


Touchstone

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

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Influential Pitt Street Presbyter Moves South

Rev Dr Lynne Frith officially retired from her role as presbyter of the Pitt Street Methodist Church and superintendent of the Auckland Methodist Central Parish, late last year. At her farewell Rev Michael Greer, who was unable to attend, sent a message that read, “... please convey to Lynne my very best wishes upon her very well-earned retirement. However, I suspect she (like me), will all too soon discover that belief in this amorphous, fabulous, legendary, mythical thing called 'retirement', is a little like believing in the tooth fairy. But every good wish with the tooth fairy, Lynne.”

Currently residing in Napier, in a unit she purchased with retirement in mind, Lynne is adapting to a new pace of life, in a new location, “five minutes from Marine Parade and 20 minutes from the central city.” Napier was a deliberate choice. “I always thought I would like to live here. It's affordable, flat and easy to walk around. It's a nice place to be.” Given she spent 11 years in central Wellington as synod superintendent for the lower North Island region, the area and many people were familiar.

In mid-January she moved from central Auckland - she lived in Grafton - to Hawkes Bay. “I spent February unpacking, finding my way around, and reading lots of forgettable library books. Just chilling really. I was tired when I moved.” That said, she was receptive when she was shoulder-tapped by the stationing committee to take on a part-time supply role for the Napier Methodist Parish. “It was a good match. We have a great lay leadership group so it's a good fit.” She had spent just two

“Lynne’s interest, encouragement and participation have enriched the life of the congregation as well as involving members in areas of outreach and encouraging them in their ministry of hospitality.”

Dr Helen Laurensen.



Lynne with the Kingsland congregation after her last service in December 2019.

weeks in her new role before lockdown was announced and to date, she has yet to meet many of her congregation in person. “Getting to know people is a joy I am yet to have. I have been working by email and phone which has been a little challenging and even now with less restrictions, I am limiting visiting, being cautious and prioritising my visits.”

A ministry motivated by love and passion

As Lynne adjusts to her new environment, further north, many individuals and groups - both from within and external to church - are

adjusting to life without Lynne. General Secretary Rev David Bush’s words at her farewell highlighted her long and valuable contribution to the Methodist Church of New Zealand and the wider community. “We met more than 40 years ago and we have worked together on many boards and committees. I have valued the way

Lynne carefully listens, considers and evaluates. Her ministry has been marked by this thoughtful reflective practice which has given depth and breadth to her work and life, and encouragement to the parishes where she has been appointed.”

Those sentiments are shared by many who have been impressed and impacted by a ministry “motivated by a love of people and a passion for justice and peace”. In May 2019 the Waitemata Local Board of Auckland Council presented Lynne with a Good Citizen Award. It was a fitting tribute to her contribution over the years as she neared the conclusion of her ministry at Pitt Street.

Dr Helen Laurensen, Chair of the Pitt Street Trust, has worked alongside Lynne for many years. “Lynne has a wealth of experience in ministry. Her time at Pitt Street has been marked by many strands, (a metaphor that encompasses her love of handwork and her sewing, knitting and patchwork skills). Her passion for, and involvement with the community, and her response to areas of social need both within the Church’s immediate neighbourhood of Karangahape Road, and more widely in Auckland’s inner city,

have been a feature of her years at Pitt Street,” Helen says .

A lasting legacy

Major events and milestones celebrated in the Parish during Lynne’s tenure include the Epsom Church Centenary in 2011, and the Pitt Street Church 150th Anniversary in 2016. The Calvary Tamil Congregation and Fijian Congregation were welcomed to the Parish and the Methodist Church. Lynne was instrumental in the formation of the Mt Eden Methodist Church and Community Trust (MEMCCT) at the completion of a controversial and successful renovation project to Mt Eden Methodist Church buildings. Under her leadership the Auckland Central Methodist Parish became a supporter of the Living Wage movement, and the Pitt Street congregation supported same sex weddings, the Gay Pride festival and the Orange Sky free laundry and shower service. Church buildings have been made available to many diverse groups who have embraced the opportunities to gather, practice, perform and congregate in the central city venue.

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Influential Pitt Street Presbyterian Moves South

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TeRito Peyroux and her partner Mareko Semu with Lynne at their baby shower.



Scarves and teddy bears made by the Pitt Street congregation were gifted to the community.

Lynne has always been a vocal advocate for social justice and equity issues and in Auckland, she was closely involved in driving change in many areas. "Lynne's interest, encouragement and participation have enriched the life of the congregation as well as involving members in areas of outreach and encouraging them in their ministry of hospitality," Helen says.

Along with advocacy, Lynne's intelligence, sensitivity and sound leadership has impacted positively on numerous individuals and groups. Ronnie Matafeo, Parish Steward, says, "Lynne showed great passion in her work and a down-to-earth empathy to people in the parish who worked with her, including those who walked off the street to seek help. Lynne's voice is strong when it comes to equality issues. She was a tireless worker and was well-loved by her parish including the Auckland Central City community and K-Road Business Association. Lynne left a legacy of her preaching style about faith, care, compassion and unconditional love."

Community and creativity

The Auckland Rainbow Choir, GALS, an all-inclusive community choir, met regularly at Pitt Street. Nicholas Forbes, Musical Director and David Reeves, former Chair worked closely with Lynne and hugely valued her support. "Lynne's readiness with a smile has been endlessly appreciated - whether to help us with funding applications, to get her team to accommodate our special requests or to attend our concerts as an audience member. For us, singing is about making meaningful connections with people and Lynne inherently extends this warmth and mutual respect in everything she has done for us."

Sheena Holding, a long-time member of the Pitt Street congregation, developed a strong connection with Lynne in 2016 when Lynne floated the concept of a knitting group to contribute prayer cloths for people gathering for the 150th Celebrations. With Lynne's encouragement, the congregation also created squares depicting the church's history which were then quilted into

I am the very model of a modern Metho Minister
 Written by Geoff Allen for Lynne's farewell

I am the very model of a modern Metho Minister
 I've information rational practical and pastoral
 I know the Queens of K'Rd and I quote the bible her-storical

From Genesis to Revelations, order up-side-down-able
 I'm very well acquainted too, with meetings problematical
 I understand expectation, both the simple and the oh-dratrical
 About my flat in Napier, I'm teeming with a lot o' news

With many cheerful facts about the size of my ... free time to use (x4)

I'm very good at waking the dead on Sunday morning thus
 I know the Christian names of most of my followers
 In short, in information rational, practical and pastoral

She is the very model of a modern Metho Minister (x2)

One: Can I go now?
 Two: Lynne, everyone's left ... could you dry the dishes
 One: But it's 2am. I want to go ... home
 Two: Go? Go! I remind you that you are ... you are
 Together: The very modern model of a modern Metho Minister
 One: Oh it is, it is a glorious thing to be a Metho Minister

In short, in information rational, practical and pastoral
 She is the very model of a modern Metho Minister!

magnificent banners that now adorn the walls of the sanctuary.

"Our group crocheted and knitted scarves, vests and hats for premature babies and items for those who had lost babies. We were always discussing how we could be involved in the community. Lynne was very encouraging. Later, with her support, we became involved in Orange Sky. She is a person who does not stay within the walls of the church. Her community involvement was shown when many community representatives and groups came to speak at her farewell. I was amazed."

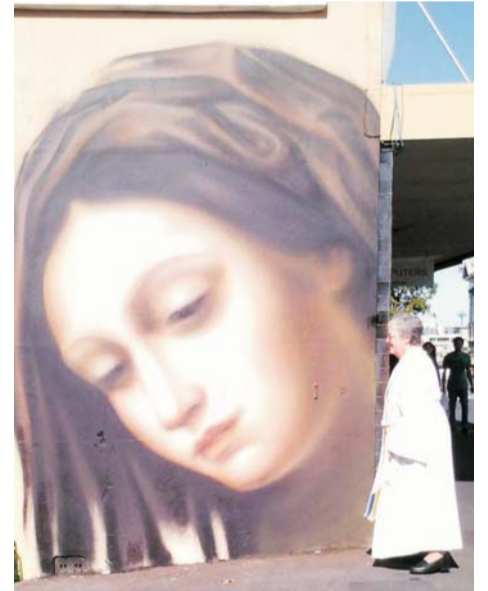
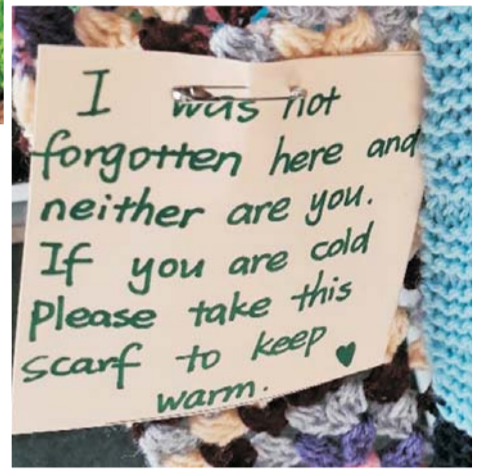
All things to many people

TeRito Peyroux, a member of the Kingsland Rotuman congregation, acknowledges the huge gap left by Lynne's departure. "Lynne was, and still is, considered a member of our Rotuman family and because of this, her presence

during our most vulnerable times, successful times, as well as many of our most significant times was very much appreciated and treasured. She wasn't ever just invited to say the grace, pray or give a quick bible devotion; she graced our times of communion, celebration, grief, and all milestones. Her reflections, pastoral prayers, advice, actions and presence gave meaningful comfort, spiritual nourishment and social enlightenment. Lynne is probably one of the most intelligent people in our whole Hāhi; and she has always channelled it to support, enlighten, advocate, empower, and to serve others. We miss her very much."

Auckland's loss is Napier's gain

Whether or not Lynne believes in the tooth fairy, there is some truth in Rev Michael Greer's prediction that retirement will be busy. She has her eye



Lynne in her central Auckland parish.

on a number of local groups who share her interests: social justice, crafting, music, poetry. Her list includes the National Council of Women, the Embroiderers' Guild, a poets' collective and an orchestra group in Hastings aimed at adults who are learning an instrument or resuming playing after a long period. Lynne thinks it will be ideal. "I'm a rusty musician interested in playing chamber music," she says.

Whatever the future holds, Lynne is determined to hold true to the opening line of a poem she recalls from her childhood called *Leisure* by William Henry Davies:

*"What is this life, if full of care
 We have no time to stand and stare ..."*

Regardless of how Lynne spends her retirement, the Napier community will certainly be enriched by her arrival.



Digital visiting at WesleyCare

WesleyCare, Christchurch Methodist Mission's 108-room facility, offers hospital, rest home and palliative care. When the facility went into lockdown, staff reacted quickly to find new ways of enabling its residents to stay in contact with friends and family beyond their bubble.

Some residents were unaware of the coronavirus risk and unable to fully understand the changes made to keep it at bay. Visitors are the highlight for many residents and life in lockdown can be isolating.

WesleyCare senior management balanced the need for social distancing with the need for residents to have face-to-face communication with their loved ones - maintaining relationships is essential for wellbeing.

Pauline Ng, Operations Manager, said, "We needed to innovate and adapt how we could enable this to happen." Pauline purchased some tablets and asked

residents' families what social media platforms and online communities they were using.

"Many residents admit to not being the most tech-savvy, leaving it to their children and grandchildren to simplify technology for them. We knew that new technology would be a point of tension and anxiety for some."

Annie was the first WesleyCare resident to experience digital visiting under lockdown. She received a Skype call from London and for more than an hour she was able to talk with and also see her son, daughter-in-law, and grandchildren.

Mabel has limited speech, and during her first digital connection with family she was beaming when she saw her husband and daughter. David, Mabel's husband, asked if Mabel could see her treasured curtains in their house, and Mabel's smile got even brighter. David was so happy he called management to personally thank them for giving him the opportunity to connect with his wife in this way.

Residents are learning, and embracing this new technology, and Pauline believes



Glenda Marshall, dressed in her personal protective equipment, assists a resident using Skype to share his picture folder with his daughter.

that digital visiting should become a regular way of staying in touch with family. "I hope most residents will continue to use the tablets after lockdown to connect with loved ones far away and overseas, something that was rare previously."

This technology also made it possible to offer digital bedside funerals during the lockdown period. Jill van der Geer, one

of the WesleyCare Chaplains, has become tech savvy and has conducted a number of bedside funerals using both Skype and Zoom. These digital services enable family and friends to spend precious moments with their loved one to say a final goodbye, filling an important void for families who were unable to have a normal funeral service due to lockdown restrictions.

Conferences and World Assemblies Postponed

Church leaders representing Te Taha Māori, Tauīwi, the Pastoral Committee and the Conference 2020 Planning Committee met in May, by Zoom, to determine the format of Conference 2020. Prior to that meeting, members of the wider Connexion were invited to comment on a number of proposed options.

General Secretary David Bush advised that the level of input from the Church was greater than that received on any other issue during 12 years in his role. Overwhelmingly, people supported a

Conference gathering limited to 50 people. Wider participation will be invited via live streaming sessions.

Nominated representatives will meet in Auckland (location and dates to be confirmed) and respond to a limited agenda of specific and largely procedural matters, e.g. the report of the PAC Distribution, the Connexional budget and any additional items which have been agreed by the Church to be part of the agenda. Boards and committees, synods, hui poari, rohe and parishes have until the end of June to submit any business they would like to be considered for decision at Conference 2020.

The incoming presidential team and new

general secretary will be inducted at Conference 2020 and ordinations will be conducted. Attendance at these services will depend on limitations relating to public gatherings at the time.

Negotiations are underway to secure a venue in Wellington for Conference 2021. The two-yearly cycle will be reinstated in 2022 to coincide with the incoming presidential team's appointment. Conference 2022 is provisionally located in Kerikeri as part of the bi-centennial celebrations of the first Wesleyan Mission in New Zealand.

In announcing the decision, David Bush recognised that time and hindsight may prove that alternative options may have

been possible, but the decision is based on the information currently available. "We are asking for the extension of grace and prayerful support for those who are appointed to see the Church through these highly unusual circumstances," he says.

The 2020 NZMWF Convention has been postponed until October 2021. It has also recently been confirmed that the World Federation of Methodist and Uniting Church Women's 14th World Assembly has been postponed and will be held from 2 to 7 August 2022. This event will precede the 22nd World Methodist Conference being held from August 10 - August 14 in Gothenburg, Sweden.



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FROM THE PRESIDENT AND THE VICE PRESIDENT

President
Setaita Taumoepeau K VeikuneVice President
Nicola Teague Grundy

Adapting to a changing world

Since we have been in office, we have often spent time thinking and reflecting on leadership and leadership within the Methodist Church. At the end of last year Mission Resourcing initiated a conversation with a group of people about leadership and leadership development.

