

Touchstone

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

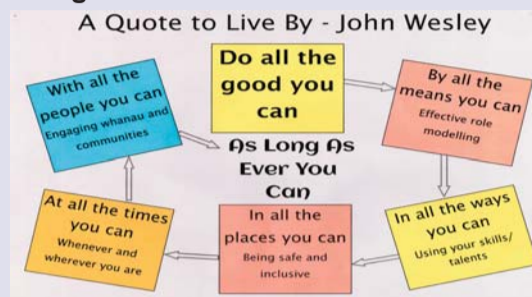
Nau mai rā, Talofa lava, Mālō e lelei, Bula Vinaka and Welcome!

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Nurturing talent



Doing church in crisis



Presbyterian archives online



Dominion Tongan Methodist Church - we got your back!

“COVID-19 calls for every part of society to stand up and fight.”

Reverend Setaita
Methodist Church of NZ, Community Leader
#wegotyourbacknz

“We’re doing our part... we got your back”

Ministry for Pacific Peoples – ‘We got your back Aotearoa’ programme.

Trudy Downes

Since lockdown in March the Government has talked with church and other community leaders to gain a sense of what is wanted, what is needed and what might be sensible. The Ministry of Health (MoH) hosted the meetings which the Prime Minister and Dr Ashley Bloomfield frequently attended, along with representatives from other ministries working with Covid-19.

President Setaita has been impressed with the Government’s willingness to work with the people, citing an example during the first lockdown when the Prime Minister called a meeting with all Church leaders to discuss moving from Alert Level 3 to Alert Level 2.

“I had a different view from other church leaders, of the Methodist Church of New Zealand being careful and not in a rush

to return to in-person services. The Prime Minister had to leave that Zoom meeting and attend to other duties, but she came back to hear more and to ask questions. Most churches wanted 100 people at gatherings, the Prime Minister chose 50. So the government does work with and listen to the people when they make their decisions.”

On Tuesday 11 August the Government announced a case of Covid-19 community transmission in Auckland. The decision was made for Auckland to move to Alert Level 3 from 12 noon on Wednesday 12 August and the rest of the country would be at Alert Level 2. Since then Zoom meetings with church and community leaders have been held daily.

Contact tracing effective

As part of the contact tracing process of the first known case, Americold closed its Auckland warehouse on 11 August,

sending staff into self isolation and for testing. A second worker received positive test results two days later on Thursday 13 August. That Americold employee was a member of Makamoūi, the Dominion Tongan Methodist Church. He informed the congregation leaders on Friday 14 August.

Vahefonua Tonga o Aotearoa leadership stepped up immediately to take charge. By Saturday morning they had developed a plan and had started informing the congregation of the situation regarding testing and self isolation.

With all the focus on keeping Covid-19 away and enjoying the freedoms that we returned to at Alert Level 1, the return of the virus via community transmission was devastating. Vahefonua had been exceptionally staunch in looking after its members and only returned to in-person services on 30 July 2020. Sunday 9 August

was their second in-person service since March 2020. The Covid-affected church member attended this service just prior to the positive test result.

Crisis management

Managing the situation wasn’t easy and there were issues in the communication process.

Firstly, the MoH did not contact the congregation as they classified the church service as ‘low risk’ given that the person affected likely became positive after 9 August. The person made first contact with the congregation leaders who then followed up with MoH.

The MoH risk rating meant that the congregation was unable to get a pop-up testing station at the church. ‘The fonu’, another health organisation, was able to organise testing for the close family, but not the congregation.

Congregation members who wanted to be tested had to join the five hour queues at the public testing stations. After five days some still didn’t have their test results. At the time of writing, of the 67 families that have been tested, 40 are negative. 27 families are still awaiting their results.

The MoH have not issued instructions with regards to building cleaning. This is not an issue at Alert Level 3 as no-one should be using the buildings, but it does make it harder for the leadership team to decide on the best steps forward to give everybody assurance that the building is safe and to decide how to work with other building users through this time.

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Dominion Tongan Methodist Church - we got your back! From Page 1

Key learnings

Some key learnings have been reinforced to the congregation.

1. Contact tracing is essential, for the church and for the congregation members.

Fortunately the service on Sunday 9 August was being live-streamed to all of Vahefonua and this recording provided the means of knowing who was present.

The leadership team will be following up on everyone having either the NZ tracer App, or another form of personal contact tracing. All Vahefonua buildings will have a QR code poster on display for people to use.

2. Having a communications strategy is imperative.

Of the 17 points on the Vahefonua Response and Resilience Plan, 10 focus on

communication. Etuini Talakai, Vahefonua Tonga o Aotearoa Synod Secretary and congregation member says, "The Dominion Tongan Methodist Church was very proactive at the first lockdown in ensuring that our congregation contact list was up to date. This was good when we had to contact everyone to tell them to carefully self-isolate and get a Covid-19 test."

"We have been careful to protect the privacy and wellbeing of the affected man and his family. We are in regular phone contact; President Setaita talks and prays with him and his family regularly. We have asked that photos and references to the family be withheld from Facebook and other forms of publication."

"We have discovered that we need a communications team within each congregation to

manage the Facebook pages and our other communication channels. This will ensure that information is accurate and can be taken as the truth, rather than having our members follow conspiracy theories."

3. Hand sanitiser stations are needed at every door.

Etuini laughs as he says, "People always use doors you didn't plan for them to use. We need more sanitising stations!"

Moving forward

Key to working with government is recognising that this journey is a first for the government as well. They are putting in the effort to connect at all levels with each person, and as holes in the plan are discovered, they are being plugged.

On Saturday 15 August, Zoom advisory meetings restarted. The first was a forum of hundreds

including the Prime Minister, Dr Ashley Bloomfield, the Assoc Minister of Health, most cabinet ministers, church leaders, school principals and boards of trustees. As a result of that forum, the Ministry of Pacific Peoples is hosting regular Zoom meetings in several languages to allow the many Pasifika peoples a better chance of having their say and representing their communities. President Setaita and Vahefonua have been involved in these meetings, providing feedback on the issues that their congregation has encountered. President Setaita highlights that Vahefonua Tonga o Aotearoa, as an arm of the Methodist Church of New Zealand, works towards the whole wellness of people, not just their spiritual life. "We want to see people thriving mentally, spiritually and physically. This involves being

active in working with government through Siaola, the Vahefonua Tonga Methodist Mission."

Etuini adds, "Our communication strategy was solid at the beginning of the first lockdown, and this is helping us now as families go through the communications team to Siaola and through 'the fonu' to other providers for utilities and food parcels.

"Our people can be too shy to ask for help. From the last lockdown we agreed and proposed to the church that we would give each family \$500. Some of the other congregations also did similarly. We had in mind that the families always give to the church and now we can help them in this situation." Siaola and Vahefonua Tonga o Aotearoa are leading and helping our people through a difficult time, creating a path for others to follow should the need arise.

100 years a Christian

Rosalie Sugrue

On Sunday 16 August Kath Turkington of Kapiti Uniting Parish turned 100. Despite Covid-19 restrictions, members of the church congregation were able to share the occasion.

Kath was born in England and emigrated to New Zealand with her family as a young child. Her entire life has been Christ-centred and she has served different local churches in many roles. Music has been her longest contribution; as a nine-year-old she started playing the piano at Sunday school and at the age of 97 stopped playing the organ at Pukerua Bay and Paekakariki churches, when she decided to give up driving.

Kath held office as President of the Wellington District MWF and was later given the honour of Wellington district 'life member'. She served on the National Executive of MWF and also on the Local Arrangements

Committee for a Convention in Otaki.

Kath attends Kapiti Uniting Church on Sundays and is a loyal member of Raumati's Afternoon Women's Fellowship. Kath was delighted to receive a recent visit from NZMWF President Siniva Vaitohi and two of her Executive. Kath presented them with a copy of her life story in a book she has written for family members. The preface pays tribute to her family and many friends and includes these words: "I've enjoyed a good and happy long life full of the knowledge of a loving Heavenly Father."

The weekend before her birthday, Kath joined around 70 members of her family for a live-in celebration at the El Rancho Christian camp site in Waikanae. Among the many tributes was a rousing haka that brought tears to her eyes, and the Queen's letter beautifully famed by her son.

Kath lives independently in a serviced apartment in Paraparaumu. Metlifecare was intending to put on a birthday bash on the afternoon of her birthday, but



Centenarian Kath Turkington holds a copy of a letter she received from the Queen on the occasion of her 100th birthday.

Covid-19 restrictions in care facilities made this impossible. The Raumati Church congregation were allowed to meet with Kath in the foyer, presenting flowers, cake and tributes.



Two of the Male Room gardeners, Joe Galadamu (left) and Rev Paul Tregurtha (right).

Nelson parish outreach Male Room

Brian Kendrick

About two years ago, the congregation of St John's in the City, Nelson, joined with Stoke/Richmond Methodist to become the Nelson Tasman Methodist Parish (NTMP).

At the time, both congregations anticipated an injection of new energy and resources even though most parishioners are well into retirement age. New energy has been discovered in the uniting and a community outreach team has been formed. The team has established a relationship with Male

Room, an organisation that provides services to assist men living rough, or experiencing financial hard times, relationship breakdowns or other problems. Director Philip Chapman says, "Most of these guys have never known love."

During lockdown, the Male Room was active with Housing First in Nelson in ensuring that all of Nelson's homeless were accommodated. Some have since chosen to return to the 'outdoors'. For those living rough, managing winter cold is a problem so the NTMP, through their community outreach team, appealed for beanies, warm socks,

jerseys, winter clothes and hot water bottles.

In addition, a small team prepared a small plot of land outside Male Room's building and planted silver beet for their clients.

The outreach team is planning to donate small kits of toiletries for Male Room service users and fundraising is proposed through a soup-and-buns lunch at Church.

Philip Chapman, Male Room director and founder is delighted with the new relationship with Nelson Tasman Methodist Parish.



Kuia and Kaumatua Lifewise Rotorua, Auckland and Te Taha Māori at Orakei Marae waharoa.

Tiriti based relationship

Rev Dr Arapera Ngaha

Late in 2017 Rev Rex Nathan and I heard the concerns that Māori staff in the Alliance network had around their various work sites. Among these was, "Who are Te Taha Māori?" and "What's this about a Methodist Bicultural Journey?"

Lifewise Rotorua Service Manager, Haehaetu Barrett picked up the challenge to remedy this and early in 2019 she and I visited Māori Mission staff in Christchurch, Wellington and Auckland to hear their concerns, to share what our roles were and how the bicultural journey related to them. In 2019 a Māori collective was formed, Amorangi Tāngata, and these staff continue to support and empower each other in various ways within their

respective social service providers.

In Auckland, Lifewise has now appointed Pou Manukura, Ken Kerehoma of Ngāti Whatua, who, among other matters, will address policies to ensure that they reflect and enact purposeful Tiriti based relationships with local Iwi in their catchment area.

Lifewise also has a new Chief Executive, Jo Denvir, who was introduced to the Ngāti Whatua community at Orakei Marae. It was an opportunity for frank sharing of expectations and concerns and for Iwi to share their hopes and dreams for their people. It was a great beginning for ongoing beneficial relationships. Rev Rex Nathan and his wife Ihapera are the Kuia and Kaumatua for Lifewise and we continue to work with and support the work of Lifewise, Mission Northern and Airedale Property Trust.

New Look for MCNZ Website

MCNZ has been grateful for the ongoing work of Alec Utting who has tirelessly updated and amended the MCNZ website for many years. When Alec decided to step aside from his role late last year, the Methodist Publishing Board set out to find a local person able to manage the back end of the website.

Heather Fraser is currently working two days per week, tweaking the website and working alongside parishes to help ensure the Methodist online presence is appealing, accurate, fit-for-purpose and relevant. Heather shares her background, hasty induction and priorities in her new role.



Heather Fraser. Credit Jo Bean.

I am thrilled to be working at the Connexional Office. It's been an interesting journey from my secular days of globetrotting and corporate career chasing to landing in this office. Past roles included Japanese Tour Guide (remember those days?) and working for Air New Zealand in Auckland and Belgium. I've also done stints in Wellington and Christchurch with some major retailers where my roles bounced between loyalty marketing and web work.

I then took a step back from the corporate world into motherhood. I now have a 15-year-old daughter who would be embarrassed if I mentioned her name in this article, and a wonderful husband that I met at my church. I worked five years with the New Zealand Church Missionary Society, and currently split my time between Theology House at the Anglican Centre and my role in the Connexional Office.

My induction to this position was the day before lockdown started. Following some brief introductions around the office I was issued with relevant passwords, church listings and a huge amount of documentation. The first thing I did was throw away the book. Literally. Endless pages of web instructions are a thing of the past. Online information is up-to-date and comes with instruction videos.

My first mission was to get the church details in sync with the printed parish listings. This included adding links to Google

maps to show church locations. If people want to find a church, we need to help them as much as possible. The next priority was to reduce the amount of obsolete data in the system. The current system, established about 15 years ago, is still remarkably robust. I have removed vast quantities of dated information that was clogging up the storage capacity.

Now that we have a cleaner template, I am starting to populate the website with current and relevant material. My predecessor has done some incredible layouts and content management that leaves me in awe of his efforts. I'm still trying to figure out the creative capability of the system and how that has been utilised.

The President and Vice President's weekly newsletter and David Bush's blog are now up and running on the Home page, providing fresh content each week. If online information is out of date, users will not look further and won't return so it's important that our website looks like it is being attended to. There is so much good that the church is doing and the website is one vehicle to disseminate this information.

I've been working with different people around the county updating pages. Many churches now have their own websites and our website provides a link to those pages. I urge those that use the MCNZ website to please ensure pages are kept up to date. Along with the comprehensive online help manuals, I'm here to help with ensuring we get new and interesting content on our website.

Please feel free to contact me if you require any assistance in creating and posting content.
heatherf@methodist.org.nz



Louis Fick and Dan Mazengarb at the official opening of the new state-of-the-art hospital and apartment complex.

Tamahere Eventide Home & Retirement Village celebrate opening of new facilities

Louis Fick CEO

On Wednesday 29 July we celebrated the official opening of the Nikau Hospital and Harakeke Apartments. Celebrations started with Kaumatua Atutahi Riki, Fred Haimona and Kuia supported by other members of the local marae doing a Mihi Whakatau.

Rev Clive Thomson opened with a reading and Rev Ken Olsen led a minute of silence in memory of Neville Jack, followed by a prayer.

The Nikau Hospital was to have been officially opened by Neville Jack QSM but sadly Neville passed away a few hours earlier. Neville was Chair of the Board of Trustees since 1998, an avid supporter of this development, and had been a resident in the hospital since January 2020. His wife Naomi read his speech.

The Harakeke Apartments were opened by George Diprose JP, who has been a Board member for over 20 years and had latterly been Deputy Chair. The Diprose family has been represented on the Board of Trustees since 1974 and we are now in the third generation.

At the unveiling of the plaques, attendees sang the hymns *He Honore He Korōria* and *Whakaaria Mai*. Kaumatua closed with Karakia Whakamutunga (closing prayer).

With the completion of the hospital, all aged care services are now available on site. The hospital includes a rehabilitation facility, spa bath, lounge, reception area, office and 24 private rooms with disability ensuites, specialised beds, chairs and ceiling track hoists.

We extend special appreciation to John MacEwan Builders and James White for their outstanding attention to detail and for completing the building within time frame and budget.



President
Setaita Taumoepeau K Veikune

Vice President
Nicola Teague Grundy

Recently the Prime Minister announced the delay in this year's General Election. The election this year also includes two referendums – one of these is on the End of Life Choice Act 2019. Over the last few months Church leaders have been working on a statement in relation to the End of Life Choice Act 2019.

President Setaita has signed alongside other Church leaders the statement below to the New Zealand public. We ask that everyone takes time to read this statement. It is important that when you cast your vote, you do so understanding the implications. The Church leaders, in one voice, have tried to convey to the public their concerns which come out of their collective experience of caring for people at the end of their life.

At the upcoming General Election, you will be asked to vote in a binding referendum on the **End of Life Choice Act 2019 (EOLC Act)**. We, the undersigned religious leaders, wish to share with you our grave concerns about the final form of this Act.

We speak out of our extensive experience of caring for the dying. We know the effectiveness of compassionate end of life palliative care – care that is able to address not just the physical suffering of people who are dying, but also their emotional, spiritual and psychological suffering as well as that of whānau and friends.

