under construction is due to open in 2021. The current school, located four kilometres away, has a role of 100 students. The new school, built by the Ministry of Education, is designed to accommodate 700 students.

## Financing the future

Wesley College, located on the southern boundary of the site, is ear-marked for a rebuild but the timeframe for that development has not yet been scheduled. Chris says, "The cost to build the new College is estimated to be \$100 million. As an integrated school there is an obligation for the Church to construct and maintain the new facilities. We cannot start the

development until we are showing significant cash flow surpluses."

High up-front infrastructure and development costs have been covered by a bank loan capped at \$32 million, as agreed by the Presidential Advisory Group. The loan drawdown has fluctuated as settlements have confirmed, but given the ongoing work-stream ahead it is unlikely the development will be in a profitable position for some time. As per the initial agreement, two percent of the development's profit will be allocated to the Methodist Church of New Zealand, to support social housing.

Concept plans projected the sale of 150 lots per annum, but Chris says the project is slightly behind target due to delays in the consenting process. "We missed a season as we were unable to begin stage 2 civil works until settlements on titles in stage 1 were confirmed."

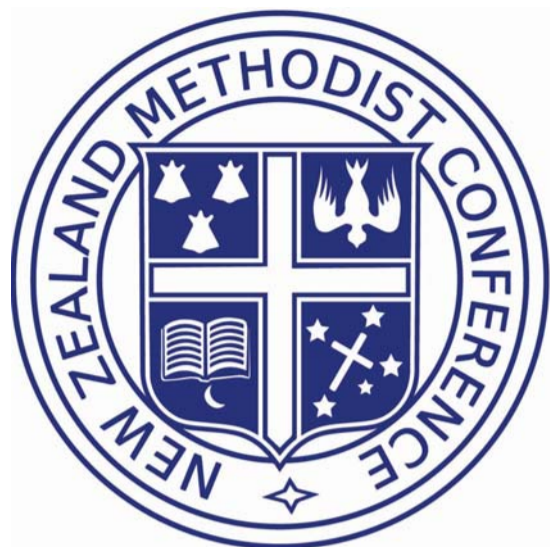
"This is an impressive project for the Methodist Church, it's incredibly exciting to be at the forefront of developing an anchor for a new city in the area and is something we take very seriously and want to look back on with pride for many years to come."



Former Wesley College Principal, Hiwi Tauroa, and whanau gather for the presentation of a Paerata Rise street sign in his honour. He died 11 days later.



# Conference 2020 UPDATE



**Conference 2020 is little over a month away. General Secretary David Bush notes that "Covid-19 has thrown the normal planning process out the window. It has not yet been possible to confirm catering, or venue, or the numbers attending." The decision taken in May to restrict the Business sessions to essential matters only with a limited membership of 50, has proven to be fortunate.**

Boards and Committees have been busy dealing with Covid and its effects and have not had the time and space to prepare for a 'normal' Conference. The 50 attendees have been chosen by Te Taha Maori and Tauwi Strategy or are there because of their role. The Business sessions will take place on Monday 9 November.

At the time of writing, decisions about the weekend services and celebrations on Saturday 7 and Sunday 8 November have yet to be finalised by the Conference Arrangements Committee. This includes the Powhiri, Honouring those who have died and retired, the inductions of the new Presidential team and the

new General Secretary, and the Ordination service.

David says, "The Committee has been carefully noting the actions of the Government in its Covid response, and listening to voices around the church, particularly of the more vulnerable among us. While we cannot pre-empt the decision that will be made (and will have been made by the time you are reading this), our sense is that we are most likely looking at weekend events limited to around 100 people. Our primary concern is keeping our people safe."

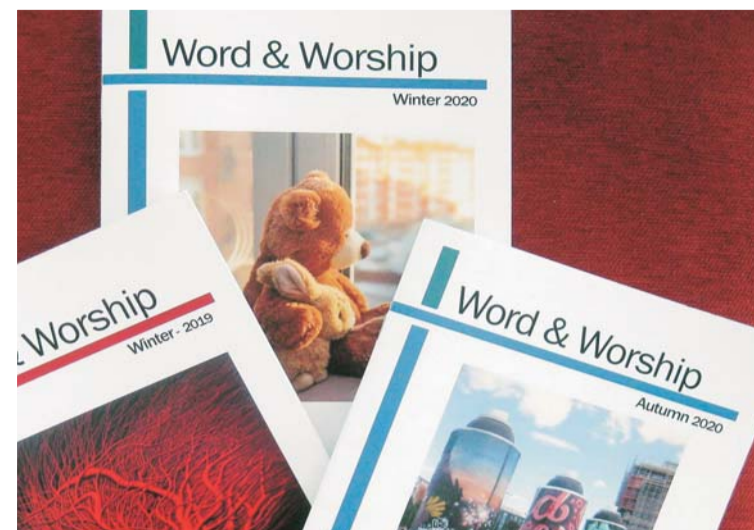
If the decision is made to limit attendances, services and business sessions will be held at the Papatoetoe Church in Kolmar Rd and streamed from there.

"While we do not wish to exclude any one some hard decisions are likely to have to be made. Assuming that this possibility eventuates, we beg your understanding and grace - we are all doing the best we can in difficult circumstances."

Alternatively, if it is considered safe and responsible to have larger events, these will be held at Lotofale'ia in Mangere. This will also include the business sessions on the Monday. With larger numbers there will be careful protocols for social distancing and any provision of food.

Where ever Conference is held, and no matter the size there will be considerable resource put into live streaming the events and having them on-line for later viewing. This will include publishing times for key items of business such as reading the Stationing Sheet.

"There is no perfect solution. Covid has taught us that in many areas of our lives. We have also learnt that we can be adaptable."



## Word & Worship

**The quarterly publication of the NZ Lay Preachers' Association, *Word & Worship* evolved from *The Preacher* which was originally published for Methodist lay preachers. Colin Gibson, editor in 2002, devised the current title and format.**

In 2013 John Meredith succeeded Colin as editor. Under his guidance *Word & Worship* continues to be a quality publication filled with useful and thought-provoking resources.

John says, "As far as content is concerned I am guided generally by the lectionary, the Christian Year and any special Sundays or occasions. I always try to publish in good time for these occasions. As far as possible I try to source material from New Zealand or Australian writers and am always open to suggestions about possible contributors or topics."

The Spring 2020 issue included articles on renewal in a post-Covid world, the international day for the elimination of violence against women (November 25) and the biblical paraphrases of Ralph Milton. There was a new hymn by Colin Gibson inspired by living through the Covid-19 crisis and a prayer for women who suffer abuse.

Currently there is a series on episodes in Christian history. Colin Gibson contributes a regular feature on a modern hymn. Previous issues have carried articles on enriching worship with psalms, ecological spirituality, feminism and the study of scripture, theology and politics, God in everyday life and a series on Christian preaching in an interfaith world. Along with book reviews and information from the NZLPA, (including lists of accreditations and long-service awards) there are tributes to preachers who have died and personal stories.

The next issue (Summer 2020) will include an article dealing with the relationship between worship leaders and church musicians, a sermon on 'Reclaiming Christmas,' a reflection from a prison chaplain on 'Encountering Jesus in the present moment,' and an introduction to Mark's Gospel

for the new lectionary year. Café church and the value of silence are topics that will be addressed in future issues. John's wife Jillian is editorial assistant. She designs the covers and presents each 28-page issue in an attractive and easy-to-read format.

Auckland lay preacher, Linda Hall, says reading *Word & Worship* helps with sermon preparation. Linda says, "It gives another perspective to the lectionary when it is hard to see a way forward. I recommend it to all lay preachers and those in training."

Lay preacher, John Thornley of Palmerston North, who has contributed occasional articles, says he sees *Word & Worship* as:

- A voice for people to share their faith journey, liturgies and reflections.
- A channel for expression of diversity - of age, gender, ethnic background, theological perspective (traditional to progressive).
- Providing stimulus for people preparing worship - for full church services, for fellowship groups, for children and youth work.
- A guide to recent publications on worship, church life and church-centred social services - both through articles and reviews.
- Ecumenical. Articles draw on the major church denominations, both in New Zealand and overseas.
- The stories behind contemporary hymns, especially those written by New Zealand hymn writers, will ensure greater use of new words and tunes in worship.
- As with all journal formats, the articles can be read easily, not demanding the time required by books but may guide readers to full length books worthy of purchase for home book shelves.
- Articles can be photocopied for discussion in small group meetings.

As *Word & Worship* is intended to stimulate thought rather than provide ready-to-use material it may appeal to a readership wider than preachers and worship leaders. The NZLPA website gives instructions for new subscriptions.

## Connexional staff get crafting

**A mid-week mask-making marathon saw a team of Connexional Office staff gather around the board table recently to produce reusable face masks for office personnel.**

Trudy Downes produced pattern templates, leadership and guidance as the group of highly, semi and unskilled workers set about cutting, pinning, ironing and sewing assorted fabrics in preparation for a time when we might need to don masks in all public situations.

Results ranged from fabulous to dubious as members of the team, fabrics and equipment all proved to be challenging at times. Archivist Jo Smith provided excellent back-up for technical glitches, unpicking many seams and sending fabric and mask samples back down



Staff and friends recently convened around the board table at the Connexional Office to make bespoke masks for staff.

the assembly line for reworking as required. Ultimately, 32 masks were produced in the first mask-making round, each unique and complete with bespoke MCNZ labels providing explicit directions for use.

Given ongoing difficulties with maintaining quality control and worker enthusiasm and efficiency, Trudy has no intention at this stage of offering a bespoke mask-making service to the wider Connexion.

For further information on masks and when they should be worn, visit the MCNZ website.



Jennie Hood prepares volumes of the Annual Minutes of Conference for transfer to New Zealand Micrographics.

## Digitisation news from the archives

Jennie Hood, Assistant Archivist,  
Methodist Church of New Zealand  
Archives

**Here at the Methodist Church of New Zealand Archives we have recently undertaken another exciting new project - the digitisation of historically significant volumes of the Annual Minutes of Conference. We hope that this new digital resource will be of use to staff, parishes and researchers both locally and worldwide.**

Many archive-users now reasonably expect digital copies of records to be freely available and accessible but the reality of making this happen is not always as simple as it may seem!

Since the early 2000s, the Methodist Minutes of Conference have been produced digitally and made available on the Methodist Church website but the older volumes are only accessible in hard copy. We wanted to make these volumes available for everybody to use, wherever they are in the world and we hope that digitising and making the copies available online will achieve this.

The process of digitisation can be a time-consuming and expensive

process, and it takes a great deal of planning. As a small organisation, we do not have the equipment or staff to undertake a digitisation project of this size in-house so we first had to find a company to work with who were able to manage the project for us.

Archive digitisation experts, New Zealand Micrographics, agreed to undertake the work. The company use scanning equipment that is designed for specialist archive digitisation work and have experienced staff who manage the entire digitisation capture and post-production process.

The \$5,000 project was funded partially from our archives budget, in conjunction with a \$1,000 grant from the Methodist Media and Communications Endowment Fund and a \$1,500 contribution from the F A Parker Bequest fund.

We have over 100 years of Minutes of Conference volumes we want to digitise but have started with the most recent 50 due to the limitations of our budget this year. We hope we can secure funding next year to get the remaining volumes digitised.

NZ Micrographics uplifted the first round of volumes in September. We look forward to making this rich resource available in the near future on the Methodist Church of New Zealand website.

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

## Reflecting on the strands we have woven



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

**As we near the end of our Presidential term, we are reflecting on how it has been. At our induction we introduced our theme - Weaving us together to proclaim life - Whiria tātou, ka tauāki he orange - Lalanga kitautolu ke talaki mo'ui. Recently we were challenged by someone who suggested this theme has not worked out for us. Our experience is something different.**

We are aware that our term will be seen in the light of the challenges in relation to the bicultural journey and coinciding decisions made over the last two years. This is but one strand of many. Even through this unprecedented time of difficulties, we continue to be weaving our mat towards completion.

We have seen examples of journeying together in partnership, continuously being woven together. At our last meeting of Council of Conference on 19 September, we listened to both partners engaging in honest conversation. We were reminded of a challenge presented by General Secretary designate Tara Tautari, through our Presidential blog following Waitangi Day last year, 2019. In her reflection Tara noted, that partnership is a risky business. She said, "You might think you know your partner, but somewhere down the track you are going to realise that just like an onion, there are many layers to your partner yet to be unpeeled and each layer brings its own revelation". Council of Conference continues to grapple with issues of partnership. It is a place where honest conversation does take place, through which we see the peeling of layers allowing us to have a deeper understanding of each other.

We receive many positive responses to the

Presidential weekly blogs, which is part of people feeling that they have been heard, included and part and parcel of the proclamation of life within Connexion and our connection with the world around us.

We have also seen the church from a bird's eye view and pick up how the theme has caught the imagination of some and been a vision of potential and possibility in many areas.

It has been in the pastoral conversations that we have observed the weaving that we talk about. The sitting alongside people, whether in their own homes, or in their ministry contexts. This has given opportunities to have cried and grieved with people and to have laughed and celebrated with people.

We have completed, begun again, and continue to work on reconciliation, offer apologies on behalf of the church, and witness the healing touch of God. In all these occasions we have been humbled and blessed to see various strands weaving together to proclaim life.

We have seen people taking tentative steps. Sometimes it is in taking a small step that allows us to honestly unpack ways of truly being able to be woven together in spite of difficulties and our differences. In a recent blog, Vice President elect, Edwin Talakai, in addressing our journey through difficult times notes, "Jesus reminds us that we should expect trials, he also reminds us that when we fear or are anxious, we should come to him in faith and confidence, drawing on his perfect peace to guard our hearts."

We are confident that the Church will continue to rise to this challenge of weaving us together to proclaim life. As we near the end of our term we pray that the spirit of God will powerfully weave the two partners with their various strands together to proclaim life for Te Haahi Weteriana and beyond.



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## HONEST TO GOD

## Election Considerations

**An election is traditionally an opportunity to ask questions of would-be politicians. More fruitfully, it's an opportunity to ask questions of ourselves. Questions to candidates will then follow, but the self-examination is actually the more valuable for democratic engagement.**

That's because a healthy democracy involves more than ticking a box on a ballot paper once every three years. It thrives when we give serious thought to what kind of society we want to live in and what changes we are willing to contemplate to bring it about. If you think you already live in an earthly paradise, of course, you will want nothing to change at all. That's unlikely, so here's a check-list to get you started:

- What values are core for you - so important that they will determine your vote?
- Do those values tilt more towards yourself and your own advantage, or towards society and the common good?
- Do you think economic considerations outweigh social issues? Moral issues? Environmental issues?
- Are you content with the New

Zealand that 30 years of neo-liberal economics have produced and therefore want more of the same? Or do you favour a more inclusive economic model?

- Are you open to good ideas, no matter which party offers them?
- Is this invitation to self-reflection a waste of time because you always vote for the same party regardless?

Only when you have held up the mirror to yourself, are you democratically primed to turn your gaze outwards and evaluate the parties, their programmes and the candidates who aspire to represent you in Parliament.

And there, as often as not, a trade-off begins. No party is perfect, and there will always be unintended consequences from whatever policy is implemented. That's why the values shaping those programmes should be the crucial test and measure.

Besides the questions you ask yourself, there are others touching on New Zealand and its place in the world. One bears directly on the kind of country that we'd like to pass on to our children and grandchildren, yet it is distinguished by hardly figuring in election prospectuses at all: a comprehensive population policy to give stability and direction as we move



Ian Harris

steadily forward into a globalising world.