At the time we acknowledged that the world was changing and changing at a rapid pace. Those conversations have not been taken further at this point. There have been other things happening in our lives, trying to respond to the effects caused by Covid-19.

The fact that the world has changed has never been more obvious than now. What we previously understood as “normal” we now understand needs to be different. There have

been many comments and commentaries written about this. What seems clear however is that what is before us, will be quite different from what has been.

Last Sunday was Wesley Sunday. President Setaita gave a reflection (available on YouTube) prepared for the Waikato Waiariki Synod. Both of us have spent time reflecting on the ministry of John Wesley and the leadership he offered, not only to the people of England, but to the world. “God raised Methodists up for a reason,” wrote Wesley. “God is not done with us yet”. Wesley believed that every Christian life is filled with purpose and meaning and how one lives now can make all the difference in the future.

As we have reflected on the changes in our society, our church and our world over a few months, it seems that we have come to a moment of truth. For us to move into a new future, a future that we cannot see, that is changing at a

rapid pace, we need to be willing to take risks, to adapt to a new way of leading in order to help people face the challenge of a changed world.

We have seen many examples of a good start of learning quickly and adapting quickly. We need to continue to do this. Our first challenge is perhaps to acknowledge that what is in front of us will not be at all like the world has been. As we let go of the tried and true things from a past world, we are reminded that we can be transformed personally and collectively. The exciting potential of this new world is that we will discover anew the values and core of what it is to be Methodist. Perhaps like Wesley's world, we will emerge as a subversive church from the dominant paradigms of our world.

President Setaita's Wesley Day sermon can be viewed on www.youtube.com/watch?v=3d8EE0AjX3I

Preparing for the new normal

Rev Kathryn Walters, Synod Superintendent Central South Island, Nelson, Marlborough and West Coast

Many years ago, I was a missionary based in Hong Kong. I had been warned about the probable culture shock but strangely enough I didn't experience any. I think it was because I had prepared myself and expected things to be different. What I hadn't expected was the reverse culture shock when I returned to NZ.

I was expecting to simply slot back into normal life - in a culture and language I understood... but... people spoke too fast and I struggled to understand them. People had continued their lives without me and talked about matters I had no knowledge of. People had experiences that while I could share, friends and family didn't fully appreciate or understand. Nothing was the same. Life had happened.



Kathryn Walters

I had a similar experience recently, when we expanded our bubble to include another couple - Larry and Liz. We had regularly spent time with them pre-lockdown and during lockdown shared time via Messenger. The other day Viv and I cycled around to visit Larry and Liz. We had decided that we would still maintain the social distancing but at least we could see each other face-to-face. All of us were really looking forward to it - it was going back to normal (almost). Except that it wasn't normal. Normal was being able to chat away for

a couple of hours and enjoy each others' company. To my surprise, after about 30 minutes I was starting to feel tired. After an hour, I turned to Viv and said “we need to get going.” I was exhausted. You see, I had not factored in that being with people in the flesh includes people's energy, other social cues, etc. I had got so used to being just Viv and I in our own wee energy bubble, that I was not prepared or expected being with our friends would be any different - but it was. I had become accustomed to being in my introverted bubble of two. When I experienced the bubble of four, I became over-stimulated by the additional presence. This doesn't mean that I didn't enjoy spending time with our friends, or that I want to escape back into my bubble of two. It does mean that I now know that I need to ease into it and prepare myself for the change - just like I did coming back from Hong Kong. It's not a bad thing - just different. It caught me by surprise.

Life is about changing. Nothing stays the same. What happens today influences tomorrow. As we shift to various stages of lockdown, do not expect things to go back to the way things were. We have

changed. Life has happened. Our “normal” has shifted. On average it takes 66 days for a new behaviour to become automatic - a new habit to form. For many of you it will be more than 66 days before your bubble opens up to others. It will definitely be more than 66 days before we can gather together in person to worship and assuming that we can easily slip back into the way things were before the lockdown is to assume that life hasn't happened and we are all still the same - we are not. Who we are is informed by the experiences we have had and the lessons we have learned.

As we move towards Level two (which many people are saying that we will be at for a long time) what lessons have you learned? What are the things that you now put a greater value on? What are the things that you once felt were important but now have lesser importance? How will you prepare yourself for the inevitable change that is happening and the “new normal” we will all experience to some degree?

May you be blessed as you live out your faith knowing that God is always a constant presence.



Employment status

To the editor,

Is the fact that the church is presently encouraging parishes and synods etc. to apply for the Government Wage Subsidy rendering as obsolete the description of ordained presbyters and deacons as "vocationalists"?

Whilst laity employed by the church are subject to New Zealand Employment Law, ordained clergy are deemed responsible to God and not "man" and are therefore refused the protection as well as the

responsibilities of NZ employment law.

However, clergy still have to pay taxes and are now accessing Government wage subsidies, so why not consider clergy full employees and make them as well as their churches conform to NZ employment law and the responsibilities that entails?

This should also put a stop to the draconian employment practices of some churches towards their clergy.

Brian Turner, North Canterbury

End of life choices

To the editor,

As always, there is much to appreciate in the article by Ian Harris in the May issue of *Touchstone*. However, in linking it with euthanasia, I believe that he does not do justice to the other viewpoints on this topic. He implies that the alternative to euthanasia is an end of life that is 'an existence made possible only by machines or drugs that can keep the body ticking over long after consciousness and personality have eroded away'. This supports an attitude which does not seem to take into account alternative ways of approaching end of life issues.

Proponents of euthanasia need to remember that under present protocols, everyone is entitled to refuse any medical treatment which is offered to him or her.

It is also acceptable for a patient to endorse his or her medical notes with DNR (do not resuscitate) and to expect that this will be respected. This can define what medical procedures may or may not be undertaken, and under what circumstances.

There is available on a website

(www.healthcareplanning.org.nz) published under the auspices of the Health, Quality and Safety Commission New Zealand, a form titled 'Advanced Care Planning' (ACP). ACP gives everyone a chance to say what is important to them regarding end-of-life issues. This is particularly valuable if a patient becomes unable to speak for themselves. Discussions around the questions it raises before end-of-life issues need to be addressed will be helpful to family and patient when a sensitive situation does arise.

Many of us have appointed a Power of Attorney for property, and it is wise to also appoint a Personal Care and Welfare Power of Attorney. This may help to ensure that the wishes of the person facing the end of life are carried out. I believe that the presence of a dearly loved person and the gentle assurance that 'it is all right to let go when you are ready' is an appropriate way to provide love and gentle understanding, without the suggestion of euthanasia as a way to leave this world.

Audrey Jarvis, Palmerston North

HONEST TO GOD

Country Churches

Ian Harris

The humanist did not pull her punches: "Religion means absolutely nothing to so many people today - nothing. My daughter just can't fathom how all those churches could be dotted around the countryside. As far as she is concerned, they're just so many monuments to superstition."

No doubt this reflects the view of those who either have never known what religion at its best can contribute to human experience, or have rejected one or other version of it. Religion covers such a wide spectrum that even those who value it for its positive qualities are bound to feel embarrassed by its weirder distortions. Shocking things done in the name of religion and outmoded doctrines can and should be rejected.

But the contemptuous dismissal of all religion strikes me as rather sad, and in no way superior to blind belief. There has to be an intelligent middle ground; and that is where the future of religion will lie.

Even an out-and-out atheist like the humanist's daughter could reasonably be invited to substitute curiosity for contempt. She might ask herself, for example, what was operating in our culture and history to move settlers to build all those churches in the first place. Why does faith persist in this secular era? Has it nothing at all to offer? How is it changing? Its downside is clear to her - but what are its upsides?

There are many. Religion puts people today in touch with where our society has come from - not just the previous generation or two, but over centuries past. It offers an over-arching and integrating worldview, and our own place within it. It provides a framework of meaning and values. It affirms not only our personal worth and dignity, but also the responsibilities we owe to others. It does this within a continuing, evolving faith tradition that holds it all together. Its institutions, though imperfect, serve as the vehicles to carry that forward from one generation to the next.

Those churches sprinkled around the rural landscape could be seen as symbols of all that. They were not built out of ignorance about the way the world works or superstition, though no doubt there was an element of that, but because what went on in them was important for the lives of those who

met and worshipped in them, married in them, brought their children to them, and were buried from them. They were a focal point for their community. For many, they still are.

In an age when people are more aware of the fragmentation of society than in what binds it together (the word "religion" is believed to come from the Latin *ligare*, meaning to bind), even the sceptics must wonder whether the widespread spurning of that heritage is all gain.

For one thing, its rejection can lead to a kind of cultural double-think, where people may admire the magnificent paintings, sculptures, architecture, music, literature, values and lives inspired by our Judaeo-Christian past, but dismiss the religion from which they sprang as not worth the time of day.

For another, as the years pass it is not quite so obvious as secularists assume that release from the claims of religion automatically produces a superior species. Religion may have messed up all over the place, but nothing comparable has yet emerged to take its place - least of all political messianism. Communism waxed and waned in the Soviet Union and elsewhere, but the churches it despised weathered and outlived it.

Whatever shape religion has taken, it has shown a remarkable ability to sustain that network of symbols, meanings and relationships that turn a collection of individuals into a cohesive society. Even in decline, it still provides for its followers in church, synagogue, mosque, or temple a valued community within the wider society.

In a memorable phrase faith, in the sense of a trusting orientation to life and its possibilities, provides "habits of the heart". And throughout history those have proved most enduring when they are rooted and nurtured in religious understandings that integrate them within a total worldview.

For me, the secular world is the environment to which contemporary religion must acclimatise if it is to flourish. It is the world of space and time. It is neutral towards religion. It becomes hostile only when secularists - those who make an "ism" of it - make it so.

So while the churches have some rethinking to do on religion's place in the modern world (Pope John XXIII's word was *aggiornamento*, or updating), so do the secularists.



Ian Harris

In His Lifetime Jesus Taught Us

Written by William L Wallace for Covid 19.

Tune: MANNHEIM 878787

Melody from a chorale by Friedrich Filitz 1804-76

Adaptation attributed Lowell Mason 1792-1872

1. In his lifetime Jesus taught us
To observe and then reflect
On the laws that nature teaches
If we pause and then inspect,
Be it plant or bird or seed life
To affirm or to reject.

2. In the midst of fear and dying
What can Covid 19 teach?
Wherein lies its wak'ning wisdom?
What new truth can we now reach?
Every process holds a wisdom
That is nature's form of speech.

3. We had thought small has a value
Less than large when it's assessed
Yet a microscopic virus
Can unleash what now seems cursed
Teaching us what seemed important
Can no longer quench our thirst.

4. Free and open market theory
Says that more is always best.
Competition will protect us
From the plight of all the rest
But as viral plague was spreading
Rich and poor became its nest.

5. When the lives of all are threatened
Kindness soon becomes the norm
Binding all of us together
As we ride the viral storm
For the Way of Jesus leads us
To embrace what's wise and warm.

Touchstone welcomes letters from all readers. Letters should be a maximum of 500 words and include the full name and postal address of the writer. Contributions can be emailed to adys@methodist.org.nz or posted to: The Editor Touchstone, PO Box 931, Christchurch 8140.



Bank Guarantees and Investment

Rev Dr Betsan Martin, Public Issues Coordinator

This is the second of a two-part article on Covid-19 recovery.

So far, the New Zealand government has taken a humane response to the pandemic, by allowing the economy to retract and suffer in order to save lives.

In the last great financial crisis, less than 12 years ago, trillions were spent to retain the banking sector and enable financial markets to continue with debt-driven growth. Nothing was done to adjust to planetary resilience so that future devastating shocks are avoided.

This time, the coronavirus has caused such a massive disruption that a remarkable opportunity for transformation is before us. We are faced with urgency as well as an unprecedented pause in the logic of markets, growth and fossil-fuel driven economies.

Warning signs

New Zealand and similar economies are propping up businesses with cash handouts, payments to individuals through employers, and payments on the basis of the worker's existing value to society, not to their value in helping society survive the pandemic. The dangers in this scenario are that very stringent measures are required to maintain public health and there is an assumption that the pandemic will only be for a short period in order to sustain that stringency.

The finance guarantee means that

businesses with annual revenue of up to \$80 million can apply to their bank for a loan of up to \$500,000 for three years - and the government is guaranteeing up to 80 percent of the risk on those loans, effectively working with the bank sector to deliver huge support to business to stay afloat.

The government has plans for "shovel ready" projects once lockdown is over; so far we know this means motorways, with some public transport and housing. This is not exactly the sort of transformational change that is needed and indeed, could be achieved at this extraordinary moment in history.

Banks and the cycle of debt and growth

Assisting banks also increases their profits and continues the cycle of debt and growth. Debt and growth are at the core of neoliberalism and sets the scene for businesses to continue as usual. While important for crisis management, is it the best strategy for recovery? Do these measures transform our economy towards green growth with solar panels for instance, or warm healthy homes?

Growth is a highly problematic principle for an economy that is serious about reducing pollution from greenhouse gases from fossil fuels and from chemicals in fertilizers used in farming. Climate change

mitigation means a radical shift towards renewable energy and agriculture that is kinder to land and water.

Growth relies on resource extraction. Mining, cutting native forests, intensive road transport, industrial farming are all part of modern development that is closely aligned with greenhouse gas emissions. In addition, the free market associated with growth shows itself to favour the accumulation of wealth in the hands of a few.

According to the rules of the free market, growth is usually argued to be the only way to reduce inequality - grow the pie so that those who are poorest have a greater share. The unstated side of this equation is that the wealthy also have a greater share. We are reluctant to use strategies of sharing wealth to achieve an end to poverty.

In New Zealand we resist serious redistributive policies. The most obvious example is inaction on the Welfare Expert Advisory Group (WEAG) proposals for a welfare reset. Many New Zealanders, it noted, live "desperate lives with seriously inadequate incomes, and this has to change". The WEAG called for fundamental, far reaching changes in the way we deliver support to New Zealand's most vulnerable citizens, to improve their life chances. Combating poverty remains essentially unaddressed by decision

makers. Benefits have been increased by \$25 a week in the March emergency budget, but this is nowhere near enough to meet the recommendations of the WEAG.

The discussions of redistribution through tax in the 'Future of Tax' report were closed down. Capital Gains Tax isn't the only route to redistribution, but the debate should remain open. Wealth tax is an option. Removing tax on the first \$14,000 is another. Taxing waste; taxing fossil-fuel loaded fertilizer inputs and incentivising lower emissions land use are options ripe for policy development.