Medical practices that are part of good end-of-life care; ceasing treatment, Do

MCNZ leaders share other church leaders concerns

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

Not Resuscitate Orders, Advanced Care Directives and turning off life support, are already legal and part of our health care choices and are not part of the EOLC Act.

The referendum question is not about the desirability of some form of 'assisted dying'. Rather, we are being asked to vote on a specific piece of legislation – the EOLC Act. The key consideration for all of us is the robustness and safety of the EOLC Act. **Our concerns are about the lack of safeguards in the EOLC Act and the dangers it would present.**

We note that the EOLC Act differs in the quality of its processes and safeguards from other laws overseas:

- The Act is not just designed for a small number of hard cases. It is broader than EOLC laws in Victoria and the United States because it allows both assisted suicide and euthanasia.
- This is not an Act of 'last resort' – there is no requirement to try effective treatments or palliative care. There is also no corresponding right in the proposed law for people to access palliative care.
- Persons will be able to access an assisted death without being in any physical pain. Overseas research shows people choose assisted death primarily out of a fear of being a burden and/or being disabled.
- The Act does not require a patient to discuss their decision with a family member

or other significant person. An eligible 18-year-old could choose an assisted death without their family knowing.

- There is no mandatory psychological assessment or effective screening for depression. Research shows that requests for an assisted death are commonly influenced by depression, something that is extremely difficult to detect and often mistaken for 'appropriate sadness'.

- Medical groups such as the NZ Medical Association and Hospice NZ have stated that the processes in the Act will not ensure that persons are making their decisions freely and without subtle coercion.

- The two doctor 'safeguard' is weak; neither of the doctors need to have met the person previously.

- There is no mandatory stand-down period as there is in other countries - under the EOLC Act, a person could be dead less than 4 days after diagnosis.

- Unlike laws overseas, there is no requirement for independent observers or witnesses at any stage.

- The Act does not require a person to be assessed for competency at the

time when the lethal dose is being administered, as is the case with laws overseas.

The referendum is binding, meaning the Act can't be changed - it will be enacted in its current form.

We are also concerned that the practice of assisted suicide and euthanasia will become normalised over time, leading to a broadening of the criteria for eligibility as seen overseas. There is also evidence showing that people choose assisted death because of a lack of palliative care options. There is a risk this will also happen in New Zealand because effective palliative care is not yet universally available to all.

We acknowledge the importance of exercising freedom of choice. At the same time there is a need to balance individual choice with the common good of society. On balance, we believe that the significant weaknesses and dangers of the EOLC Act strongly outweigh the benefits that supporters of euthanasia seek.

Even those who favour some form of assisted death have many reasons to Vote NO to this Act.



Albert Fihaki, Tina Fihaki Mateaki, Meliame Fihaki, Rev Kalolo Fihaki, Her Excellency the Rt Hon Dame Patsy Reddy, Governor General of NZ, Sir David Gascoigne, So'o Manu Fihaki and Pamela Fihaki.

Rev Kalolo Fihaki awarded Honorary QSM

Rev Kalolo Fihaki, a full-time Minister at the Auckland Manakau Parish - New Lynn Tongan Methodist was awarded a QSM earlier this year in recognition of outstanding services he has provided for the Tongan community.

We congratulate Kalolo for the achievement and for the contribution he has made to the church and community over the past two decades.

Kalolo has contributed to the development of Auckland's Tongan community for 19 years in a number of roles. He previously worked as a Senior Advisor for the Ministry of Pacific Peoples for six years and since 2006 has been Convenor of the Vahefonua Tonga Methodist Mission Charitable Trust (Siaola). Siaola provides social services to address educational,

health and family violence issues in Auckland's Tongan community.

Kalolo has led the annual Vahefonua Education and Training Expo for Tongan youth in West Auckland for 13 years. In 2018 he received an award from the New Zealand Police for Evidence-Based Policing for the Famili Va Lelei programme addressing family violence in the Tongan community.

He was involved in the establishment of Auckland's Tonga Health Society and was a member of its Board from 2003 to 2011. He was a community radio broadcaster from 2001 to 2013 and contributed to the establishment of the Pacific NIU FM Station in 2005. Kalolo was elected Secretary of the Manurewa Tongan Methodist Church for seven years and Secretary of the Tonga Language Week Committee from 2011 to 2016.



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A cause for concern

To the editor

Jenny Campbell's letter (August *Touchstone*), raises concerns for the future work of the Public Issues office.

It is vital that the work done by this office continues, so that the Methodist voice on social issues is heard in the public arena. Coordinator Rev Dr Betsan Martin has done excellent work serving as a two-way link between our church and the outside world.

She has kept the church informed on current issues, working alongside others in advocacy for greater government support

for beneficiaries and low-income individuals and raising awareness of our responsibilities for the environment and climate change. Her regular reports in *Touchstone* are a testimony to the depth of her knowledge on these key issues.

Under her leadership, our church has worked not only with other churches, but also secular groups. This is what authentic 'ecumenism' is all about. 'For God so loved the world' (John 3:17), not the 'church' but the 'world'.

Gillian & John Thornley, Palmerston North

Nuanced Advocacy Needed

To the editor

I have no desire to engage in an ongoing tit-for-tat debate on the Israeli-Palestinian situation but I do want to respond just one final time to recent correspondence.

Nuanced advocacy of the Israeli-Palestinian conflict is greatly needed. Yet my critics' deaf ears focus on Israel's past war wrongs, ignore what's good about today's Israel and leave unchallenged my points raised (July *Touchstone*). The Arabs' call to "clear the way" is no "myth". It happened, but from the Palestinians' Higher Committee, not from neighbouring Arab states. Contrary to Archbishop Tutu's highly debateable opinion and Robert Fisk's ideological, pro-Palestinian revisionism, in Israel I witnessed a vibrant, open, multi-racial, multi-party, liberal democracy, where "Black" Yemenite and Ethiopian Jews, and Israeli and Palestinian Arabs receive many opportunities to economically and professionally advance and share life. That's hardly "apartheid" and is one reason Israeli Arab towns furiously reject Trump's Peace

Plan to transfer them to Palestinian Authority rule.

I'm mindful of Israel's military rule humiliations. But alongside the Palestinians' "Three Nos" and Israelis' refusal of Islamists' humiliating dhimmi servitude, how does one make peace with "absolutist" Hamas, Hezbollah and PLO jihadis who seek to ram, stab, bomb and shoot Israel into "the Sea" whatever her borders? The "Two State Solution" is dead because both parties unresolutely distrust each other.

There is one hopeful sign: some moderates promote a Swiss canton-style, "multi-state" solution. Within a patchwork of Palestinian clans and Israeli, Christian and Druze municipalities, each has a high degree of local economic, social, educational, civic and religious self-determination under a truly bi-national, federated governing structure which equitably distributes economic and social resources by population, all within Israel's over-arching sovereignty, law, and security.

Rev Gary Clover, Richmond, Nelson

Contrasts

To the editor

The morning July *Touchstone* was distributed my eye was caught by a noticeboard poster of John Wesley's maxims. At the apex, "Do all the good that you can." From his time at Oxford as a young man until his death in 1791, Wesley practised what we call today social justice.

In the same edition of *Touchstone* retired Methodist Minister G Clover contributes an interpretation of a century of history of the Holy Land but without addressing a human tragedy of the present moment: five million Palestinians - the population of New Zealand - living under the aegis of the United Nations Refugee Organisation.

It is obvious that the writer possesses hindsight. However it is easy to overlook that both history and theology are not ultimately written on pages but at ground level in lives of living human beings in our

world of good and evil to suffer or to thrive, to be free or be oppressed, to be cared for or be neglected.

In the midst of our messy world, whether considering history or theology there stands a person of humanity complete. He drew attention to a good Samaritan and commended the faith of a Canaanite mother during a brief stay in present day Lebanon. He commanded his followers to love others without distinguishing and his authority for doing so is validated by his own suffering and death for others. Through his humanity complete we may glimpse divine compassion.

The excellent litany by Yolanda Pierce included the lines: Let us not offer false equivalences, thereby diminishing the particular pain being felt in a particular circumstance in a particular moment.

Laurie Michie, Northcote, Auckland

Only one side of the argument

To the editor

I was very disappointed to see the one-sided article (August *Touchstone*) written by Rev Graham O'Brien, about the End of Life Choice referendum.

The facts are incorrect and it is a pity that an article like that is not balanced by another one, written by someone who is in favour of euthanasia.

We had a panel discussion at our church (Te Awamutu Methodist) and we had two people in favour and two against. It was a well-supported meeting with over 100 people, mainly from the Te Awamutu community, present. It is a very personal matter and it should be presented with

honesty. Our panel discussion came about because someone against the EOLC put an article in our church bulletin.

Like *Touchstone*, that is not the place to put an article that is one-sided while there is clearly another side to the issue.

I have never written a letter to the editor of any paper but I had to voice my disappointment to see the article by Graham O'Brien.

Nynke Piebenga, Te Awamutu

Editor replies: This month *Touchstone* has an article from Prof Andrew Geddis, providing an alternative viewpoint on the EOLC Act referendum.

HONEST TO GOD

Sacraments

Sacraments have been central to Christian worship for 2000 years. The rituals have developed rich associations for worshippers by linking them to Jesus' life and ministry, and drawing them together in the community of his church. The dual origins of the concept, Roman and Greek, go far to explain why that is so.

In Roman times the *sacramentum* was the military oath of allegiance which soldiers swore on enlisting. They bound themselves by a sacred pledge never to desert their standards, turn their backs on the enemy, or abandon their emperor.

Sacramentum was also the word for the pledge money put down by parties in advance of certain law suits, in the knowledge that the loser would have to forfeit his deposit to the temple. It was consecrated money, and hence their *sacramentum*, meaning "something set aside as sacred".

The other stream feeding into the church's understanding of sacraments springs from the religious culture of the Greeks. In Jesus' day a variety of mystery religions was flourishing, each with its secret rites known only to the initiated. These religions invoked the gods in a way that encouraged devotees to feel the gods within them, and hence to share in their immortal nature. In one of them, women worked themselves into a frenzy of divine possession, tore to pieces a bull identified with the god Dionysus, and ate its flesh and drank its blood in a kind of sacred communion. In another, initiate priests mourning the death of Attis would dance themselves into a trance, castrate themselves, and then celebrate the god's resurrection.

This was part of the religious climate in which the early Christians had to make their way outside Palestine. The word the Greek Christians used for their developing rites of baptism and holy communion was lifted straight out of these mystery religions: *mysterion*, or "mystery". In Latin the word for this was *sacramentum*.

So the sacraments were the mysteries, the signs or symbols which were believed to convey spiritual grace to Christian worshippers. They also served as a pledge of allegiance to the Christ whom they worshipped. The number of sacraments has

fluctuated widely over time. A 12th century scholar listed 30. Today they range from two in most Protestant churches (baptism and holy communion) to seven in the Catholic and Orthodox traditions (adding confirmation, reconciliation, marriage, holy orders and anointing the sick). The Salvation Army and Society of Friends (Quakers) celebrate none.

Not surprisingly, some of the fiercest battles of the 16th century Protestant Reformation were fought over the number and nature of the sacraments, and divisions still run deep. Are the bread and wine used in holy communion symbols of Jesus' body and blood, for example, or do they somehow become more than that? Just how is Christ believed to be present in

the rite? Is holy communion or mass a re-enactment of Jesus' sacrifice, or more a meal which binds the Christian community together? For Catholics it is the former, while Protestants increasingly emphasise the latter.



Ian Harris

Those Christians who reject the supernatural and any lingering hint of the miraculous would say the notion of a shared meal brings the rite closer to its origins in Jesus' last supper with his disciples before his execution, and allows them to take part in the sacrament with integrity. Similarly, old squabbles over the merits of infant baptism as against baptism on profession of faith still distinguish Baptist churches and the Associated Churches of Christ from other denominations.

Today baptism sometimes seems a pale reflection of the way it once gripped the Christian imagination. To some parents it means little more than publicly naming their baby. Non-religious naming ceremonies are perfectly adequate for that. Christian baptism, by contrast, is the rite of entry into the community of the church, with all that entails. Above all, baptism symbolises death and resurrection - the deliberate discarding of life apart from Christ, and the beginning of life lived in his light. In the early church (and sometimes still today), this dying and rebirth were acted out physically in baptism: converts were immersed in water to show they were dying to their old ways, and then rose from it in newness of life. As one ancient account puts it, "That salvation water was both your grave and your mother."

Such a sacrament was no mere formality. It was life-changing. It involved faith, commitment and community. It was also capable of being rethought for new times and circumstances. No wonder the sacraments have lasted so well.



Pacific Methodist Leaders in Covid Action in Auckland

God has not given us a spirit of fear, but of power and love and of a sound mind. 2 Timothy 1, v. 7

Rev Dr Betsan Martin,
Public Issues Coordinator

There is much more to Covid responses than wearing masks and keeping safe distances. When Methodist Pacific leaders joined for a Zoom meeting in August they spoke of taking care of 'our' health, and using the powerful precaution of washing hands.

Pacific parish leaders and health professionals met on Zoom to discuss the Covid situation from a Pasifika perspective. Director of Pasifika Ministries Rev Siosifa Pole, Sinoti Samoa Superintendent Rev Suiva'aia Te'o, Health researcher Dr Ofa Dewes, Health professional and member of Lotofale'ia, Soana Muimuiheata and Rev Joeli Ducivaki, Pitt St and Wasewase, were joined by Peter Lane and I.

Dr Ofa said, "Talking to each other about Covid and health is a great source of strength. There is a lot of fear of getting the virus, and of inadvertently spreading it." The leaders emphasized that Covid testing is only needed if there are symptoms of fever, dry cough and unusual tiredness. They were reflecting on the long queues for testing and the deep anxiety about having the virus.

In particular Dr Ofa and Soana spoke of church people going beyond their parishes to offer support in wider communities, 'being the church to others not affiliated with religion or church'. Amongst Pacific Methodist churches in Auckland there is one case of Covid-19 (as at 22 August).

The Pacific Leaders Forum urged the Ministry of Health to provide facilities in South Auckland, and was pivotal in getting testing centres set up in Mangere. Sinoti Superintendent Rev Suiva'aia Te'o is registered with Ministry of Social Development (MSD), so she was contacted as the central



Rev Siosifa Pole (above) and Soana Muimuiheata (below) during the Zoom meeting.



contact for Sinoti Samoa. Rev Sui's fanau prepared packages, including food and masks delivered by the ministry, for distribution. They contacted fanau who came to the house to collect packages - all handed out one by one.

Vahefonua Tonga is also linked to the MSD support system, and Rev Siosifa and Soana, from Lotofale'ia, are involved with parishes distributing masks provided by the government and sharing information about how to access financial assistance. The Ministry of Pacific Peoples is responsible for ensuring that the Pacific community and church leaders have access to resources to address issues of inequity

during Covid-19 initiatives and recovery plans.

Siaolo (social services for Vahefonua Tonga) distributed thousands of face masks to members of Tongan Methodist churches. Financial assistance for fanau is coming in as part of government community fund for Covid-19 recovery and Whanau Ora initiative.

The Fijian parishes are subdivided into cell groups or Matasiga to assist Fijian families and parishes in greater Auckland from Henderson in the west, to Manurewa in the South. The Pitt St congregation covers settlements in Pokeno. Meadowlands and Pitt St Parishes have seven cell groups to care for the welfare of the families. Rev Joeli Ducivaki says, "This is the perfect system already in place to bring in extra support in critical times. The cells have proved very worthwhile - we are distributing food and masks and checking for additional needs."

On Radio NZ, Dr Colin Tukuitonga spoke of concerns about unemployment, loss of income, overcrowding and the greater risks of spreading the virus when many people live in a small house.

www.rnz.co.nz/national/programmes/morningreport/audio/2018759777/covid-19-pacific-leader-warns-virus-can-spread-rapidly-through-community

Soana discussed preventative measures and had reassuring messages about safety in terms of hygiene and being careful about social contact. It is especially important to stay home if you or a family member are unwell.

There are many hidden issues for Pacific fanau. The question was asked about whether the food is going to all the people that need it. There are people in New Zealand identified as overstayers. Some are here beyond

their work permit time. They can't leave and they are staying with fanau who are New Zealand citizens. Those who are afraid of being identified when going for testing or for food should be aware they can be tested without questions about immigration status, and they can receive masks and food without screening.