For many years the prime focus has been on growing the economy, as

though that were sufficient in itself, without worrying too much about the overall effects on people and the land. One result was a tight lid on wages through ramping up immigration.

That's totally inadequate. A population policy would settle on a desirable level of immigration, taking into account the diversity and balance of ethnicities, the country's bicultural foundation, what will be needed in housing, health care, schools, social welfare as the numbers grow, increasing pressures on the natural environment, and the impact on productive land as cities sprawl on to orchards, market gardens and farms.

The market-driven emphasis on growth, growth and more growth has a lot to answer for and one serious effect is its colonisation of head-space, closing out other options. Let's strike a blow for freedom by unhitching "wealth" from its present connotation of amassing piles of money and restoring its original meaning of "well-being", both individual and social. That is a prime concern of all major religions

and people of faith should want to see that truer concept of wealth applied across the board.

Politicians won't usually look to the prophetic poetry of the Bible for guidance, but a distinguished American Old Testament scholar, Walter Brueggemann, thinks voters can and should. He says the poetry of the prophets urges people: Don't let anyone tell you that the dominant ideology is a given. It may suit the moneyed elites of the day to say so, but you can maintain a zone of freedom in your lives that allows you to imagine otherwise - and then act accordingly.

Your vote is an excellent place to start. Child poverty in a land of plenty, housing too expensive for many to contemplate, rivers too polluted to swim in any more, health care unavailable to many who need it, a tepid response to the pressures of climate change, not requiring a living wage for the lowest-paid - these are not inevitable states of nature. They are the result of political decisions based on economic theories serving those who already have the most.

How different all these would be if we were to elevate care, community and creativity to pride of place in our political, social and economic thinking! It's time we did.

## OUR PEOPLE

## Awards and Citations

Lay preacher Margaret Johnson was recently presented with her 10-year NZ Lay Preachers' Association Certificate by St David's Union Church Parish Council Chairperson, Linley Brooks.

Margaret is licensed by the Presbyterian Church to conduct Holy Communion Services, and alternates with the Lay Minister each month for St David's, Ashburton. Margaret was formerly a regular preacher at the Waimate Methodist Church, prior to its closure.



Lay preacher Margaret Johnson (left) receives a certificate for service and flowers from Linley Brooks (right).

And further afield ...

In February this year, Rev Lorelle Chapman, presbyter at St Pauls Union Parish, Taupo, shared her experiences of assisting with disaster recovery during the National Bushfire Disaster in NSW, Australia in late 2019.

Recently Lorelle received a Bushfire Emergency Citation from the Premier of New South Wales in recognition of her 'outstanding contribution as one of the volunteers who played a significant role in the emergency response'.

Lorelle was taken by surprise by the unexpected award. "I am just totally gobsmacked. I really am; somewhat overwhelmed. There are simply so many more, far more worthy than I.

"I remain so much in awe of my colleagues and UCA DRCN leadership - and everyone I saw and witnessed, that worked diligently to protect and serve in this situation that remains unprecedented, in my lifetime anyway."

Along with a framed citation, letter and certificate, Lorelle received a commemorative cap.

Touchstone

FEBRUARY 2020  
E whāia ana te putaketanga o ngā whakapono mō tēnei ao hurihuri  
Exploring faith issues for today

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

**Inside**

A winning community initiative

Hopes for the new decade

Happy holidays

**Faith amidst the flames**

Rev Lorelle Chapman, Presbyter at St Paul's Union Parish, Taupo, has witnessed the wrath of Australian fires before. In 2013 the 'Kiwi with a heart for adventure' was a Chaplain in a mining hub in Western Australia.

In November 2019, the former NZ Baptist Minister, newly accredited Chaplain and trained trauma counsellor, was reunited with Australian disaster recovery personnel, friends and colleagues from the United Church of Australia (UCA) to assist with disaster recovery work in NSW. This is her story.

**The Long Dry**

Australia has, for many years now, in much of its Western, Central and Northern NSW territory, fallen prey to an unprecedented and extended drought history. Current statistics indicate that many regions are in significant drought, and rainfall records show a marked decrease in precipitation levels since 1994. That 'Long Dry' makes bush areas and scrub more flammable, and more likely to support extreme fire behaviour. It also makes areas of bush concentration far more likely to host 'spot fires' - those that literally 'spark' ahead of the main fires when weather conditions include sustained high temperatures, low relative humidity and strong winds. The perfect storm, for want of a better phrase.

In New Zealand we have witnessed a National Bushfire Disaster unfolding in Australia, that 'lucky country'. The bushfires are a volatile and destructive uninvited guest wreaking havoc across lives, homes and communities and inciting fear, apprehension and trauma on an unprecedented scale.

When I joined Australia's third largest iron ore producer, Fortescue Metals Group as a Fly in Fly out Operational Mining Chaplain at the Solomon Mining hub in 2013, bushfires on the fringes of our mine-sites in summer were pretty much daily occurrences. The environmental commonalities between NSW and that wild western outback quarter are similar. A carelessly tossed cigarette butt, the pointy end of a lightning strike, mine site hot work gone wrong ... Each scenario carried the extreme risk that at some point, a 'flashpoint' was inevitable and that would western outback conditions with just enough vegetation to keep the 'pot on the fire'.

**Devastation on a huge scale**

The situation in NSW is different, both in scale and in context. For starters, NSW is far more densely populated than its Western neighbour. It also has a markedly different geographic topography with a much higher rural pasture and bush density ratio. Between September and mid-January, at least 27 lives have been lost, 2000 homes destroyed and it is estimated a billion animals have died! There are, in NSW alone, thousands of new registrations with many agencies, all seeking emergency relief assistance for their affected properties and livelihood. Millions of hectares of native Australian bush, containing already dwindling numbers of koalas and other precious bush wildlife species, continue to burn.

Beautiful, native Australian bushland is charred beyond recognition and now completely uninhabitable, not able to be farmed or utilised for grazing in this lifetime anyway. Complete regeneration of such lands can take hundreds of years. The simple task of daily habitation for once thriving communities is increasingly threatened. NSW Mid-Coast Council Mayor, David West, painted a grim picture: "People's lives are in disarray. In our region alone we have close to a thousand people who can't wake up in the morning and go to their own bathroom, nowhere to clean their teeth. They have become refugees in their own community."

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

**Faith amidst the flames**

A destroyed house opposite the school. Drawings either side of the property remained untouched by the fire that swept through Western Public School, Williams. Kempsay Shire Northern NSW. Residential properties either side of the school were destroyed.



# What is a Circular Economy

## Can We Vote for It

## Can We Be It

Rev Dr Betsan Martin,  
Public Issues Coordinator

**The idea of a circular economy sprang to our attention earlier this year when economist Kate Raworth delivered an inspiring presentation at The Just Transitions Summit in Taranaki - the first major step in starting the move away from oil and gas and opening the pathway to reducing carbon emissions.**

The simple message of circular economy is to take account of all resources and use everything with care. A circular economy is to live within the means of the planet and for all to have sufficient for life, health and fulfilment. This includes scope for community-centred lives, culture, spirituality and creativity. This corresponds wonderfully with faith and justice and is a far bigger picture than the conventional economy.

Circular systems are about investing now to accelerate a sustainable future. New Zealand academics including Jonathan Boston, David Hall and Sarah Walton launched the Climate Innovations Lab to get down to policy and investment detail for a circular economy Covid recovery. Responding to the opportunity of the Covid crisis, Jonathan Boston says, "Done wisely, it could set us on a sustainable pathway. Done poorly, it could lock us into a potentially calamitous future of tipping points and hothouse earth."

### **Covid - A Chance for the Circle of Life**

Covid has catalyzed our imaginations about self-sufficiency, kindness and sharing. It is bringing much deeper attention to our sources of sustenance - food, forests, water and soil, and recycling and reusing 'waste'. We see more clearly that conserving resources and building community are the ingredients of enduring societies. Conventional thinking about growth and productivity on the back of low-paid work and at the expense of the environment is more sharply in

question. With Covid there is a great review of just about everything - health, housing, education, food, rentals, costs of living and income sufficiency. Massive borrowing to finance the recovery makes us all puzzle over the economy and big questions of debt, investment and repayment over many years to come.

The modern economy has become synonymous with jobs, money, growth and profit, often pictured as an upwards sloping line. One traditional definition of the linear economy is "secure living and jobs for all in a mutually-thriving community" (adapted from Scottish political economist James Steuart). A more contemporary definition is "Economics is the study of how society manages its scarce resources" (Mankiw). These are still meaningful, but what do they portray and what is missing? Essentially the industrial system does not take account of poverty, pollution, loss of nature and the complex web of life, allowing us to destroy the landscapes on which life depends.

### **Circles: everything is connected and related**

Although circular economy sounds new, indigenous societies have old traditions of knowledge where wellbeing, water, food, forests, systems of exchange and restrictions on use are all linked in a relational understanding of life. In other societies economists and philosophers are working with stewardship as an orienting value. Kate Raworth's circular economy has gained attention world-wide as a relational economy because it brings together people, environment, commerce and waste. In essence the circular economy is a compass for regenerative systems, which she calls human wellbeing thriving in balance with life support systems of nature.

### **A Few Factors for Circular Economy**

In few words, Raworth envisages transforming the 'take, make, use, lose' economy to generous cities and communities. 'Regenerate and restore'

means generous design in homes and communities. The Takapuna parish recycle café shows how this can happen.

Raworth discusses five factors that determine the ability to achieve a circular economy: population, distribution, aspiration, technology and governance. Population and distribution involve making the necessities of food and shelter available to all people, with health and education, especially of women, making the management of population more possible.

In her discussion of distribution, Raworth discusses climate change as a matter of maldistribution, where the top 10 per cent (the carbonizers) emit 45 per cent of carbon emissions, while the bottom 50 per cent contribute only 13 per cent of emissions. On this topic she refers to the massive loss of food from waste, with 30-50 per cent of food lost in supply chains or scraped off dinner plates into waste bins. Hunger could be ended with 10 per cent of food wasted.

Urban living with middle class aspirations brings pressures to conform to consumerist norms. It creates pressures for housing, transport, water, sanitation, food and energy which increasingly depend on technological innovation. Can technology be directed to serving renewable energy systems and building with low carbon materials? We have yet to see regulation that will drive the large-scale change in energy, building and food growing that are in synch with earth's capacity to replace what is used.

Governance is a big part of the picture - from local cities and regions to global systems of trade and commerce. While

we have global systems of finance and trade, such as the World Bank and World Trade Organization, these operate at a large scale on growth and monetary systems that are destroying the planet - parallel to,

and often driving national economic systems as all countries become bound into the global economy. Climate change and the Paris Agreement are the most ambitious hopes for driving global governance that puts limits on destroying earth systems but so far, emissions are growing, not declining. For example, New Zealand's emissions have risen by 23 per cent since 1990.

### **Can we Vote for a Circular Economy? Beware of 'growth and efficiency'**

Governance can seem remote, but the election in October is the chance to influence government and policy. It is not so easy to find which party policies support circular economy - as it involves food, water, agriculture and energy, tax, employment and incomes, education and health. One party may not cover all these areas. If we really want to support a circular economy we can look for key words in policy such as waste reduction, renewable energy, regeneration, food security and quality education for all.

Growth and efficiency are key words for a degenerative economy. In the current story, growth is usually at the expense of the environment, the climate and biodiversity. Efficiency is about maximizing profit. These concepts under neoliberal settings bring with them a profile of gross inequality and discounting pollution and the cost to nature. Earth's resources are our common heritage and in a circular economy the emphasis is on distribution rather than growth.

As we consider circular economy in the light of faith, we might go again to Laudato Si, the most profound theological statement of a circular economy. Pope Francis speaks of the cry of the earth and the cry of the poor as one, a unified call for care for our common home.

Reference: Kate Raworth (2017) Doughnut Economics. Random House Business Books.

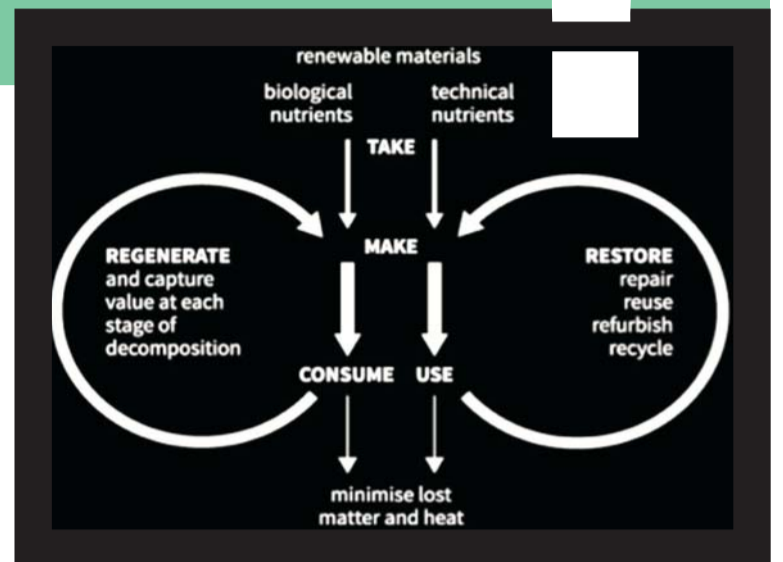


Image. Courtesy of the Spinoff.



# WiFi for Church and Community



Peter Lane

**Our society is becoming one where the public is increasingly expecting venues to provide access to good quality internet access via WiFi. For those of us involved in the process of engaging with community groups who are interested in using our facilities, the question, “Do you have WiFi?” is being asked much more often than it used to be.**

Choosing to run a WiFi infrastructure around a church facility (with or without public “hotspot” capability) is not all negative. For starters, the fundamental advantage of wireless networks is that they are ... well, wireless! Once the wireless infrastructure is installed, you potentially have ready network access from anywhere in the coverage area, with no need for additional cabling or configuration. You can turn on the device, log-in if required, connect to the network and you're away. The flexibility isn't just restricted to computers and phones. Other church systems such as audiovisual, security, signage, hearing augmentation systems and CCTV can benefit from the wireless infrastructure's ability to allow cable-free device connection anywhere in the coverage area.

This is fine if we are only considering internal access by staff, church officials and church systems. Going the next step and opening access to the public and/or adding internet access, requires a whole lot more due diligence. The payoff is that it also opens the door to community engagement in new and expanded ways.

I think churches need to engage with the following issues and arrive at a position on how they want to manage their wireless facility. The position adopted need not be the same for all groups using the facility, eg the approach for church workers might be different from the approach for members of the public.

- Privacy - We have a legal and moral duty to protect the privacy of personal information of system users. Churches should be working under a Privacy Policy that indicates what information is collected and how it is used and stored (including but not limited to computer systems).
- Safeguarding - We have a moral duty (and in some cases, also a legal duty) to safeguard users of the system from harm. In the context of network systems, the focus is on the prevention of access to inappropriate material (eg pornography) and harmful material (eg computer viruses). The church needs to decide if it is appropriate for them to take the common commercial approach of warning the user and shifting responsibility to the user, or if additional measures should be put in place as an ethical response to 'care for our people'.



@cartoonsby Jim.

**Just one of the questions in the 2020 referendum was expected to receive a unanimous 'YES' vote.**

- Acceptable Use - The lawyers' preferred all-purpose hammer for these types of issues is to ensure that users have to accept some form of Acceptable Use Policy as a condition for accessing the network.
- The technology system implementing the solution needs to be continuously managed to ensure the desired objectives continue to be met, especially in the case of internet-connected systems because of the rate of change and the sheer numbers of potentially aggressive parties in the Internet ecosystem. Churches need to understand what level of commitment to administration and management will be required by them to achieve the outcomes they want.