Parliament passed the Imprest Supply Bill in one day on 25 March, with bipartisan support. This allows the government to spend up to \$52 billion to combat the economic impact of the pandemic on New Zealand without further recourse to Parliament. And, according to some advice, the government could afford to borrow far more without destabilising the economy, and by doing so respond to aching social and environmental deficits. This must be seen as an investment, not a cost.

There is also huge opportunity for governments to lead the way in making urgent transition, stepping up the Just Transition initiative in Taranaki last year.

The virus has opened a window to staving off catastrophic changes in the global climate - which will make food production impossible in some places and flood vast areas that are currently densely inhabited. We can move quickly when we want to and the danger is clear and present - as the response to the pandemic has shown.



Budget Summary 2020

Rev Dr Betsan Martin, Public Issues Coordinator

At the time of writing, over 343,000 people have died from Coronavirus globally. There is a dramatic response to the health crisis and almost no response to the prospect of biodiversity collapse, crop failures and food famine, pollution of air and water, and poverty from climate change.

Overall, the Budget focus is on jobs - a strategic focus for Labour with the September election in sight. Support for regional investment and jobs will be delivered through the 'funds for nature' and 'shovel ready' projects delivered through regional councils and iwi/Māori organisations. The wage subsidy is extended for businesses facing a 50 percent decline in revenue (compared to 2019). It is available for eight weeks from 9 June. Of the \$50 billion potential borrowing, the 2020 budget uses about \$30 billion, retaining \$20 billion in reserve in case of a further COVID outbreak or investment opportunities.

Allocation of funds (usually over four years):

\$1.1b Jobs in Nature	Including \$200m jobs, \$433m wetlands and capital works, \$100m wilding pines.
\$900m Māori funding	Education and training, Whānau Ora, Māori employment in regions.
\$ 1.6b Trades and training	Free targeted vocational training courses.
\$ 1.2b Rail	30 percent for ferries.
\$56m	Home insulation.
\$183m	Family violence.
\$34m	Research for reducing agricultural emissions. (Agriculture continues business as usual.)
Bailouts	\$400m for tourism, \$1b Air New Zealand.
\$870m	Overseas aid, including \$55m new funding for the Pacific.

What we hoped to see and not provided for in the budget:

- No movement on welfare reform as proposed by the Welfare Working Group. No lifting benefits to income sufficiency and changing the in-work tax credit to family support.
- No explicit climate change and decarbonizing strategies nor renewable energy investment such as for wind and solar.
- No incentives for regenerative agriculture - which is the key to cleaning rivers. (Restoration does not deal with the cause of degrading river ecosystems.)
- No signals on tax such as wealth tax.

How can the Ecumenical Climate and other church organisations contribute to implementing Budget provisions and advocating for systemic direction for climate change and social equity?



Petition for Climate Responsible Policy Change

The Government is injecting billions into the economy to smooth the impact of the Coronavirus, supporting jobs, and those with job losses, but there is no long term investment to make a real difference to climate change or welfare.

A petition is circulating calling on the NZ Government to adopt The Green Covid Response, a green economic stimulus response to the Covid-19 crisis. If our government directs relief funds towards clean transformative industries like renewable energy, regenerative farming and clean transport, we can set in place a greener, healthier and more resilient economy that brings coherence across social, ecological and climate policy.

The petition is available to sign on www.greenpeace.nz/z8vq0a



Peter Lane

Online Communication: Tips and Tricks



Peter Lane

Following 10 weeks (more or less) of Covid19 lockdown, many of us are comfortable using online communication platforms like MS Teams, Skype and Zoom. In this column I offer tips to take group communications to the next level. Information is mostly generic, but occasionally I'll refer to specific Zoom functionality.

Online meeting etiquette tips

Hardware: I recommend the use of headphones to get the optimum experience for sound and a microphone. However, if you are using a separate microphone and speakers, you need to try and keep your microphone behind the speakers as much as possible. This may be harder than it sounds, as many microphone manufacturers want you to put your microphone as close to your mouth as possible! Keep headphones handy just in case.

It also helps massively to arrange a light source in front of you – a desk lamp with a baking paper filter works well. Keep the light behind the camera. Also, give some thought to what will appear in the background. It helps everyone in the meeting if the background contains as few distracting elements as possible. The best option is a uniformly coloured, plain wall or hanging (who said bedsheets are only for making beds?).

Discussion: Keep your video and microphone on at all times, if you can. It makes the meeting more interactive and more like you're in an in-person meeting. If you do run with an open microphone, be vigilant for background noise. This can be distracting to others. Particularly watch out for the background noise that seems benign. A microphone amplifies sound and can make tapping keys on your keyboard sound like a jack-hammer, or moving papers sound like a hurricane. Microphone On meetings work best for meetings of approximately 40 people or fewer.

Connecting by phone: You can use a phone to dial into the meeting phone number, like a conference call. This can be useful two main

ways;

1. To dial into a meeting audio-only from a mobile device when you are on the go. (Obviously, you will not get the full experience in this case, but it might be better than missing the meeting entirely.)
2. If you have a poor quality or broken microphone, some platforms (eg. Zoom) let you connect to the audio with a phone call and the video with your device.

Connectivity: If your internet is acting up, try turning off your video. That can help your device catch up with everything that's happening. Connecting your audio by telephone can have a similar effect (though not as significant). Otherwise, use your computer or another device that you can hardwire into your internet connection.

Chat: Not everyone feels comfortable talking out loud on a video call. The chat feature can be a great way to type in a comment or question. Most online communication platforms have a built-in chat tool, but a third party chat tool can be used if needed (though it will be easiest to manage if everyone in a meeting is on the same tool). In the online world, it's not considered rude to type while someone is talking (unless your keyboard is one of the jack-hammer types). If someone is presenting, you may want to appoint a person to monitor the chat for questions on behalf of the presenter.



Communication Considerations for online Communication

One of the most common hangups for new online meeting participants is adapting to a different style of communication. Just like you adjust your communication etiquette when you work in an office setting, there are considerations for communicating online.

For example, consider the type of communication and map it to the appropriate tool:

Quick communication: If you have an uncomplicated question that requires a short answer, use a chat tool. Most online communication

platforms have a built-in chat tool, but a third party chat tool can be used if needed.

Long or sensitive communication: If you have a nuanced, complicated question, or maybe you have to talk about a sensitive topic, without a question, use a video call. While email or chatting may be faster, tone and nuance can be lost in a type-written response. People don't always get your intent when they can't see your face and read your facial cues. So it's super important to hash out more complicated communication 'face to face'.

Peter Lane is Principal Consultant at System Design & Communication Services and has over 30-years' experience with Technology systems. We invite your questions, suggestions and ideas for articles. These can be submitted either through the editor or by email to dct@dct.org.nz. We also operate a website focused on building a community of people who are interested in improving the way we can use technology located at www.dct.org.nz.

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**METHODIST CHURCH
OF NEW ZEALAND**
Te Haahi Weteriana o Aotearoa

Lectionary 2020/2021

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

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

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

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



When life gives you lemons ...

Adrian Skelton UCANZ Executive Officer

The pandemic has served up distress, horror, illness and death. Unknown social and health consequences of the disruption await.

Even the transition out of lockdown may involve reintegration anxiety and melancholia - coupled with a nostalgia in New Zealand for Level 4.

Ah, Level 4! The environmental benefits were soon apparent in clean air, birdsong and quietness, whole families out walking and biking. The period of lockdown was an opportunity for creativity at home, if only a new focus on cooking and cleaning. The internet was a boon in widening our horizons in conversation and culture - family Zooms and film nights galore.

Of course, the fringe benefits have been uneven. Farmers, for whom working in relative isolation is not new, contended with drought and the simultaneous



Image credit: Adrian Skelton

closure of slaughterhouses. While some households revelled in the solitude, others experienced the pressure as imprisonment.

Overall, it has been a tremendous social experiment that no-one intended but which has achieved outcomes said to be unrealistic. Benefit levels are raised, working from home has been re-evaluated, and leisure activities have been

recalibrated as we all kept local.

Politicians can no longer hide behind sayings like, "It can't be done" or "It will destroy the economy". At last, in plain view, we have seen there is something more important than the economy: the people. Perhaps the Maori proverb will spread beyond these shores:

He aha te mea nui o te ao

What is the most important thing in the world?

He tangata, he tangata, he tangata

It is the people, it is the people, it is the people

Humans are resilient but also given to ploughing the same furrow over and again: we do not easily or willingly change our ways. Now that we have experienced mandated change in our lives - and seen both bane and blessing - we ought to exercise choice over future patterns of behaviour, based on good practice, not dogma.



Uniting Congregations
OF AOTEAROA NEW ZEALAND

"The reason to change is not that we won't survive. The reason to change is from a choice of what world we want to live in." Charles Eisenstein, author of *The More Beautiful World Our Hearts Know Is Possible* (2013).

Churches especially must learn from the forced social experiment. Good Friday was forlorn, and Easter Sunday was surreal. But we have made it to Pentecost and a new beginning, with new ways of congregating already trialled.

When life gives you lemons, there is lemonade and more.

The Gift of Uncertainty

Rev Andrew Doubleday

In five months I walk away from my current life and into a new one. I'm unsure what is going to happen but I've realised I like it that way!

I started my working life in the Ministry of Works as a quantity surveying cadet. I knew within two weeks that I had made a mistake. I stuck at it, not because I'm a masochist, but because my character development required it. When I left 13 years later to head to Trinity College, I believed that I had just wasted 13 years of my life. This was not the case. I did find those years inherently stressful. Partly, it was because the core activity of quantity surveying in those days was 'scheduling'. The role involved measuring all the elements that went into a building to provide a common list for tenderers to base their prices on, and to provide a basis for adjustments afterward as changes to the project were made. It was not me. I ultimately became the main estimator in the office, which suited me much better. It was a much more fluid and faster process and I never knew what awaited me when I came to the office each day. The alternative certainty of measuring reinforcing steel for the next three weeks was like a slow death. I hated it.

So the uncertainty and unknowing over Conference 2020 in an odd way suits me. While I tend to leave things to the last minute, I like to be prepared - for the worst. I have a tendency for catastrophising and expecting the worst to happen; that light at the end of the tunnel is really a train coming. And while experience tells me that the worst rarely happens, I need to be prepared for it nevertheless.

Looking back helps as I'm able to chart the faithfulness of God in my life. And, more importantly, extrapolate that faithfulness into the future. There have been some significant challenges including some I did not think were survivable. Yet, they have

been faced and often more than simply survived. We went through a significant church split 20 years ago - losing the younger half of our congregation. This gave birth to what is now the largest church in Christchurch - Grace Vineyard - superbly lead by our former youth leader. We adjusted, and moved forward, differently. Through the year of the split I felt myself to be in the eye of the storm. Those close to me were more affected and buffeted than I was. While this has not always been the case, this gives me confidence that the God who has been with me in the past will be with me in the future. And rough patches have always taught me something.



Andrew Doubleday.

The challenges we are currently facing will also teach us things we need to know, if we're open and willing to learn. It may be that we will have few choices. Some of our congregations were teetering on the brink before the present crisis, and will not come back as they were. Any attempt to return to 'business as usual' will almost certainly fail.

I saw a news clip of the owner of a small rental car company that was facing ruin as a result of his business drying up. He repurposed his fleet to providing delivery services and is doing very well. What can we do differently that will be 'good news' and that will model the transforming, life-giving love of Christ to the communities around us?

We have a real opportunity before us. With a few notable exceptions, we are a small congregation denomination. We have long regarded this as a problem but it may turn out to be one of our greatest assets. How can we leverage this? A crisis forces us to consider our options, to think laterally, to open ourselves to new possibilities. We may need to learn new skills, step beyond our comfort zones, and trust that we can grow into new ways of doing and being.

Uncertainty can be a gift as it forces us to consider what other options may be open to us. And who knows, we may get to enjoy it.

Sent Out with a Courageous Faith

Joy Kingsbury-Aitken

In June the lectionary has us examine Matthew 10, in which Jesus sends out as apostles for the first time his closest companions, the 12 young men who accompanied him throughout his ministry.

Jesus had many disciples besides these 12, so Matthew names them just so we know who on this occasion Jesus was entrusting with the responsibility of representing him and forwarding the interests of the government of God.

An apostle is a person who is sent on a mission on behalf of the sender. The closest modern analogy is that of an ambassador. Ambassadors speak with the authority of the country and government they represent, conveying only what told to go. So Jesus instructs the apostles to go only to the people of Israel and to tell them that the sovereignty of God is near. This does not mean that Jesus did not intend the gospel to go to all the world. In Matthew 28:16-19 the risen Christ commands these same apostles, minus Judas, to "make disciples of all nations". Jesus was merely sending out the 12 on a special assignment to the people he himself was focussing on during his earthly ministry. By the authority and power of Jesus (i.e. in his name) the disciples would be able to do what Jesus could do - heal the sick, raise the dead, cure lepers and cast out demons.

In a world without hotels and motels travel would have been impossible without the hospitality of strangers. Being sent out without money and luggage required the apostles to have faith

that God would inspire generous hosts to provide them with shelter and food and possibly even clean clothing. As his reward for such generosity a worthy man would be blessed by the good news of God's coming reign. If no one in a village was interested in the gospel the apostles were to move on, shaking the dust off their feet as they left. A host's first act of hospitality was to provide his guests with water with which to wash their feet. If one had no host the only way to rid oneself of the dirt that had accumulated while walking dusty roads wearing open sandals was to shake it off.

The chapter then transitions to encouraging the early church at a time of severe persecution. Jesus' own suffering provides an example for his followers. Christians will be rejected by family members, just as Jesus was rejected by his siblings. Christians will be called foul names just as Jesus was called the Prince of Demons. Christians will be dragged before courts, just as Jesus stood trial before royal and Roman officials. Christians will have to take up their cross, just as Jesus took up his. However, the Spirit of God will speak through arrested believers, the accused will be vindicated because hidden truth will be revealed, those who acknowledge Jesus as their Lord will be acknowledged by God as his children, those who lose their lives for Jesus will find eternal life, and anyone who shows the least kindness to a believer will be rewarded.

The last verse of Matthew chapter 9 reads, "Pray to the Lord who is in charge of the harvest; ask him to send more workers into the field." Chapter 10 shows that these workers will need to be people of courageous faith, and challenges us to ask ourselves if we are up to the task of being harvesters in God's fields. Do we have the fearless faith required?



Balancing Rights and Protection under Covid-19

Ruby Manukia-Schaumkel

The government imposed stringent restrictions on movement and association during the national lockdown to contain the spread of Covid-19. It is also finding ways of contact tracing and tracking, which presents an unprecedented challenge to people's privacy.