When the question was asked, "What support can the church and others give to Pacific communities?" the answer was clear. If there's a need, don't hold back. Go ahead with practical contributions such as food or donations, and have a chat. This helps by sharing information about support available and it relieves anxiety.

There are funds to support the community assistance being given by churches and there are specific grants for community awareness and preparedness. There is also help for housing and food costs through Work and Income; support for loan payments; budgeting; power bills; wage subsidy for employers; and special leave provisions. Visit:

www.covid19.govt.nz/business-work-and-money/financial-support/
or

www.msd.govt.nz/about-msd-and-our-work/newsroom/2020/covid-19/supporting-providers-through-covid-19.html

In addition to social services, the New Zealand Food Network is the main link for registering for masks and food supplies. To register, visit www.nzfoodnetwork.org.nz/s/

This is an easy way to make sure food is in the cupboard and on the table, without having to go to the supermarket.

Levin Uniting - Locked down, but stepping up

Rev Sandra Williams

During the countrywide level 4 Covid-19 lockdown, members of the Levin Uniting Parish stepped in to support the elderly and house-bound in the community. Offering to shop for some of the older parishioners soon turned into the parish providing shopping support for many members of the community.

Around 80 shopping trips were undertaken for about 25 households, with a further nine households receiving assistance through gifts of food and other essential items.

The parish also became a distribution point for a local market garden with produce to give away, as well as filling the gaps in Meals-on-Wheels deliveries

through this time. Becoming the point of referral for those seeking assistance through the local council's support line helped us develop a fantastic working relationship with our local council staff and elected officers.

And the end of the lockdown was not the end of the story. Observing particularly how friendly the supermarket staff were during these trying times, the parish devised a plan to acknowledge and thank the many front-line essential workers in the Levin community. Over two evenings in the first week of July, around 130 people were treated to a special dinner and entertainment, with afternoon tea or supper being provided to around 170 more.

These events provided an opportunity to say thank you to front-line essential



Guests appreciated entertainment and food at special dinners honouring the efforts of front-line workers.

workers, including supermarket and pharmacy staff, police and fire officers, rest-home and in-home caregivers, funeral directors and many others. The Church's Community Liaison Officer, Roxy Warrington, said the thanksgiving was about serving the people who went out on a limb during Covid-19 Alert Levels 3 and 4. "We wanted to serve them. We went around the tables serving drinks and meals. We just wanted to make it special for everybody to relax and enjoy

themselves," she said.

Although the parish took the lead in this initiative, we did not do it alone. We had fantastic support from a couple of other churches, staff and officers of the Horowhenua District Council, a local restaurant, and several people from the wider community. The week of thanksgiving wrapped up with a celebratory church service and morning tea on the Sunday.



How to ... Face mask



Unknown Facebook author

Types of masks

- Reusable masks that can be washed and reused
- Single-use masks worn once, and responsibly disposed of after use. Follow the instructions that come with the masks.

When to wear a face mask

- At higher alert levels in all close physical situations with people outside your bubble.
- Govt. says you must wear a mask on public transport such as buses, trains, ferries, planes, taxis and Ubers (from 31/8/20)
- The Methodist Church now expects that people from multiple bubbles in a vehicle for a Church event or Church business will also wear a mask. (from 31/8/20)

Who should wear a face mask

- Able breathing people who can remove the masks safely by themselves.

Who should not wear a face mask

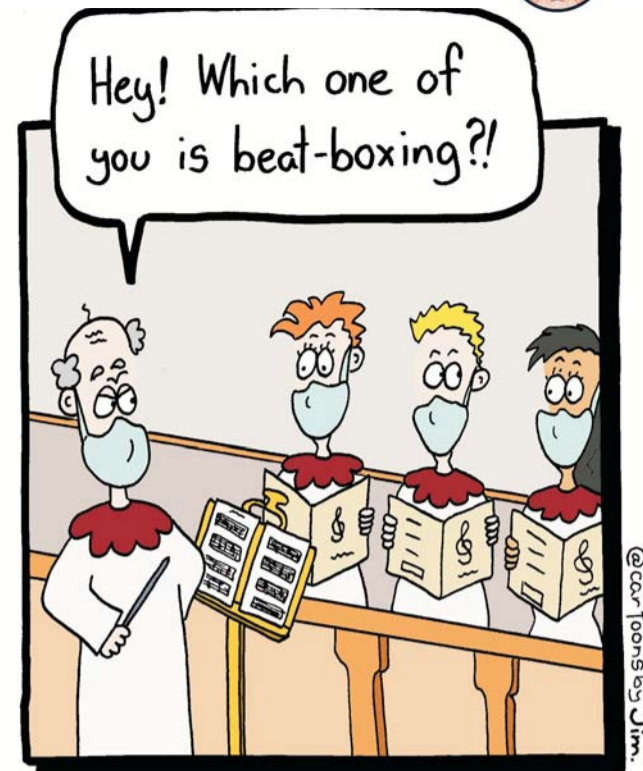
- young children or people who need assistance to remove the masks
- people who have trouble breathing

How to put on a face mask

1. Use clean hands
2. Use a clean, dry, undamaged mask
3. Hold the mask by the ties or ear loops
4. Place over your nose, mouth and chin
 - a. fit it comfortably and securely against the side of your face
 - b. ensure you can still breathe easily!
5. Clean your hands again!

How to remove a face mask

1. Use clean hands
2. Use the ties or ear loops to pull the mask away from your face.
 - avoid touching your eyes, nose and mouth
 - avoid touching the front of the mask
3. Clean re-usable masks in a washing machine with detergent at 60°C.
 - ensure mask is fully dry
 - use a dryer or dry it flat to maintain shape



Church choir practice in the time of COVID-19 came with its own unique set of challenges.

- if possible, dry in direct sunlight
- 4. Responsibly dispose of single-use masks in:
 - rubbish bin with closed lid
 - sealed bag (and then dispose of the bag)
 - avoid re-using or disinfecting single-use masks.
- 5. Clean your hands again!

When to change a face mask

- if it gets damp or soiled
- at least each day
- if you cough, sneeze or dribble into it

Full details, how to make a face mask and other helpful websites are available at www.methodist.org.nz/caring_for_our_people/covid19/supportinformation

Information correct as at 27 Aug 2020.

Face masks are a reality

Trudy Downes

Many moons ago, before lockdown, I penned this question: "What would wearing a facemask achieve?" I even quoted the US Surgeon General who was telling people to stop buying masks!

It was very tongue-in-cheek, but now... oh how naïve I was! It's reported that the virus is changing, and that some people are slow virus-incubators. When we add people breaking out of isolation facilities, the chances of community transmission recurring increase.

Now Dr Ashley Bloomfield is saying, "Not if, but when." He also states masks will be in our future and the government is starting to stock masks. So how do masks help? Before I answer, let me break down some of what we know.

Covid-19 is a respiratory infection. It spreads by droplets from lungs and mouths through activities like speaking, singing, coughing and sneezing. Speaking and singing create finer droplets than coughing and sneezing. Lighter droplets will linger longer in crowded and poorly ventilated rooms and heavier droplets drop onto surfaces sooner and live there for a while. The

| Activity | Creates droplets | Droplets still around after 30 minutes |
|-----------------------------|---|--|
| Coughing | 41857 | 48.9 percent (20468) |
| Talking | 10587 | 6.4 percent (678) |
| Singing | 4000 | 35.7 percent (1428) |
| Wearing a mask and speaking | The same number as not speaking | |
| Not speaking | Some, which means droplets were in the air from previous activity | |

Information in the box above builds a picture around what happens when we speak, cough or sing.

force or loudness with which we speak, sing or cough dictates the distance the droplets travel. Louder equals further.

We get infected by breathing in infected droplets, having droplets enter our eyes, nose and mouth, or by picking up droplets with our hands and then touching our faces. This is why we should keep washing our hands. Handwashing is a known control which removes droplets you pick up and thereby prevents you from smearing them on your face.

Therefore masks are one of many options for droplet control. To be more precise, masks control your spread of your droplets and get in the way of your hands bringing other people's droplets up to your mouth and nose.

New Zealand's first pandemic response was lockdown - isolating people from each other and encouraging hand

washing. Lockdown largely negated the need for facemasks by keeping people apart so they couldn't distribute droplets on each other. It was a great move because at that stage there were not enough commercial grade masks available for everybody. However, lockdown also impacted the economy, national employment levels and people's mental wellness.

The balancing act into the future will include how to minimise the spread of droplets and yet still keep people at work and connected in the community. If there is further community transmission and the country does not go back into full lockdown, then masks are one obvious control, along with more handwashing, to keep ourselves safe.

Masks are not bulletproof by themselves. They will fail you in certain conditions unless you take additional



David Bush models an oversized facemask.

measures:

- prolonged exposure to infected droplets; ventilate the room, minimise exposure time or even better, stay away from infection!
- touching the mask with unwashed/infected hands; wash your hands!
- continued use of a single mask; regularly swap out masks for a new/clean mask (with clean hands)

At this stage I say trust our country's leadership; they have done a great job so far. Let them say when it's time to wear masks.

Our job at the moment is to get our minds ready that the time to wear masks has arrived.



The Bat, the Cat and the Market

David Hall,
Co-Chair UCANZ Standing Committee

There appears to be general consensus among scientists that the Covid-19 virus developed in bats then jumped to a cat or other animal, in the Wuhan wet market and then into a human host sometime in December 2019. Within nine months it has affected over 21 million humans and killed over 800,000. Quite a feat for something that you need a microscope to see.

Covid-19 is not just a health issue. There are also important economic, theological, philosophical and ideological issues that the pandemic has raised. What has been clearly demonstrated by the response so far is that the basic assumptions that have guided public life and policy over the last 30 years have been unable to deal with a crisis of this magnitude. Our reliance on the "market" has been shown to be totally inadequate in preparing for and dealing with this crisis.

Since the Global Financial Crisis (GFC) of 2008 we have seen a similarity to the 1970s: a lack of intelligent political leadership in many of the democratic developed countries, growing public uncertainty about the future and the turning to seemingly strong, potentially authoritarian leaders such as Trump (USA), Johnson (UK) and Bolsonaro (Brazil). Now the Covid crisis is showing how ineffective such leaders are, as they seem to be more worried about the impact of the virus on profits than on people.

In addition, there has been a groundswell of new approaches to both economics, the environment and public policy coming from the academic world, NGOs and activists. But where is the political leadership to take these ideas and dramatically change the situation on the ground? Where are the people who can take us from the "market" to a sustainable, caring and equitable society?

Arundhati Roy, in a recent article on the situation in India, concluded with the following:

Historically, pandemics have forced

humans to break with the past and imagine their world anew. This one is no different. It is a portal, a gateway between one world and the next. We can choose to walk through it, dragging the carcasses of our prejudice and hatred, our avarice, our data banks and dead ideas, our dead rivers and smoky skies behind us. Or we can walk through lightly, with little luggage, ready to imagine another world.

And ready to fight for it.

We will all be under great pressure to walk through the portal ignoring the potential to create a new world. A New World that is not full of prejudice, hatred and avarice. But the pressure will be to get back to normal; an unsustainable normal is a greater threat to the future of humanity than Covid-19 can ever be.

Jesus in Luke chapter 14 talks a lot about banquets, who to invite and how to behave. In verse 12 he says:

When you give a luncheon or dinner, do not invite your friends, your brothers or sisters, your relatives, or your rich neighbours; if you do, they may invite you back and so you will be repaid. But when



Uniting Congregations
OF AOTEAROA NEW ZEALAND

you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed.

When the Covid crisis finishes, and it will finish, there will be much joy and celebration. Will we, as followers of Jesus, invite only our families and rich friends to the celebrations or will we invite the minimum wage essential workers who got us through the crisis, those who have lost their jobs and those who had their lives shattered as a result of the crisis? Do we want to "get back to normal" or do we see this as an opportunity to radically change the world we live in for the better?

Agents of Reconciliation

Rev Andrew Doubleday

A little while back, in my daily reflections, I was quietly working through the beatitudes. I got to number 7 - 'Blessed are the peacemakers'. I was brought up with a start. I'm looking around. Where are they?

Who are they? On the international political scene who are they? Which political leader qualifies for the moniker 'peacemaker'? Within Aotearoa, where are the peacemakers? We seem to be polarised and fighting about virtually everything. And the church is in there boots and all, fighting on both sides of whatever the issue is. I've never seen the church so fragmented in my lifetime. Whether its coronavirus and all its attendant conspiracy theories, climate change, or Black Lives Matter vs All Lives Matter, or the current government's supposed commitment to draw us into the One World Order vs 'Freedom'.

Are we so obsessed with the rightness of our own particular perspective that there is no longer any room for constructive dialogue? Who facilitates that? Who holds the centre and seeks to help the extremes to respectfully engage with one another?

It may be that you might ask "And who are you to talk - you, who in a previous life had a poster on your office wall with the words "Those of you who think you know everything are annoying to those of us who do!?" Fair enough. I'm fairly opinionated and have often been less than backward in coming forward. And yet, even I can see that there's a problem.

We're all taking sides. We sell it as a gospel imperative - implicitly 'as long as you see

things my way and take my side everything will work out fine'. There has to be a better way.

I'm drawn to the words of the Apostle Paul in 2 Corinthians 5: 17 *Therefore, if anyone is in Christ, that one is a new creation; the old has gone, the new has come! 18 All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: 19 that God was reconciling the world to himself in Christ, not counting our sins against us. And he has committed to us the message of reconciliation.*



Andrew Doubleday.

Here's the thing. Christ's reconciliation of us to God, and to one another, came at great personal cost. He fully gave himself. All he had. All he was. All with the purpose of demonstrating how loved we all are. That we might ultimately stop destroying one another, and start loving.

It's when we are open to one another, that real change is possible. The determination to get my own way is a recipe for disaster. I know; I'm well practised in proving this to be the case. The better part of me is aware that people are not bludgeoned, ground down, nor argued into change.

Real change, lasting change, is an action, an activity, of the heart and will.

Ultimately it's love that has the greatest possibility of effecting such change. We're loved into change. Where the heart commits, the rest will follow. The problem is that love is a risky business. It requires that I be vulnerable, that I be willing to expose my unguarded heart and allow it to be riven through.

That's the way of Jesus, the one who invites us to take up our cross and follow him.

Messy Church

Garth Cant, Lay preacher

Coming to a pulpit near you: *Philippians* in four episodes, beginning September 20. Or you can download and enjoy the full letter, tucked in behind *Galatians* and *Ephesians*.

Philippians is the sequel to *Come over to Macedonia*, previously available in Acts. [Warning: may not be available at some pulpits: in September 2020. There is strong competition from Exodus and Matthew.]

This is the most intimate and forceful of Paul's letters to young churches.

The bonding between Paul and people in this congregation is strong, and it shows. There are memories of tough events in times past. There are gifts sent and gifts received to be celebrated. Kia ora tatou: we belong to each other in Christ.

The bonding is intensified by new events. Paul is in prison, facing the very real possibility of execution. He knows, and they know, that this may be the last letter he writes. This letter is warm, celebratory, straight-from-the-heart stuff.

Philippians is warm, personal and practical. There are messy things happening in the church. Paul names two good Christians who are at loggerheads. [We will not name and shame them again]. Paul is succinct and robust. These two have each said their piece. Now zip up, shut up and get on with being church.

There are much bigger things to be said. Paul spells them out, clearly and forcefully. Our messy church, and your messy congregation, can listen

and absorb the messages.

In Episode One (September 20) Paul is in prison, weighing up his prospects. If he lives he will go on sharing good news and building up young congregations. If he is executed, he will be with Christ. In his own words: "If I live, it will be for Christ, and if I die, I will gain even more." (CEV. Phil 1: 22)

Episode Two (September 27) is a grand Christological hymn: the essence of the gospel is set out in six verses. (Phil 2: 5-11)

Paul, in Episode Three (October 4), sets out his own credentials: his short CV and his calling in Christ. (Phil 3: 4b-14)

But there is more. Watch this space on October 11. This final selection catches the essence of the whole letter. It is personal, it is local and it is global. (Phil 4: 1-9)

Letters from prison can be painful and de-energising. This one is not. *Philippians* is filled with joy, almost but not quite, overflowing with joy. Not a word is lost or wasted.

Colin Gibson's hymn *He Came Singing Love*, shared with the rest of the world, has space for more verses. If you are preaching from *Philippians* this month, you can make your message complete:

***He came singing joy
and he lived singing joy:
he died singing joy
He arose in silence.
For the joy to go on
we must make it our song:
you and I be the singers.***

For the joy to go on, we, messy church and messy congregations, must make it our song.