Privacy compliance is focused on the collection of data about people. However, a wireless network doesn't inherently collect data about people - just the devices they use.

To manage a WiFi network appropriately (and safely), you might need to collect additional information. In this context, WiFi management would be about access authorisation and which parts of the network that authority extends to. Typically, you would want to grant access based on the person (or the person's role) - you don't want to have to deal with the fact that Joe Bloggs has two phones, an iPad and a notebook PC, and that they might change from time to time. What you want is to be able to say, “We grant access to Joe” and the system works it out from there. This means you will need to collect some data to identify the person, typically an email address. The collection of this information needs to be covered

in your privacy policy.

Concerning privacy and safeguarding, compliance is achieved more by the policies and procedures you put in place around access to the system rather than the system itself. This is the problem with “no-maintenance” aspirations. At some point, you will come across a situation such as Joe deciding that last week's sermon was a little too pointed for his taste and deciding to retaliate by loading offensive material onto the church systems. (OK, a little extreme maybe, but you get the point!) You need to be able to tell the system that Joe should no longer be able to access the WiFi (on any of his devices). The process of managing the accumulation of these types of changes is “administration”.

So once again, a 'technical' issue turns into an ethical, governance and policy issue! I'll write about some fun, techy stuff next time.

*Peter Lane is Principal Consultant at System Design & Communication Services and has over 30 years' experience with technology systems. We invite your questions, suggestions and ideas for articles. These can be submitted either through the editor or by email to [dct@dct.org.nz](mailto:dct@dct.org.nz). We also operate a website focused on building a community of people who are interested in improving the way we can use technology located at [www.dct.org.nz](http://www.dct.org.nz). Links to resources relevant to this article will be included on this website.*

*Peter is happy to make himself available as a facilitator for any church group wanting to think through where they stand on these issues.*



# Natural Remedy

Adrian Skelton, UCANZ Executive Officer

**Back in the day when I studied mathematics, there was a neat trick to facilitate problem-solving in geometry. Using something called projective geometry you could transform a complex problem into a simpler one, solve the simpler one on its own terms, then translate the solution back to obtain the answer to the original complex problem. It's something like a parable, where a complex issue in the human world can be illustrated by a simple story.**

Many of Jesus' parables about the natural world were about farming or other aspects of the natural world - yeast, salt, light, pearls. In these last months we have been living through events that have the makings of a parable. During the first Covid-19 lockdown, much of New Zealand was in drought - a desperate situation for farmers, though a lawn-mowing holiday for the domestic gardener. The ground



The view from the writer's garden on the first day of lockdown.

looked dead, the grass brown and weeds dried up. Would the vegetation ever recover?

The drought added to the apocalyptic feel of the times. Would the world ever be the same again? Lockdown ended but the psychological and economic problems generated seemed immense. Would people or economies ever recover? Would the world ever find a new normal?

Coincidentally, the rains returned and gradually the landscape was transformed.

Farmers were relieved and gardeners were amazed at the extravagant return of lush vegetation. Nature had all the while been busy releasing, scattering, and preserving seeds which, while they look dead, need only the trigger of moisture to demonstrate resurrection. The unique Johannine parable (12:24) draws on this observation.

The human world has been challenged just like the dried-out natural world. And now we see how resilient and resourceful



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humans can be. With the seed of hope, the precipitation of gratitude and the sunshine of creativity, we do sense that recovery is possible.

Appreciating parabolic parallels is part of our human creativity. We can address challenges to human life by observing the parallel recovery mechanisms of nature. Most humbling of all is to realise that we are part of nature, whereas denial of our connection is at the root of our deepest challenges.

We can learn valuable lessons by mapping our human life on to the wider canvas of a resilient natural world, like a mathematician mapping one geometry on to another.

## The Boxer

Rev Andrew Doubleday

**I'm at my desk, reflecting on the last week. I've just returned from Auckland - I needed to be there to have my photo taken. Other events happened around this.**

There were moments of pain and later, the gift of long moments for quiet reflection as I waited to pick up the General Secretary from Auckland airport to whisk us both away for a meeting. In the gift of these quiet moments I discovered that the moments of pain were also a gift.

Last Sunday at Opawa I had spoken on forgiveness. I had suggested that as I was speaking there would be names and images that would likely come to mind for each person. As I had been heading down to church earlier that morning to pray, I was thinking about this. I remembered an encounter 45 years ago when I served alongside another helping lead a camp. There were some tensions. After the camp was over he called me into his office. He sat me down. He started something like this - "I'd heard a lot about you. You were worse than I'd been warned. You do have some good qualities. Unfortunately, they are significantly outweighed by the bad ones". And he was just getting started.

I had prided myself on not being able to hold grudges. It was seven years before I could hear his name mentioned and not feel the bristling of the hairs at the back of my neck.

I thought I'd forgiven him. On Sunday I found myself in an imaginary

conversation with him. It did not go well. I realised that the forgiveness needed more attention.

Back to the present, the airport. I'm sitting in a parking bay alongside the memorial for the crew of the Erebus disaster, waiting for David, sitting with the pain of the previous day, sitting with the pain of 45 years ago. I became aware that there are some things about me that have changed. And others that haven't. I can still be bruising to be with. And yet, underneath it all is an individual who simply wants to be loved. And liked.

I also had a flash of insight. An 'ah-ha' moment. A moment of graced clarity. I understood why there are certain characters that I identify with. As I read their stories I'm brought to tears, or close to it. One is Hazel when he is acknowledged by the great fighting rabbit Bigwig, as Bigwig stares down death and defeat in Richard Adam's wonderful novel, *Watership Down*. Hazel is an 'average' rabbit - easy to be discounted in a world where the strong and large rise to the top. Hazel leads a new way of being in community. This novel should be compulsory reading for all who aspire to leadership.

The other is from my favourite song, *The Boxer*, by Paul Simon. I'll simply finish with the lyrics of the last verse:

*In the clearing stands a boxer and a fighter by his trade*

*And he carries the reminders of every glove that laid him down*

*Or cut him 'til he cried out in his anger and his shame*

*"I am leaving, I am leaving," but the fighter still remains.*

## God's Living Words: Pillars of Cloud by Day and Fire by Night

Rev Motekiai Fakatou

**Exodus 20**

**During this unpredictable and challenging time of Covid-19, authorities around the world including our nation are bringing new legislation into law to help control and lessen the impact of this worldwide epidemic.**

As the Israelites fled from Egypt where they had lived as slaves for 430 years, the presence of God was with them as a pillar of cloud to guide them during the day and a pillar of fire during the night. With the Pharaoh's chariots closing in behind them, God commanded Moses to spread out his hand over the sea, the sea of Reeds parted and they crossed over.

Later, when they had no water, Moses, under direction from God, struck the rock with his staff and produced a flow of water to drink. For Israel, God's presence was a sign for them as their protector, guide and provider. Nonetheless, they needed to cope with all the challenges of the wilderness, their relationship with God, and to one another.

In this week's story, we find Moses and the people at Mount Sinai where Moses is affirmed as God's spokesperson. Moses went up the mountain to receive the Ten Commandments from God. These words were given to help shape the life and mind-set of the Hebrew people from slavery to a vibrant life of abundant living as a nation promised to Abraham.

I liken the Ten Commandments as a pillar of cloud by day and a pillar of fire

by night. The first commandment is in Ex 20:3, "You shall have no other gods before me." God assures Israel, "I am who I am." When my presence is with you, you will lack nothing. Sadly, the commandments are often perceived as being a negative list, important as principles, but increasingly identified more for their exceptions.

For Israel's newfound freedom in God, it was on shaky ground from the start. As in any relationship there are challenges. Whether it is new and helpful or familiar and routine, at times, relationships can be seen as restrictive and controlling. Israel complained for it would be better for them to serve the Egyptians as slaves than die in the wilderness Ex 14:12.

The nations of the world, including our country, face this common predicament. So many claim their autonomy and their rights, regardless of whether that encroaches on others' rights. Alas, if the trajectory is more of individual rights and less of care, love and empathy for all, the hope for peace and abundant living which the world needs, will be hard to achieve.

But there is hope, as people continue to navigate through the wilderness and challenges of this global pandemic, the gospel reminds us that the Word became flesh and lived among us... full of grace and truth, Jn 1:14.

God's living Word and his Holy Spirit are present with us as the pillar of cloud and fire by day and by night for any nation, community or family who needs guidance, comfort, and hope. He promised, "Come to me, all who are weary and burdened, and I will give you rest." Mt 11:28. May God's presence of grace and peace be with us all.





## NZ General Election Referendums

### Know before you vote.

At this year's General Election there will be two separate referendums.

#### 1. Cannabis legalisation and control referendum

This referendum will give the public the opportunity to vote on whether the recreational use of cannabis should become legal, based on the proposed Cannabis Legalisation and Control Bill.

The referendum question is:

Do you support the proposed Cannabis Legalisation and Control Bill?

You can choose 1 of 2 answers:

- Yes, I support the proposed Cannabis Legalisation and Control Bill.
- No, I do not support the proposed Cannabis Legalisation and Control Bill.

#### About the proposed Cannabis Legalisation and Control Bill

The proposed Bill sets out a way for the government to control and regulate cannabis. This regulatory model covers how people can produce, supply or consume cannabis.

The Bill's main purpose is to reduce cannabis-related harm to individuals, families/whānau and communities.

#### What's not included in this referendum?

The proposed Bill does not cover medicinal cannabis, hemp, driving while impaired, or workplace health and safety issues. These are covered by existing laws. Medicinal cannabis is already legal under the Medicinal Cannabis Scheme.

#### 2. End of Life Choice referendum

This referendum will ask the public to vote on whether the End of Life Choice Act 2019 should come into force, giving people with a terminal illness the option of requesting assisted dying.

The referendum question is:

Do you support the End of Life Choice Act 2019 coming into force?

You can choose 1 of 2 answers:

- Yes, I support the End of Life Choice Act 2019 coming into force.
- No, I do not support the End of Life Choice Act 2019 coming into force.

#### About the End of Life Choice Act 2019

The Act gives people with a terminal illness the option of requesting assisted dying.

Parliament passed the End of Life Choice Act, but it has not come into force. The



Ruby Manukia-Schaumkel,  
Legal Advisor MCNZ.

Act will only come into force if more than 50 percent of voters in the referendum vote 'Yes'.

#### Terms used in the Act

In the Act, assisted dying means:

- a person's doctor or nurse practitioner giving them medication to relieve their suffering by bringing on death; or
- the taking of medication by the person to relieve their suffering by bringing on death.

In the Act, 'medication' means a lethal dose of the medication used for assisted dying. It is important that all New Zealanders are able to make an informed choice on how they will vote. Referendum information is available in a range of languages and accessible formats, including te reo Māori and New Zealand sign language.

#### How to vote in the referendums

The 2020 General Election will be held on 17 October along with the End of Life Choice and cannabis referendums. You will be given a voting paper for the election and a voting paper for the referendums at your voting place.

You can vote on whether the recreational use of cannabis should become legal. You can also vote on whether the End of Life Choice Act 2019 should come into force, giving people with a terminal illness the option of requesting assisted dying.

If you are in New Zealand, you will be able to vote when advance voting starts on Saturday 3 October. If you are overseas at the time, you can vote from overseas from Wednesday 30 September.

You need to be enrolled to vote in the election and referendums.

#### When will the results be announced?

Referendum votes will not be counted on election night. Preliminary referendum results will be released by the Electoral Commission on Friday 30 October. The official results will be released on Friday 6 November.

To be fully informed you can find out more about the referendums at [www.referendums.govt.nz](http://www.referendums.govt.nz)

## METHODIST ALLIANCE

# Little Citizens Show Great Resilience

Geoff Ockwell, Relationship Manager,  
Methodist Mission Southern.



Children from Kotuku room take part in the centre's ENGAGE activities.

### Supporting the learning and development of young tamariki has been the cornerstone of our Dunedin Little Citizens Early Learning Centre where more than 100 children attend daily.

Recently, Little Citizens staff have been reflecting on how they and our tamariki and families have emerged since Covid-19 level 3 and level 4 restrictions lifted. All staff noticed how resilient the children were upon returning to the centre when the nation entered level 3 and later level 2. This was a surprise to

staff given the extended lockdown period at home as well as the changes that were necessary at the centre. As an example, full PPE was worn by all staff during level 3 which could have unsettled or frightened the children. Called 'dressing up' by the staff, parents were encouraged to treat the sight of the teachers in protective equipment as fun and normal.

Other changes included sterilising all the children's toys regularly. To help normalise this practice, tamariki collected their toys for sterilising and they adopted the self-protection practices as part of the activity.

This new normal was soon in place and accepted by everyone.

Staff also maintained important centre routines while children were living at home during the level 4 and level 3 lockdown periods. Group activities like cooking, crafting and storytelling during the much loved mat time were all maintained 'virtually' through the use of EDUCA, the centre's online learning and sharing platform. EDUCA was also used by many parents and children to provide staff with updates on how children and whānau were faring. The value of this online support was noted by many whānau.

Supporting tamariki to develop self-help skills and build resilience in the face of challenges has always been a focus at Little Citizens. The centre's Family/Whānau Coordinator, Jackie Wallis, believes this focus on self-management has benefitted the children. For example, the centre maintains three rooms: Kiwi (ages 0 - 2 years); Tui (ages 2 - 3.5 years); and, Kotuku (3.5 - 5 years). Staff follow well-established 'settling and transition' processes to help new entrants adjust to centre life and

to assist children transitioning through the three rooms as they age. For some children this can be a six-week process. Staff know each child and their whānau require different support to successfully complete these transitions. However, all tamariki are given the opportunity to self-manage this process as much as possible.

Our extraordinary children and families have faced major challenges due to Covid-19 and these challenges continue. Interestingly, enrolments at the

centre have increased markedly since May 2020. Parents are telling staff they need some time-out after an intensive period of parenting during lockdown. As well, a number of new families have secured additional employment to support their family. These changes will no doubt test the resilience of tamariki and their whānau. The Mission and our Little Citizens staff are committed to supporting and developing our families and their children through these changing times.



## H

### elp families live better lives

**Every child has a right to a good start in life.**

**Everybody has dignity and worth in the sight of God.**

**Every day Methodist missions and parishes work with individuals, families, children, and older people who need support.**

**Your donation or bequest can help make a lasting difference to people in need throughout New Zealand.**

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

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**METHODIST ALLIANCE**  
NGA PURAPURA WETERIANA



# Methodist Church Makeover in Oamaru

Prior to the Covid-19 pandemic, the Provincial Growth Fund (PGF) focused on initiatives in priority sectors and surge regions. During lockdown the government reset the PGF to help the country recover from the economic impact of Covid-19, reallocating funding into initiatives designed to create employment for displaced workers and generate immediate economic benefits in regional New Zealand.

The Oamaru Tongan Parish was awarded a grant to fund the refurbishment of their church and hall.

The Ministry of Business Innovation and Employment (MBIE) invited proposals across a number of categories including the renovation and refurbishment of marae, Pasifika churches, town halls and war memorials. Applicants were required to demonstrate how the project would benefit the community, create jobs and generate income growth. And work had to be able to commence immediately.