There were questions about the Covid-19 Public Health Response Bill, and whether the sweeping police powers were a breach of privacy. Furthermore, the government announced a 10-person limit at religious services, weddings and funerals/tangi at Alert Level 2 *, while



Ruby Manukia-Schaumkel

restaurants, shopping malls and movie theatres were allowed up to 100 people. Funerals were later raised to a 50-person limit.

Given the restrictions imposed during the

lockdown, church services were conducted online. This posed protection issues for the safety of children with online content and led me to draft correspondence for the Security for Online Children Content. The same protection for the Church, for people working with children, applies to online children content; anyone working with children should be vetted as part of a Children's Worker Safety Check under

the Children's Act 2014. Children's worker safety checking helps identify the small number of people who pose a risk to children. A children's worker is anyone whose work involves regular or overnight contact with children.

These are unprecedented times for New Zealand. While the Covid-19 response should be cautiously managed, it raises potential interference with civil liberties. In the midst of the pandemic, the recognition of our rights and freedoms can be lost if we are not able to recognise and protect them. Privacy is a fundamental right of every human being under the rule of law, not simply a privilege to enjoy when times are good. The same protection applies to the Right of Religious Freedom under the New Zealand Bill of Rights Act 1990 and the New Zealand Bill of Rights Act (BoRA) that affirms the right to freedom of religion and belief. The Human Rights Act 1993 (HRA) prohibits discrimination based on religious and ethical belief.

The disparate restrictions tested the patience and resilience of churches to cope and abide by government directive. It provoked external organisations to question the democratic process of passing legislation such as the Covid-19 Public Health Response Bill.

Organisations, including the Human Rights Commission, the NZ Council for Civil Liberties, Amnesty NZ and others, were concerned with the loss of democratic liberties. The Covid-19 Public Health Response Bill creates a bespoke legal framework for managing the public health risks posed by Covid-19 over the next two years, supplementing existing powers. There is uncertainty over whether or not the bill is consistent with the rights and freedoms affirmed in the New Zealand Bill of Rights Act 1990. There should be a balance of rights and freedoms versus the protection to contain the spread of Covid-19.

**At noon on Friday 29 May this limit increased to 100.*

PROFESSIONAL DEVELOPMENT GRANTS

Grants Nurture Talents



Dr Emily Colgan

“Poipoia te kākano, kia puawai: Nurture the seed and it will blossom.”

A commitment to nurturing gifts so that ministry can be enhanced lies behind the work of the Methodist Professional Development Grants (PDG) committee. Every year, the committee makes grants available to enable lay and ordained members to undertake a range of professional development opportunities.

Committee convenor, Rev Dr Susan Thompson, believes that leadership formation is essential for Te Hāhi. “Our

leaders need to be well-prepared to face the challenges of a rapidly-changing world,” she says.

Grants are focused on supporting study which will enhance people's theological development, give them the skills to empower others and be of benefit to Church and community in Aotearoa New Zealand. In making grants, the committee seeks to reflect the diversity of the Church, offer opportunities to first-time applicants and young people, and resource as many people as possible from a limited pool of funding.

Every year, the committee receives a variety of applications, including requests for support to undertake graduate and postgraduate academic study, enhance practical skills for ministry and attend ecumenical international events.

In 2019, a PDG allowed Dr Emily Colgan from Trinity Methodist Theological College to attend the annual meeting of the Society of Biblical Literature held in San Diego. Emily appreciated the chance to engage with cutting-edge biblical scholarship and she presented two papers which were well-received. She engaged with Pasifika scholars who shared their insights, and was voted onto the editorial board of the International Voices in Biblical Studies series. She returned home feeling enthusiastic and better-equipped for her work as a lecturer and researcher, and is grateful to PDG for this opportunity.

Dianne Sundberg, from the Western Bay of Plenty Circuit, equipped herself for a new vocation as a funeral celebrant with her PDG. During 2019, Dianne undertook four weekend study courses offered by the Celebrant School, Te Wānanga Korowai Aroha. A mix of theoretical input and practical learning, the workshops included opportunities to prepare and present a practice ceremony and to receive constructive feedback. Dianne appreciated

the support to pursue her training in a new ministry. “I don't think it can ever be too late to venture into the unknown,” she said.

Last year, PDGs also supported applicants attending a Sinoti Samoa lay preachers' training camp, the Talanoa Oceania Conference, a joint Waikato-Wairariki and Lower North Island Synod Transitional Ministry course and training for spiritual directors. The committee's total distribution for the year was \$23,315.

The PDG is a bicultural committee which means that half of its funds are available for applicants from Te Taha Māori and half for applicants from Tauīwi. Either partner may, from time to time, make funds available to the other partner. “The committee has appreciated the generosity shown by Te Taha Māori who have often made their portion of funds available for Tauīwi applicants,” Susan says.

Application forms for PDG grants are available on the Methodist website or from the committee secretary, Mary West maryw@west.net.nz. There are two further rounds of applications for 2020, closing on 15 August and 15 November.



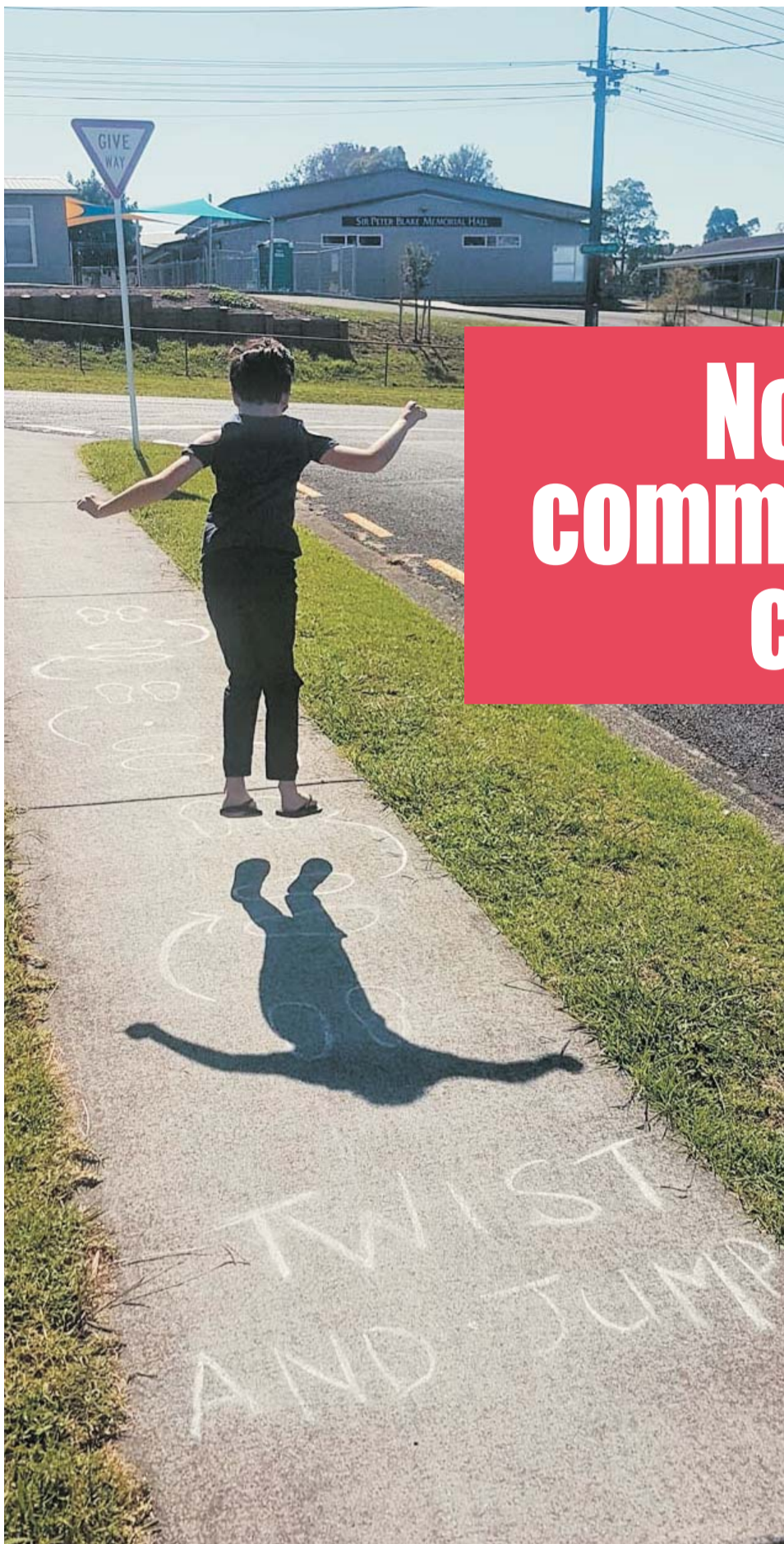
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Wendy Keir wendyk@methodist.org.nz



North Shore community stay connected



There have been numerous heart-warming, people powered responses to the COVID-19 situation. We have been inspired by the togetherness and connectedness experienced in neighbourhoods and communities. As we move into the level two phase of the nationwide rāhui, it is an opportunity to reflect on how we have worked together collectively to keep each other safe and avoid the levels of loss and disruption evident in other parts of the world. Stephen McLuckie, Community Led Development Worker for the Northcote Takapuna Methodist Parish, reports on some new and inspirational actions in his community.

Like many others across Aotearoa, our parishioners were moved to action to connect with and support those around them, and to look out for each other as we reacted to the emerging COVID-19 situation in a number of different ways.

The parish moved its church services online. Rev Peter Norman led regular services using the parish's social media platforms to share YouTube videos of the services on Sundays and through Easter. It has been a real team effort and it has been great to see so many different people contributing and participating. The services have reached well beyond the parish, supporting many people from different congregations and denominations who perhaps didn't have the capacity or resources to undertake such an endeavour. The inclusion of baby Theo, Peter's three-month-old grandson, was a highlight during the 5 April online service. The services have been followed by virtual morning teas using the now ubiquitous Zoom video conferencing platform. It has been a great way for members of the congregation to remain in contact and connected.

The parish's pastoral team is in the process of enhancing its support capabilities and has formed a pastoral task group to progress this work, initially focussing on ensuring that all those known to the parish are well supported. Groceries and other household items have been delivered to those who found themselves with little in the way of support. Hundreds of phone calls, texts and emails have been made to check on members' wellbeing. Databases have been updated and a lot of work has gone in to ensuring that there are no gaps. The next phase is to build on this into the future, supporting others in the local community, particularly local isolated seniors.

The parish has assisted its commercial tenants by substantially reducing rents. Given that many businesses have been unable to generate income over recent weeks, this gesture has been particularly appreciated. The parish transferred funding to the North Shore Women's Centre to support their important front-line work helping vulnerable whānau and local women at risk.

I established a neighbourhood WhatsApp group to bring the people on

my street together. The smart phone messaging service provides online messages and calls at no charge. The neighbourhood has been using it to keep each other's spirits up, keep an eye on vulnerable and senior neighbours, and share some of the frozen meals saved from March's postponed Kaitahi Bayswater Community Dinner with local over-70s. A neighbourhood chalk walk playground along the footpath kept young and not-so-young locals entertained on their lockdown neighbourhood walks.

Children's Worker, Lizzy Biddle, has done a stellar job in providing activities and reassurance to younger members of the parish. The Takapuna Craft Afternoons are regular, themed events aimed at local children and connecting with the local community beyond the four walls of the church. Though the craft afternoon scheduled for 3 April had to be cancelled, Lizzy responded by taking these activities to social media and sharing them around local community groups. Lizzy used Let the Children Live Funding to put together craft packs which she delivered to families just prior to Level 4 lockdown. She also produced content for the parish's YouTube channel - her thoughtful piece on Mother's Day was a particular highlight.

These are just a few of the stories that have been repeated up and down the country and in various ways as we looked out for each other. It would be great to hear how others have responded so we can learn from each other's knowledge and experience. We also need to acknowledge that the challenge has only really just begun. The social and economic ramifications will be felt for a considerable period of time and by many people. As we begin to transition out of the acute phase of responding to the pandemic and the spectacular level of social cohesion and togetherness we have witnessed over recent weeks, we need to be mindful of the danger this cohesion will fragment as people struggle disproportionately due to COVID-19's impact.

It is important for us to find ways to cling on to the connectedness we have felt and build on it so that we continue to support each other through this challenging time.





Lockdown no barrier to Pacific Languages Weeks

When Hon Aupito William Sio, Minister for Pacific Peoples, announced the schedule for the 2020 Pacific Language Weeks earlier this year, he probably imagined a very different rollout of events and activities than the programmes that unfolded over May.

Rotuma Language Week (10 - 16 May) was celebrated with a diverse online programme of events reflecting the culture and language of the small island group located 465 kilometres north of the Fiji Islands. Activities included a community church service, fitness classes, interviews, workshops - including a Zoom series hosted by Auckland Museum showcasing the Rotuman treasures it holds - a language learning assembly, and numerous individual /family/household posts of oratory, musical and dance items.

TeRito Peyroux, a member of the Kingsland Rotuman community, says that although the Covid-19 restrictions posed some challenges, ultimately the lockdown offered extended opportunities to share the Rotuman language and culture with a New Zealand and global audience.

"The fact that we were still in Level 3 turned out to be a blessing that meant that time, energy and resources didn't need to be absorbed by travel, food, venue hire, dance and costume preparation, and feasting. Instead, everything was focused on engaging in the content and concepts of workshops, oratory sharing of

traditional legends, interviews with prominent and budding Rotuman environmental activists, linguists, historians, biblical scholars, artists, business owners, cooks, weavers and more."

Intergenerationally, there were also advantages in shared skills and information. "Households often had no choice but to learn from the skills and knowledge of their often younger, technologically savvy members, who were regularly acknowledged for helping with recording, compiling, editing or even connecting the family to different parts of the programmes. This probably would not have happened had we not still been in Level 3 of lockdown," TeRito says.

"It was a true testament of the voyaging nature in our DNA, reminding us that whenever unexpected storms look like they may take us off course, we are more than capable of adjusting our sails and technique to ensure that the journey and arrival at our destination are successful and celebratory.

A little over a week later (24 - 30 May), Samoa Language Week/Vaiaso o le Gagana Samoa promoted the language and culture of Samoa. Gagana Samoa is the third most spoken language across New Zealand.

The Ministry for Pacific Peoples is working in partnership with many Pacific

Rotuman Language Week 2020

Sunday 10 May - Saturday 16 May

Nurturing our Rotuman identity through language and culture



For more information visit www.mpp.govt.nz



communities to encourage and foster opportunities to share their culture and languages.