Moving Counsel for another lawyer in the family



Ruby Manukia-Schaumkel

Ruby Manukia-Schaumkel
Legal Advisor MCNZ

The recent move to Alert Level 3 in Auckland and Level 2 for the rest of the country has been a reminder of how things can change quickly. With little warning, Auckland entered lockdown at Alert Level 3 on 11 August, 2020 due to community transmission of coronavirus.

The importance of our new normal is to follow government regulation and official health advice. It's a timely reminder to appreciate what we have and to begin mentoring the next generation. Before the latest lockdown in Auckland, I was asked to be moving counsel for Liukovi Sawana Felyshia Nacagilevu in her admission as a barrister and solicitor of the High Court of New Zealand. It is my mission to mentor the next generation and I dedicate this article to her.

Liukovi's parents are Isireli and Meleane Nacagilevu. Meleane is the Vahefonua Tonga o Aotearoa Treasurer-elect. She is a member of the MTA Board, Wesley College Trust Board and Tokaima'ananga Parish Treasurer. Liukovi has a sibling - brother Watesoni - who strongly supports all her endeavours.

Liukovi's paternal grandparents are the late Watesoni Nacagilevu (of Kotu, Ha'apai and Kadavu, Fiji) and the late Seini Tonga Nacagilevu (of Hala Salote, Kolofo'ou and Tatakamotonga, Tongatapu). They lived in Suva, Fiji and are founding members of Apitonga, the

Tongan congregation in Suva, which supports the USP students from Tonga and the Pacific.

Liukovi's maternal grandparents are Sioli Paea (of Ma'ufanga, Tongatapu and Neiafu, Vava'u) and the late Salome 'Aholelei Paea (of Niuafo'ou). They migrated to New Zealand in the 1980s and have been members of Tokaima'ananga Otara Tongan Parish since their arrival.

Liukovi is a youth member of the Tokaima'ananga Parish. She has a Bachelor of Commerce and Bachelor of

Laws (BCom/LLB) majoring in Accounting and Finance from the University of Auckland. Liukovi is currently working in the Assurance line of business at Pricewaterhouse Coopers (PwC) in Auckland. She is looking forward to starting her Chartered Accountancy in September 2020.

I hope this positive story will encourage members of the Church to consider mentoring the next generation of role models and Church leaders.

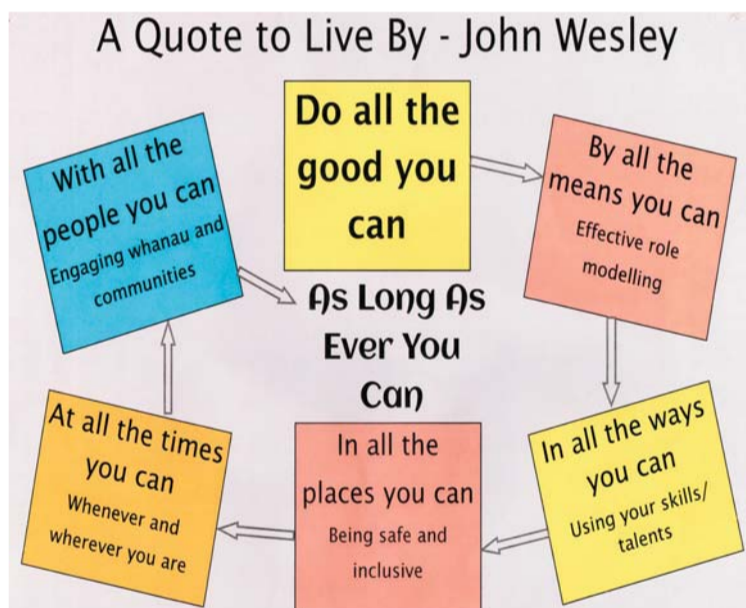
Nga mihi nui



Liukovi Nacagilevu with (left to right) her mother, Meleane Paea Nacagilevu, brother Watesoni, grandfather Sioli Paea and father, Isireli.

M E T H O D I S T A L L I A N C E

Thriving beats surviving



Carol Barron
Methodist Alliance National
Coordinator

If the church disappeared tomorrow, what would be missing from our community? This is a challenging question and one that we need to ask ourselves if we want the church to remain relevant, caring and showing God's love in action.

Churches are strategically placed to be community hubs and to serve the communities in which they sit. They need to be outward looking and responding to the needs of their community.

"Naku te rourou nau te rourou ka ora ai te iwi"

With your food basket and my food basket the people will thrive. This whakatauaiki encapsulates the notion that if we work in isolation we might survive, by working together we can go beyond survival and onto prosperity - we can all thrive. This is what we need for our communities throughout Aotearoa.

Covid-19 has highlighted inequalities in our welfare system and created more. The economic effects of the virus will be felt far into the future. There is going to be greater need in our communities and we will need to consider how we as a church will respond.

The Methodist Church has a strong heritage of social justice. John Wesley tells us that everything belongs to God and the resources God has placed in our care are to be used as God

sees fit, which is to meet our necessities of life and then

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

As Methodists, we need to ask how are we going to use our resources to help others in need? How are we going to respond as a church? What is our dream for Aotearoa? The Methodist Alliance's vision is for a just and inclusive society in which all people flourish.

At the Methodist Alliance Forum in November 2019, a working group was established to campaign to address poverty in Aotearoa. We are asking the government to immediately increase benefits, the benefit abatement thresholds, and to implement the Welfare Expert Advisory Group recommendations to support the poorest New Zealanders. The current benefit regime and abatement threshold do not support people who receive benefits to move into sustainable employment.

Recently I watched Professor Peter O'Connor's address to the NZ Principals' Conference in 2018. Peter grew up with seven siblings and loving parents. He talked about growing up in poverty when there was often not a lot of food on the table. Peter's father would say that he wasn't hungry because your taste buds stop working when you get older. His father was paralysed in his 40s and lost his

job. Taking care of his children meant that he did not take care of himself as well as he could have. Peter remembers his father telling him that when people get older they can stop dreaming. It seemed to Peter that it was the saddest loss of all to lose your ability to dream.

Peter's story reminded me of many families and whānau in Aotearoa that have insufficient income coming in to the household, where there is a constant struggle to put enough food on the table, pay rent, electricity, school fees etc. This intense pressure leaves no energy to dream and hope for a better future.

We as a church have a responsibility to give a voice to those without a voice and to dream for those who have lost their ability to dream. We know the benefit does not provide enough income for people to flourish and thrive.

The amount of money people

can earn before their benefit is decreased equates to just under 4.8 hours per week of the minimum wage. When the abatement rate was first introduced in 1986, it amounted to 15 hours per week. The abatement rate now acts as disincentive to work.

Eliminating poverty in Aotearoa New Zealand is an important election issue. Increasing incomes for people receiving benefits will immediately stimulate the local economy, especially in the communities with the highest needs. More importantly, it will provide an opportunity for people who receive benefits to contribute to the post-Covid recovery throughout Aotearoa New Zealand.

We, as a church, need to be active in our communities, to share our resources and use them to benefit everyone - so we can all thrive.

METHODIST ALLIANCE
NGA PURAPURA WETERIANA

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

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

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

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Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/methodist_alliance



He Whakaaroaro - Covid-19



Te Taha Māori members at Enabling Ministry Team Wānanga, Whakatuora, July.

Preface Te Aroha Rountree

Te Taha Māori has continued to engage in church life through our Enabling Ministry Team Wānanga. After lockdown we gathered our people together and our focus was on Covid-19. Our discussions brought to light uniquely Māori experiences and theological reflections.

The 1918 influenza epidemic ravaged Māori tribal areas leaving devastation in its wake. The plight of Māori during the epidemic was invisible in news media of the day. The government's response to the loss of Māori lives was poor and ineffective. Most isolated Māori communities were left defenceless, apart from doctors and nurses who bravely volunteered their services to temporary hospitals in highly affected areas.

The inter-generational trauma of the epidemic was revisited by Māori communities with the public announcements of the Covid-19 pandemic and lockdown. Māori tribal groups throughout the country shut down borders in a rapid response to protect the vulnerable in their communities and prepared testing protocols. The public outcry in the media condemned Māori as radical alarmists who did not have authority to act.

Whananaki Lamentation

Tara Tautari

INTRODUCTION

This is a lamentation set during the time of the nationwide lockdown in Aotearoa beginning 25 March, 2020. This lamentation is located in a particular geographical space of Whananaki, Northland, which is my tūrangawaewae on my mother's side. It's where I have my home.

In this place, my whenua overlooks the estuary - Te Waha o te Parata, so named after a taniwha which is said to have resided there. From my house I can also see our pā Rangitoto, where there is our family urupā.

Rangitoto is important because it is there that my tūpuna are buried including some of those who died from the influenza pandemic of 1918. As we know Māori were particularly affected by that pandemic, with

a death rate more than eight times that of Pākehā. For a place like Whananaki where there was a lack of medical assistance and a lot of poverty, the impact was devastating and the historical trauma of that time would remain with us throughout successive generations.

In fact, my brother Jonathan wrote a mōteatea for our hapū last year where he speaks of that time and where he personifies the dying people with the image of the pātiki, out on the beach at the foot of Rangitoto, struggling in a net, struggling for breath, struggling for life. And so I use that image in the lamentation.

Finally, the image of tears/water is important in this lamentation. I was thinking about the words in the text of Lamentations 1:2 "She weeps bitterly in the night with tears on her cheeks" contrasting that with Hone Tuwhare's poem *Rain* which I borrow heavily from - where the rain has a cleansing, spiritual quality of renewal.

Whananaki Lamentation

My voice rises up to you oh Lord

And cries out - where are you O My God?

Why have you turned your face from me?

You are like Te Waha O Te Parata, who once swam with us but who now remains silent.

Silent to our entreaties, silent in the face of our pain.

Do not turn from us God, hear the cries of your people.

Like the Pātiki of old, we are once again caught in the net.

This virus has trapped us in a bubble that closes in on us,

Separating us from whānau and friends.

Separating us from our marae,

Separating us from our gathering places,

from all we once knew to be ours.

Must we be left once again at the foot of Rangitoto,

to flap helplessly on the sands, struggling to breathe,

struggling to live?

The tears of our tūpuna have returned to us and are now

Our tears - so bitter that they score our faces, laying bare

The helplessness of your people.

Who will climb Rangitoto to bury our dead. 1,2,3 - 10 people?

Who will livestream our sorrow for all to witness

our grief and pain?

Who will feed our families, comfort them and allay their fears?

Have mercy on us Lord for our trust is in you.

Only you can free us from the net.

Like the changing tides only you can turn our songs of lament into

Songs of joy.

God of strength and infinite love

We can hear you

making small holes

in the silence of our fears.

But if we should not hear, smell or feel or see you

You would still define us

Disperse us

Wash over us

Cleanse us

Set us free

Amen.



Methodist Alliance forming new alliances

Colin Hamlin has spent most of his working life advocating for the marginalised and disadvantaged. The Wesley Community Action Board member attended the Methodist Alliance national forum in Wellington in November last year. Recently retired from his role working within child and adolescent mental health, he put his hand up to be part of a working group looking at ways the Methodist Alliance could support the work and impact of organisations already active in the community. Colin reports on progress of the Methodist Alliance benefit and abatement working group.

Despite 30 years of intervention and economic reforms, poverty and inequality remain deeply entrenched problems in Aotearoa, damaging the most vulnerable individuals, whanau and communities. In establishing a working group to look at the issues from a Methodist lens, Colin says, "We wanted to explore ways we could use our experience to amplify the voice of the people who are rarely heard as well as the work of those players already working in that space."

The benefit and abatement working group has communicated regularly via Zoom since November 2019. Colin co-leads the group with Zoe Truell, Lifewise Manager, Practice and Development. Other members include Rev Anne Preston, Presbyterian Christchurch North Parish, Rev Dr Betsan Martin, Public Issues Coordinator, Carol Barron, Methodist Alliance National Coordinator,

Kena Duignan, community innovation leader for Wesley Community Action, Marion Hines, Chair Methodist Mission Northern, and Rhonda Swenson, Trinity Union Church administrator.

Despite the extensive work of many agencies supporting individuals and families, Colin says for lasting and effective change, there needs to be a major shift in mindset. "The structural situation in NZ is hopeless. Helping people is not enough. We have a role in amplifying the voices of people who are not usually heard. We have a role for advocacy and a role in changing the structural system."

"The Welfare Expert Advisory Group (WEAG) report sets out the problem but we have not seen enough action at government level. There is a sense in our group that the government moves too little and too slowly for the poorest people." Whilst Colin acknowledges the numerous agencies and groups supporting disadvantaged people - and we all have a part to play - the government's prevailing economic model supports those at the top of the heap while doing nothing to maintain relativity for those at the bottom. Colin says, "There is a greater focus on those in employment than those unemployed."

He cites the post Covid-19 wage subsidy as a prime example of this inequity. "The government offered a wage subsidy of \$585.80 per week to those affected by Covid-19. This is significantly higher than the adult Job Seeker benefit which is currently \$281 per week."

Beyond the low level of income, another major issue for those on a benefit is the barrier to seeking paid employment as the abatement levels are extremely low and managing inconsistent hours and income is extremely difficult within the

current system. The abatement threshold (the amount a person can earn before the abatement tax rate of 70 percent kicks in) was established in 1986 based on 15 hours work per week at the minimum wage. The abatement rate now equates to 4.8 hours of work at minimum wage.

"All agencies are encountering people who want to get into paid employment and the pathways are so difficult. There are many people living in desperate circumstances that drive them to seek help through food banks, special grants and in some instances, crime to support their basic needs," Colin says.

"Part time employment is erratic; employers want additional labour when the demand is there but there is no guarantee of regular hours and those on the benefit are constantly having to relay their work hour changes to Work and Income. Then there is a huge lag in benefit payouts. People have no idea how difficult this is for those reliant on the income," Colin says,

"Traditionally the Labour Government has been active in raising the minimum wage but neither National nor Labour have done well in maintaining relativity at the benefit level. The benefit is no longer able to support even a basic living standard and there is no robust indexing. Benefit levels are way out of step and that is unjust."

The working group recently sent a letter to a number of social agencies offering their assistance in working together to create a bigger impact. In addition they are inviting other Methodist Alliance members to get involved in developing a strategy to get more actively involved in exploiting networks and expanding collaborations with agencies campaigning for, and focussing resources on, people receiving benefits.



Colin Hamlin

Colin hopes that by raising awareness of the issues for those on the benefit, parishes will be encouraged to undertake efforts in their own domains.

"I have a long background in Methodism but I am amazed by how little understanding the average New Zealander has about the day-to-day reality for so many people in our communities. There is a striking difference between those in the pews and those accessing food banks. Action includes doing practical things including offering money and resources to support agencies already working in the community.

"Many NGOs work with people and community groups to help them solve their own problems. Examples include iwi health and social service groups, Wesley Community Action's Good Cents programme, and Family Start programmes that help with and teach parenting skills.

"Parishes have a place in the community and there are many practical things they can do. It is not just advocacy but establishing a skate park or cleaning up graffiti might be examples of how to help."

God's Duvet

In March, Helen Webster, a Deacon with the UK Methodist Church travelled to New Zealand during her sabbatical. She was planning to attend the Diaconal Convocation and an Anglican Deacon School, and travel around the country, reflecting on celebrating Easter in autumn through attending many services. Covid-19 derailed her travelling plans but inspired other creative endeavours.

I started in Auckland where I worshipped at Pitt Street Methodist Church. I then travelled around the North Island where I visited Deacon Margaret Birtles in Tauranga. During this time my plans started to change because of Covid-19 - meetings were cancelled and then lockdown happened. Margaret's daughter kindly offered me a place to stay until I could get home. It was a time of great uncertainty as flights were cancelled and there was little information about what might happen. I felt well supported during this time of uncertainty by Methodist Deacons and others from the Waikato-Waiariki Synod who kept in touch through email and Zoom.

In between trying to sort out travel plans, lockdown gave me time for reflection. Although I couldn't attend services, I did watch many online. My 'God's Duvet' project came out of those reflections. It began with a comment made by a UK Methodist Deacon on the first day of my sabbatical in February when, as I was preparing to go on retreat, it snowed. My friend commented on a Facebook post I wrote saying: "The snow puts a blanket of white over everything and yet the ground is preserved for when it clears. May your sabbatical be a blanket of rest so you can return to your ministry in the knowledge that God has preserved you and those you minister to."