The Oamaru Tongan Parish moved swiftly to apply for funding to undertake a major makeover of their heritage church built in 1875. President Elect, Etuini Talakai, is delighted the parish was able to access the funding and says, "Renovation of heritage buildings is expensive and this funding not only benefits the Oamaru church but also the community. It is creating employment and income growth where Covid-19 has impacted on companies and individuals in a regional area of New Zealand."



Katalina Veituna, treasurer and secretary for the Oamaru Tongan Parish, was involved in preparing the application. She says,

1 Kolinito 3:9 *"He ko e ongo kaungā ngaue kimaau mo e 'Otua: ko kimoutolu ko e ngoue'anga 'a e 'Otua, ko e fale 'o e 'Otua 'oku langa. For we are God's servants, working together; you are God's field, God's building."*

"This once in a lifetime opportunity benefits our church and our community as a whole. The funding enables us to undertake improvements to our church and hall buildings, to help create employment for our local community, especially those that have suffered job losses due to Covid-19. It is also our hope and duty that we build the capability and capacity of our Pasifika community by including them in the potential renovation project of our church."

Planned work includes roof repairs, re-flooring, electrical re-wiring, fencing, and



Members of the Oamaru Tongan Methodist Parish in the church that is about to undergo extensive renovations

a new kitchen, toilets and heating. The project will be undertaken by local contractors who will mentor Pasifika youth and encourage them to consider career pathways in trades and construction.

"Our church is a central point for the Tongan congregation and Tongan community groups who utilise the facilities for church worship and meetings, as well as for other wider community groups and families that use the venue regularly and have supported us over the years. The renovation project will help us continue to utilise the facilities for future years to come," says Katalina.

The Oamaru Tongan Methodist Church is the only Pasifika-owned church in the Waitaki district. Katalina says, "The transfer of title from the former Union

Parish Methodist Church to our Tongan Methodist Church was a huge occasion for us and our Pacific community."

Katalina is currently working alongside the builder and sub-contractors developing plans and designs in preparation for work to begin in late September. She acknowledges the help and support she received from the Tongan Synod Superintendent Rev Tevita Finau, Etuini Talakai, Waitaki Mayor Gary Kircher and Pasifika Councillor Hana Halalele, along with the MBIE regional manager for assistance in completing the application.

"It was a fast turnaround timeline, but working together made it possible for us," Katalina says.

Hastings Samoan Parish and New Plymouth Samoan Parish are awaiting a response to their grant applications.

## Work underway on Wesley Church, Wellington



Wesley Church, Wellington.

**Carol Dale, Wellington Methodist Parish Support Services Manager, reports on the seismic strengthening work that is being undertaken on the Methodist Church in Taranaki Street, Wellington.**



Leadlight windows will be reinstated.

On 19 November 1879, the foundation stone was laid for the building of the new Methodist church in Taranaki Street (the previous church had been destroyed by fire). The opening service was held on 14 March 1880.

More than 130 years later Methodist Conference in 2011 determined that earthquake prone church buildings i.e. below 33 percent needed to be strengthened to at least 67 percent. In January 2014 the Wesley Church building in Wellington was given a seismic rating of 27 percent New Building Standards (NBS), but given its timber construction, engineers approved it for continued use.

And so began years of planning, reporting and getting the necessary approvals required to strengthen the

church to 67 percent NBS. In June 2019, the Methodist Connexional Property Committee (MCPC) gave approval for Wellington Methodist Parish to invite tenders for the seismic strengthening and refurbishment project, and in September MCPC gave approval to award the contract.

### Project Timeline

The church was closed following the final combined service on 3 November 2019 and the construction team moved in three days later.

Initially it was anticipated that the project would be complete by November 2020, in time for the Methodist Church Conference. Delays in getting building consent saw that timeline pushed out. Then Covid hit and it moved again. It is now hoped that work will be completed by March 2021 in time for Easter services. The parish is planning a special opening service for May or June 2021.

### The scope of works

The project will see the external buttresses of the church opened, temporarily propped and steel struts installed supporting the original timber. Buttresses have been tied and reinforced with masses of steel and cement to ensure they don't budge in an earthquake.

Interior walls have been opened and lined with ply for additional strength and the church is being reroofed and repainted. A steel portal in the entrance of the church will be the only obvious visual evidence of the seismic strengthening once this project is complete.

Some heritage features have been rediscovered and where possible, will be reinstated, e.g. the leadlight windows at the front of the church.



# Communicating in Lockdown - a Methodist Response to the Church Life Survey

**Rev Norman E Brookes, a retired Methodist presbyter based in Auckland, helped set up the Church Life Survey (CLSNZ) team in the 1990s working in conjunction with the Australian National Church Life Survey (NCLS).**

**During his time as NZ Convener, CLSNZ carried out two large surveys of churches in Aotearoa. Much more recently CLSNZ initiated a survey in order to discover how churches communicated with their people during the lockdown period. Rev Brookes shares the Methodist findings from that survey.**

I extend my thanks to everyone who took part in the recent *Church Life Survey on Communicating in Lockdown*. This article explores the overall Methodist response to the survey, a denominational response rather than a congregational response. It gives a picture of how Methodist people as a whole viewed the steps their church took to provide worship type experiences using video, or other electronic means of communication with parishioners during lockdown. Responses came in from all over the country, however no single congregation provided a sufficient number of responses on which to base a reliable assessment of the local church's data.

## Who responded?

People from a wide range of Methodist churches responded, all identified as Methodist. 150 were lay people and 22 were presbyters.

### Gender

109 females / 63 males

### Age

Those born before 1946	67
Born between 1946 -1964	79
Born between 1965 - 1983	24
Born after 1984	2

### Ethnicity

Pākeha/New Zealanders	151
Samoan	11
Tongan	6
Māori	4

The survey team is aware that this is not a true reflection of the current make-up of the Methodist Church. Respondent profiles probably reflect such things as an interest in surveys, access to a computer, and familiarity with the English language.

## The questions

The first question asked whether regular Sunday worship in video format was provided during lockdown. 64 percent replied that it was provided by their local church while a further 12 percent said it was provided by the national church. 37 percent indicated that in their case it was not provided.

80 percent of those for whom it was provided found that it was easy to access the online worship.

The most popular video platform used to communicate worship was Zoom (50 percent) followed by YouTube (29 percent).

## Rating the video or online worship experience

63 percent indicated that they enjoyed or very much enjoyed the formal sermon while 54 percent said they either enjoyed or very much enjoyed the informal aspects.

## What did people like about video or on line worship?

59 percent liked the fact that they could choose a time to watch while 30 percent liked the fact that they could repeat an item. 15 percent appreciated being able to pause the video to check a Bible reading and a similar percentage used the pause to discuss aspects of the content with family members.

## What people missed

85 percent missed the fellowship, 62 percent missed congregational singing and 41 percent said they missed sharing in Holy Communion. Many, of course, indicated they missed all three!

When asked how well their church had used electronic means to stay in touch with members, various mediums were more popular than others, with respondents rating options as used adequately or very well in the following order:

- Email 92 percent
- Telephone 79 percent
- Zoom 55 percent
- Facebook 40 percent

## Is there a place for ongoing video style worship?

55 percent saw value in continuing with the use of video. 52 percent would support greater use of video in their Bible Study and fellowship

groups.

## The personal aspects of spiritual life during lockdown

One question asked how strongly people felt connected to their family, friends, and church during the lockdown period. The overall response was very positive: 90 percent felt connected to their families, 81 percent felt connected to their friends and 80 percent felt connected to their church. Many felt connected to all three.

## Where did people find their "spiritual support"?

63 percent found that support through telephone conversations, 49 percent found it via their church website and video streaming, and 43 percent found it through reading books.

The final question related to how people felt in themselves. Did they feel spiritually needy or spiritually strong? Was this a time of spiritual exploration or did they simply neglect the spiritual side of life?

Almost two thirds of respondents (65 percent) indicated that they felt spiritually strong during lockdown. However, some of these same people also felt needy at times as 59 percent indicated that they were spiritually needy. Just under 10 percent said that lockdown for them was a time of spiritual exploration.

Anglicans, Catholics and Baptists also participated in the survey. Their results have yet to be analysed. It will be interesting to see if their findings show similarities to the Methodist picture outlined here.

## Siaola Vahefonua Tonga Methodist Mission

During lockdown level 3, Siaolo distributed 160,000 facemasks to 3,700 families through 41 churches in the Auckland area. They also distributed food parcels and utility payments to the Tongan families within the Auckland area.



Food Parcels distribution from Lotofale'ia Tongan Mangere Parish.



Rev Viliami Finau and Steward Inoke Fainga'anuku.



Rev Tevita Finau, Superintendent VTOA and Valeti Finau.



Siaola Team.



# He Whakaaroaro: Covid-19



Hokianga Harbour. Image courtesy Te Aroha Rountree.

## PREFACE: KEITA HOTERE

This theological reflection entitled *Nīkau Lamentations*, comes from another of our Te Taha Māori members engaged in the Enabling Ministry Team Wānanga that focused on the Covid-19 lockdown. *Nīkau Lamentations* simultaneously integrates Māori and Christian traditions in storytelling, and different origin stories converge. The opening line begins with the organic growth stages of a seed in *Te Ao Māori* the natural world, and the emergence of spirituality *Ngā Atua Māori Ranginui* and *Papatūānuku*, and their descendants. In a symbolic world full of imagery, we see seasons of life and death earthed in the soil of this land.

### Nīkau Lamentations:

*Te Pū, Te More, Te Weu, Te Aka, Te Rea, Te Waonui, Te Kune, Te Kore, Te Pō, ki ngā tangata Māori ngā Rangī rāua ko Papa ko tēnei te tīmatanga o te ao, ko tēnei te tīmatanga o te ao.*

*"Anō ko te tāpui Nīkau, e tū ana i Ōtotope".*

Like the *whakatauki*, I say ... "I am a grove of *Nīkau* on the sacred mountain *Ōtotope*".

Autumn was the best time to grow but I didn't take notice, I yearn for the lost days. I waited for something to happen but time stopped.

I was alone on the sacred mountain of *Ōtotope*, I longed for my *whakapapa* .... the roots of my relatives ... to connect ... to know that someone cared.

I stretched my branches to my relatives ... to connect ... to know that someone cared.

*Aue! Te Mamae!*

*Papatūānuku* was rested, I felt her awakening, I had missed her voice ... in the still ... she changed her song.

*Ranginui* embraced her. The ancestral streams of *Moetangi, Taikarawa* and *Ngatuna* ... They ran deep.

The *tuna* was plentiful again. The rivers overflowed. I had been thirsty for too long. Ohhh God my leaves ... were battling your son ... the fight was long and ... I forgot how strong my legs were.

The food I craved was always there. I was me, I was a *Nīkau*, not alone belonging to a grove, a *whānau*, a unit.

We have stood since the arrival of *Kupe Nuku*.

We have seen the slaughter of the courageous *More Te Korohunga* on the shores of *Taikarawa*.

Witnessed the arrival of *Tumoana* on the *waka Tinana*. The changes around me give me hope.

*Aue!* I am broken. The *Kūaka* will return.

*Aue!* I breathe again.

*Tihe Mauri Ora!*

To speak of the divine in imagery, metaphor and through storytelling performance is in itself an art form. Sometimes we get a glimpse of old wisdom as expressed in this *Nīkau* lamentation, shown to us through the powerful instrument of the oral voice in performance, captivating us with motion, lyric and form. It is a way of breaking free from the constraints that bind us in a traditional Christian style prayer. Origin stories shared in performance are an emotive, direct act of resistance, expressing our inner yearnings, and most intimate religious experiences.

## INTRODUCTION: MARAMA HOTERE

The following *Nīkau* lamentation, based on living through our first Covid-19 lockdown, is an experience that opened us up to the raw vulnerability of living in seclusion, and feelings of deep loss, isolation and loneliness. I reflect on Jeremiah's opening line in *Lamentations* 1.1, "How lonely sits the city that was once full of people" and draw upon a *whakatauki* proverbial saying of Taitokerau Northland tribal origin. This proverb uses the metaphor of *nīkau* trees, which often grow in groups, to refer to a group of descendants. It is a reference

point for a place in Hokianga where the descendants of *rangatira* northern chiefs *Te Rūnanga, Whakaruruhau* and *Te Ikanui* once gathered in seclusion to discuss tribal lore and hold fast to their traditions. The lamentation concludes with the arrival of a migratory canoe and its people to the Hokianga harbour - the return of human settlement. The hope for the return of the *kūaka* godwit, illustrates the unique cultural perspectives of drawing relationships between human encounter and the natural world.

## BIBLE CHALLENGE

Rosalie Sugrue

### Exodus heroes and symbols

Since June the lectionary readings from the Hebrew Scriptures have taken us through the saga of the patriarchs, Abraham, Isaac and Jacob, concluding with Jacob's son Joseph. In August we moved to Exodus where the story continues generations later and this once wealthy family has become a nation of slaves. For the past month and through October we follow the drama-filled tale of their escape and fraught liberation.

		Exodus (NRSV)
Central character in the book of Exodus	___ E ___	2:10
A crop ruined by the 7 <sup>th</sup> plague	___ X ___	9:31
1 <sup>st</sup> plague, the water in the Nile turned into	___ O ___	7:17
The last plague was ___ to all firstborn Egyptians	D _____	11:5
Moses was stopped by seeing a burning	___ U ___	3:3
Perceiving the place to be holy he removed his	S _____	3:5
The mother of Moses was called	___ H _____	6:20
The first-born son of Moses	___ E _____	2:22
The brother of Moses	___ R ___	4:14
The wife of Moses	___ O _____	2:21
They followed a pillar of ___ by night	___ E ___	13:21
Moses spoke with God on Mount	S _____	19:20
The sister of Moses was called	___ A ___	15:20
Bread substitute eaten in the wilderness	___ N ___	16:31
The priest of ___ was Moses father-in-law	___ D ___	18:1
The law of God was written on two tablets of	S _____	31:18
Reeds used to make a baby basket	___ Y ___	2:3
The priests were adorned with glorious	___ M _____	28:2
The colour that edged the tabernacle curtains	B _____	26:4
The Ark of the ___ was put in the most holy place	___ O _____	26:33
"A land flowing with ___ and honey"	___ L ___	3:8
The successor of Moses	___ S ___	24:13

Moses, flax, blood, death, bush, sandals; Jochebed, Gershom, Aaron, Zipporah, fire, Sinai; Miriam, manna, Midian; stone, papyrus, vestments, blue, Covenant, milk, Joshua



# Virtual Parish Offers New Opportunities

Michael Lemanu, National Coordinator,  
Tauwi Children, Youth and Family  
Ministries

**In the midst a year that has caused chaos, disruption, forced change and a need to reflect on norms, there are some exciting youth initiatives on the horizon that will hopefully fill a void for youth ministries in the church who have felt the effects of Covid-19 on many levels.**

The year in Youth Ministry for Weteriana began with a bang as Waikanae hosted 120 leaders for Tauwi Youth Conference | R E M N A N T. Priorities identified for 2020 included continued strengthening and resourcing of local youth ministries, as well increased advocacy and push for change from a youth delegation at Methodist Conference. As we know, things didn't exactly go to plan! In fact, the vast majority of major events planned had to be canned, or postponed for an indefinite amount of time.

When it seemed that normality was back on the horizon and these events might have been a possibility of actually happening, we were hit with a second wave and so back to the beginning. Since then, the approach to planning events has been tentative and slow at best.

With that in mind, the Tauwi Youth Together Aotearoa NZ Team (TYTANZ



team) are currently working collaboratively to put together some Connexional events that will carry youth ministry out to the end of 2020 - and possibly beyond.