In announcing the schedule of language weeks, Hon Aupito William Sio said: "Pacific peoples must lead this work with confidence, and also use our cultural values, such as collective action, to promote our languages, not just amongst Pacific communities, but nationwide and in partnership with all New Zealanders. Our languages need to be recognised and valued in our schools, community halls, our workplaces and in all areas of our lives."

Pacific Language Weeks started in 2010 with Samoa Language Week and have since grown to raise awareness of the diversity of Pacific Languages. The 2020 line-up includes:

- **Rotuma Language Week:** Sunday 10 May - Saturday 16 May

- **Samoa Language Week:** Sunday 24 May - Saturday 30 May
- **Kiribati Language Week:** Sunday 12 July - Saturday 18 July
- **Cook Islands Language Week:** Sunday 2 August - Saturday 8 August
- **Tonga Language Week:** Sunday 6 September - Saturday 12 September
- **Tuvalu Language Week:** Sunday 27 September - Saturday 3 October
- **Fijian Language Week:** Sunday 4 October - Saturday 10 October
- **Niue Language Week:** Sunday 18 October - Saturday 24 October
- **Tokelau Language Week:** Sunday 25 October - Saturday 31 October

An endless Nakba - 'The Catastrophe'



Image Credit Abhishek Solomon

Rev Abhishek Solomon

On 15 May 2020 Palestinian people commemorated the 72nd anniversary of Al-Nakba ('the Catastrophe' in Arabic). The Nakba Day reminds us of the ethnic cleansing of the Palestinian people at the hands of Zionist paramilitaries in 1948. Between 1947 through to March 1949 over 750,000 people were forcibly expelled from historical Palestine.

Unfortunately, the tragedy of Nakba remains a perpetual recurrence. 1967 witnessed the Arab-Israel War. It ended with Israel occupying a large swathe of Palestinian land. The Israeli occupation of Palestinian territory (the West Bank, including East Jerusalem and the Gaza Strip) is now in its 53rd year. Palestinians continue to live under a constant abuse of fundamental human rights and a total disregard for international law by the state of Israel. People are imprisoned without fair trials. Houses are demolished without proper authorization. Lands and

villages are taken over without consent. The right to the freedom of movement of Palestinians is limited, even though Israeli settlers reside illegally in Palestinian territories. Similarly, human rights abuse is evident in the Separation barrier dividing Palestinian communities. The state of Israel continues to steal natural resources and destroy Palestinian agricultural practices, including the elimination of olive trees.

Israeli policies and practices continue to rob children of their education, health, and wellbeing. Even though the bulk of medical personnel are Palestinian, the Palestinians themselves cannot access proper health care. Medical facilities remain scarce. The evil nature of the occupation has severely traumatised the Palestinian people at large. Alongside the West Bank and East Jerusalem, Gaza is under siege. The result is economic, social, psychological, cultural, and political devastation. Reports from international agencies reveal how Israel's blockade is not just a policy of collective punishment, but also a policy of de-developing Gaza. The entire generation of children is severely malnourished. Those at



Abhishek Solomon

university find themselves limited in their higher education options, further contributing to the de-development of Gaza's economy.

Each democratic election in Israel leaves Palestinians in more significant uncertainty. Currently, Israel is in the process of putting together an opportunistic political coalition. The coalition will further de-populate the Palestinians, annexing vast swathes of land and making it impossible for the Palestinians to form a viable state. This will ensure that Palestinians remain at the mercy of Israeli authorities. The Nation-State Law adopted two years ago is poised to unleash a new round of oppressive apartheid policies against Palestinian citizens within its own borders, according to leading experts. The US recognition of Jerusalem as Israel's capital has destroyed chances for a feasible and just peace. It undermines the United Nations' partition plan drawn up in 1947, envisaging Jerusalem as a separate "international city."

Today over five million Palestinian refugees are registered with the UN Relief and Works Agency for Palestine Refugees (UNRWA) and mostly live in surrounding Arab countries or are internally displaced within the Occupied Palestinian territories (West Bank and Gaza). In fact,

80 percent of the population of Gaza come from families who are refugees from historical Palestine. Israel has repeatedly denied refugees their right of return, which is a human right according to the United Nations High Commission for Refugees (UNHCR). Under International Law, an occupying power's primary responsibility is to provide for the needs and welfare of the occupied population, however, Palestinians continue to live under constant abuse of their fundamental human rights.

With the newly formed Netanyahu-Gantz coalition government in Israel, there is a grave danger that as soon as July 2020, plans for formal annexation of large sections of the West Bank will begin, in line with the US "Deal of the Century" proposal. This leaves little possibility for a just peace to be obtained in the Holy Land and makes it virtually impossible for Palestinians to form a viable state.

The people of Palestine fear that if actions are not taken soon, they may witness another, potentially more devastating Nakba. If it occurs, the responsibility for this tragedy will fall not only on the Israelis who carry it out and the US which offers both moral and military support to Israel, but also on the nations of the world which failed to act in time to stop this tragedy from occurring.

On this 72nd anniversary of the Nakba, Palestinians look to the international communities in opposing the atrocities committed against them. They ask the people of all nationalities and faith or no-faith to defend the human rights of the people in Palestine.



Responding to Emerging Needs in Communities

Carol Barron, National Coordinator
Methodist Alliance

Everyone has had to change how we live, work and interact with each other in response to the Covid-19 pandemic. The Trustees of the Tindall Foundation Fund reprioritised funding they had set aside for the 25th anniversary of the Tindall Foundation and gave this to their local donation managers.

The Methodist Alliance was one of the grateful recipients of the Tindall Foundation's generosity during this time. In granting the funds, the Tindall Foundation asked us to consider older people living on their own in isolation, those people experiencing homelessness, rural and isolated populations, neighbourhood wellbeing services and marae social services.

Our Methodist missions provide multiple services in the communities they serve with foodbanks, food parcel delivery, community-led development and support, social services, Housing First etc. Our missions and parishes were well placed to be agile and flexible to respond to the changing needs in the community and were grateful to have the extra funding to be able to support our work.

This included:

- Delivery of food vouchers to the most vulnerable whānau.
- Support to rough sleepers to



transition to motels and provision of food and phones so their support workers can maintain contact with them.

- Healthy meals for residents at the Hamilton Men's Night Shelter which operated 24/7 rather than just at night.
- Welfare checks and delivery of fresh fruit and vegetables, groceries, frozen meals and medication for vulnerable, isolated elderly.
- Purchase of digital hardware to support elderly residential care residents maintain contact with their family and friends via Skype.
- Support to the increasing numbers of people now accessing benefits.

Many missions and parishes worked collaboratively to respond to particular needs in the community. One whānau made the difficult decision to relocate to another part of the city due to family



Mana Ake Kaimahi - cleaner



Housing Manager - personal shopper



Psychologist - cleaner

violence. The mission put out an email requesting donations of household goods for this whānau and staff responded with beds and linen. And an email sent out by a Methodist minister to the parish resulted in donations of clothes and toys for the tamariki.

This is just one example of the many encouraging and uplifting stories of how Methodists are working together to protect vulnerable people in our communities. Other examples of how work has changed for some people during this time include:

- A Mission Housing Manager became the personal shopper for the elderly village residents.
- A Mission Director's Executive Assistant worked on reception at the residential care facility and helped residents Skype their families.
- A Mana Ake kaimahi, who usually works with pupils and teachers in schools, and a psychologist became

cleaners for the residential care facility.

- A social worker who normally works with the most vulnerable whānau in our community became a health care assistant at the residential care facility.
- An early childhood teacher became an assistant cook at the residential care facility.
- Community-based workers organised to support their communities to remain connected by using digital apps.
- Community-based workers adjusted their plans and celebrations to ensure Neighbours Day Aotearoa went digital.

Every act of kindness, generosity and solidarity matters. We are grateful to the Tindall Foundation for their kindness and generosity and we are grateful for the wider Methodist whānau who realise we all have a role to play in caring for others and keeping each other safe.

Homecare workers skilled in many areas

Aditya Kundalkar, Lifewise,
Communications Specialist

During the COVID-19 lockdown period, Lifewise homecare workers looked after some of our most vulnerable people in the Auckland community, at a time when their own friends and families could not visit. Two of those essential workers shared feedback on what was a challenging and rewarding experience.

For Helen Taufua, a Lifewise homecare worker since 2009, avoiding supermarkets was the biggest change to her job during Level 4. "We were advised not to do any shopping, keeping in mind the long lines and social distancing and the fact that we are regularly in close contact with our clients," said Helen.

For Shavana Hassan, one of the main advantages of lockdown was the lack of traffic on the city roads, making getting to and from work much faster. "It was quiet, less traffic, which was great as I could be at work on time without the risk of getting constantly stuck in traffic,"

Shavana says.

Helen and Shavana are among the hundreds of homecare workers that are part of Lifewise Health and Disability Services. They help enable people to lead an independent life in their own home, supporting older people and those living with a disability along their path to self-sufficiency.

The service offered is tailored to the specific needs of each client. For example, Shavana does not get involved in shopping or housework, but she helps with personal care, giving clients their medication and ensuring they are well supported. "Clients were very happy to see us when we visited as their own families were not able to visit. We were responsible for making sure they were okay and seeing if there was anything they needed."

Both Shavana and Helen found it rewarding to know that they were helping someone, giving them that little



Staff from the Lifewise Health and Disability Services' team made a 'Thank You' video for all their valued homecare workers.

bit of support when they may not have been able to see anybody for up to two whole weeks. "It was challenging at the same time," says Helen, "because I have a family as well that I have to think of."

Having ready access to the necessary PPE gear, funded by the Methodist Mission with support from the Tindall Foundation, ensured workers and their clients felt safe. "Wearing PPE was a different experience. We arrived at clients' homes looking like we were going to get a disease. That was the perception," said Helen. "But, if anything, we always keep up good hygiene anyway so, aside from wearing the protective gear, our usual standards

didn't really change too much."

Anxiety and fear was a natural response from some older people and support workers played a key role in reassuring and calming them. Shavana says, "Our clients' families really appreciated this. They were happy that we were doing a great job during a difficult time."

Lifewise Homecare Services' main office is based in the grounds alongside Wesley Rest Home in Mt Eden, Auckland. If you or someone you know is looking for homecare support, please call 09 623 7631 or email: homecareservices@lifewise.org.nz.



The New Normal

We will survive
SOCIAL DISTANCING
coronavirus.

Michael Lemanu, Children's Ministries National Coordinator

As the lockdown slowly eases, traffic builds and some semblance of normality begins to return to most people's lives, a question can be asked – what is the new normal?

In the office of 409, Mission Resourcing met after eight weeks of working from the comfort of our homes and pondered this very question in relation to how churches will look going forward. It's quite an interesting dynamic to think about. As was pointed out to me by a youth leader recently, lockdown has taught older people the value of communicating through technology and in return taught younger people not to take good old face-to-face contact for granted. Through this time both ends of the generational spectrum were forced to learn more and see more value in the 'normal' ways of the other.

Before lockdown took full effect, there were some big camps/events being planned over the Easter-ANZAC period, including the Sinoti Samoa Tupulaga national camp, Epworth Easter camp and Wasewase national youth camp, to name a few. These events, which would've brought together hundreds of young people from all around Te Hāhi, were put on the back burner for obvious reasons. It hasn't meant that

interaction, Connexion and community hasn't been possible, though.

Seeing churches and faith communities interact online in a new space has been a warming experience. Faka-Me for young Tongan Methodists was, for the first time, an online celebration – filmed from living rooms but with the same spirit and energy. Mothers' Day visually looked different from typical service presentations, but still carried the same love and admiration for mums and mother figures. Talks have been hosted, online Zoom held, bible studies, online youth gatherings, FB live services and the like have given us opportunities to remain in (virtual) Connexion with one another. As Ramona Misilei pointed out in a recent TYTANZ blog when commenting on Paul in prison in Ephesians 6, "he does not sit idly by – waiting to resume his work when he is set free. No, Paul does the complete opposite. He doesn't pray for his chains to be removed or to be set free. Instead, he asks for prayer – that God may continue to use Him regardless of his circumstances. Paul treats his ministry as an essential service." Most youth ministries have responded well during this time and not sat idly by waiting for lockdown to be over.

Have these experiences been any less-than what is 'normally' done? Maybe, maybe not. Have they prevented us from the opportunity

to do and be the Church? Absolutely not.

And so the question still remains for us – what is the new normal? When we return to some form of communal worship in the flesh, what can we take from this time online and carry into our new normal. What can we look back on from this time and bring forward with us into the present, future and beyond? My hope is that we, at the bare minimum, do choose to take something moving forward. For churches that are tired, disconnected and out of ideas, perhaps the new normal presents an opportunity. As it pertains to worship, it may mean continuing to utilize young people and their technical prowess and skill sets in how worship is conducted and communicated moving forward. As it pertains to service and deed, it may mean being present in the communities we serve in new and fresh ways. As it relates to our interactions with one another in the Methodist whanau, it may mean a new opportunity to be authentically Connexional – across generations, expression, culture and geographically.

Let's not make our pre-lockdown old normal be our new normal. Let's continue to press forward in hope – encouraged to shape a new normal that serves the communities we find ourselves in and honours the calling of the Spirit we are challenged to live by, both in the safety of our homes and in the 'wild' that is society.

Kidz Korna

Welcome to June Kidz Korna!

As I write this, most children are back at school and adults can meet up with their friends as long as they remember to obey the rules: maintain distance, wash hands, stay home if sick, and cough or sneeze into your elbow.

May 31 is Pentecost Sunday and we still may not be able to go to church. You might ask what is Pentecost? Fifty days after Jesus rose from the dead and ten days after he ascended into Heaven, the disciples and other Christians met. They heard a rushing wind and flames appeared over their heads. Before Jesus left them he promised they would receive the Holy Spirit and this was how it happened. You can read all about it in Chapter 2 of the Book of Acts.

I would like to hear from you about how you celebrated Pentecost.

Doreen Lennox



Disciples and Mary receiving the Holy Spirit on Pentecost day.

For your bookshelf

The Day When God Made Church

A Child's First Book About Pentecost

Author: Rebekah McLeod Hutto

Illustrator: Stephanie Haig

Publisher: Paraclete Press

This is a story that helps children to understand and celebrate the birthday of the church - Pentecost.

With simple language and colourful illustrations it explains the sounds, signs and events of that day. At the end of the book the author has added a section with ideas for parents and teachers on celebrating this special day. Written for primary age children, it could also appeal to older ones.