Another friend commented she used the phrase 'being wrapped in God's duvet', about times when we may be struggling and need to feel ourselves wrapped in God's love- surrounded by things that remind us of God's care and protection. I was drawn back to this during lockdown as I experienced times when I felt calm and peaceful and times when I struggled and felt stressed and overwhelmed with all the uncertainty and waiting.

I began reflecting on what God's duvet might look like for me and thought of a duvet cover containing images to help and sustain me. I started sketching ideas, based on images, Bible passages, prayers and

hymns which had spoken to me.

I returned home at the end of April having some weeks of my sabbatical left. In lockdown back in the UK, I began designing and making the duvet that contains 25 panels which draw on experiences and images from both New Zealand and the UK. Making the duvet was a good way of reflecting on my experiences and how God had sustained my faith during that time. It is something I hope will encourage others.

The duvet is a lasting memento of my time in New Zealand. Following my sabbatical, I have had to find new ways of doing much of my ministry of school and community work as we face the ongoing challenges of Covid-19. These images continue to remind me of God's faithfulness through it all.

I hope someday to be able to return to New Zealand, to meet people in person who I only saw virtually and to visit the South Island. I extend my thanks to everyone who welcomed and supported me.

A blog about the different images which can be found at: www.creativewanderings530151013.wordpress.com

A video of the images can be found at: www.youtube.com/watch?v=fy0v97cY10U&t=46s



God's Duvet includes 25 panels inspired by images, Bible passages, prayers and hymns.



Deacon Helen Webster at Hobbiton.



CONCERNING FAITH

A bi-monthly column exploring questions concerning faith issues.



Ask Auntie

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

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

Dear Auntie,

How do you follow the Bible when different scriptures have different messages that contradict each other? Tom

Dear Tom,

It has long been said, "You can prove anything you want to prove from the Bible."

This does not diminish the Bible, it adds to its authenticity. The Bible is very different to most books we read. When you were a child you would have heard Bible stories. It is important to know these stories as part of our cultural heritage, but as we mature the really exciting thing is exploring these stories, considering why they were recorded and what they might mean for us in our time. For the thinking person this is a personal quest.

The Bible is not 'a' book it is a collection of 66 books that range from less than one page to 66 chapters. 'Bible' comes from the Latin biblia that means "books" or to give its full title "Holy Bible" biblia sacra "holy books". It was written over hundreds of years and contributed to by hundreds of people beginning with oral histories and sacred stories that were passed down generations before being recorded. The Bible contains a mix of:

liturgy, poetry, folk tales, law, morals, history, letters, messages, visions, and concepts ... almost anything you can think of!

The Old Testament scriptures were written on scrolls in Hebrew, the New Testament in Greek. Anything we read has been translated many times. Facts are not paramount, conveying a message is what's important. Differing oral traditions are placed side by side e.g. two creation stories begin the book of Genesis, first a liturgical version and then a folk-tale version. In one telling of Noah's Ark the animals go in two by two and in another, in seven pairs. The NT Gospels are written by individuals many years after the events they detail. They are based on memories, shaped by the author's research and intent.

The Bible is not a simple textbook on life. To become personally meaningful, it needs to be well known, read prayerfully, and studied with openness, accepting that different people will come to different conclusions that may or may not change as life expands for them. I encourage you to be excited by the concept that, "There is yet more truth and light to break forth from God's word."

Delight in truth, Auntie

Dear Auntie, How do you confidently express your faith in public? Timoti

Dear Timoti,

The best way to express your faith in public is to show you are a Christian by how you live. To be a Christian is to be a good person - a person who can be trusted, thinks

about consequences, listens carefully, is kind and stands up for what is right. In other words, one who pays heed to the "fruits of the Spirit" (Galatians 5:22-23). Don't try talking about faith to anyone who does not want to listen. Deep feelings are not meant to shared lightly.

Be the best person you can be, Auntie

Kidz Korna

Welcome to September Kidz Korna!

Time for Everything: Ecclesiasties 3

The Junior Youth of the Hamilton East Methodist Parish met on the first Friday of Covid-19 Level 2 lockdown. They talked about how they felt, what they could do about the situation, what the Bible said and how that could help. After reading verses 12 and 13 they felt reassured and agreed that whatever the circumstances, they needed to listen to the words in those verses; "Be happy and do the best we can ... enjoy what we have worked for. It is God's gift." Everyone agreed that we are lucky to be living in New Zealand.

We know it is hard for many people, especially the elderly, who have to stay at home. We need to remember them in our prayers. We also need to love one another, be kind and supportive of our friends.



Junior youth and friends from Hamilton East Methodist parish share supper after their meeting.



For your bookshelf

The Secret Garden



Author: Frances Hodgson Burnett
 Publisher: Penguin NZ (2019)

This book was originally published in 1911 and has become a classic in children's literature. I remember reading it as a child and found it enthralling.

It tells the story of a not very pleasant and spoiled child, Mary Lennox, who is orphaned in India when her parents die of cholera. She is sent to live with an uncle in Yorkshire, England. She is lonely and when she hears about a garden where no one is allowed to go she becomes curious. Then one day she finds a key. It fits a door in the grounds and when she opens the door she enters a new, wonderful world.

You need to read the book to find out how her life is transformed. This is a story for older children 10 years and up.

Wordfind Puzzle

Can you find all these words in the puzzle?

- CARING CONCERNED FOND FRIENDLY GENTLE GRATEFUL HAPPY
- HELPFUL KIND LOVING SUPPORT TENDER THANKFUL WARM

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| M | D | N | H | E | L | P | F | U | L |

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



Encourage an open culture of conversation

This article is written by Siu Williams-Lemi of CSI. She challenges us to nurture open and honest conversation between generations, to ensure vulnerable young people know they always have someone to talk to - particularly in uncertain times as these.

New Zealand's suicide statistics are among the highest in the world. This is something that sits on my mind all day, every day. Many years ago I began questioning options about what I could do to help. Should I join a suicide prevention organisation, donate to those organisations, become a social worker or psychologist and figure out the solution to all this? Not knowing what I should be doing to help prevent more of our people from killing themselves did my head in.

When I became a mother, that fear set in even more. I had a Samoan/Tongan/Māori son and the highest demographic of suicides are young, pacific island and Māori males. I knew that I needed to do something immediately so that hopefully my son doesn't become a statistic.

My husband and I decided to try and be as open and honest with our children as possible. What I learnt from friends with

teenagers - and through my work with young people - is that around the age of 14-16, our young people can start to create a shell around themselves, keeping out people they don't trust. That can sometimes include their parents.

To ensure that our teenager still wants to talk to us at age 15, we figured, we have to start from day dot to respond to all those annoying questions. All those; But why mum? But how mum? I don't get it mum? Questions. We need to give space to answer those questions.

We now have three children; two boys and a girl. There are many questions to answer. Our children aren't allowed much access to 'Doctor Google' yet, so we are the main source for responses to their questions. That is exactly what we want. We've had an incredible range of questions and at times we have slightly side-stepped the finer details in our responses. Some information is better shared at a later date.

Sometimes in life we actually do have to throw certain taboos and ways of thinking out the window. For example, when my oldest niece got her period, we decided we'd talk openly to our then nine-year-



Siu Williams-Lemi, wife, mother, youth advocate and open responder to all questions.

old son, about it. He took it well, and thought it was unfair that only girls had to go through it.

If my children at the ages of four, eight and ten, can't come to us with all life's questions now, then why would they come to us as 15 year olds?

I'm still an experiment in the making, and I will have to come back to you in five years' time to see the results. But I want to encourage a culture where we talk openly and honestly every day. Where we don't put filters on our lives to make them seem more beautiful than they appear to be. Where we don't take a million selfies just to get that one perfect shot to present ourselves to the world.

What if we showed the world our real

elves? What if we as youth leaders and as ministers shared more of our own testimonies with our young people and congregations? Showed people that we have flaws; that we have been where they have been and actually that we would love to hear about their struggles *and* their triumphs.

I encourage you to start the open conversations now with those in your life. Save the judgement for court and be the person that people can come to, to ask anything. Let's create a culture that surrounds our people with love, hope, understanding and acceptance, and pray that through this we can show all those around us that they are worthy and that there is a purpose for them in this world.

O P I N I O N

EOLC referendum: Voting Yes is an Act of Kindness

In August, Touchstone included an article in support of a No vote for the coming End of Life Choice referendum. Prof Andrew Geddis, a Professor in the Faculty of Law at the University of Otago, supports an alternative viewpoint.

I am a supporter of assisted dying and will be voting yes in the referendum on the End of Life Choice Act. I will not try to address any theological arguments regarding the issue here. Rather, I want to discuss some of its human elements.

First of all, permitting assisted dying for the terminally ill should never be seen as an alternative to good palliative care services. Equally, however, those opposed to assisted dying also should be careful when raising fears that permitting assisted dying somehow harms the provision of such services. That is an easy assertion to make but one that ought to be based on some sort of evidence rather than conjecture.

Second, assisted dying affirms a basic presumption about all of us as individuals; we, on the whole, know what is better for us than do others. For most, this will not be requesting assisted dying. But for some, denying access to a peaceful death at a time of their own choosing will

impose considerable suffering. And it simply is wrong to force people to continue to suffer when there is something that we as a society can do to relieve it.

Of course, it is sometimes argued that medical professionals cannot ever know if those requesting assisted dying are really acting freely or are being coerced by others. The problem is that if this claim is true, it calls into question the entire modern practice of medicine.

For if a medical professional cannot know if a patient requesting aid in dying is "properly" consenting, how can they know if a patient agreeing to (say) heart surgery, chemotherapy, or palliative sedation is doing so? What enables them to determine that such agreement is not the result of the patient's family pressuring them into "doing the right thing" by accepting the treatment?

Third, the asserted bad consequences of permitting assisted dying simply do not bear scrutiny. There are now multiple places across the world that permit the practice in one form or another. If it will cause the sorts of harms often claimed, we would expect to see these widely manifested.

It is true that some places have, over time, extended the range of individuals that

may request assisted dying (after extensive democratic discussion and decision making). But other places have not. There is no inevitable "slippery slope" that means once the practice is adopted for the terminally ill it must expand to include others.

There is no cogent evidence that permitting assisted dying results in increased rates of suicide. And if you think about it, such claims seem a little bit silly. After all, opiates and other sedatives are heavily prescribed to patients in end-of-life situations. Does this practice then make us worried that teenagers will somehow come to see illicit drug use as a solution to their problems?

Medical professionals have been involved with assisted dying in many countries without any credible evidence that this "harms" the doctor-patient relationship. And in any case, the End of Life Choice Act specifically prohibits doctors from raising assisted dying as an option with patients, while any doctor who objects to the practice has no obligation to participate in it.

Doctors who want nothing to do with assisted dying can simply say so. But it seems somewhat hubristic to then say that other doctors who see the practice as providing their patients with something valuable should not be allowed



Professor Andrew Geddis.

to offer it. Are they really so confident that they know exactly what the doctor-patient relationship requires, even to the point of telling a dying person that they must continue to suffer because "it's for the best"?

At its core, the argument for assisted dying is one of kindness. There comes a point in all our lives where they will end. All of us have our idea of how we would like that to be. Unfortunately, for some of us our ideal will not be met. We may find ourselves facing a final few months of pain, anguish and misery.

If we as a society can do something to spare some that fate and if we can do it in a way that will not appreciably harm us as a society, why would we not do so? Are we really going to just shrug and say, "I'm sorry - but it has to be the way it is"? That, to me, just seems wrong.



Improving New Zealand's Aid



Poor farmers are bearing the brunt of the economic slowdown in Uganda which has already applied for debt relief from the World Bank and IMF. Credit: CCS.

Christian World Service is advocating for a sharpened focus on the government's aid programme in light of the global pandemic, climate change and the economic downturn.

Managing the spread of Covid-19 in many developing countries is challenging resources and healthcare systems that were already not coping with existing health conditions. Hunger and unemployment are increasing as the global economy contracts further.

"We watch as the virus is beginning to hit the poorest people where there are few resources to cope. We are asking government to step up the New Zealand aid programme to meet the multiple challenges we face in ways that overcome inequalities and gender injustice, especially in the Pacific region," says Pauline McKay, National Director.

With Oxfam and World Vision, CWS is part of the Big Hearts Connected World campaign to increase spending on Official Development Assistance (ODA) or government aid spending by 20 percent. The campaign is asking for dedicated funding for climate-related programmes.

Last month Oxfam launched a new

report examining New Zealand's aid programme, *Collective Resilience: New Zealand's Aid Contribution in Times of Inequality and Crises*. In the first independent report for many years, Oxfam measures New Zealand's contribution against six principles: focus aid on inequality and poverty reduction; invest in climate justice; support active systems; invest in gender justice; give more aid; and give aid well.

The report calls for a sharper focus on using increased aid levels to build shared resilience for the combination of crises the world now faces. In particular, Oxfam argues the government should separate climate finance from ODA and develop a clearer position on localisation, a global initiative to channel aid to local groups rather than contractors and international non-governmental organisations. By working together as a global community, the world can get back on track with efforts like the United Nations' Sustainable Development Goals designed to give more people the resources they need for a fairer future.

"I encourage supporters to raise questions about New Zealand's aid vote with parliamentary candidates as part of the Big Hearts Connected World campaign," Pauline adds.

In 2020, New Zealand's aid budget was NZ\$869 million. In 2018, 0.28 percent of the country's Gross National Income was spent on ODA, well below the 0.7 percent commitment made by successive governments at the United Nations. New Zealand ranked 14th among 29 OECD or rich country members.

Approximately 60 percent of ODA is designated for the Pacific, with 40 percent of that going to Kiribati, Papua New Guinea and the Solomon Islands in 2018.

An election briefing is available at: cws.org.nz



Local ACT Alliance members distribute Lebanese bread and hummus to families after last month's explosions in Beirut. Credit: ACT Alliance/NCA.

Help needed in Beirut

Christian World Service is appealing for donations to assist families living in Lebanon's badly damaged capital city. The Lebanon Recovery Appeal will help them with cash vouchers to purchase household priorities like food and hygiene items, home repair materials, and school kits for students as well as repair or replace school equipment.

"Lebanon has been a safe haven for refugees since the first Palestinians fled their homes in 1948 to the more recent Iraqi and Syrian arrivals. They are survivors but this disaster has left everyone exhausted with no resources to cope. Life has become so much harder. If you can, please support this appeal," says Trish Murray, International Programmes Coordinator who visited Lebanon in 2018.

Last month, powerful explosions at Beirut's port on August 4 caused major devastation in the densely populated city. Over 180 people including 13 refugees lost their lives and more than 6,500 were injured. Before the disaster, 85 percent of the country's cereals came through the port.

The medical system is overwhelmed and most refugees cannot afford basic medicines. The blast damaged or destroyed six major hospitals and 20 clinics, leaving the city with 500 less beds to cope with the disaster and a 185 percent rise in Covid-19 patients.

Director of CWS partner the Department of Service to Palestinian Refugees Lebanon, Sylvia Haddad, says the consequences are more serious than the immediate damage.

"The timing couldn't be worse as an economic crisis has devastated Lebanon for several months. The country's currency has collapsed as a result of years of mismanagement and corruption. Hundreds of thousands of people can no longer buy food, medicine or fuel. The Lebanese watch helplessly as they see their savings wiped out and their purchasing power disappear," she adds.

Days after the explosion Sylvia reported on the situation including the Dbayeh and Sabra Centres where DSPR Lebanon runs education programmes for everyone from preschoolers to mothers wanting to read. For the last seven years, they have organised busloads of high school students to travel to Damascus to sit the Syrian Brevet and Baccalaureat exams and then return to their families in Lebanon, something unavailable to other refugees.

An estimated 1.5 million refugees from Syria and nearly half a million from Palestine are living in Lebanon. Before the explosion, work was limited largely to the informal sector and most agencies including those run by the United Nations had faced a significant loss of funding.

Many people have been traumatized by the blasts but young Lebanese, Palestinians and Syrians are doing what they can.

"Everyone is helping with the cleaning. I saw a man in a wheelchair with a broom, cleaning in the street. Young people are spontaneously taking food and water to people in need," she continues.

While monasteries, churches and schools have provided temporary shelter, most people want to stay in their homes according to Sylvia.