## TYTANZ National Youth Service Online

**When:** Sunday 11 October 2020 at 6pm  
**Where:** Streaming online via Methodist TYTANZ on Facebook

Our first ever TYTANZ National Youth Service will be led by the national team and will feature contributions from youth across Te Hāhi. The service will include worship, guest speakers, creative elements, use of social media and opportunities to virtually interact in an online Connexional community. The service will be opened by President Setaita and Vice President Nicola. These services will continue as online monthly events. We believe the services will help strengthen one another in Connexion in a new way that hasn't been done in our



churches before.

## TYTANZ Talanoa Podcast

**When:** Week starting 12 October 2020  
(See Methodist TYTANZ on Facebook for confirmation)

**Where:** Methodist TYTANZ on Facebook or downloadable at Mission Resourcing website

**Guests:** Rev Setaita Kinahoi Veikune and Nicola Grundy, President and Vice President of the Methodist Church of New Zealand.

Another exciting new venture will be the launch of the TYTANZ Talanoa Podcast - a platform that aims to give young people the ability to hear the stories of the people called Methodist. The podcast, hosted by different members of the TYTANZ Team will be an informal but informative and engaging kōrero between hosts and range of guests - from church leaders, to influential people in society and beyond. The hope is for TYTANZ Talanoa to connect, resource and inspire young

people in all areas of their lives - as Christians, leaders and people.

These events add to a list of other resources, blogs and other relevant material available at Missionresourcing.org.nz. Plans for another monthly online gathering will soon be confirmed and advertised through various channels. We are hopeful that these events and resources will help to continue to serve and resource young Methodist communities across the church.

As Wesley famously remarked, "the world is my parish". That world now includes a virtual, Zoom-heavy, social media forum that enables us to be a Connexional church in the new normal.

*For more information:*

[www.missionresourcing.org.nz/youth](http://www.missionresourcing.org.nz/youth)

[www.facebook.com/methodisttytanz](https://www.facebook.com/methodisttytanz)

[www.missionresourcing.org.nz/myln](http://www.missionresourcing.org.nz/myln)  
(Methodist Youth Leaders Network)

# Kidz Korna

## Welcome to October Kidz Korna!

It is always good to have things to celebrate and the Tongan children at St John's in Hamilton East had a double celebration - Father's Day and Tongan Language Week.

The theme for Tongan Language Week was "Fakakoloa 'o Aotearoa 'aki 'a e Lotu Mo'oni," "Enriching Aotearoa New Zealand through prayer and faith".

A special visitor from Auckland, Alisi Tatafu, presented each family, including the Fijian and English-speaking children, with a book called *The Rise of the Toa*. They were all delighted and loved the book.

Money to buy the books came from the Let the Children Live fund. If you have something special you would like to do, your teachers can apply for help to pay for it.



Children from St John's, Hamilton East, were delighted with books they were gifted.



**For your bookshelf**

## Best Friends for Frances

**Author:** Russell Hoban  
**Illustrator:** Lillian Hoban  
**Publisher:** Harper Collins



This is one in a series of stories about Frances, a badger, and is aimed at children who are beginning to read by themselves.

Frances doesn't want to play with her younger sister, Gloria. She thinks she is too little because she cannot catch a ball and play the same games. But when her friend Albert decides to have a 'no girls' baseball team, things begin to change. Frances organises 'all girls' games! How do the girls and boys start to play together again?

This is a delightful book about caring and friendship, with beautiful illustrations.

## Puzzle Time!

Fill in the grid so that each row and column contains the letters that spell CARING

	R		C		N
		G			
I	A		G	N	
		R			C
C			N	R	
			I		

**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](mailto:dlennox02@gmail.com)



## Gifted making a difference

**Christian World Service is offering the opportunity to purchase gifts for the holiday season or special occasions that can make a profound difference in the lives of some of the most vulnerable. Each gift comes with an attractive card to share with someone significant or keep for yourself. The gift acts as a donation to a CWS programme.**

“When I visited Haiti, I was struck by the strength and determination of the people who are benefiting from Gifted. They told me the government does not reach their community and the only help was from ICKL. In such a situation, your gifts are life-changing,” says Trish Murray, International Programmes Coordinator.

Far away from the bustle of Haiti's urban areas, 12-year-old Diana knows she has to work extra hard during Covid-19 to keep her family alive.

Every morning she gets up at 5 am to tend the family's food supply, the vegetables they grow in their small garden. Normally, she would then do household chores and rush to school to meet her friends. During Covid, she goes to the market to sell the straw baskets her family makes to supplement the meagre harvest. Drought this year means the harvest is poor making this income doubly important.

“It's the little money we earn from crafts that feeds us,” she says. She is very shy but knows it is her job to sell the baskets while her parents tend the land and look after her three siblings.

Diana attends a community school run by the peasant farmers' association in Dophiné where she lives. It is a rough ride, four hours' drive from Haiti's capital city, Port-au-Prince. Through its partner the Institut Culturel Karl Lévêque, Christian World Service has been supporting the school.

Every school day Diana crosses the river to get to her school, which is about 15 minutes away. When it rains, it is impossible for her to go and her day is spoiled. She says she misses the time she has to relax with her friends. At home there is only work.

There is no play area in the very poor community, high in Haiti's barren hills, but after years of



In the rural areas of Haiti, children are expected to help with garden and household chores. In the wake of Covid-19, this work has become more imperative for survival. Photo credit ICKL.

savings, the community has begun to rebuild the earthquake-damaged school. For the peasant farmers, education is their highest priority. None of the teachers has had formal training, but the ICKL pedagogical adviser works with them and a number of other rural schools.

“If ICKL had not helped fund the school, we do not know what we would have done with the children. To buy uniforms, buy books, pay for school, and eat daily would be very difficult for us,” says Diana's mother, Jocelyne.

“Our whole life is a struggle. We will continue to fight; the rest is in the hands of God,” she adds.

Purchasing Send a Child to School or Rebuild a School through Gifted will give children like Diana the opportunity to attend school, an essential human right.

Gifts are available as a printed card or e-card and can be ordered on the website: <http://gift.org.nz/>.

New gifts this year will fund uniforms and books for displaced children in South Sudan and garden tools to help clean up and replant after an emergency. There are 24 gifts available.

## Join CWS meeting on Zoom

**For the first time, supporters from throughout the country will be able to join the Christian World Service Supporters' Council on Friday 30 October, by Zoom.**

Professor David Tombs from the University of Otago's Centre for Theology and Public Issues will reflect on the theological rationale that has shaped the organisation in recent decades and how it might look in the years ahead.

His presentation “Who are we? Learning from the Past, Looking to the Future” will consider the ways liberation theologies might guide the organisation in the future.

The meeting will run from 7:30 - 9:30 pm. Links to the Zoom meeting are available on the website or by request from Jordyn at [cws@cws.org.nz](mailto:cws@cws.org.nz)

Those able to attend the meeting in person at Christchurch's Aldersgate Centre are invited to refreshments from 6 pm.

The Supporters' Council meets annually in different parts of the country. It is made up of partner churches, organisations and individuals committed to the vision, values and objectives of CWS and who have provided financial support



Professor David Tombs

in the past two years. The meeting includes opportunities to respond to the work over the last financial year. CWS staff and Board members including Methodist representative Tara Tautari, will be present.

Professor Tombs is a lay Anglican theologian and the Howard Paterson Chair of Theology and Public Issues at the University of Otago, Aotearoa New Zealand. His work addresses religion, society, and ethics, and he has a longstanding interest in contextual and liberation theologies.

The first Christmas Appeal was launched by Archbishop West Watson in a letter to The Press in Christchurch on 15 December 1945. In the letter he appealed for funds for war-torn Greece and that tradition of international cooperation and partnership has continued ever since.

In case of a change in the Covid-19 status, the meeting will take place entirely by Zoom.

**Choose Christmas gifts that change lives and bring joy.**



**Christian World Service**  
ACTION AGAINST POVERTY  
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the joy of giving

[www.gift.org.nz](http://www.gift.org.nz)





## REVIEWS

## C I N E M A

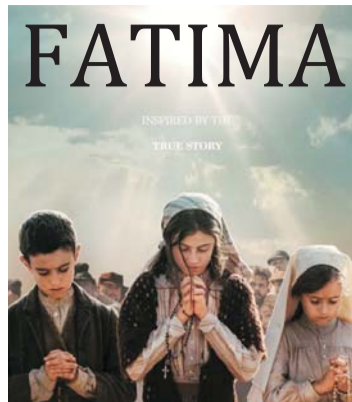
***Fatima* is a movie for the faithful. Directed by Marco Pontecorvo, it tells the story of 10-year-old Lúcia (Stephanie Gil) and her two young cousins, Jacinta (Alejandra Howard) and Francisco (Jorge Lamelas). They report a visitation from Mary, the mother of God. She promises to return monthly, with words of comfort and prediction. Children can be impressionable. Would you believe a child?**

In devout Portugal, news of future visits from Mary, attract the masses. Month by month, the crowds gather. Some 70,000 are present for what was the final reported visitation on October 13, 1917. What happened is known as "The Miracle of the Sun." Lúcia asks Mary for a miracle. Many in the crowd reported seeing the sun spin three times. Each rotation lasted three or four minutes, casting rainbow coloured light across those gathered. Others in the crowd saw nothing. Who

would you believe?

In a country racked by war, the voice of suffering is ever-present. Some 12,000 Portuguese troops died during World War I, while civilian deaths due to famine and flu exceeded 220,000. The mother who prayed the rosary for her son to be safe becomes the one who yells in grief as Lúcia walks past her door. When Mary speaks of world peace to a child, would you believe?

The voice of religion is heard through the village priest, Father Ferreira (Joaquim de Almeida). During the first decades of the 20th century, a secularising government placed the church under intense pressure. Clergy were imprisoned, seminaries closed and religious orders suppressed. If there is a



time for every activity under the sun, then when is the time for keeping a low profile and when is the time to believe a child? In a number of touching scenes, the potential of saying the rosary to generate peaceful protest is clearly visible.

The voice of the sceptic is heard through

Professor Nichols (Harvey Keitel). The year is 1989, and in the name of research, the academic professor visits the now elderly Lúcia. Why do divine apparitions always conform to the iconography of the culture in which they appear? Why would stigmata appear on the palms of the hands when it is now known that Roman crucifixion involved the binding of the wrists? These visits are a skilful piece of plot development. Over several

scenes, the events of 1917 are given room to breathe. As the present interrogates the past, the space for intellectual doubt is held. In the face of secular scepticism, would you believe a child?

What *Fatima* lacked was the voice of development. In a poignant moment, Lúcia believes Mary is telling her to learn to read. An illiterate 10-year-old, tending sheep rather than attending school, suggests a peasant economy. Is organised religion a force for progress? Or is it the opiate of the people, suppressing women and children in patriarchy and poverty?

*Fatima* rewards, but slowly. Over time, you realise you are looking at life through the eyes of a child. If you were that child, would you believe?

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](http://www.emergentkiwi.org.nz).

## O N P A P E R

## The Lost Art of Scripture

Rescuing the sacred texts

**Author:** Karen Armstrong  
**Publisher:** London. The Bodley Head, 2019. 549 pages.  
**Reviewer:** John Meredith

While for us 'scripture' may imply an authoritative written text, neither in the ancient eastern religions, in Judaism, emerging Christianity or Islam, was scripture written to specify belief or prescribe what is factually true. The manuscripts recognised as sacred texts all emerged from oral traditions concerned with moral and spiritual transformation.

Karen Armstrong is widely regarded as one of the world's leading writers on matters of religion. She argues that instead of scripture being read to inculcate compassionate attitudes and altruistic action, in the modern world it is too often read to confirm prejudice and hostility. This applies to all religions. When read like this, the traditional art of scripture is subverted. It is like

seeing written music as marks on a page but neither hearing nor recognising the tune those marks intend to convey.

The truth contained in scripture has an artistic or poetic quality that speaks to the imagination rather than to the logical mind. Neurologists explain that imaginative insight is an activity of the right hemisphere of the brain while the left hemisphere focuses on logic, analysis and problem-solving. Armstrong states that the truth of scripture is not something that can be demonstrated by left brain logic. It requires right brain envisaging of mystery that cannot be grasped conceptually.

Scripture, she states, expresses truth through the literary form of myth. Myth is not something that is untrue but something that

resonates in the human psyche as timelessly true. The author states: "The myths of scripture are not designed to confirm your beliefs or endorse your current way of life; rather they are calling for a radical transformation of mind and heart."

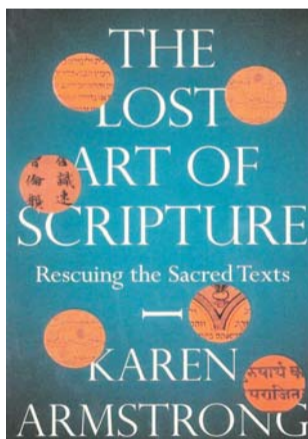
The scriptures of all cultures have a moral dimension that is essentially a summons to respectful attitude and compassionate action. To read scripture in a doggedly literal manner, or to pluck texts out of their historical context gives scripture a bad name. Christian fundamentalists claim the Bible is scientifically true in every detail while militant atheists condemn it as a pack of lies. Jihadis cite

passages from the Quran to support their acts of criminal terrorism. Religious Zionists quote 'proof texts' to assert their claim to the holy land and justify enmity towards Palestinians.

Quoting Rabbi Jonathan Sacks, Armstrong points out that every scriptural canon

has within it texts which, read literally, can be taken to endorse narrow particularism, suspicion of strangers and intolerance toward those who think differently than we do. But each also has within it sources that emphasise kinship with the stranger, empathy with the outsider and courage that leads people to extend a hand across boundaries of hatred and hostility.

The length of this book is an indication of its comprehensiveness. The text is dense. There are no sub-headings although there is an index and a glossary. Disciplined application is required to follow Armstrong's argument to the end. This will, however, be richly rewarded if it helps readers interpret scripture in a way that inspires imagination, compassion and creativity.



## The Uninhabitable Earth

A Story of the Future

**Author:** David Wallace-Wells  
**Publisher:** Penguin Press Allen Lane, 2019.  
**228 pages**  
**Reviewer:** Terry Wall

In 1982 I read Jonathan Schell's book *The Fate of the Earth* which addressed the dangers to the planet posed by the nuclear arms race. It was profoundly disturbing and heightened awareness of the perils of mutually assured destruction. He claimed "every generation that holds the earth hostage to nuclear destruction holds a gun to the head of its own children." In David Wallace-Wells we have a worthy prophetic successor whose book *The Uninhabitable Earth* challenges our conscience.

In 2017 Wallace-Wells, as deputy editor of *New York* magazine, wrote an article which surveyed what global warming promised.

Widely read, the story was debated and discussed, and became a landmark as scientists, politicians, ethicists and the public entered the conversation. To do greater justice to the issues raised in the article, he published this book which draws on the most recent and reliable findings of those researching in the field.

He assembles an impressive cast of specialists.

He informs us that "if cement were a country it would be the third largest carbon emitter, and China is now pouring more cement every three years than the US did in the entire 20th century." We learn that Jakarta will be flooded by 2050 and that already 1 billion people are at risk from heat stress as temperatures soar. Each year 75 billion tons of top soil disappear, endangering capacity to grow food.