Pentecost Quiz

- 1) Which book in the Bible tells the story of Pentecost? (John, Acts, Romans)
- 2) What Christian celebration does Pentecost follow? (Christmas, Easter, New Year)
- 3) How many days after Jesus ascended into Heaven did the disciples celebrate Pentecost? (3, 5, 10)
- 4) What sound did the people hear when they were gathered together? (rushing wind, crackling fire, gurgling water)
- 5) Which disciple spoke to the people? (James, Thomas, Peter)
- 6) In which city did the first Pentecost celebrations take place? (Bethlehem, Jerusalem, Canaan)

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



In India lockdown brings hunger



An Indian fisherwoman welcomes emergency food for her family after fishing was banned and then heavily controlled under India's Covid-19 lockdown. Photo Credit: LAW Trust

After morning chores are done, a group of women head to the local river mouth for a day's fishing in the state of Tamil Nadu in South India. They are looking for the wild shrimp or crabs they can catch by hand in the backwaters, close to the sea.

Dressed in their saris, they dive deep into the water for the fish they have been catching for generations. Others wait for their catch or purchase fish from local fishermen to sell as is or turned into snacks at local markets.

Many of the women are raising children by themselves. Each woman knows that what she catches will decide how much food she will have to feed her family in the weeks ahead. On the best days, she can buy vegetables or something more. These are just some of the women involved in India's fishing industry - others sell fish further inland, mend nets or dry fish. The women have worked hard for everything they have, but under India's Covid-19 lockdown they could do little.

The government did not allocate rations for traditional fishing communities, even though they would not be able to fish again until at least June 15. Facing starvation,

they asked Christian World Service partner LAW Trust/Neythal for help. LAW Trust negotiated with CWS to change a small part of their budget to distribute food and personal protective equipment for these communities. A local group contributed additional funding to enable them to distribute ration packs for 220 women-led families in seven villages. The packs included 25 kilograms of rice, dal, salt, sugar, oil, masala, tamarind and soap.

According to LAW Trust, the women, especially single women, who constitute a majority of fish vendors are likely to be the hardest hit. The loss of access to fish, transport systems, markets, and consumers is having a severe impact at the household level.

"These communities provided much needed food to local markets and their physical and mental health is key to their areas recovering quickly post the lockdown," says Gandimathi, Executive Director.

LAW Trust has been able to teach the women how to protect themselves against Covid-19, which is spreading throughout the state, but the challenge is deeper. For decades these traditional fishworkers have seen their livelihoods shrink and the coast taken over by industry.

There are fewer fish and, in an effort to protect the resource, inland fishing is now limited for some periods of the year. The women blame the shrinking fish populations on the large number of power plants, commercial shrimp farms and other industry that is destroying the foreshore and seabed.

Thanks to years of support, CWS partners like LAW Trust are in a good position to assist in efforts to stop the spread of Covid-19. Well known in their communities, they are a source of medical advice and distributed hygiene supplies and personal protective equipment. Perhaps, more importantly, they will save lives of people ignored by their governments.

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

Sign up to Operation Refugee



A refugee family shares tea in Lebanon's Bekaa Valley where many Syrian and Palestinian refugees have made a home. Photo credit: ACT Alliance/Paul Jeffrey.

Christian World Service is appealing for support for this year's Operation Refugee which runs from June 1 to November 30.

Organiser Eric Park is keen to discuss plans with individuals, groups and parishes who are prepared to stand with refugees during these troubled times.

"People can sign up online and I am keen to talk to anyone interested. Operation Refugee is a great opportunity to have some fun and encourage others to show their concern for the stranger, a strong imperative from our faith tradition," says Eric.

CWS has expanded Operation Refugee to give participants some new options this year. There are two streams, one focusing on food and the other on walking.

Under 'Food for Life', participants can choose to live on the Food Box (equivalent to an emergency food package that will feed a family for at least two weeks) or \$32 for five days or two days for students. Alternatively, Operation Refugee chef Grant Allen suggests organising a pop-up banquet in return for donations to the cause.

The second option stream is 'Walk the Talk', where participants can set their own walking goal or organise a walk or similar event.

Fundraising is online and Eric is offering assistance to those who might need extra encouragement.

"Covid-19 has reached refugee communities at the same time as many of the world's richer countries are focusing on the needs of their own citizens. Little is left for refugees who are now extremely vulnerable. Funding is falling; there is less money to meet their daily needs, much less protect them against infection. We need to step up to this challenge," he says.

70.8 million people were forcibly displaced in 2018, including 5.56 million registered Syrians. The number is expected to be higher for 2019 - the United Nations releases new figures later this month.

Refugee Week runs from June 16-20, finishing on World Refugee Day. Participants are welcome to do it at any time before November 30. Refugee Sunday is on 21 June on the Methodist Presbyterian church calendar, and July 5 for Anglican parishes. CWS has prepared worship resources for both days.

Information about Operation Refugee can be found at: www.cwsoperationrefugee.nz/. Eric Park can be contacted at eric.park@cws.org.nz or phone: 022 377 6606. You can donate to Operation Refugee at cws.org.nz.



Photo ACT Alliance/Paul Jeffrey

Give them a hand

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

www.cwsoperationrefugee.nz



REVIEWS

ON YOUTUBE

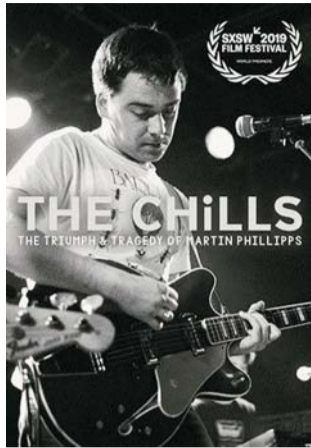
Opposite The Cook, one of Dunedin's most iconic pubs, is a painted Chorus phone box. A silent bystander, it pays homage to one of Dunedin's most famous bands, The Chills.

During the 1980s, The Captain Cook Tavern was a nursery of musical cool. Whether the result of isolation, landscape or an internationally recognised university, bands like The Chills, Sneaky Feelings and The Verlaines birthed an international reputation for an original sound.

Christchurch raised, as a teenager visiting Dunedin, I walked past The Captain Cook Tavern and down George Street searching for buskers like Luke Hurley and the chilled-out creativity of this iconic Dunedin sound. One of the most enigmatic bands was The Chills. From the experimental *Pink Frost* to the harmonic creativity of *Heavenly Pop Hits*, songs by The Chills shape the adolescent soundtrack of many a middle-aged Kiwi's life. Yet the highs of London tours and international recording contracts were

always surrounded by lows, including the sudden death of drummer Martyn Bull, car accidents, and the churn of band members.

The Chills: The Triumph and Tragedy of Martin Phillipps is one telling of this uniquely New Zealand story. Stretching over 95 minutes, the rock-umentary begins with a medical diagnosis of lead singer, Martin Phillipps. "If you keep drinking, you will die," announces the doctor. Caught live on camera, the chilling diagnosis sparks a retrospective, a catalogue of past tours and interviews with bygone band members, spliced into Martin Phillipps' unfolding present-day struggle with the debilitating effects of Hepatitis C. Facing death, Martin finds a theological register. Holding one pill, an experimental medication worth thousands of dollars, Martin observes it is the week after Easter. Might these pills, he wonders,



become "his resurrection"?

Such explicitly theological notes are likely shaped by his childhood. Martin was raised in a manse, his father a Methodist minister, first in Milton and then, from 1970, in Dunedin as Chaplain at the University of Otago.

Despite the faith of the manse, adult belief for Martin feels less than certain. In *Heavenly Pop Hit* (1990), the ending offers "a heavenly pop hit, for anybody, for those that still want it".

In 2018, facing the doctor's diagnosis, Martin confesses to prayer, yet questions belief.

*And so I prayed
Some days, sort of
But do I believe?
Believe.*

As Martin explains on revered Seattle indie station KEXP in 2019, this song, titled *Deep Belief* is his most important.

A rock-umentary. Review by Rev Dr Steve Taylor

It arises from his experiences of preaching as imposed, in ways that limited the finding of his own path.

Another telling of The Chills' story comes from Roger Shepherd's biography, *In Love with These Times* (2016). The Chills - ambitious and talented - emerge as central to the story of New Zealand music and the success of Flying Nun, one of New Zealand's most influential independent record labels.

The Chills: The Triumph and Tragedy of Martin Phillipps, directed by Julia Parnell and Rob Curry, is available on YouTube and Google Play for \$4.99. It was free to air on Prime TV during lockdown, as the chorus of Dunedin traffic passing The Cook was "fading in silence" (lyrics from *Halo Fading*, 1992).

Rev Dr Steve Taylor is Principal of Knox Centre for Ministry and Leadership. From his bubble in St Leonards, Dunedin he has written *First Expressions* (2019) and is researching creative ministry practice in a time of COVID-19. He writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.

ON DISC

Manawa Wera - Ria Hall

Loop Recordings 2020

Reviewer: John Thornley

Ria Hall's first CD *Rules of Engagement* (2017) took eight years from research to recording. Now, five years later, we have further evidence of the artist's professionalism. *Manawa Wera* is a stunning collection of seven songs, in both vocal and instrumental performance, and lyrics or words.

Apart from the title and mihi (greeting) on sleeve insert, all songs are printed in English. On Radio NZ earlier this year, when Kim Hill asked the artist why she had chosen English rather than te reo Māori, she replied, 'I wanted my message to be heard by all people.'

The title translates as 'Angry or challenging chants', and the militant opening track, with its collective voices chanting 'Know your history' against the compulsive reggae back beat, lays down the wero or challenge. But Ria Hall is more sorrowful and pleading rather than looking for a fight! The overall theme for the CD is title for the final song, 'Hope'.

The words of the songs draw on Māori understandings or world view, including land/river/sea scapes, familial or whānau whakapapa, and an interweaving of the personal and collective identities common to all indigenous cultures' pre-European and colonised narratives. With repeated listenings, the metaphysical or religious depths are revealed. Some illustrations follow.

Track Two: 'Cause and Effect' Our lives are not predetermined by a divine destiny but a very human existence where we make choices. As the US writer Robin R. Meyers puts it, not a 'theology of obedience' but a 'theology of consequence'. As Hall chants: 'Back against the wall, cornered no control / I am naked see my soul, grind me down to blood and bone'; 'You give me nothing for something. When all your somethings mean nothing / She is a Queen upon a throne / I am a mountain set in

stone'; 'They say, they say, the hotter the battle, the sweeter the victory / Jah victory.'

Track Three: 'Owner'. 'No one owns the water, no one owns the lands / No one owns the ocean, no one owns the sands'; 'Judge not by skin colour, judge not by one's creed, judge not by her religion / We gonna judge you by your qualities.'

More than once in the songs, there is a frustration towards people unable to face a reality, that all of us face deep change in Aotearoa. From the song 'Chant': 'You all lack conviction with no desire to end the war to end it all

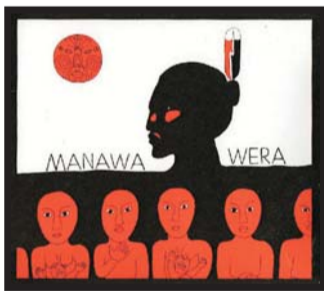
/ You fall on expectation there can be rainbow without a storm / You clutch at straws'; 'You just live and hope but your promised land has been swallowed by the sea'; 'Chant for

hope / Chant for faith / We must sing.' And this proverbial usage in the closing lines of 'Owner': 'Lead a horse to water, he too sick to drink / Give knowledge to man, but cannot make him think.'

African-American influences are found in both music and words. Reggae and soul join with Pacifica musicking in poi waiata and haka. In lyrics there is the blending of the personal and collective. Aretha Franklin's fusion of the personal and political in her Soul ballads - 'Think', 'Chain of Fools', 'Respect' - is the model to aspire to. Ria Hall delivers on this score.

The closing songs address personal and collective betrayals. 'Walk' has focus on the call to autonomy and separation: 'I should have listened to myself / and, now, I'd rather walk alone'. Over a gentle acoustic guitar strum, the final song 'Hope' has vision of a better future, together. At the risk of sounding corny, this CD is a song of love by Māori to Pakeha. But tough love!

I hope we're all listening.



ON PAPER

Renew Your Wesleyan DNA

Author: Richard Waugh

Publisher: Cypress Project 2019, 113 pages

Reviewer: Terry Wall

As readers may know, Richard Waugh left the Methodist Church of New Zealand in the year 2000 and, with others, founded the Wesleyan Methodist Church of New Zealand. The breach came after years of conflict over biblical interpretation and theological issues. It focussed on issues around sexuality. This book sheds light on differing emphases that provoked the schism. We note that, on page one, the famous quotation from John Wesley at the laying of the foundation stone of his new chapel in London in May 1777 is cited: "What is Methodism? ... Methodism, so-called, is the old religion, the religion of the Bible, the religion of the Primitive Church, the religion of the Church of England."

In 2010, Richard presented a dissertation for the degree of Doctor of Ministry Studies to Asbury Theological Seminary entitled *Discover Your Wesleyan DNA: A Curriculum for the Wesleyan Methodist Church of New Zealand*. The book is a distillation of the major themes explored in the dissertation. The writer works with the assumption that: "A healthy church should not only know who they are, but also be able to explain what they believe and describe their mission in the world."

The term DNA has become a popular device for identifying what we inherit from the past and what we are resolved to hand on to future generations. It is in this sense that DNA is used to describe the "essential features of the Wesleyan theological worldview which is all about redemptive holy love transforming the world in which we live".

Chapter One briefly outlines the life and times of John Wesley, touching on his home life, education, the Holy Club, time in the North American colonies and his experience of renewal at Aldersgate Street in 1738. Then the first years of the Methodist movement are explored. What is interesting is the selection that Richard draws from Wesley's teaching: "We set out upon two principles (1) none go to heaven without holiness of heart and life and (2) whoever follows after this is my 'brother and sister and mother.'"

Chapter Two focusses on the spread of Methodist mission from its early days, reaching Ireland in the 1740s and the maritime provinces of Canada in the 1760s, to its worldwide constituency today. Among the helpful features of the book are thumbnail

sketches of the history of Methodism in various contexts. Towards the end of this chapter, Richard introduces the case that, in parts of Methodism where evangelical zeal has been lost, along with distinctive Wesleyan teaching on sanctification, a "powerless Methodism" has emerged characterised by liberal theology. On the other hand, Pentecostalism, drawing on Methodist holiness teaching, has preserved vitality and is "superseding the older movement".