Donations to the Lebanon Recovery Appeal can be sent to CWS, PO Box 22652, Christchurch 8140, 0800 74 73 72 or at cws.org.nz.

Families lost everything in the Beirut explosions.

Donate now so they can buy food, replace school materials and repair their homes.

Lebanon Recovery Appeal



Christian World Service
ACTION AGAINST POVERTY
actalliance

www.cws.org.nz



Photo Credit: ACT Alliance/NCA



REVIEWS

C I N E M A

Radioactive is the illuminating story of human brilliance. Brilliance shines from the science of Madame Curie (Rosamund Pike). Living in Paris in 1903, she became the first woman to win a Nobel prize, for discovering radioactivity.

The first ever woman appointed as professor at the University of Paris, in 1911, she became the first (and only) woman to win a second Nobel prize, for the discovery of polonium and radium.

Radioactive illuminates her brilliance and equally her humanity. Born Maria Salomea Skłodowska, at age ten she lost her mother to tuberculosis. Her husband, Pierre Curie (Sam Riley), died in a tragic accident. Born Polish, she experienced sexism and xenophobia, at times cruelly scapegoated by the populist press in France.

Radioactive which draws from the graphic novel by Lauren Redniss, is directed by

Iranian-born French woman Marjane Satrapi. Perhaps it is the gift of a migrant, to tenderly illuminate the corrosive impact of casual racism and a xenophobic public.

Before directing, Satrapi had gained critical acclaim for her

autobiographical novels *Persepolis* and *Persepolis 2*. Indeed, a feature of *Radioactive* is the attention paid to the visual in storytelling. While sequences like the woman aflame in the second meeting between Maria and Pierre add meaning, other visual sequences offer an overworked hyperrealism that distracts from the unfolding drama.

The ethics of making are central to any dramatic telling of radiation. Science has a human side and in a final sequence Maria walks through humanity's future. She enters a future room in which she



glimpses the radioactivity she discovers making good in the cure of cancer. She then enters rooms in which radiation is making bad, killing tens of thousands at Hiroshima, causing hundreds of thousands to be evacuated at Chernobyl. These ending sequences invite a theological reflection on the ethics of making.

For Christianity, making is never neutral. Things, as well as humans, can always be converted. In Isaiah 2:4, swords can be beaten into ploughshares, spears into pruning hooks. Such is the vision of God, as military hardware is redeemed into agricultural assistance.

A similar vision occurs in Deuteronomy 19:1-13. Handmade axe heads can kill. Things made for good - to cut wood - can make for bad - a neighbour unintentionally killed. In response, God's people are instructed to make again. The love of God converts 'an eye for an eye' into the making of cities of sanctuary.

Things made are never neutral. Yet a city well-made can transform the corrosive impact of scapegoating.

Such ancient visions have inspired contemporary makers. Recently in Sweden, Andreas Vural turned the metal from seized illegal guns into sets of wireless headphones. The Megatons to Megawatts Programme dismantled nuclear weapons, making them into civilian electric power stations. Over 20 years, as much as ten per cent of the electricity produced in the United States was generated from the equivalent of 20,008 nuclear warheads made-in-Russia. Makers can transform. It is a vision in which human brilliance is dignified and each of us is capable of making, whether for good or bad.

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

O N P A P E R

The Final Choice End of Life Suffering Is Assisted Dying the Answer?

Author: Caralise Trayes

Publisher: Capture and Tell Media, 2020

Reviewer: Dr Mary Caygill

With the NZ General Election date now set at October 17, New Zealand citizens have a little more time to come to terms with whether the complex issue of assisted dying as set out in the End of Life Choice (EOLC) Act should become law, depending on the outcome of one of the two referendums accompanying the 2020 General Election. Last November, Parliament passed the EOLC Act by 69-51 votes and sent it on to a referendum and in so doing placed the final decision into the hands of the New Zealand public. If more than 50 percent of us vote 'Yes', then the Act will become law, opening the door to medically assisted dying or euthanasia, for people in the final stages of a terminal illness.

The subtitle on the front cover of the book identifies the author as a "Kiwi journalist on the hunt for truth". With a professional background of journalism having worked with Fairfax Media at The *Rodney Times* as Chief Reporter and, in more recent years as a part-time freelance writer, this is the author's first book. Receiving a call from a friend offering her a freelance writing job, Trayes attended a meeting where the topic of assisted dying was discussed. She comments: "I discovered the enormity and seriousness of the EOLC Act as Kiwis will be voting on."

In her pursuit of "truth" around this most complex and emotive of issues, managing our own dying process, the author chooses to engage in an intentional listening and exploration with 20 differing voices as they wrestle with the issues at the heart of the Act. In the early pages she conveys her commitment to the task as one "beginning her journey of discovery with an open mind." Her subjects were chosen by sifting through the submissions to the Justice Select Committee when the EOLC Bill was before Parliament.

The book is structured into six main sections, with each section containing sub-chapters, the material of which is a collation of a particular voice and/or viewpoint. Section one introduces two key voices, Vicki Walsh and Lecretia Seales, the latter instrumental in paving the way for the EOLC Act. Section

two gives us a succinct and very readable overview of the journey into being of the EOLC Act, leading us into the next four sections which respectively touch on medical, legal, international and religious responses. Whilst I as reader have some background understanding of the range of perspectives and critical questions surfacing around the canvas of assisted dying and euthanasia, the material in each section assisted me in sharpening further my own viewpoint and the clarity of my questions for further exploration.

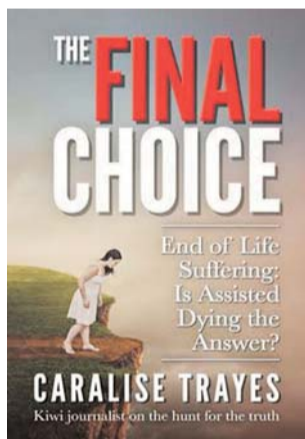
The author's easy writing style makes this book an important one for those wishing to be introduced to both the background and current context of this all-important

referendum. It provides a solid framework for the purposes of education and discussion for a variety of settings, again in preparation for this timely and historic referendum. Each section takes the reader a little further into the breadth of issues, and gives space to establish the reader's own questions and the possibility to go to greater depths of understanding, even if that isn't always the more comfortable place to be.

Whilst the aim of the author from the outset is to present

a "journey of discovery" on the issues around assisted dying by listening in to the opinions of the terminally ill, doctors, lawyers, family members, ethicists, disability advocates, politicians and other experts involved, I certainly found as reader that there was ample room for discovery. However, on completion of the book I was left a little uneasy as to whether in fact there was an inherent hidden bias towards a 'No' perspective and questioned whether the 20 voices listened to and given voice, actually represented a cross-section of opinion on the EOLC Act.

This material is essential reading for anyone wanting to understand the complex issues in this referendum. It is indeed a thought-provoking read and one I will recommend to others with some urgency seeking to ensure we are as fully prepared as possible on Election Day 2020. Given the complexity and seriousness of the issues at hand and the binding nature of this referendum before us it behoves us all to do all we can to exercise a fully investigative choice of our yes or no.



Fisi'inua 'I Vaha

A Tongan Migrant's Way

A Methodist minister applies Tongan social concepts in a New Zealand setting.

Author: Siosifa Pole

Publisher: Wellington: Philip Garside, 2020. 120 pages.

Reviewer: John Meredith

At the beginning, Pole makes the important point that theology or understanding of God must always relate to a specific context of life. We do not 'believe' because we are told this is how things are. Pole emphasises the value of connection (fofola e fala) between faith and the world and affirms his belief that relevant theology grows from experience of contemporary life in a local context. It cannot be imposed.

In this well-written collection of essays and addresses, the author interweaves a number of key themes. He brings his experience of family and community life in Tonga and in New Zealand, his appreciation of the natural world and his biblical insights to bear on the application of faith to relationships and responsibilities.

Walking on a beach on a wet and windy day in Dunedin reminds Pole of the Tongan saying, *inu e fisi'inua* (drinking from the spray of waves). This was the experience of his ancestors travelling between islands looking for food and exploring new lands. They endured rough sea and salty water on their lips and never gave up. Christian discipleship requires similar commitment.

The wide ocean reaches are *vaha* (space). When *vaha* is joined with *noa* (unknown) this forms *vahanoa* (a space for opportunities). Although *vahanoa* may pose a threat to those who travel across it, it also holds opportunities for those willing to explore.

Exploration cannot be undertaken

without risk. There is the risk of *tahi ua* (the changing of the tides) and *tukakapa* (a word derived from picking fruit from tropical trees). Food must be gathered from the sea before the high tide returns while it is necessary to stretch, always with risk of falling, to pick ripe fruit from the branches. This requires determination and courage to reach high in personal endeavour and also touch those on the margins of society with compassion.

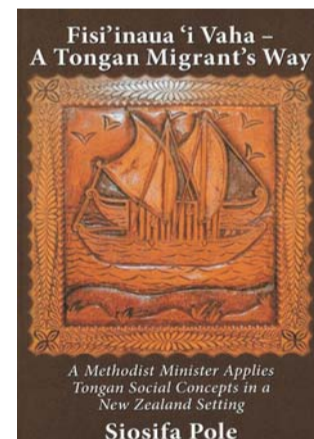
Pole is very aware of the detrimental effects of social inequality. For there to be equality there must be *femolimoli* (sharing

smallness) and *fetoliaki* (lifting burdens). This identifies the reciprocity of giving and receiving in a Tongan context and is at the heart of the gospel. When there is a willingness to share, every gift, no matter how big or small, has potential to lift someone's burden.

Reciprocity also involves sharing responsibilities and ideas (*vahevahe*) so that people empower and not dominate one another. We all need to hear and listen to *'utu-longoa'a*, a voice from powerless people, including children, if justice is to be served. Every life matters.

The 29 reflections in this book indicate how Pole is constantly integrating culture and theology in the context of his life experience. This is an example of theological method at its best. From a fascinating Oceanic perspective he uses the symbol of space between grains of sand to indicate how this allows room to grow whereas rock is resistant to the energy for change.

Fisi'inua 'I Vaha invites readers to engage in dialogue on a wide range of issues beyond the cultural strait-jackets within which faith has too often been enclosed.





Archives now accessible online

Jennifer Jeffery, Digital Content Curator,
Presbyterian Research Centre.

Earlier this year, the Presbyterian Research Centre Archives launched their new website, using Recollect software.

Recollect is a cloud-based, online database that allows users to search, explore and discover the treasures that lie within the Dunedin-based archive.

We have over 70,000 archives and 36,000 photographs, with a third of these photographs being digitised and accessible online at www.pcanzarchives.recollect.co.nz.

New digitised photos are being added daily and you can create a free login to access descriptions of images that have not been digitised yet. Recollect software has a handy tool bar that sits alongside each digitised image to enhance your experience. The 'Add to My Collection' feature allows you to bookmark specific photographs once you are logged in and save them for a later date. You can add them to the 'My Collection' section (found on the far left of the



A Dream of Fair Women c 1923.

page). You can also download low resolution copies of your chosen photograph or order a higher-resolution copy. A handy feature for those who loathe the monotony of perfecting the art of footnoting is that the software also provides a proper citation.

A fun and interactive tool is the ability to 'tag' individuals in photographs. Much like you would on social media platforms, with a few simple clicks you can help us put a name to a face. There are hundreds of individuals that we are unable to confidently identify - and online users can help us. A short tutorial video (and written instructions)

shows how to use this function. A "How to" videos' link on the Homepage directs users to many tips and tricks to maximise the archival experience.

We are looking for volunteers to transcribe historical documents, including Reverend Alexander Don's diaries. The art of reading and writing in cursive is slowly disappearing and transcribing these documents will enable future researchers to engage with irreplaceable history. If you are interested, we can show you how to be a part of making history accessible to all.



Bible class picnic at Flagstaff 1904.

An important aspect to digital archival records is metadata which researchers use to locate items quickly. Metadata is information about an item to give it context and includes information like dates, locations, subjects, the collection it belongs to (for example APW or a particular overseas mission), when it was acquired and any other notes about the item, all of which are searchable within Recollect.

Colonial terms which are no longer acceptable were sometimes used to describe native or indigenous people who were captured in photographs. In line with archival practices, the original

caption to describe the photograph or item remains as metadata, as it is important to acknowledge the discourse that was used and accepted in its time.

We invite you to become a part of the Recollect community, engage with our collections by identifying people in photographs, or transcribing precious historical artefacts.

For information on Recollect, or how you can be involved in our online community, please contact us on; pcanzarchives@prcknox.org.nz or phone +64 3 473 0777. We would love to hear from you.

Unsung Methodists

Rev Donald Phillipps

A Different Calling

As I research and record the histories of those in the New Zealand Methodist ministry, I often come across a tribute to significant people in the lives of their subject - women and men who have influenced them. It may have been another Methodist minister, a parent, a close friend - someone who has been influential in the decision made by that person to offer for the ministry.

It might have happened all at once at a Bible Class Camp or it might have been a slow nurturing that turned a life around and showed a new way ahead.

Conversion it was often called at the time and the memories of Billy Graham are still fresh enough in this country for us to know the meaning of the word. But there were travelling evangelists touring New Zealand since the 1860s - like the great California Taylor. In those days and still, the ultimate objective was the challenge to give one's life to Christ. It would be very inappropriate now to pass judgement on this sort of call and response but the idea that lives can be radically changed, and changed in a moment, is still very much part of our social interaction. Without wishing to be cynical, the advertising industry functions around this sort of assumption.



Benjamin Riseley.

The ministerial calling was built around the responsibility to change lives. For Methodist ministers there were those words of John Wesley always and ever in their mind: "You have nothing to do but to save souls!" Almost before anything else they believed themselves called to preach the Gospel, and their preaching was to make a difference. It was to image a different future for the individual, rather than a wish to change 'the world'. But there have always been those in the ministry who have had the world in their sights - women and men with a larger vision. One such was Ben Riseley.

Born in Christchurch in 1906 into a family who farmed in the Heathcote Valley area

and who had strong Salvation Army links, he was educated at Sydenham School and Christchurch Technical College. He married Emma Meadows in 1930 and around that time established a very successful motor-body building business. He was influenced towards the Methodist Church by Len Horwood and became an active leader within the Sydenham Methodist congregation. He was already a young man with vision, even ambition, and stood as an independent candidate for the Lyttelton seat in the 1935 Election.

He and his wife toured extensively in the UK and Europe in 1938/1939. What they saw there deeply concerned Ben. They had been travelling in the south of Germany in the second half of 1938 at the very time the German troops were massing on the roads leading to Czechoslovakia. He saw tanks, guns, thousands of troops - all the paraphernalia of war - ready to overrun that independent country that Hitler claimed to belong to the Fatherland. Ben and his wife, with a concealed movie camera in their car, filmed these military operations at some risk to themselves. He saw disaster looming and came back to New Zealand a changed man.

He spoke publicly about the rise of German Nazism and while he hoped that Neville Chamberlain's vision of "peace in our time" might be achieved, Ben was not an impractical idealist. He felt there was something he had to do to inform and enliven his Church. He now had a new

priority and that meant re-examining his business commitments. For this reason he visited George Laurenson, the Superintendent of the Home Mission Department in Auckland in 1939, and offered his services. He spent two terms in Cromwell and then Dunedin as a Home Missionary and then completed his ministerial training as a resident student at Trinity College in 1949.

The Riseleys went back to Roxburgh in 1949 and then moved between Sanson/Rongotea, Kaiapoi, Wellington Central Social Services and finally the Auckland Hospital Chaplaincy, until Ben's retirement in 1969. He and Emma retired to Auckland, and during his retirement they spent time in Australia where he acted as a supply minister. He died in Auckland in 1975.

He was known as a man with drive and he was generous to a degree from his own resources wherever he served. With his business background he was, possibly, not one to be trapped by ecclesiastical red tape. He is still remembered with affection. In these days the call to ministry is a call to work in a world from which there is no escape. The call to preach is not a call to 'come apart' from the world but to engage with it. This year, in an unprecedented way, the Church and all its members have been called upon to stand together with all people, who in Christ's name it is called to serve.

Has it changed us?