Wallace-Wells includes an abundance of statistics, but never loses sight of the big picture. He describes what global warming will mean at 1.5 degrees centigrade since the beginning of industrialisation and the consequences of each additional 0.5 degree increase. The United Nations' Intergovernmental Panel on Climate Change (IPCC) suggests that if all the commitments made in Paris were implemented, temperature rise could be held to 3.2 degrees. However the tipping point is being predicted as 2 degrees when ice sheets would melt and oceans rise.

The theme of the book is stated starkly: "But

if we do nothing about carbon emissions, if the next 30 years of industrial activity trace the same arc upward as the last 30 years have, whole regions will become unliveable by any standard we have today as soon as the end of this century." Chapters outline the cascading consequences of failure to act: Heat Death, Hunger, Drowning, Wildfire, Unbreathable Air and Economic Collapse among others. With a quiet urgency we come face to face with a future that can be avoided but which ominously looms.

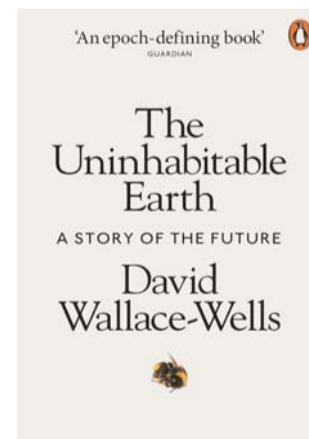
According to the theorists that Wallace-Wells draws on the roots of the crisis have to do with the stories we tell ourselves about the kind of life we believe we are entitled to enjoy. Simply put the planet cannot sustain our current expectations as to what constitutes a good life.

The book discusses countless ways in which we are content to live in denial of scientific consensus. But devastation lies not in the future, it is happening now in so many marginal communities. 10,000 people die every day globally from small particles produced by burning carbon. Can we ask future generations to bear the cost of our profligate life-style? Richard Powers provides guidance: "We have to un-blind ourselves to human exceptionalism. That's the

real challenge. Unless forest-health is our health, we're never going to get beyond appetite as a motivator in the world."

What is called for is no less than a revolution in the way in which we see ourselves as a human community. Biblical interpretation will need to invoke 'replenishing' rather than our 'having dominion'. A new ethics will need to be devised in which there are actors beyond the human community who have rights. Energy will need to be Green. While each of us can make adjustments to the way we pray, think and act, the momentous decisions that are required will have to be taken by the governments of the world acting in concert.

We ignore prophets at our peril. Theological proposals that have set human history at the centre of salvation are being re-formulated on a far larger stage that sees the planet as "our common home." Many transformations are needed. This book could form the basis of lively discussion in parishes.





# Forgotten Methodist Churches: Edgeware Road Primitive Methodist Church

*Jo Smith, Archivist,  
Methodist Church of New Zealand.*

**The Methodist Archives did not realise that this church was missing from our list of Methodist churches until a researcher came to look for church buildings located in St Albans.**

Part of the Edgeware Road Primitive Methodist Church building was moved in 1951 to Hills Road, the land it was on sold, and the rest of the buildings demolished, leaving no trace today.

Located on the corner of Edgeware Road and Madras Street, initially it was known as the Edgeware Road Primitive Methodist Church. Later, it was renamed the Madras Street Methodist Church.

The name change took place after the union of the Wesleyan Methodist Church and the Primitive Methodist Church in New Zealand in 1913. There was already the Edgeware Road Wesleyan Church not far away and two churches called Edgeware Road Methodist Church would have been confusing.

The brick Wesleyan Edgeware Road Church building opened in 1909. It was a local landmark until its demolition after the Christchurch 2010-2011 earthquakes. By then it had become the



Members of the congregation outside Hills Road Church, Christchurch, circa 1950.

Coptic Church. The Edgeware Road Primitive Methodist Church opened in 1904. Like the Battersea Street Primitive Methodist Church that opened the same year, a building was re-purposed to create the church.

The wooden Richmond Forresters' Hall was moved to Edgeware Road and after redecoration and painting, the new church opened on 4 November 1904.

The minute book for the Trust that managed the property, is held in the Methodist Church of New Zealand Archives. Sadly we have not been able to locate a photograph of the Edgeware

Road Primitive Methodist Church at the time of opening.

Soon after the church opened, having gone through a Christchurch winter, a request was made for two oil heaters at the September 1905 meeting. The building was also used by the community; a polling booth was temporarily installed for the General Election that year. A clock was donated by Mr Hathaway, an organ by Mr H Holland and Mr R Eggleston donated a ladder.

In 1913, the notice board outside was repainted to give the new name of the

church - the Madras Street Methodist Church. By 1917, the building had been well-used for church services, Sunday School and choir. The Trustees approved refurbishment. New wallpaper was glued to the walls, the inside of the building was repainted and the windows repaired and refrosted.

Electric light was finally installed in 1923. In 1934 the land was subdivided and a section sold to cover the cost of connecting to the sewer, laying out a path and renewing spouting and downpipes. The minutes stop for the duration of the war and start again in 1946. Then the suggestion was made that the main part of the building should be relocated to Hills Road. There

was a large block of houses being built as that area of Christchurch was developed. The trustees agreed in 1948 that the building should be shifted there.

The organ, the seats and furnishings were set aside to be re-used in Hills Road. It took two years to sell the property and the sale proceeds were used to purchase the land in Hills Road. Finally, in 1951 the building was moved to Hills Road.

The Hills Road Methodist Church, created from the 19th century Richmond Forresters' hall was closed in 1973.

## *Unsung Methodists*

Rev Donald Phillipps

# A Broad Canvass

**Haddon is a notable surname in the history of New Zealand Methodism. Ōriwa's father, Robert Tahupōtiki Haddon, was for many years acknowledged as the senior Māori Methodist minister. He was a direct descendant of Titokowaru of Ngāti Ruanui, South Taranaki - a great warrior and latterly a peacemaker.**

Robert had grown up in the home of TG Hammond, the leader of the Methodist Māori Mission on the West Coast of the North Island. His training in the traditional Māori lore was at the hands of Tohu Kākahi of Parihaka. He trained for the Methodist ministry at Three Kings and over many years travelled widely around the country fostering the work of his people. His death in 1937 occurred during one of his trips to Tai Tokerau.

His eldest son, Ōriwa, was born at Waitotara, South Taranaki, the heartland of his people. He received his formal education at Wesley College, and at the

conclusion of WW1 went with other members of his family on a concert tour of the United States. This tour was under the auspices of the Chautauqua Movement - a mixture of lectures, theatre and vaudeville entertainment. Exactly 100 years ago in Montana he married Ruihi Reupena, another member of the touring party. It is thought that Ōriwa received some training in pharmacy while in the United States and may have practised briefly in Wanganui on his return. In 1922, he was received as a probationer for the Methodist ministry, but instead of going to the Solomon Islands as a missionary as he hoped, illness forced him to stay in this country and he began his ministry at Wanganui.

Sadly his wife died and it was arranged that he marry again, this time to Maaki Taiaroa, bringing together Ngāti Ruanui and Ngāi Tahu. His time at Gonville had brought him into close contact with the Rātana Movement, something his father and Arthur Seamer, the Superintendent of Māori Missions, were keen to foster. Ōriwa and his wife ran the school at Rātana Pa, and while there he gained a reputation as an orator. He spent brief

periods as minister at Kawakawa, at Kakarama (near Patea), and at New Plymouth. When there were cut-backs in the Mission during the Depression years he returned to his pharmacy work for a time.

By 1930 he had gained a considerable reputation as an artist. He was commissioned to paint a picture of the signing of the Treaty at Waitangi, and this was, in fact, hung there in 1934. By that time Ōriwa had left the ministry and was employed by Colin Scrimgeour, also an ex-Methodist minister, as one of a group of Māori broadcasters at the commercial Station 2ZB in Wellington. He had his own programme, highlighting Māori history and mythology, and poetry. His artistic skills had been recognised earlier by the noted journalist Pat Lawlor, and at the time of the centenary celebrations in 1940 he provided a number of oil-paintings for the Tourist Department. The outbreak of WW II led to another significant change. He enlisted in the RNZAF and travelled around the Pacific islands, where he was able to further develop his talent for painting.

At the conclusion of the war he became

part of a group associated with both Rātana and the Labour Party when the Māori Social and Economic Advancement Act of 1945 was being formulated. He also edited the Labour Party's publication *The Māori Way of Life* in 1946. Two years later he broke with politics and moved to Nelson. Again he gained a reputation there through his painting and was well-known for a number of distinctive large-scale works depicting local history. Ōriwa finally retired to Utiku and died there after a car accident in 1958.

Ōriwa may have had just a short formal career within the Methodist Church, but his whole life was committed to the advancement of his people and the integrity of Māori history and culture. As an artist, in particular, he bridged the gap between tradition and the future, retaining the spirit while presenting it in new ways.

*Acknowledgment is given here for some of this information, which appears in Dr Peter Lineham's article on Ōriwa in the New Zealand Dictionary of Biography, Vol. 4, pp.212f*



# MOTUGA'AFA MAI LE ISI ITU OLE VAI

## A contribution from Rev Tau Lasi



Ole ata ile itu taumatau, o Faifeau Pasefika ia o lo'o galulue nei ile Sinoti a Waikato Waiariki. L-R: Revs Metuisela Tafuna, Tau Lasi, Melema'u Mollitika (deceased) & Alisa Lasi. E le o iai ile ata lenei le uso a auuuna ia Revs Alipate Livani, (tuai mai) ma Neti Petaia ona o nisi o tuatua e pei ona iai le maliu osi ona tua'a i Aukilani. Ole Sinoti mulimuli lea na fa'atasi ai male tama'ita'i faifeau ia Melema'u Mollitika, a'o le'i fa'amanavaina e le Atua ana galuega e ala ile maliu ma le oti, a'o galue ai o ia ile ekalesia i Cambridge. Ose maliu ese lenei aua sa faia uma toe sauniga ile malumalu ole ekalesia Hamilton East, ae fa'asalalau i luga o upega tafa'ilagi ina ia maimoa mai ai lana ekalesia sa galue ai i Cambridge, mole 8 masina, ma Beckenham-Sydenham Christchurch sa galue ai mole 5 tausaga. E fai le maliu o lo'o iai Hamilton ile Level 2, ma fa'ataga ai le 100 tagata, ma na tofu uma tagata ma puni-fofoga, (mask) ina ia mafai ai ona pepese.

**Avea ia le suafa manumalo o Iesu Keriso, le Ao ole Ekalesia, e fa'afeiloa'i atu ai ia te oulua matua ole Sinoti, lau afioga ile Sea Suiva'aia Te'o ma le Tama ia Mua'imalae. Fa'atalofa atu foi i susuga i Tausi Itumalo uma ole Sinoti Samoa ma faletua, le mamalu ole aufaigaluega folafola ma faletua ma ali'i. Fa'atalofa atu i lau afioga ile Peresetene ole mafutaga a Tina ma Tamaita'i, tainane le mamalu i Ofisa eseese ole Sinoti Samoa.**

E le fa'agaloina foi le mamalu i tua'a sinasina o le atunuu, i Tapa'au ma Aiga, tamali'i ma faleupolu, vasega o faletua ma tausi, sa'oao ma le malosi ole Sinoti, tupulaga talavou fa'apea alo ma fanau ale Sinoti Samoa. Malo le soifua laulelei ma le soifua maua.

E fa'alua se leo, e momoli atu fo'i le fa'afetai tele i lau afioga ile Sea Suiva'aia Te'o, fa'apea le susuga ile Fa'atunu ole tatou Itulau Samoa ile Touchstone, le susuga ia Paulo Ieli, ona ole tofa ua a'e ia te oulua, e tuuina mai se avanoa ou te saunia ai sina tusitusiga ile tatou gagana Samoa, ile nusipepa ale Ekalesia Metotisi ole Koneferenisi Niusila. E ui ina iai taimi e maua se lagana fa'a-Sa'umani-afa'ese i lo'u tagata ona o tofiga ale Koneferenisi, ae o lo'o maitauina pea le alofa fa'a-matua i lau afioga ile Sea, o lo'o maua ai pea so matou avanoa e fa'atino ai se tautua fa'atauva'a i la tatou Sinoti, ole to'ala fa'a-autama na ui mai ai ile galuega folafola. Fa'afetai, fa'afetai, faafetai tele lava.

### Misiona ile Sinoti Waikato Waiariki.

Ole lua ai lenei o tausaga talu ona si'itia mai lo matou aiga i Hamilton, ma amata ai ona ma galulue ile Sinoti a Waikato / Waiariki, po'o Waikato Bay of Plenty. O le tina ole aiga ia Alisa o lo'o galue ile Palisi a Hamilton East, a'o a'u o lo'o ou galue nei ile Palisi asi nu'u maotua lea o Morrinsville. Ole ekalesia a Alisa o lo'o aofia ai le tapuaiaga ile gagana Peretania, tapuaiaga ile gagana Toga, fa'apea le tapuaiaga ile gagana Fiti. O lo'o iai foi le isi falesa e lua iai falesa ole Palisi a Hamilton East, ma o lo'o tapuai ai nai palagi toaititi masi ulugalii Samoa e fa'a-aogaina le gagana Peretania.

O Morrinsville ose tama'i nu'u laiti

ile va o Hamilton ma Te Aroha. Tusa male 35 kilomita mai Hamilton, ae 22 kilomita mai Te Aroha. O va o nei pitonuu e na'o lafu povi e va'aia ai, ma fale o e ana lafu manu. Ole ala lea ole matou nonofo ile maota ole galuega a Hamilton East, ma ou galue tausavali ai i la'u galuega i Morrinsville.

O Morrinsville ile Tusigaigoa ile 2013, e 7000 le aofai o ona tagata. Ole Tusigaigoa ole 2018, na iloa ai, e le'i o'o lava le numera ile 8000. O fuainumera na e ta'u atu ai, e le ose nu'u e fiafia tele ni tagata e nonofo ai, ona ole nu'u e tau leai ni galuega e maua ai. Ole tele fo'i o tagata o lo'o alala i Morrinsville o tagata failafumanu. E tasi le kolisi mauuluga. O nisi o matua o lo'o su'e avanoa a latou fanau i kolisi i Hamilton. Ole to'atele o tagata nu'u, o matua matutua ua malolo mai galuega. O nisi o latou nei sa soifua a'e i totonu o fa'ato'aga lafumanu, ma fa'ato'a fa'atau se fale ile taulaga e alala ai ina ua matutua, ae tu'u lafumanu i fanau. E feololo nai fale'aiga o taumafa ese'ese e laina ile main road ma le taulaga fa'atau.

Kulimi poo le suasusu povi ole atunuu (Cream of the country)

### Ole fa'alupega o Morrinsville, ole "Kulimi po'o le suasusu ole atunuu" (Cream of the country.)

Ole mitamitaga lea o Morrinsville o lo'o fa'a'ailoa ile tele o fa'atusa o povi taususu o lo'o fa'atutu solo i magaala ma luga ole footpath, e o'o lava fo'i i luma o falesa. Ole mafua'aga o lea fa'alupega ona ole tele o povi taususu i totonu ole a'ai. Ole Fonterra, le kamupani o lo'o fa'atauina le suasusu povi mai le au failafumanu a Niusila, ua fa'amauiina e ova ma le 1.2 miliona lita ole suasusu povi, e latou te maua mai povi taususu a Morrinsville ile aso e tasi. A fa'atusatusa la ile tele ole elelee o Morrinsville male aofa'i ole suasusu povi o lo'o maua mai ai ile aso e tasi, ua talafeagai lelei ai le fa'alupega osi o matou pitonuu, ole 'suasusu ole atunuu'. E laitiiti si ona elelee, ae tele atu le suasusu e maua mai ai pe a fa'atusatusa i isi pitonuu tetele o Niusila o lo'o iai foi faifa'ato'aga failafumanu.