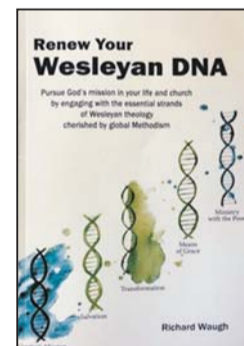
The method that Richard developed in his dissertation was to survey major scholars in the contemporary field of Methodist/Wesleyan Studies to discern what they are locating as the central features of John Wesley's theological legacy. We see the method at work in these

pages. It results in five major themes being identified as at the heart of John Wesley's theology: The Creator's Mission, Salvation, Transformation, The Means of Grace and Ministry with the Poor. A chapter is devoted to each of these major themes which Richard sees as constituting the DNA of Methodist/Wesleyan traditions. These would be widely shared. Each is interpreted from the Wesleyan evangelical perspective. There is much here that will help the reader to trace

and understand the distinctive approach that is adopted. It establishes basic principles and draws coherent conclusions.

Richard suggests that the loss of energy in parts of Methodism is a result of a willingness to accept diversity. I would have thought that just as any perspective has its limitations, theological diversity was essential to the wholeness of a tradition. Surely we need each other so that we can see more widely.

In the spirit of fraternal dialogue, I want to address some questions to Richard. Do you see a tradition evolving and adapting in relation to changing contexts over centuries? For example, what form might holiness take in our society? Can it be wise to take all one's theological eggs from the Wesleyan basket? Do we have to choose between mission and unity? The latest report on the Church's mission from the WCC Together Towards Life (2013) insists that the unity of the Church is to serve the unity of creation. Then, I wonder how many would see Methodism's "nearest theological neighbours" as the Pentecostals. While intended as a curriculum for the Wesleyans, Richard's book will stimulate lively conversation within Methodism in all its diversity.





Frances Ogilvie

Jennifer Jeffery, Digital Content Curator, Presbyterian Research Centre

"It's the set of sails, not the gales, that determine the way you go."

Frances Ogilvie, addressing the graduates of Deaconess College in Dunedin, via telegram, 1947.

Frances Gordon Ogilvie (1895 -1993) had an impressive life, filled with unimaginable circumstances. She touched the hearts of all those she encountered with her great spirit, faith and passion. Her family house was opposite the Anglican Church in Walkerville, Adelaide, South Australia, and looking through the church windows on a Sunday and seeing the candles flicker she felt something of the mystique of God.

After gaining a master's degree in English at the University of Canterbury in September 1919, 24-year-old Ogilvie applied to the Foreign Missions Committee of the Presbyterian Church to serve as a missionary in China. In August the following year, she set sail to Hong Kong, to begin her work in Canton. Ogilvie rigorously studied Cantonese for two years, so she could become the principal of the new girls' boarding school (Tak Kei Girls' boarding school at Kong Ch'uen), accomplishing that goal in 1922.

Civil unrest due to conflicting political parties (Chinese Nationalists under Chiang Kai-shek and the Communists under Mao Tse-tung) and war with Japan disrupted her mission work in

Canton. Trying to keep the school open to those who wished to remain was a challenge for Ogilvie. When she left for furlough, the civil situation in Canton was incredibly unsettled, with bandits committing crimes throughout the area Ogilvie was assigned to.

She was asked to be the leader of the Shung Kei Bible Training Institute in Canton (known as the 'Bible School') which was set up to train young women as deaconesses. She accepted the role, but months later the city became a victim to the Japanese and eventually she had to abandon the school. She joined the remaining students, assisting nurses and doctors to care for those injured by war and conflict, at the La Salles Emergency Hospital.

On Sunday 18 January 1942, staff and students at La Salles were informed they were to be transferred to the Stanley Civilian Internment Camp, established by the Japanese at Stanley Bay. Ogilvie advised the Shung Kei girls to 'make an inconspicuous exit'. The following Tuesday, Ogilvie and her companions packed their essentials and were escorted to Stanley Camp by ferry. She was to remain at the camp till September 1945.

Trying her best to make good of a terrible situation, Ogilvie started hosting Bible study groups. She recognised and maintained excitement of events such as Christmas and birthdays and helped to establish 'The United Churches' in the camp. There



Frances Ogilvie receives a gift from her students c 1959.

were approximately 22 denominations at Stanley Camp, and although the Catholics and Christian Scientists tended to worship among themselves, the remaining denominations worked together in harmony.

Once released, Ogilvie was eager to get back to Canton and help at the Shung Kei Bible Training Institute. She was delighted to find much work had been done since the surrender of the Japanese. Peace amongst the Chinese did not last long and tensions grew between the Nationalist and Communist rivals. This was a difficult time for all missionaries and it was decided on 14 July 1951 that the Canton mission would be closed.

When Ogilvie returned home, she began advocating for the amalgamation of various church women's groups, which is the Association of the Presbyterian Women we know today. She spent time assisting various churches around New Zealand, spreading her infectious faith.

Near the end of her life, Ogilvie started to lose her hearing, sight and memory - much to her dismay. Having to depend on others was '... abominable!' The fiercely independent Ogilvie detested the idea of lingering or being useless. She passed away in her sleep on 3 May 1993, in her 99th year, and was laid to rest next to her mother, Edith Ogilvie (1871-1941).

Unsung Methodists

Rev Donald Phillipps

Touching and Treating

Edward George (Ted) Sayers 1902 - 1985



Ted Sayers

An unobserved centenary concerns a young man, brought up in Christchurch Methodism, who ended his career as Dean of the Otago University's Medical School. By that time his involvement in the Church was a thing of the past, but he had good memories of those years prior to 1920 when he first entered the Medical School.

This writer well remembers a quite lengthy conversation he had with Dr Sayers, in semi-retirement. He recalled his Bible Class days, and spoke of A N (Dolph) Scotter's ministry, and preaching, at Sydenham, as having influenced him quite deeply.

Ted Sayers came from an 'impeccious Methodist family' as a brief biography describes it, and was brought up in the Sydenham congregation. Poor though they may have been, his parents encouraged his academic hopes, and entry into the Medical School was made possible because of financial support from fellow Christchurch Methodists. The funds raised were to further the young student's training, with a particular view to his becoming a doctor within the Overseas Mission field. He had even then a 'calling' to mission-field work, and New Zealand Methodism was about to take over from New South Wales Methodism responsibility for the Solomon Islands. The Church here believed it was essential that there be a hospital associated with the Mission.

So the course started in 1920 was completed with his

graduation MB ChB in 1924, followed by a year in which he undertook the formalities of a hospital internship in Dunedin. He then went to London for a further year's specialist training in the School of Tropical Medicine before returning to New Zealand, working his passage home as a ship's doctor. He was officially recognised by the Church, at a service in Auckland on 12 June, 1927, as 'their man' in this pioneering task. Initially he was stationed at Gizo but eventually the hospital was based at Bilua. As George Carter noted in his summary of his work: "Thoroughness, a gift for getting along with people, and a basic common sense attitude were in many ways the hallmark of Ted Sayers' work in the Solomons and his whole career."

What follows is an outline of an outstanding contribution to New Zealand and international medicine. He spent seven years with the Mission, all the while carrying out research on malaria. When the Mission was closed down for reasons of financial stringency he spent time again in London, acquiring his MRCP. When he returned to New Zealand, he went into

general practice in Auckland. With the outbreak of WW II he served in both the Middle East and the Pacific, where his knowledge of tropical diseases made him invaluable. He rose to the rank of colonel and in 1944 was enrolled in the US Legion of Merit for his service to American as well as New Zealand troops.

He returned to Auckland, serving as senior physician at Auckland Hospital - became a member of the Medical Council of New Zealand, a foundation Fellow of the Royal Australasian College of Physicians, a Fellow of the Royal College of Physicians, London, and was the first New Zealander to be awarded an honorary fellowship of the American College of Physicians. In 1959 he became the Dean of the Otago Medical School, having already been sub-dean of the Auckland branch of the Faculty of Medicine. Somehow he found time that same year to complete his MD on malaria. He oversaw the remodelling of clinical curricula, encouraged a closer relationship between the Medical Faculty and the Hospital Board, reorganised the teaching of biochemistry, and helped achieve the establishment of the Wellcome Institute in Dunedin.

All the while he kept up his clinical work, and his rounds at Waikari Hospital were said to have a quality usually found 'in only the great teaching hospitals in London.' In 1961 he was elected a Fellow of the Royal Society of New Zealand and became a Knight of the Order of St John of Jerusalem. In 1965 he was made a Knight Bachelor. He finally retired as Dean in 1967, but continued work as a private consultant, chairing the Scientific Committee of the National Heart Foundation. A new library and administration block for the Medical School was named in honour of him, and in 1975 he was awarded an honorary DSc by Otago University.

His DNZB entry describes him as "a compact man of engaging personality", who was admired as a clinician with an 'intuitive flair for clinical medicine.' He stands among the great leaders in New Zealand's medical history - as teacher, administrator, and especially in the practice of his vocation. It is good to recall here that so illustrious a career had its beginnings in his teenage years within the Church he remembered with affection.



In 1949, Rev W E Falkingham, of the Methodist Central Mission in Christchurch, along with Rev Wera Couch and Joe Moss from the Mori Methodist Mission attended a hui in Ngaruawahia. They were impressed by a hostel for girls established by Te Puea in Hamilton. On their return they acquired a property in Stanmore Rd to build a similar hostel for girls in Te Waipounamu. In August 1952, the Rehua Hostel for Girls opened in Christchurch. The images are from the Oma and Joseph Moss Collection held in the Methodist Church of New Zealand archives. Rehua meaning heavenly guardian is one of the heavens that the spirit passes through after it leaves the body.





KIKI AMATA E LE KOVITI19 SAUNIGA LOTU FA'AAOGA AI METOTIA FA'AONOPO-NEI COVID-19 KICK STARTS LIVESTREAM SERVICES

Paulo Ieli

Ua avea le saua o le koviti19, fa'ama'i oti ma auala ua fa'aosofia ai le aufaigaluega a le Sinoti Samoa e saili nisi auala fou e saga fa'aaau ai pea ona logopuiali'i-ina le Sinoti Samoa i le feau taumolimoli o le Talalelei. Ma ua tatou molimauina ai fo'i le anoanoa'i o le tamaoaiga fa'asoa mai o le Atua i le aufaigaluega e le gata o metotia ma auala ua latou fa'aaogaina a o saunoaga fa'alaeiau e ala i le feau e lu'itauina le Sinoti Samoa i totonugalemu o lenei piliota pogisa.

E le'i iite fanua a lalo e pei o ia upu a le atunu'u o le afele lalolagi e se fa'ama'i mata'utia fa'apea. Sa outou tofafa ma matou momoe ma manu a ua sosofaina tatou e mala e ala i le Koviti19; ma ua fa'afuaseia ai ona poia fa'amanu i ofaga i tatou uma. O le mea e mautinoa e leai se tasi o le aufaigaluega na tapenapena mo se piliota pogisa e pei o lenei; a o le agaga fa'afetai ona o le televave o le fa'atofalaiga a le aufaigaluega ma tapenaina ai auala sa latou fa'aaogaina.

O le susuga i le Tausi Itumalo Manukau ia Tovia Aumua ma nisi o le aufaigaluega mai Manukau, susuga Faleatua Faleatua, susuga ia Jeremia Amituna'i ma le susuga ia Faiva Alaelua sa mafai ona auina atu a latou sauniga tu'usa'o e ala i le Facebook Livestream mo matagaluga ma aulotu. Sa fa'apena fo'i ona fitaituga le susuga i le Tausi Itumalo Hawkesbay susuga ia Iakopo Fa'afuata mo sauniga tusa'o mo Hastings. O le Itumalo atoa o le Laumua sa mafai ona latou maua sauniga tusa'o o Aso Sa ta'itasi sa saunia e le susuga i le Tausi Itumalo ia Utumau'u Pupulu. O le Itumalo Aukilani sa galulue ai le susuga i le Tausi Matagaluga ia Falaniko Mann-Taito, faapena fo'i sou sao. O nai Aso Sa e lua mulimuli o lenei piliota sa maua ai le avanoa o le afitoga i le Sea o le Sinoti Samoa susuga ia Suiva'aia Te'o, aua se feau fa'alototele, feau fa'aleoleomamoe mo le Sinoti Samoa ma tauluga ai ia

sauniga lotu. E iai nisi sa mafai ona tapua'i mai Kanata, ma atunu'u Europa, o Ausetalia foi faapea ma si o tatou atunu'u pele o Samoa, o le vi'iga sili lea i le Atua ona o avanoa ma metotia.

Malo lava mo galuega mae'a o Aso Sa ta'itasi, ua aoga fo'i le koviti19 ua mautinoa ai e le moemoenoa le aufaigaluega e sailiili ma tomanatu i auala e momoli ai le feau taulogolgo a le Atua i totonu o taimi faigata o le soifuaga nei. E iai la le lagona ua fa'amalieina le fia taumamafa la le agaga o le Sinoti Samoa, tainane le atunu'u o e sa mafai ona latou mauaina nei auunaga. Matou te asu atu fo'i vai malu i la outou fa'afogaga mai.

Tatou te manatua le anoanoa'i o le soifua o tagata mai tafa fia o le kelope ua fa'afanoina ona o le Koviti19, peita'i ua iai fo'i le sao taua o lenei lava fa'ama'i ua mafai ai ona tatou a'oa'oina ai nisi auala fou, metotia fou e fa'aaau ai le feau ma le galuega a le Atua.

E fa'aleoina ai le agaga fa'afetai i alo ma fanua a le aufaigaluega ma aemaise o faletua ma ali'i ona o le lagolagoina ma le fesoasoani malosi ina ia tino mai lenei auunaga.

Covid-19 inspired Sinoti Samoa clergies into utilising technology to livestream Sunday services, and maintain weekly contact with parishioners in these uncertain times.

No one was prepared in advance to deal with the impact of Covid-19, however clergies and their families quickly kicked into action ensuring livestream services were made available to parishes for the first Sunday of lockdown.

During nine weeks the Reverends Tovia Aumua, Faleatua Faleatua, Jeremia Amituanai, Faiva Alaelua, Iakopo Faafuata, Utumau'u Pupulu, Falaniko Mann-Taito, the Sinoti Samoa Superintendent and I livestreamed services to various parishes around the country. Viewers were far and wide, some tuning in from Canada, Europe, Australia and Samoa.

Covid-19 is responsible for taking many lives around the world, and we remember those lost with a thought for their loved ones left behind. Covid-19 has enabled us with new tools, equipping the church with new ways of doing ministry.



Rev Suiva'aia Te'o (Sea o le Sinoti Samoa).



Rev Iakopo, Rosa Fa'afuata with Olive Tanielu, Ruta and Sieni after a Mothers' Day service in Hastings.