O le Lumana'i o le Misiona ua ave iai le fa'ataua

Future of Mission at Heart

Paulo Ieli

O Grey Lynn, Ponsonby ma nu'u tuaoi o nu'u ia o Aukilani sa mua'i tanu'u iai tagata Pasefika i le amataga o le 1960 seia o'o mai lava i le 1970 ma fa'amautu ai. O le ogatotonu o le 1960 na amata ai ona ulufale tagata Samoa ma tapua'i i le Matagaluega Metotisi St Johns, Ponsonby. Sa maitauina le amata ona fa'atuputeleina le numera o tagata Samoa, e le gata i e na ulufale ma tapua'i i Ponsonby a o nisi sa tapua'i i Pitt Street ma Central Mission ia ua amata ona ulufale atu i Ponsonby ma ua atili ola ai lea aulotu Samoa.

le Matagaluega i le 2017 sa maitauina ai le tulaga fa'aletonu tele ua iai meatotino a le Matagaluega aemaise lava le Falesa. Ma ua mautinoa fo'i ua leai se malosi o le Matagaluega latou te fa'atuputeleina ai se galuega tele o le toe fa'aleleia o ia meatotino aua tapuaiga i le Atua. Ua le gata i lea, a ua mautinoa o totonu o lenei vaega o le aai tele o Aukilani ua leai ni tagata Samoa se to'atele o nonofo ai, e ono mafai ai ona maua ai nisi tagata o le lotu, fa'atasi ai ma le to'atele o matafale o le Matagaluega i le taimi nei e alala ma papaao i Otahuhu, Mt Wellington, Otara ma Magele fa'atasi ai ma le itu i Sisifo.

Ona amata loa ona lu'itauina ma tau toto le fatu i le Matagaluega, e tomanatu ma le lototetele i le alagataua ona fa'ataua ese atu o ia meatotino ae si'i le Misiona a le Matagaluega i totonu o Penrose ma Onehunga ia ma ona nu'u tuaoi, aua o nu'u ia o lo'o nofoia e le to'atele o tagata Samoa.

Sa le mapu le tuluivae ma le fesili pea i le Atua e fa'aali mai mo le Matagaluega lona finagalo. E le'i faigofie lenei mataupu, sa limafalo le tofa ma fa'autautaga ae tumau pea le lototele ma le fa'amoemoe o le auala lea ua musumusu mai ai le Atua i le lotu o i o lo'o taoto ai le lumana'i manuia o le Misiona.

O Iuni o le tausaga 2018, sa aami ai le susuga i le Failautusi Aoao o le Ekalesia susuga ia David Bush e susu mai se'i fono ma le Matagaluega e fa'amanino nisi o vaisua sa fia malamalama atili ai le Matagaluega. Mae'a lea fonotaga ma ua amata ona taoto malamalama i ulugalulu i finagalo o le Matagaluega.

O le amataga o le 2019 sa amata ai loa ona fa'atalatalanoa lenei mataupu ma le Komiti o Meatotino a le Sinoti Samoa. O le fetalaiga ia Namulau'ulu ma Itamua Robertson sa fesoasoani tele mai i le tapenaina o le Mataupu Taufa'aoafi a le Matagaluega i le MCPC po o le Komiti o Meatotino a le Ekalesia Aoao. O le aso



In August, the sale was finalised for the property owned St Johns Ponsonby Methodist Parish in Auckland.

27 Novema i le fono a le MCPC sa iloiloia ai le Talosaga a le Matagaluega ina ia fa'amatu'u mai e le Ekalesia i le Matagaluega le avanoa e fa'atauaese atu ai ana Meatotino ma le fa'amoemoe o le seleni e maua ai o le a fausia ai se isi nofoaga tapua'i o le Matagaluega i totonu o Onehunga ma Penrose. O le aso Tofi o le vaiaso na soso'o ai, na tu'uina mai ai se tali fa'afiafia loto mai le MCPC i le Matagaluega ua latou lagolagoina ma ioeina le amata loa ona tilotilo i auala e ono mafai ona fa'ataunu'uina ai lenei fa'amoemoe.

O le amataga o Mati 2020 sa osia ai le feagaiga a le Matagaluega ma Bayleys mo le maketi-ina o le Falesa. Talu ai ona o le Koviti 19, sa fa'atuai ai le polosese masani o le maketi-ina o le Falesa. O le afiafi o le aso 29 o Iulai na feiloa'i ai le Komiti o Meatotino a le Matagaluega ma Bayleys e iloiloia ni ofa ua mafai ona tu'uina mai i le tauofoga. Sa faia iai le galuega a le Komiti o Meatotino ma tu'uina atu ai i le fetalaiga ia Namulau'ulu Robertson mo se finagalo o le MCPC. O le vaiaso muamua o Aukuso na talia ai e le MCPC le ofa ma sainia aloaia ai le fa'ataua atu aloaia o le Falesa.

O le taimi nei o lo'o galulue nei le Komiti o Meatotino a le Matagaluega mo le

tausailiina o se nofoaga mo le galuega fou. O ia lava fa'amoemoe, ma naunautaga e fa'alagolago lava i le fesoasoani mai a lo tatou Atua. E le fa'a'ititia le agaga fa'afetai i le Atua i lona agalelei ma le musumusuga i finagalo o le Matagaluega ma so matou fo'i vaivai ua mafai ai ona la'asia le ulua'i sitepu o lenei poloketi.

E le mafai e upu ona talatala le agaga fa'afetai o le Komiti o Meatotino a le Matagaluega ma le Matagaluega i le fetalaiga ia Namulau'ulu ma le fetalaiga ia Itamua, tainane le Komiti o Meatotino a le Sinoti Samoa ona o la latou lagolago malosi i lenei fa'amoemoe.

Parish Respond to Changing City Scape

In the early 1960s the Pacific community added a colourful flavour to Auckland, as they settled in Grey Lynn and Ponsonby; eventually filling the pews of the local churches including St Johns Ponsonby Methodist Parish. Over the years though, the Auckland city landscape has seen a major transformation benefiting the business and white-collar community, whilst pushing to the city fringes the minority communities.

Parish members would soon succumb to

the rise of the living costs associated with residing in central Auckland; eventually driving them to South Auckland or unfortunately migrating to Australia. This inner-city exodus would leave empty pews with no more than twenty families to continue mission in the heart of the city.

Upon my arrival in 2017, I found a run-down, tired church building, and a Parish unable to fund any major maintenance. Conversation around relocating was entertained with the Parish as the result of these observations. These were not easy conversations to have. However, together we prayed, asking God to show us the way. Property stewardship and mission aspiration was at the heart of these conversations.

MCPC was informed regarding the Parish's intention and we were delighted to receive the green light from MCPC to go ahead with our mission intentions. In early August, the sale and purchase agreement for the property at 229a Ponsonby Road went unconditional. The Parish Property Committee are now working towards achieving our mission goals.

Watch this space.



Eda na seretaka vakacava e dua sere/meke ni Kalou eda vakabauta, ena vanua vou oqo e Aotearoa. Same 137:4 *How do we sing the Lord's song in a strange land?*

The September Lalakai edition will focus on the issue of grounding of our lotu from a Tauivi/Fijian context. It is a symbolic bilibili [bamboo craft] theological exploration in the wider oceans of the Te Haahi Weteriana. To sing that new song, Psalm 137 is used to guide this bilibili in this search. The key question we are asking is; How do we sing the songs of the Lord in our bilibili while tossing around the big waves of the Te Haahi Weteriana.

Eda na seretaka vakacava na noda sere ni vakabauta kei na kenai tovo ni So-Kalou mai Viti ena vanua vou oqo e Aotearoa. Sa dua na taro bibi ka okata e levu na yavu levu ni noda bula ni curu-vanua kei na kena maroiroi nai tovo ni veiqaravi koya.

E tarogi tiko na lotu, na matua vosa ni kosipeli, na kena uma vakabauta eso, nai tavi kei na noda vaka-veiwekana-taka na noda vakabauta mai viti kei na gauna vou eda sa curuma tiko oqo. Ena sega beka ni saumi vakaoti sara eso na taro lelevu oqo, ia ena vulai vavakada oqo sai tavi tiko ni noda lalakai, me veivakauqeti ena dela ni bilibili ni lotu oqo me da vakasaqara eso na gaunisala vovou ena noda vunilagi kei na lako yani vou oqo. Oqo me lewena na noda noke. E dolavi tu na taro oqo me rawa ni tekivu na noda vavakada ena loma ni were levu ka da tea nai tei ni yabaki vinaka ena loma ni lotu kei na sasaga ni bula ei vakaibalebale.

Nai talanoa ni same 137, e yavutaki toka ena dua nai talanoa ni Yavusa Isireli ka ra sa toki taki vakayawa mai na nodra yavutu dina. Era sa laki tiko vaka-dauniveiqaravi ena dua na matanitu tani, ka ra vakanananu toka mai na nodra yavutu dina. Veikedatou na Viti e Aotearoa, eda sa tarogi tiko ena lalakai oqo, eda na lagata vakacava na noda sere ni noda Kalou e Aotearoa?

Na noda vosa kei na vula-vakaviti.

Na vula ko seviteba e vakatokai mei vulai vavakada. E dau kadre ka vakasalavi nai tei ni yabaki; na uvi, ka teivata kei na kenai yavoi; na dalo ena loma ni were. Era sa tekivu me ra sa seraka mai na veisenikau e vuqa, na moli, maqo, drala, buaniviti, mokosoi, wadamu, ka sola na via. E na matua vosa e tukuni ni sa basika tale mai e noda vanua na manumanu vuka oqo na dilio. Oqo e dua tiko na yavu ni bula ka dodonu me mai qaqani sere se meke e Aotearoa.

Na vula vakaviti, e dusia na veiveigauna ni qaravi ni were kei na veika era bula ena loma ni wasabula. Na nodra vuku kei na yalomatua na tukada oqo, e ra maroroya ena vosa. Na noda vosavosa vakaviti e maroroi tu kina nai tukutuku bula kei na nodra yalomatua na tukada. Ni da mai sere tiko ena vanua oqo e dodonu meda kila na noda yavutu dina [identity], na vosa, na lotu, na vakabauta vakaviti kei na dina ni Kalou eda qarava. Me toqai ka voqa vinaka ena loma ni noda sere e Aotearoa.



Waikato/Waiariki in a traditional lalakai: A new song in Aotearoa. Photos from the composer Lo Baleisuva.

Na domo ni sere ni noda vakabauta

Ena nodrai vola na Daunisame, era taroga toka na taro oqo na Yavusa tokitaki oqo. E rawa vakacava veiira me ra seretaka na nodra sere Vaka-Saioni ena dua na vanua tan? Ni da samaka na wakatu ni taro oqo, e basika edua nai talanoa levu ni nodra toso e na liga ni Kalou. Na toki-taki ni yavusa o Isireli e cavuta nai vola tabu ni vakavuna na nodra Kalou ena gaunisala ni nodra vakatavuvuli ena muri lewa kei nai vakaro. Sa dua na gaunasala ni veivakavulici e mosimosi ka tarabi dina, ia era vulica rawa na bula ni rogo vosa, maroiroi ni nodra tovo kei na nodra sere kei na vakabauta ena delanisoso tani. E yavalati na nodra yavutu, e kureitaka na nodra vakabauta ka soli veiira na vosa ni veivakadeitaki ena vanua vulagi era sa tiko kina.

Ia ni da vakalesui ena loma ni taro vakaoqo, na noda sasaga mai mai Niu Siladi e tiko na lomatarotaro ena loma ni vuvale me baleta na sasaga vakaoqo. E tiko na kenai naki ni noda toso ka yaga me vakasaqarai nai vuna ni noda lako. E dina ni da mai vakasaqara na bula torocake, ia me kakua ni yali na vakanananu ni salavata tiko kei keda na Kalou ko Jiova o koya e lewa na lako kei na toso. Oqo e dua na qaqani meke momona e yaga me maroiroi ena loma ni lotu e da lewena.

E tukuna na daunisame ena lesoni oqo, me ra seretaka na nodra sere dina vakaSaioni ena loma ni vanua o papiloni. Ni da vakaibalebalebaka na tikina vei keda na Viti, eda rawa ni da sere ka vosa ka vakaraitaka na vakabauti Kalou ena nodai tovo, noda vosa kei na kena So-Kalou e Aotearoa. Oqo na bibi ni same oqo me dusia lesu na sala ni noda yavu e toka ena noda sere ni vakabauti Kalou ena vanua vou oqo? Me da qai vakasaqara ka sauma votu na kenai sau ena toqa ni gauna eda donumaka tiko ka vakatarata me cakacaka na yalo ni Kalou ena toso ni gauna oqo.

Nai usana ni bilibili

Ena lomani lotu e da cavuti ni da Tauivi. Na kenai balebale ni da vulagi ena vanua oqo ia e rokovi ka ciqomi tiko na noda vulagi ena loma ni Te Haahi Weteriana. Nai usana ni bilibili ni vakabauta mai viti sa vodo tale ena drua ni lotu eke. E na dua na cama ni



Image courtesy of Facebook, Kilimo Baleira, Fiji 2020.

drua sa toka kina ko ira na taukei na vanua/ Te Tahī Maori, na kenai karua eda toka kina na vulagi. Sa rabailevu sara na kena usana kei na wasawasa ni veiqaravi. Ni da sauma tiko na taro ka tarogi tiko mai cake; ena loma ni Bi-cultural journey oqo me voqa vinaka kina na domo ni noda sere ka cavuta tiko na tukutuku dina ni noda vakabauta. Oqo na ka e veivakasalataki kina na parofita o Jeremaia.

E cavuta ko Jeremaia na parofita 29:1-4 ' Dou tara vale ka tea na kena were'. E na lalakai oqo me vakaraibailevutaki na 'tara vale' kei na 'tea na were'.

Dou tara na vale

Na tara vale e wili kina na kena maroroi na vuvale, vakavaletaki na vakavuvuli dina, maroroi na noda vosa kei na kena vakabauta, vakasosokotaki na dra ni noda bula ni veiwekani kei na kena veiqaravi ni lotu e salavata. Na loma ni vale me toka kina na veilomani kei na cakacakavata. Na lotu me dolava raraba na nona veiqaravi ka sega vakadua ni sogo na kena katuba ni veiciqomi kei na veimaroroi. Me cakacaka taki ena loma ni vale na veivakaduavataki ena yavu nona na Karisito nai Vakabula kei vuravura. Na noda duidui e tu me mai maroroi ena loma ni vale oqo. E dina e na dredre na tara na vale vakaoqo, ia e tiko kina na nona vosa kei na nonai toqa veivakadonui ni Kalou. Eda sega ni kauta mai ki ke na Kalou sa tu otu tu, ia eda kauta ga mai na kosipeli ni veivakararamataki nei Jisu na Karisito. Oqo me lagati, meketaki, tukuni

vakamatata ka vunautaki ena loma ni wasewase rabailevu ni lotu e Niu Siladi.

Dou tea na were

Na were ei vurevure ni bula, kakana ka cokovati kina na loma ni vale vou oqo. E dina ni sa vulagi na qele, vulagi na vanua ia meda tea ga na were. E tea ko Paula, vakasuasua taka ko Apolosi ia e vakatubura ga na Kalou. Me deivaki na veika e dina me rawa ni bula ka vakatubura na tiko sautu. Me maroroi na cakacaka, na sasaga ni vuvale, na nodra vuli torocake na luveda, nai vurevure ni bula ena loma ni vuvale, na were ni Kalou na Lotu kei na kena vakabauta dina. Na dina kei na savasava ni Kalou me mai tubu ka kadre ena vanua vou oqo. E na qaqani meke ni daunisame, e gadrevi me maroroi tale na nodai yau, na noda vosa eso, kei na noda lotu kei na vakabauta eda usana vata mai vanua ki na noda koro vou. E vica tale na yavu e cavuta toka na parofita, ia me da qai vakadeuca vakamalua: nodra mai vakawati na luveda, cakacaka vakaukauwa, ka da masulaka na tiko me sautu na vanua vou oqo, me rawa ni vuavuai vinaka na noda sasaga kei na kena veiqaravi.

Ai tautau mai na loma ni lekutu I Waikato ena loma ni vula I vavakada oqo me da solia e dua na gauna me da rawa ni vakatitobutaki ka vakaraibailevu taka na takitaki oqo me rawa ni vakavure vakasama ena veiyalava vovou ni bula eda sa mai donumaka ka colaitavi tu kina e Aotearoa.