### E iai ea se mea lelei e maua mai Morrinsville?

Fai mai ina ua maua e Filipino Iesu, ma ia maofa ile mana sa iai ile Alii, ole tagata muamua lava sa feiloai iai Filipino, ole alii lea o Natanielu. Ta'u loa e Filipino ia Natanielu ua ia maua le o lo'o fa'a-autu iai tusitusiga a Mose ma le au perofeta,



Ole ata na pu'eina ile po o le induction i Morrinsville. O totonu lena ole Hall sa fai ai le ipu ti ma nai masi keke. O i latou o loo ile ata, o nai aumea mamae ma pa'aga sa faigata ona tu'u, mai le ekalesia i Mt Roskill, na tili alualu mai lava i Morrinsville e fia auai ile lotu ole feagaiga. (Back row from l - r: Rowena Brunt, Joy Webb (Morrinsville) Tony Brunt, Feunai Brunt. Middle row: Audrey Shirliff, Vaganafetalai Leatua, Timu Enoke, Tau Lasi, Alisa Lasi. Front row: Samuel Tesimale (Waterview), Judy McCaffery. Kneeling: Piula Lasi, Salamasi Enoke, Cecilia Tohi. Baby: Samuel Tesimale.

ae fai mai le fesili a Natanielu; "E mafai ea ona tupu ose mea lelei mai Nasareta?" Fai mai Filipino; "Ina sau ia, ina matamata".

E le toe tau fa'ailoina foi, o Morrinsville na soifua mai ai le tamaita'i Palemia o Niusila, ia Hon. Jacinda Adern. I lana ulua'i lauga faa-palemia, na ia saunoa ai, sa fesiligia o ia e nisi o tagata po'o ia ose tagata fa'afitauli ma fa'afiu (radical), ae tali le tamaita'i palemia, o ia na soifua mai Morrinsville. A fa'auigaina e Morrinsville le tagata fa'afiu po'o le tagata fa'afitauli, ole tagata lea e fealua'i ile ta'avale Toyota, ae le fealua'i ise Ford po'o se Holden. Atonu na fesili le tusitala ona o Morrinsville ole a'ai o lo'o malosi ai le lanu moana ale National Party, ae tula'i mai ai le Palemia ile faiga-malo a le Labour. A tu'u ise isi itu, e le lauiloa tele le tama'ita'i palemia i lona lava nu'u na soifua ai, ona e ese le faigamalo o lo'o ia tu ai, ese le vaega-fa'aupufai o lo'o tele iai le lagolago a lona nu'u na soifua ma tupu mai ai. Toe manatua ai le mau ale tusitala e uiga ia Iesu ma lona nu'u. "Ua maliu mai o la i lona lava nu'u, ae le'i taliaina o la e ona lava tagata." (Ioane 1:11) Tau ia ina ia alofagia ele Atua le faiga-palota a Niusila ile masina fou. Ia ta'ita'i pea lona agaga i faiga filifiliga o le alo atu iai le atunuu.

Ia manuia foi le alo atu o nai fanau ile faailogaina ole latou aso Sa pa'epa'e ile Lotu a Tamaiti, pe a aulia ile alofa ole Atua. Faamanuia le Atua i matua ole Sinoti - afioga ile Sea Suiva'aia Te'o ma



(Ole povi uliuli pa'epa'e, e 7 mita lona mauuluga, ma o lo'o tu ile aualea e ulu mai ai i totonu o Morrinsville, mai Hamilton).

le Tama ia Muaimalae, fa'apea le loaloa ole Sinoti i ona tulaga fa'a-lupe, tainane le paia ole au faitau i lenei itulau. Soifua.

*Ole ata i luga ile ogatotonu (top centre) na pu'eina ina ua ma'ea le matou Aoga Tusi Paia ole vaiata ole Leniti ile tausaga 2019, ile aso Farai, soso'o ai ma le lunch e fa'amavae ai ile tina Korea sa faigaluega ile Ofisa ole ekalesia i Morrinsville, tasi le aso ile vaiata, na ole aso Farai. E sau lava le tagata ia ma lana saunisi e tausami ile taimi ole lunch. Ua galo le suafa ole tina ona ole pepesi ole covid-19.*

*Ole ata i luga ile itu taumatau (top right) ole fa'a-afe a nai Tina Fiti mo Tama Fiti ile po ole aso To'ona'i na soso'o ma le aso Sa o Tama. Sa vala'aulia maua ma Alisa, ona o le ekalesia Fiti lenei o lo'o i lalo ole Palisi a Hamilton East, lea o lo'o vaia e Alisa.*



# Nai Lalakai

NAI LALAKAI MAI NA WASEWASE KO VITI KEI ROTUMA E NIUSILADI

## Sa ka talei duadua ga ni sa tiko vata kei keda na Kalou Best of all - God is with us.

### Lesoni - Maciu 1:23

... Imanueli, na Kalou sa tiko vata kei keda.

...Immanuel, God is with us.

John Wesley's written last words "Best of all - God is with us" are part of the Methodist Church in Fiji monogram. In his address at the annual MCNZ Conference in Wellington on 8 November, 1969, Former President, Rev Dr JJ Lewis ended by saying, "Best of all is God is alive".

What he meant was for us to see Jesus alive and for church members to go out with him into life. According to him, the evangelical invitation is still the same. Let us not leave Jesus and go on our own. Through his people and through his creation, he has already offered himself for the world.

### Lotu Wesele e Viti kei Rotuma.

Volai e na i vakatakilakila ni noda Lotu Wesele e Viti kei Rotuma mai Viti nona vosa ko Jone Wesele "Sa ka talei duadua ga ni sa tiko vata kei keda na Kalou"

Vakadewataka na i Liuliu vakacegu ni Lotu Wesele e NZ, Rev Dr JJ Lewis ni, "Sa ka talei duadua ni sa bula tiko na Kalou". Sa vaka i balebale taka nona i tukutuku me da raici Jisu ni bula tiko ka da kauti koya tiko vata kei keda e na noda bula. Me da kua ni biuti koya me vaka ni sa mai solia oti nona bula e na vukuda.

Volavola vei keda e na "Matua Vosa" na Qase Levu Vakacegu Rev Dr I.S Tuwere e na i ulutaga "Na Vosa" ka vola, Na Vosa sa bula vata voli ga kei na Kalou ka sa Kalou talega. Joni 1:14 A sa yaco

me tamata ko koya na vosa ka tiko vata kei keda. Na Vosa sa i Jisu Karisito.

E da sa bolei vakalevu sara na tamata e vuravura nikua. Na vei mataqali bolebole e tarai keda tiko qo sa dau vakavuna e na levu na gauna me yali kina e na noda bula na gone Turaga ko Jisu Karisito. Sa raici ni sa yali talega e na noda loma ni Lotu. Sa da lako ka toso tikoga vakataki keda e na noda kaukauwa kei na noda kila ga vaka tamata.

Na mate dewa ni COVID19 e ra sa nuitaki kina vakalevu nikua (front line workers) na Vuniwai, Nasi kei na vei taba ni veiqaravi kece e Valenibula, wili kina na Mataivalu kei na Ovisa. Sa sega ni qai nuitaki na Lotu me tiki talega ni veiqaravi nuitaki ni soli bula e Valenibula. E na lock-down sa oti e tarovi kece na veisiko kei na veiqaravi ni Pastoral care.

Sa sega na vei vakabauti ni Matanitu ki na Lotu ni rawa me solia na vakacegu kei na bula vei ira na tauvi mate. Dodonu me da na taroga se cava e vuna ?

Oqori sa dua nai vakadinadina ni keda i rairai na Lotu e da saravi tiko kina mai tautuba. Sa tukuna vei keda ni sega ni nuitaki e vuravura na Lotu e na gauna ni dredre.

Sa levu noda Lotu ka da tukuna tiko ka vola vei keda ni "Sa ka talei duadua ga ni sa tiko vata kei keda na Kalou". E da sa kila ni sa tiko vata kei keda na Kalou, ia sa sega sara ni laurai vei keda. Tukuna kina e dua na lewe ni i vavakoso vua e dua na dau Vunau, "Au sega ni via rogoca walega nomu i vunau, au via

raica". Sa vinakati me bulataki ko Jisu me vakadinadina e vuravura.

Vola e dua na dau volavola, *The identity of the Church refers not only to how it sees itself on the basis of scripture and tradition, but also how it is perceived and be understood by the community outside the church. The identity of the church refers to its standing in the society.*

Me da sa tukuna ka matana taka nikua ni "Sa ka talei duadua ni sa bula tiko na Kalou". Joni 1:10 Sa tiko e vuravura ko koya...

Kuria na Qase Levu Vakacegu I.S Tuwere ka vola ni veika e vola ko Joni e na nona i tukutuku e da raica kina ni yavutaki e na veika dina ka a yaco ka sega ni vakasama se vakanananu walega.

Sa sega ni mate se me sa veisau na Kalou kei na i tukutuku me baleti koya. E bula tiko ka tikoga vata kei keda. Na noda i tavi ga me da vakaraitaki koya ki vuravura. Ni sa mai bulataka na Kalou na gone Turaga ko Jisu Karisito e vuravura (*Incarnation*), sa noda i tavi na tamata Lotu me da bulataki Jisu e na vei vanua kei na vei gauna kece.

Sa dua dina na bolebole levu vei keda na tamata Lotu va Karisito nikua na noda bulataka noda Lotu. Sa vaka mamasu vei keda me da sa kua walega ni Lotu tiko. Me da kua walega ni wili i Volatabu tiko. Sa gauna me da bula taka kina ka cakava me

laurai vei keda noda Lotu kei na i vakavuvuli e so mai nai Volatabu. Me kua ni va gauna se ka ni Sigatabu ga.

Me da sa bula ka lako e na galala ka vakadeitaki keda ni bula ka tiko vata kei keda na Kalou. Me kua ni ka ni vakanananu se i vakatakilakila walega. Joni 1:11 ....a sa i koya sa caka kina ko Vuravua, ia ka sa sega ni kilai koya ko ira na kai Vuravura.

Me'u tinia e na noqu vakananumu keda tale ni sa sega ni yali rawa na Kalou vei keda. Ko keda ga e da vaka yali koya tiko vei keda. Maciu 1:23 ... Imanueli, na Kalou sa tiko vata kei keda. ....Immanuel, God is with us.

E saravi keda vakavinaka tiko na Kalou ka na sauma vaka talega kina vei keda ko koya na veika me na sotava na noda i valavala kece.

Me ceguva ka va Kalougatataka na Kalou na nona i tukutuku sa talai vei keda oqo.

Emeni.



Lotu kei na Drama ni Soqosoqo ni Turaga e Jesirieli ka qaravi ga e na Zoom.



Soqosoqo ni Turaga e Moraia. Vaka vinavinaka vua na Kalou ni ra maliwai ira tiko na Turaga i Talatala Qase kei na Turaga i Talatala Qase Vakacegu Anare Maravu (Rau va kote vulavula ruarua tiko).



Soqosoqo ni Turaga, Moraia.



Vunau na Tuirara e Jesirieli. Sigatabu ni Tama 2020.



Lotu masumasu ni Soqosoqo ni Turaga e Jerieli e na mataka ni Sigatabu ni Tama (Zoom).



## “Mahu'inga Faka'ai'ai To'utupu Kau He Fili”

*The significance of encouraging youth to vote*

Na'a tau lave 'i he mahina ko Sepitema ki he mahu'inga 'o e fili. Ko e ta'u mahu'inga eni he 'oku fai ai 'a e ngaahi fili mahu'inga 'o tatau pe 'i he Vahefonuaá pea mo e fonuaá fakalukufua. Na'a tau toki situ'a atu eni mei he fili 'o e ngaahi lakanga 'o e Vahefonuaá, pea 'oku tau hanga atu eni ki he fili 'o e taki 'o hotau fonuaá.



'I he lakanga takií /kau takií 'oku mahu'inga 'a e fili 'o e kau taki te nau lava 'o fakahoko 'a e visoneé pea mo fakalalakaka 'a e ngāueé. Ko e taumu'a ia na'e fai'aki 'a e fili 'o e kau ma'u lakanga 'o e Vahefonuaá. 'Oku tau tui ko e fakakaukau tatau mo ia 'oku tau teu fai'aki 'a e fili e kau taki e fonuaá 'i he fili 'oku 'amanaki ke fakahoko 'i 'Okatopa ni. 'Oku toe pē foki e ngaahi 'aho si'i pea fakahoko 'a e fili ko iaá.

Ko e fakakaukau 'oku ou mahu'inga 'ia aí ko hono faka'ai'ai 'etau fanau to'utupu'ke nau kau ki he filií. Ko e fili eni ki he ngaahi me'a 'e fakalelei'aki kitautolu pea 'oku ou tui 'oku mahu'inga ke faka'ai'ai kinautolu ke nau kau ki he me'a 'e alea'i 'aki kinautolu. 'Oku lahi 'a e taimi ia 'oku 'ikai ke tau fu'u mahu'inga'ia kitautolu 'i he kau ki he ngaahi me'a pehe ni. Kae ngalo 'ia kitautolu ko e ngaahi lao 'oku fa'u 'e he pule'anga ko ia ia 'oku ne fakalele kitautolu. Pea kapau leva he'ikai ke tau kau ki hono alea'i kitautolu 'e fai leva 'e he kakai kehe

ia hono alea'i kitautolu. Ko ia 'oku mahu'inga ai 'a hono faka'ai'ai 'etau fanau ke nau kau ki he fili. Ko e fili foki 'oku kau ki ai 'a kinautolu kuo 'osi hoko honau ta'u 18.

Ko e taha foki 'a e me'a mahu'inga 'i he fili ki he ngaahi paati ko e 'ilo 'enau ngaahi kaveinga ngāue pe ngaahi polisí 'oku 'amanaki ke nau fakahoko 'i he taimi ko eni te nau pule'anga ai. 'Oku 'i ai foki 'a e ngaahi paati ia ko 'enau ngaahi ka veinga ngaue 'oku 'ikai ke fu'u tokoni ia pe tene hiki'i hake 'a e 'isiuu pe palopalema 'oku mo'ua ai 'a hotau kakai.

Kaekehe, ko e poini mahu'inga taha kia aúko e mahu'inga ke kau 'etau fanau'í he fili. Kataki 'o fakatokanga'i ange ko kinautolu kuo 'osi ta'u 18 'oku ngofua ke nau fili. 'Oku tokolahi foki mo e fanau lelei te nau ala hoko ko e kau fakafofonga fakapolitikale ka 'e fiema'u ke nau kamata ako leva ki ai 'i he taimi ni 'o hangē ko e k au ki he filií.

## Lava Ngaahi Taliui Sepitema Neongo Fakataputapui

Neongo e ngaahi fakataputapui 'o e Covid-19 ka na'e kei feinga pe e ngaahi siasi 'e ni'ihhi ke kei lava pe 'o fakakakato 'enau ngaahi Taliui Sepitemá. Na'e kau he ngaahi fai'anga lotu ko 'eni 'a Mo'unga Heamoni mei Northcote. Na'a nau ngāue'aki 'a e tautau toko hongofulu kae kehe pe ke lava 'enau Taliui.