Taliui Sepitema ki he Mo'ui Kaha'u

Ko e Sepitema kehe eni pea 'oku fakaloloma ki he hou'eiki fafine koe'uhi he 'oku te'eki ke hoko ha me'a pehe ni talu 'etau hiki fonua mai ki he fonua ni. 'Oku anga maheni pea fakana'una'u 'a hou'eiki fafine ke nau a'u mai ki he mahina ni kae faka'ilonga'i 'a e tali honau ui 'i he Taliui Sepitema. 'Oku lili 'osi 'a honau ngaahi fo'i teuteu'oko e faka'ilonga'i 'a e mahu'inga honau Sapate Taliui.

Ka 'i he ta'u ni kuo siva 'a 'enau 'amanaki koe'uhi ko e ngue 'a e mahaki Coronavirus Covid-19. Pea koe'uhi ko e 'ikai ke lava 'a e taliui 'o e ta'u ni 'oku ou fie faka'ilonga'i'aki 'a e ongoongo ki he taliui Sepitema 'o e ta'u ni 'aki 'a e taliui ki he mo'ui kaha'u [life after death] 'a e ongo fa'ee fita ni mei he fai'anga lotu mo e siasi 'o Ellerslie.

Ko e 'uluaki, ko e Sisilia Fehoko Ta'elata-i-Lo'amanu Malolo Tu'ipulotu 'a ia na'e 'iloa ko Siliá. Na'e pekia 'a Silia he 'aho 2 Siulai 2020 'i he falemahaki 'Aokalani. Ko 'ene ongo matu'á ko e Viliami Malolo mo Veisia mei he Toa ko Teisina. Ko e lahi taha ia he fanau 'e toko 8 pea na'e 'i ai mo 'enau foha ohi 'e taha.

Na'e kamata ako 'a Silia he 'apiako taupo'ou [ako fakapapalagi] 'i hono ta'u 8 'i Neiafu, Vava'u. Na'e lolotonga eni 'oku maa'imoa ako 'a e ta'ahine kuini kuo ne pekia, Halaevalu Mata'aho 'i he ako 'a e taupo'ou. 'I he hili ia na'e ne hoko mai ai ki he kolisi Kuini Salote



Ko Sisilia Fehoko Ta'elata-i-Lo'amanu Malolo Tu'ipulotu, ko e taha 'o e kau fa'e fita kuo hiki atu mei he lotofale 'o e Vahefonua ki he mo'ui kaha'u. Sisilia Tu'ipulotu, a great mother of Vahefonua passed away during this difficult time of Covid-19. She didn't make to the Taliui Sepitema/Roll Calls of this month.

ki Tongatapu.

'I he 'aho 31 Me 1951 na'e ma'u hoa ai 'a Silia kia faifekau Sione Tu'ipulotu 'o e Sia ko Kafoá lolotonga 'oku na fakatou fakahoko fatongia/faiako 'i he ako'anga 'a e siasi Ueisiliana Tau'ataina 'o Tonga. Na'e fakakoloa'aki kinaua 'a e fanau 'e 6 pea 'i ai mo e 'ofefine ohi 'e taha pea mo e ngaahi makapuna.

Na'e ngāue 'a Silia 'i he siasí pea na'a ne tiuta lahi foki he kolisi Siu'ilikutapu 'i Vava'u. Na'a na hoko atu ki he Kolisi Sia'atoutai 'i he to'u ako hono 3. 'I he 'ena 'osi mei Sia'atoutai' na'a na hoko atu 'o ngaue fakafaiako 'i he Siasí he 1958. Na'a na ngāue 'i Vaipoa, Niuatoputapu mo Lotofoa, Ha'apai;

'I he 'ena ngāue fakafaiako mo hono hoaa, na'a ngāue fakafaiako he ngaahi feitu'u 'e 13 fe'unga moe ta'u 'e 32. Na



Ko Soana 'Ungatea Faiva kuo ne hiki atu mei he mo'ui ni kimu'a 'i he Taliui Sepitema 'o e ta'u ni. Soana 'Ungatea Faiva, one of the oldest member of the Vahefonua passed away before September Taliui/Roll Calls.

malolo mei he ngāue ni he 1996; Ko Silia foki ko e fefine malanga pea na'a ne tokoni lahi foki ki he Potungāue 'a fafine. Na'a ne hiki fonua mai ki Aotearoa 1998 'o poupu ngaue 'a e Siasi 'o Moia-mei-he-'Eiki 'o a'u ki he'ene mālōlō ko eni. Ko Silia na'a ne manako he lālānga leisi moe tui tangapilo, to ngoue matala'i'akau mo āe mo'ui Lotu.

Ko e fā'e foki ki he faifekau kuo ne mole atu mei he ngāue 'a e Vahefonuá ko Foeata Tu'ipulotu. Pea 'ikai ko ia pe ka ki he setuata lahi 'o e siasí 'o Moia-mei-he-'Eiki, Tevita Tu'ipulotu. Ko e tatauni 'a e setuata mo e famili: "'Oku fakafeta'i lahi homau ki'i lotofale masiva he fakakoloa'aki 'ehe 'Otua kimautilu mo homau ngaahi famili, 'a e fa'ee fita ni. Na'a ne tokanga pea uki homau kii famili ke talangofua pea

muimui ki he 'Eiki 'i he 'ilo'ilo pau ko hotau tauhi pe 'a Sihova, 'e ikai te mau masiva ha me'a. 'Io na'ane fakapapau'i ko 'ene nofo 'i he fale 'o Sihova 'e fai pe ia 'o laui kuonga.

Folaua ā, Sisilia Fehoko Ta'elata 'i Lo'amanu Malolo Tu'ipulotu pea ke mu'omu'a atu kihe Kolo 'oe Tala'ofa. 'Ofa keke Toka 'i he nonga moe fiamalie 'ae 'Eiki.

Ma'u 'ofa hulu atu moe manatu ma'u.

Ko e fā'e hono uaá, ko Sioana 'Ungatea Faiva. Na'a ne pekia 'i he falemahaki 'Okalani. Ko e taha eni 'ene ngaahi tukutukulaumea pea ne folau, "...oua 'e tangi ka tau fakafeta'i pe kia Sihova he ko ia 'oku mei ai 'a e mo'ui...." Na'a ne tuku mai pea mo 'ene veesi manako ke tokoni ki hono kaunga fononga 'a ia ko Saame 103: 1 - 2 pea mo 'ene himi ko e 301.v.1

Ne mālōlō 'a Sioana 'Ungatea Faiva 'i he falemahaki 'Okalani 'i he 'aho 3 Siulai 'i hono ta'u 96. Ko e fika 3 ia 'i he fanau 'e toko 5 'a Ma'ata 'o Tu'anuku/Taoa, Vava'u, pea mo Sione Lolohea 'o Tu'anuku/Fo'ui. Ne ma'u hoa kia Heamasi Faiva 'o Kolomotu'a pea fakakoloa kinaua'aki e fanau e toko 6 moe makapuna 'e 56. Ko e fā'e foki eni 'a e hoa e setuata lahi mālōlō 'o Ellerslie, Milika Metuisela pea mo e hoa 'o e setuata lolotonga, Ma'ata Tu'ipulotu.

Ne fai hono malanga fakamā'vae he 'Apisiasi Moia mei he 'Eiki, Ellerslie he 'aho 9 Siulai, pea fakahaheheka he mala'e Purewa Cemetery 'i Meadowbank, Auckland. Kuo ke tapuaki'i kimautilu 'aki ho'o mo'ui, taumaia 'e ngalo ha taimi! Fakafeta'i 'Eiki!

Lava Lelei Lotu Tapuaki'i Ngāue Kuo Lava

Ne lava lelei e tapuaki'i [launch] 'a e ngāue lahi 'a e faifekau ka ko e talekita 'o e va'a e misiona ki he Pa Ko e hingoa 'o e tohi ni, "Fisi'inaua 'i vaha - A Tongan migrant's way". Ko e lea "Fisi'inaua 'i vaha" ko e manatu melie ia 'a e faifekau ki 'etau kau kaivai 'o e 'aho ko ē 'i he taimi

na'a nau faifolau holo ai he vaha mama'oo ke kumi fonua fo'ouu. 'I he ngaahi fai folau ko iaa na'a nau fepaki ai mo e ngaahi faingata'a kehekehe e fisi'inaua 'o e ngaahi kau peau e vahafolau.

Ka na'a nau kei lava pe 'o matua'i 'a e ngaahi ha'aha'a ko iaa pea nau tau fonua

ka ko e lusia pe ki taulanga. Ko e fakatata [metaphor] ia 'oku ngaue'aki 'e he tohi ni ke fakamatala'i 'aki 'a e a'usia 'a e faifekau 'i he ngāue.

Na'e pehe foki 'e Siosifa ko e taha 'ene faka'amu ki he fa'u 'o e tohi ni ke fakaloto lahi'i mo tokoni ki he kau faifekau pea mo e kau ngāue 'a e siasí ke nau lava 'o fatu ha'a nau motolo ngāue mei he 'enau ngaahi a'usia 'i honau 'ulungaanga fakafonua taautaha. Pea ke nau ngaue'aki

'a e taukei ko ia ke fa'u ha'a nau teologia ke tokoni kia kimautilu ki hono toe lau mo e mahino'i 'a e Tohitapu mo e 'Otua 'i he maama 'o e 'aho ni.

'I he ma'alali 'o e ngaue ni na'e me'a ai 'a e palesiteni 'o e siasi Metotisi, Setaita Veikune pea pehe ki he faifekausea, Tevita Finau. Na'e 'i ai foki mo e kau faifekau, kau memipa mei he siasi 'o Ellerslie kae'uma'a 'a e famili mo e ngaahi maheni ke faka'ilonga'i 'a e ngāue lahi ko eni kuo lavá.



Ko Lute Pole [faifekau Ellerslie], Setaita Veikune [palesiteni], Siosifa Pole [talekita pasifiki] Lute Pole, Ellerslie church presbyter and Setaita Veikune, President MCNZ, with Siosifa at the launch of his new book.



Ko Siosifa Pole [talekita], Tevita Finau [faifekausea] mo e toenga 'o e kau poupu ki he tapuaki'i [launch] e tohi fo'ou 'a Siosifa Pole. Siosifa Pole [Mission resourcing], Tevita Finau [Vahefonua Superintendent] and supporters during the launch of Siosifa's new book.



Kaveinga: Ko e 'Otuá 'i he taimi 'o e Covid-19 Theme: God at the time of Covid-19

Lesoni/Verses:

'Aisea 41; 10 " 'Oua 'e manavahe, he 'oku ou 'iate koe 'e au; 'oua 'e kilokilo holo, he ko ho 'Otuá au: te u poupou koe 'e au; 'io, te u tokoni kiate koe; 'io, te u pukepuke koe 'aki 'a e 'ēIsaiah 41:10" Fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand."

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."

Ko e taha he ngaahi founa na'e ako'i'aki 'a e tokāteline 'a e siasī 'i Tonga 'i he 'aho ko ē ko hono fakahū 'i he ngaahi lesoni 'o e lautohi faka-Sapate. Ko e fakatātā ki ai ko e lesoni 'Fehu'i & Tali'. Ko e ongo fehu'i maheni 'o e fehu'i maheni eni [i] **Kohai na'a ne ngaohi koe?** Pea ko e tali ki ai " **Ko e 'Otuá**". Pea ko e fehu'i hoko ai [2] **'Oku 'i fē 'a e 'Otuá?** Pea 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 heni mo kitautolu. Neongo 'oku tau pehē 'oku ne nofo 'i heni mo kitautolu ka 'oku 'ikai ke fu'u mahino pē

'oku tau lava 'o ngāue fēfē'aki 'a e māhino ko iá ki he 'etau mo'ui fakahū. 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 mahaki ni. 'I he ongo potu folofola ko 'eni '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 ēfē 'etau 'ilo 'oku 'ia kitautolu 'a e 'Otuá? Pea koehā leva 'ene 'aonga 'a e pehē 'oku 'ia tekitaotolu 'a e 'Otuá 'i he taimi ko 'eni 'o e mahaki fakahū 'oku ne lotolotoi hotau komuniti pea mo hotau mamani ? Tukumu'a ke 'oatu 'eku fakakaukau'a tokoni atu ki ha ni'ihī lolotonga 'a e taimi faingata'a ni.

Ko e 'uluaki me'a 'oku ou fakatokanga'i heni ko e ilifā pe ko e manavahē. Ko e faka'ilonga 'o e manavahē ko e puputu'u pea 'ikai ke 'ilo' 'a e me'a 'oku te faí . 'Oku 'ikai ko e fakapatonu pe ki he mahaki ka ko e ngaahi faingata'a [struggles] 'oku fakatupu 'e he mahaki 'o hange ko e mole 'a e ngauē, 'ikai ke 'i ai ha me'a tokoni makatu'unga 'i he ngaahi fakataputapui . 'A ia ko e ngaahi manavahē [anxiety/fear] ko ia 'oku ne fakatupu ai 'a e ngaahi hoha'a/puputu'u pea fakatupu ai mo e mahamahaki fakasino 'o hangē ko e pā kalava, mafu pea mo e hā fua e ngaahi faingata'a fakasino 'oku fakatupu 'e he ilifā [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 e ongo potu folofola ko 'enii ko e uki kitautolu ke 'oua 'e ilifā 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 ee 'a e ngaahi faingata'aa '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 pe.

Ko hono tolu, ko e fakakaukau 'o e 'ilo 'a e me'a ke faí pe ko e ma'u 'a e lotoo 'o 'ilo' 'a e me'a ke faii. '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' ai 'a e mafola 'a e mahakii. Ko hotau fatongia leva ko e talangofua ki he ngaahi tu'utu'uni ko iaa. 'I he 'etau fai pehē 'oku tau tala ai ki tu'a 'oku 'ia kitautolu 'a e 'Otuá [Laumalie Ma'oni'oni] 'o fakamāma hotau lotoo pea mo hotau 'atamāi ke tau tali pea tau talangofua ki he ngaahi tu'utu'uni 'oku 'omāi. Ko e fakakaukau ia 'oku ou pehee 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 kaungaa fonongá koe'uhii ke tau ma'u 'a e mo'ui tatau pe. 'Oku ou tui ta'etoeveiveiua ko e taha eni 'o e faka'ilonga 'o e 'ia kitautolu 'a e 'Otuá ko 'ene fakavia mo faka'ai'ai [inspire] kitautolu fakafō'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 ngauee pea 'oku nau feinga ke ma'u pe 'a e 'faka'aho' pea mo 'mapuni e kulo' koe'uhi 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'ihī 'oku nau fakalongolongo'i pe 'enau faingata'a'iaa koe'uhii ko 'enau mā he fehanga'anga mo e ngaahi lau, ngaahi fakamaau [judgement] '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 mahakii. 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 fonongá.

Ko e liu mai 'a e Coronavirus Covid-19 'i he kakai 'o e Pasifiki Coronavirus Covid-19 Returns in our Pacific Community

Kuo toe liu tu'o ua mai 'a e Coronavirus pea 'oku to lahi ia 'ia kitautolu e kakai 'o e Pasifi. Makatu'unga 'i he uestia kitautoluu kuo tu'utu'uni 'e he Vahefonua ke toe tapuni e lotu 'i he toenga 'o 'Akosi pea mo Sepitema ni kae toki toe vakai'i [review] 'i 'Okatopa. Ko e tu'utu'uni makehe ko 'enii na'e makatu'unga ia 'i he tokolahi 'o e kakai Pasifiki kuo pukee pea kau ai mo tau ni'ihī 'i he siasii.

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

1. Tui 'a e me'a malu'i mānava [mask] kapau 'oku mavahe mei 'api. Pea kapau 'oku heka 'i he pasi pe lēlue kuopau ke ke tui e me'a malu'i [mask].
2. Ko ho vā mama'o pea mo e tokotaha 'i mu'a 'ia koē ko e mita 'e 2;
3. Ko ho vā mama'o mo e tokotaha 'oku mo maheni ko e mita 'e 1.
4. Ko e tale pe mafatua pea fai ia ki ho tui'i nima;
5. Fanofano'aki ha kōa 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.
6. Ka 'oku ke ongo'i puke kataki ka ke nofo ma'u 'i 'api
7. Fiema'u ke ke sivi mo'ui lelei ka 'oku ke ongo'i ngali kehe ki ho'o mo'uui
8. Kataki ka ke huhu malu'i flu 'o kapau 'oku ke ta'u 65 'o fai ki 'olunga
9. Ko e sivi ki he coronavirus 'oku fiema'u 'aupito ke ke fakakakato 'okapau 'oku ke loto ke fakapapau'i 'oku ke hao mei he mahakii