Na'e pehē foki 'e he taki 'o 'enau Potungāue 'a Fafine, Valeti Finau na'e fakalaumālie pea fakamāfana kae tautautefito ki he kau toulekeleka. Ko e ni'ihhi 'o 'enau kau toulekeleka 'oku kau ai 'a Ko Ipu Elone ta'u 87, Sanisaite Helu ta'u 89, Valeti Ngahe ta'u 83, mo Alisi Fonuafo'ou ta'u 78. Na'e fakahoko mai ai pe foki mo e popoaki talamonu mei he Potungāue 'a Fafine 'a Mo'unga Heamoni 'enau talamonu ki he ngaahi Potungāue 'a Fafine na'e ngaahi fai'anga lotu koe'uhi ko e māhinia 'o e hou'eiki fafiné.



Ko e ni'ihhi eni he kau fine'eiki 'a Mo'unga Heamoni na'a nau kau atu ki he Taliui Sepitema 'o e ta'u ni. Mei to'ohema: Ipu 'Elone 97, Sainaita Helu 89, 'Alisi Fonuafo'ou 78 mo Valeti Ngahe 83. 'Otu mui: Valeti Finau [Taki Potungāue 'a Fafine, Mo'unga Heamoni], Tevita Finau [faifekausea/faifekau Mo'unga Heamoni]. Some of elderly women from Northcote Church who were involved in Taliui Sepitema [Women's Roll Calls] 2020

## To e liu mai 'a e Coronavirus Covid-19 'i he kakai 'o e Pasifiki *Coronavirus Covid-19; Remain Alert*

Ko e tu'utu'uni kuo tuku mai mei he pule'anga 'oku anga pehe ni.

1. 'E levolo 2 'a 'Aokalani kae levolo 1 'a e ngaahi kolo kehe;
  2. Ko e toe fakataha 'a e kapineti 'i he 'aho 5 'o 'Okatopa 'o toki mahino ai 'a e hoko atu;
  3. 'Oku kei fiema'u pe 'a e tokanga mo e faka'ehi'ehi;
  4. Tui 'a e maasi [mask] kapau 'oku mavahe mei 'api. Pea kapau 'oku heka 'i he pasi, lēlue pe puna vakapuna kuopau ke ke tui e maasi [mask].
  5. Ko ho vā mama'o 'i 'Okalani ni ka 'oku 'ikai ke toe pehe 'a tu'a 'Okalani ia.
  6. Ko e tale pe mafatua pea fai ia ki ho tui'i nima;
  7. 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.
  8. Ka 'oku ke ongo'i puke kataki ka ke nofo ma'u 'i 'api
  9. Fiema'u ke ke sivi mo'ui lelei ka 'oku ke ongo'i ngali kehe ki ho'o mo'uii
  10. Kataki ka ke huhu malu'i flu 'o kapau 'oku ke ta'u 65 'o fai ki 'olunga
- Ko e sivi ki he coronavirus 'oku fiema'u 'aupito ke ke fakakakato 'okapau 'oku ke lotu ke fakapapau'i 'oku ke hao mei he mahakii
  - Fetu'utaki ki ho'o toketa fakafamili 'i he vave taha kapau 'oku ke ongo'i puke.



## Kaveinga: “Oku 'i heni 'a e 'Otuá mo kitautolu” Theme: “God is here with us”

**Matiu 28: 20** “Pea ko eni, 'oku ou 'iate kimoutolu 'e au 'i he ngaahi 'aho kotoa pe, 'o a'u ki he ngata'anga 'o mamani”.

**Matthew 28:20**  
“Teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

'Oku ou faka'amu 'i he fakalotofale'ia 'o e mahina ni, ke tau hoko atu pē 'i he fakakaukau na'a tau lave ki ai 'i he mahina ko Sepitema. Ko e fakakaukau foki na'a tau talanoa ki ai ko e 'Otuá 'i he taimi 'o e Covid-19 [God at the time of Covid-19] Ko e taumu'á ke toe mahino ange 'a e 'Otuá 'i hotau kuonga ni pea mo hotau 'ataki 'i he senituli 21 ni. 'A ia ko e tefito 'i fakakaukau - 'ko e mahino 'i 'o e 'Otuá 'i hotau kuonga ni pea mo 'ene ngāue mai kia kitautolu.

Hangpē ko ia na'a ku lava ki ai 'i mu'a ko e taha he ngaahi founa na'e ako 'i'aki 'a e tokāteline 'a e siasí 'i Tongá 'i he 'aho ko pē ko hono fakahū 'i he ngaahi lesoni 'o e lautohi faka-Sapate. Ko e taha e fakatātā ki ai ko e lesoni 'Fehu'i & Tali'. Ko e ongo fehu 'i maheni eni: [i] Kohai na'a ne ngaohi koe? Ko e tali ki ai “ Ko e 'Otuá”. Ko e fehu 'i hoko ai [2] 'Oku 'i fpē 'a e 'Otuá? Ko e tali ki ai “ 'Oku 'i he potu kotoa pē”. 'I he fakakaukau ko iá 'oku ne fakamāhino ai ko e 'Otuá 'oku 'ia kitautolu he taimi kotoa pē. 'I he fakalea 'e tahá 'oku ne nofo pē ia 'i heni mo kitautolu. Neongo 'oku tau pehpē 'oku ne nofo 'i heni mo kitautolu kā 'oku 'ikai ke fu'u mahino pē 'oku tau ngāue fēfē'aki 'a e māhino ko iá ki he 'etau mo'ui faka'ahó. Ko ia, 'oku ou fie ngāue'aki 'a e fakakaukau ko iá ke tokoni kia kitautolu 'i he 'etau fefa'uhi 'oku fai pea mo e ngaahi puputu'u 'o e mo'ui kae tautautefito ki he taimi 'o e

Covid - 19.

'I he potu folofola 'oku hā atu 'i 'olungá 'oku ne fakamāhino ai 'a e pālomesi pea mo e fakakaukau ko iá. 'Oku fu'u mahino mei ai ko e 'Otuá 'oku 'ia tekitaotolu he taimi kotoa pē. Ko e fifili leva 'oku ou fie hoko atu ki ai , “ 'E anga fēfēpē 'etau 'ilo 'oku 'ia kitautolu 'a e 'Otuá? Pea koehā leva 'ene 'aonga 'a e pehpē 'oku 'ia tekitaotolu 'a e 'Otuá 'i he taimi ko 'eni 'o e mahaki faka'auha 'oku ne lotolotoi hotau komunití pea mo hotau mamani ? Tukumu'a ke 'oatu 'eku fakakaukau'ina'a tokoni atu ki ha ni'ihii lolotonga 'a e taimi faingata'a ni.

Ko e 'uluaki me'a 'oku ou fakatokanga 'i heni ko e ilifá pea ko e manavahpē. Ko e faka'ilonga 'o e manavahpē ko e puputu'u pea 'ikai ke 'ilo' 'i 'a e me'a 'oku te faí . 'Oku 'ikai fakapatonu pē ki he mahaki ka ko e ngaahi faingata'a [struggles] 'oku fakatupu 'e he mahaki 'o hangpē ko e mole 'a e ngaupē, 'ikai ke 'i ai ha me'a tokoni makatu'unga 'i he ngaahi fakatapatupá . 'A ia ko e ngaahi manavahpē [anxiety/fear] ko ia 'oku ne fakatupu ai 'a e ngaahi hoha'a/puputu'u pea fakatupu ai mo e mahamahaki fakasino 'o hangpē ko e pā kalava, mafu pea mo e hā fua e ngaahi faingata'a fakasino 'oku fakatupu 'e he ilifá [fear/anxiety].

Ko hono uá, ko e fakakaukau 'o e 'iate kitautolu 'a e 'Otuá. 'I he mahino 'oku 'ia tekitaotolu 'a e 'Otuá he lau 'a Matiu ko e uki kitautolu ke 'oua 'e ilifia pe puputu'u he 'oku ne 'ia kitautolu. Ko e fakatātā 'o e 'ia kitautolu 'a e 'Otuá ko e loto lahi pea mo e ma'u hotau lotoo he taimi 'oku tau fetaulaki ai mo e faingata'á. 'A ia ko 'etau ongo 'i ko pē 'a e ngaahi faingata'á 'oku lava 'i he 'etau tui 'oku nofo'ia kitautolu 'e he 'Otuá 'o fakafiemalie' 'i 'a hotau loto hoha'aa pea mo 'etau puputu'u. 'I he fakalea 'e tahá, lolotonga pe 'etau faingata'a'ia

'oku tau ongo 'i pe 'oku tau nonga 'o makatu'unga 'i he 'etau tui ko e 'Otuá ko hotau malu'anga pe tokoni ofi pea 'oku nofo/'afio 'ia tekitaotolu he taimi kotoa pē.

Ko hono tolu, ko e fakakaukau 'o e 'ilo 'a e me'a ke faí pē ko e ma'u 'a e lotoo 'o 'ilo' 'i 'a e me'a ke faí . 'I he fakakaukau 'o e mahaki ni kuo 'osi 'omai 'e he Potungāue Mo'ui pea mo e Pule'anga 'a e ngaahi tu'utu'uni ke tau fou ai kae lava ke tau hao/malu ai pea fakasi'isi' 'i ai 'a e mafola 'a e mahakí . Ko hotau fatongia leva ko e talangofua ki he ngaahi tu'utu'uni ko iaa. 'I he 'etau fai pehpē 'oku tau tala ai ki tu'a 'oku 'ia kitautolu 'a e 'Otuá [Laumalie Ma'oni'oni] 'o fakamāma hotau lotoo pea mo hotau 'atamāii ke tau tali pea tau talangofua ki he ngaahi tu'utu'uni 'oku 'omai . Ko e fakakaukau ia 'oku ou pehpē pe 'oku ou tui 'oku ne fakahā 'i 'oku 'ia kitautolu 'a e 'Otuá.

Faka'osii, 'oku ou tui ko 'etau fe'ofa'aki, fetokoni'aki pea mo fepoupouaki mo hotau ngaahi kaungā fonongá koe'uhí ke tau ma'u 'a e mo'ui tatau pē. 'Oku ou tui ta'etoeveiveiua ko e taha eni 'o e faka'ilonga 'o e 'ia kitautolu 'a e 'Otuá ko 'ene fakaivia mo faka'ai'ai [inspire] kitautolu fakafo'ituitui ke tau tokoni pea mo fakahā 'i 'a 'ene 'ofá ke 'inasi ai 'a e tokotaha kotoa pe. 'I he taimi ni 'oku 'i ai 'a e ngaahi famili kuo mole 'enau ngaupē pea 'oku nau feinga ke ma'u pe 'a e 'faka'aho' pea mo 'mapuni e kulo' koe'uhii ko e fiema'u 'a e familii. 'I he 'isiuu ko iaa leva koehā 'a e tokoni te tau ala fai ki ai? 'Oku 'i ai si' 'i ngaahi famili ia 'e ni'ihii 'oku nau fakalongolongo' 'i pe 'enau faingata'a'ia koe'uhí ko 'enau māā he fehanganagai mo e ngaahi lau, ngaahi fakamaau [judgements] 'oku fai mai 'e he ngaahi kaungā fononga kia kinautolu.

'Oku faka'amu 'a e fakalotofale'ia 'o e mahina ni ke tau fakahā 'i 'oku 'ia kitautolu 'a e 'Otuá 'i he taimi faingata'a

ko eni 'o e mahakí . Pea 'oku tau 'ilo' 'i ia 'i he 'etau fe'ofa'aki pea mo fetokoni'aki pea mo kinautolu 'oku faingata'a'ia 'i he fononga'anga. 'Oku 'ikai ko ia pe foki ka 'oku tau hoko ko

e fa'ifa'itaki'anga 'o e 'Otuá 'i he 'etau talangofua ki he ngaahi tu'utu'uni pea mo 'etau fetokoni'aki 'i he ngaahi me'a 'e tokoni fakalukufua ki he anga 'o 'etau fononga.



Ko Sir Michael Jones mei he Village Trust, Tiulipe Pope mo 'Ikilifi Pope mei he To'utupu Tonga Trust lolotonga e fakaheka 'o e ngaahi kato me'akai [food parcels] ke tufa ki he ngaahi famili 'oku uesia 'e he Covid-19. Ko e faka'ilonga eni 'o e fetokoni'aki pea mo e fakahā 'i 'a e 'ofa 'a e 'Otuá ki hono kakai.



Ko Sir Michael Jones (Village Trust) pea mo 'Lunisi F. Vaomotou [Siaola] pea mo e ngaahi kato me'akai [food parcels] ke tokoni ki he ngaahi famili 'oku uesia 'e he Covid-19. Ko e taha eni 'o e faka'ilonga 'oku 'ia kitautolu 'a e 'Otuá ko 'etau fetokoni'aki. Sir Michael Jones (Village Trust) and 'Lunisi Vaomotou (Vahefonua Tonga Social Services -Siaola) loading food parcels from the Village to deliver to families affected by Covid-19.



Ko Tomasi mo To'iaa Manase lolotonga 'a 'ena fakahoko e tufa me'akai 'a e Talasiti To'utupu Tonga. Ko e taha eni e founa hono ako 'i 'o 'etau fanau ke nau fakahā 'i 'a e 'ofa 'a e 'Otuá. Tomasi and To'iaa Manase from the Tongan Youth Trust, distributing sacks of taro to families affected by Covid -19.

## Foaki Metali Fakalangilangi Ngāue Komuniti

**Na'e kau atu 'a Rev. Kalolo Fihaki 'i he ni'ihii faka'ilonga' 'a 'enau ngaahi ngāue tokoni ki he komunití . Ko e faka'ilonga pē metali fakalangilangi QSM foki eni 'i he ngāue kuo fai 'e he faifekaúki he Siaola. Na'e hoko foki 'a Kalolo ko e konivina ia 'i he Siaola he 2006 pea na'a nau tataki ai e ngaahi tokoni**

**kehekehe ki he Vahefonua pea mo e komunití Tonga fakalukufua.**

'I he ngaahi ta'u mai ko iá na'e fakahoko ai e ngaahi faka'ali'ali [expo] ke fakahā 'i ai 'a e ngaahi tokoni kehekehe 'o hangē ko e mala'e 'o e ako, potu ngāue mo'ui [health], ngaahi ngāue'anga pea mo e ngaahi ako ngāue 'e fe'unga mo ha taha pe 'oku fiema'u taukei ke kumi'aki ha'a nau ngāue.

'I he polokalama 'a e Siaolá na'e fakahoko ai e ngaahi polokalama hangē ko e Famili Lelei 'o fēngāue'aki foki eni mo e potungāue polisi. Na'e ola lelei 'aupito 'a e polokalama ni 'o tokoni ki he ngaahi famili 'o e siasii pea mo e komuniti fakalukufua.

Ko e taha foki he ngaahi ngāue lelei kuo fakahoko 'e he faifekau ko 'ene hanga 'o fēngāue'aki 'a e ngaahi potungāue 'oku tokanga' 'i 'a e mo'ui 'a e kakai [health

providers], ngaahi ako'anga ngāue [trade and apprenticeship institutions] pea mo e ngaahi 'univesiti ke tokoni ki he fanau to'utupu. Na'e tokoni foki 'a Kalolo ki hono fakalalakaka 'a e ngāue 'a e Siaola 'o a'u mai ki he tu'unga ma'olunga 'oku 'i ai 'i he ngaahi 'aho ni.

'I he lolotonga ni 'oku kei hoko pe 'a Kalolo Fihaki ko e faifekau ia 'o Pulela'a 'i New Lynn pea kuo fili foki ia ko e faifekausea ki he Vahefonua 'o Aotearoa 'i he ta'u 'e tolu ka hoko mai.