Rev Falaniko and Marlene Mann-Taito post an ad for Henderson live stream.



Rev Jeremia and Matila Amituna'i after a Mangere East live stream.



Sea o le Sinoti Rev Suiva'aia, Gloria Ieli and Muaimalae Te'o after the May live service.



Rev Tovia, Leotele and family after Mothers' Day live stream.

FAAFETAU UA TAUMULIA'I GALUTAU MA GALUFEFATIA'I

Suiva'aia Te'o

O se finagalo tufa mai o le na tusia lenei fuaitau, o galutau, o peau e maua pe a fetu'ai galu, ao galu fefatia'i e fati solo i figalemoana ina ua sousou. O upu e faatatau i le tele o mala ma faalavelave tutupu i le olaga, mae leai se tasi nate iloina. Ae ui ina tele faafitauli, ae faafetai ua taumulia'i galutau ma galufefatia'i ona o le alofa o lo tatou Atua.

Faatalofa atu ai i le mamalu o le tatou Sinoti Samoa, mai Aofaalupega ma faletua, o Taitai ma faletua, le Aoa ma le faletua, o Tuua sinasina, seia o lava i se aupito ititi o le Sinoti. Aua o lea ua

moni upu a le failauga Samoa, pe afai tatou te toe tepa i tua i le uluai taimi na aumai ai tala o le nei KOVITI 19 ma ona aafiaga. Oka se ootia o lotu ma faamoemoe, aua na tatou le iloa le ogaoga o lenei faama'i, ao se vaai i le lalolagi ma ona atunuu i le matua faatoateleina o e na maliliu ua faitau afe ma afe i le aso. Ao ai ea na tu i matagiolo e matagitaumaina le sa o le Sinoti Samoa, i galutau ma galu fefatia'i, ina ua soua le gataifale o le Sinoti i lenei faama'i oti? Leai a se tasi na tatou tapa iai, leai se isi na tatou toomaga iai, leai se isi na tu mai i o tatou luma i lea taimi o puapuaga ma mafatiaga. Ua muafale i le galusina ae tua i le papa lo tatou atunuu ma le Sinoti Samoa ae tainane o le lalolagi atoa. Ua le o se foma'i po

se taulasea, ao le Atua o le Silisili ese, le Foma'i o foma'i, le e pule aoa i le soifua ma lo tatou malosi. Na tatou tapa tulua i tata i lona finagalo ma lana faatofalaiga e malu ai le Sinoti ma saogalemu ai o tatou tagata ma le atunuu nei. E lei talitua'ina la tatou valaau ma la tatou tagisa i le Atua. Na tali faaaliali mai le Atua, toatele na aafia, ae toatele foi na toe faafuaseia le malosi, toaititi na maliliu. Lea foi ua toaititi lava tatala uma tapu o lenei faama'i ma tatou faaauau galuega e pei ona tatou galulue ai. Malo le onosa'i, malo le lotu tetele, malo foi le fai tatalo. Leitioa pese le taule'ale'a Eperu ma faapea ane: "Le nuu e, ia outou faafetai atu i lo tatou Atua; ia lagona mai le leo o lona viiga. O le na tuuina mai le ola i totonu ia i tatou, nate le tuuna i

tatou ia mapepeva ai o tatou vae. Aua na e su'esu'eina i matou, le Atua e, na e tofotofoina i matou e pei o le ario ona tofotofoina. Na e aumaia i matou i le upega; na e tuuina mai mea mamafa i o matou tua. Na e faaitietie tagata i o matou ulu; na matou savavali i le afe ma le vai; a ua e taitaiina mai i matou i le nuu lafulemu". (Sal 66:8-12) Tatou pepese faatasi ma le faipese i lana viiga aua ua maua lava le viiga o le Atua i lana pule alofa ma lana pule faasoifua. Tau ia ina ia faaauau le alofa tausi vaatele o lo tatou Tapaau i le lagi, malutia ai le soifua o lo tatou Sinoti atoa, mai mauga tetele seia pa'ia mauga iti.

Alofa'aga



Ko e tu'utu'uni ki he fakataputapui pe lockdown

I he fakataha 'a e komiti pule 'a e Vahefonuaá na'e toki 'osií , na'a nau fai ai 'a e tu'utu'uni fakapotopoto fekau'aki pea mo e fakataputapui pē lockdown. Ko e taha 'a e me'a na'a nau feinga ke fakapalanisií [balance] ko e fuoloa 'etau mavahe pea mei he lotu 'i hotau ngaahi falelotuúpea mo e mahu'inga ke malu pea mo hao 'a e kau memipa 'o e Vahefonuaá pe ko e kakai 'o e siasíí .

I he fakakaukau ko iaá, na'e a'u 'a e taalanga ki he poini (i) 'oku kei 'i hotau lotolotongaá pē 'a e mahaki Coronavirus Covid-19, 'a ia 'oku te'eki ke mavahe ia. (ii) 'oku te'eki ke ma'u hano faito'o [vaccine]. 'Oku kei ngāue ki ai 'a mamani ke fai hano fakatotolo'i pea mo hono tesi ha ngaahi faito'o 'e fe'unga ke ne matatali 'a e mahaki ni.

Ko ia na'e fai ai e sio ki he ngaahi lao pe tu'utu'uni lolotongaá 'o hangē ko e (i) tauhi 'a e vā pē vāmama'o mita 'e 1; (ii) toko 10 pe (iii) tale pe mafatua ki he tui'i nima (iv) mo'ui fanofano pe tokanga'i 'a e haisinii; (v) mahu'inga ke tauhi e ma'a mo e faka'ehi'ehii 'i he fanau mo e tokotaha kotoa pe 'i he 'api siasíí .

Ko e taimi na'e a'u ai 'a e talanoaa ki he fakakaukau ko 'enii na'e 'ikai ke fakapapau'i ia 'e taha 'i he fakatahaa 'e ala malava ke fai pau pe matauhi 'a e ngaahi tu'utu'uni ko 'enií . Na'e 'i ai leva pea mo e fehu'i 'e feefee kapau 'e a'u ki he toko 100 'a hono fakangofua mai 'e he pule'angaa. Na'e toe fai leva 'a e sio ki ai 'a e fakatahaa pea nau pehee kapau 'oku 'ikai ke lava ke pukepuke 'i he toko 10 'oku si'isi'ii pea 'e fēfē ai hano malava ke pule'i pe tauhi'i 'a e ngaahi tu'utu'unii 'okapau 'e 'alu ki he toko 100.

Ko ia na'e fai 'e he fakataha 'a e tu'utu'uni fakapotopoto 'o pehee, kapau 'e 'alu 'a e ngofuaa ki he levolo uaa 'o toko 100 pea kei tauhi pe 'a e tapuu pee fakataputapuii 'o 'oua 'e fai foki leva ki he ngaahi falelotuu mo e ngaahi 'api siasii kae 'oua kuo mahino mo'oni

'a e tu'unga 'oku 'i ai 'a e mahakii. Pea ko e tu'utu'uni leva na'e a'u ki ai 'a e fakatahaa: Kapau 'e a'u 'a e ngofua ki he toko 100 pea kei hoko atu pe ki tautolu 'i he 'ikai ke foki leva ki he lotu 'i falelotu pe 'api siasii kae 'oua kuo 'osi 'a Sune pea toe fai ha sio fo'ou ki ai.

Matamata ko e tu'utu'uni ko eni kuo fai 'e he komiti pule 'a e Vahefonuaa 'oku hoooomalie ia pea mo e fakakaukau kuo tuku mai 'e he pule'anga 'o fekau'aki pea mo e levolo 2. 'A ia ko e tu'utu'uni kuo tuku mia 'e he pule'angaa 'oku anga pehe ni ia: 'E kei hoko atu pe 'i he levolo 2 'o a'u ki Sune. 'E toe fai hono vakai'i 'i he 'aho 8 'o Sune pe 'e fai ha foki ki he levolo 1. Kapau he'ikai ke lava e fakataha 'i he 'aoh 8 'o Sune kuopau pe ke fai ha tu'utu'uni 'o 'oua 'e toe tomui ange 'i he 'aho 22 'o Sune. Pea 'i he taimi tatau pe kuo hiki hake 'a e ngofua ki he mali, putu, siasi pea mo ha toe fa'ahinga fakataha'anga pe ki he toko 100, kae fai fakapotopoto pe.

Lolotonga ko 'enii 'oku kei fiema'u pe ke tauhi ke matauhi 'a e ngaahi tu'utu'uni 'o hangee ko 'enii:

1. Kapau te ke 'alu kef ai ha'o fakatau kataki 'o ngaue'aki 'a e me'a malu'ii [mask] pea mo e kofunima [gloves].
2. Ko ho vaa mama'o pea mo e tokotaha 'i mu'a 'ia koe ko e mita 'e 2;
3. Ko ho vaa 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 koa mo ha vai mamafa 'i he hili ho'o ngaue'aki 'a e toilet pea ko ha feitu'u pe 'oku ke 'alu ki ai.
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.



FAKALOTOFALE'IA – MONTHLY REFLECTION

Kaveinga: 'Tokoni Fakatapu'apai Toe Mahino'i Ange 'Otuaa "' Theme: "Lockdown Boosts Understanding God in Our Context Today"

Lesoni: Teutalonome 31: 6

6. " He ko Sihova ko ho 'Otua ko ia 'oku ha'ele mo kimoutolu; 'e 'ikai te ne fakatukuhausia'i koe, 'uma'a ha'ane li'aki"

Lesson:

Deuteronomy 31: 6

"Be strong and courageous. Do not be afraid or terrified because of them, for the Lord your God goes with you; he will never leave you nor forsake you".

Ko e taha e founa hono fakatolonga 'o e māfai 'o e Tohitapu'uko hono 'omai ke ofi 'aupito mai ki hotau lototonga' pea mo 'etau mo'uii 'i hotau kuonga' pe 'ātakai [context] 'oku tau nofo ai 'i he taimi ni [here and now].

'I he māama 'o e fakakaukau ko ia' e malava ke tau 'analaiso mo siofi 'i he ngaahi fakalalaka/liliu 'oku hoko he fakatapu'apai 'o e mahaki Coronavirus Covid-19. 'I he fakatapu'apai na'e tapu ai mo e lotu'upea matamata 'e

pulonga/ta'emalava ai 'a e ngaahi katoanga/ouau lotu maheni 'oku maheni mo e Siasii 'o hangē ko e faka-Mē. Ka ko hono mālie na'e 'ikai ke hoko pehē ia. Na'e hanga 'e he ngaahi famili' ia 'o fa'u [create] ha mōtolo pea ngāue'aki hono ngaahi lotofale' ko e 'falelotu' ke fakahoko ai 'enau ngaahi katoanga/ouau lotu' pea 'ikai ke li'ekina pe tukuhāusia ai 'a e ngaahi katoanga. Na'e kau ai 'a e ouau 'o e Sakalamenti, faka-Me pea mo e ngaahi ouau 'o e ngaahi Sāpate fakamamafaá.

'Oku hoko 'a e ngaahi 'tuku lotu/tapu fakataha'anga' ko ha me'a ia ke langa hake ai mo ha ngaahi fakakaukau pe me'a mahu'inga [values] 'oku toe tokoni pē pea mo ia ki he 'etau mo'uii pea mo e ma'uma'uluta 'a e ngaahi famailii. Kapau te tau fakamā'opo'opo 'a e ngaahi talaloto kuo fai mei he ngaahi lotofalē, ko e konga lahi ia 'oku nau tui na'e tokoni e 'tuku lotu/fakatapu'apai ko ha me'a ke feohi māfana pē toe fiefia ange

ai 'a hono ngaahi familii. 'Oku 'ikai ke ngata pe ai ka na'e toe ma'u faingamālie pea mo e ngaahi Vahefonua' ke fakakoloa e ngaahi lotofale lahi 'i he ngaahi tokoni pea mo e tauhi fakalaumālie. Ko e tapuaki lahi 'a hono tufaki mai 'i he ngalu ope 'a e ngaahi malanga, ngaahi talaloto pea mo e ngaahi fale'i 'o fekau'aki pea mo e mo'ui 'a e kakaii.

'I hono fakafehoanaki pea mo e veesi meia Teutalonome, na'e 'ikai ke hoko 'a e lockdown pe fakatapu'apai 'o e Coronavirus ke hōloa ai 'a e lotu' Na'e 'ikai ke tau ongo'i 'oku tukuhāusia pe li'ekina ai 'a e ngaahi ma'unga kelesii. Ka na'a tau tui pea tau a'usia na'e kei kelesii'ia pee hotau ngaahi lotofale' 'i he ngaahi ma'unga kelesii' pea mo e ngaahi feohi fakalaumālie' ka 'i ha fotunga ia 'e fōtunga ia 'e taha.

Ko e talanoa ko eni 'o Teutalonome vahe 31, ko e kamata ia e ngaahi tukutukulaume'a 'a Mosese he

kuo ofi hono ngaahi 'aho' Ka na'a ne fakamāhino pea fakaloto lahi ki he kakai 'Isileli' ke nau lotu lahi pea ta'emanavahee ko hono 'Otuaa 'e kei tatau ai pee ia pea 'e 'ikai ke ne tukaange ki nautolu. Neongo 'e lahi e ngaahi fepaki' [battle] pea mo e fili' ka he'ikai ke nau tuenoa he 'e kei 'i ai pe 'a e 'Otuaa pea mo kinautolu.

'Oku ou tui ko e fakakaukau tatau mo ia 'oku hoko 'i hotau 'atakai' 'i he taimi ni. Matamata 'e mole 'etau 'amanakii' okapau he'ikai ke toe fai ha lotu. Ka ko eni 'oku kei lava lelei pē. Ko hono ua, hangehangē 'oku tau faingata'a'ia he liliu koe'uhii 'e ta'eoli pea 'oku 'ikai ke ala malava. Ka ko eni 'oku lava lelei pee pea fakalata; hangee ko e fakakaukau he'ikai ke lava e lotu 'o maloloo. Ka ko eni 'oku lava pee e lotu 'o maloloo mei hotau ngaahi falelotu ka 'oku kei hokohoko atu pe ia 'i hotau ngaahi lotofale. Pea 'ikai ko ia pee ka 'oku tau toe ma'u faingamalie ai ke lahi e malōlo

'a e sinō pea toe lahi ange mo hotau taimi mo e familii.

Ko e uki 'o e 'Fakalotofale'ia' 'o e māhina ni ko e faka'ataā hotau 'atamai [open mind] ki he ngaahi fakalalaka 'oku hoko 'i he lotu'upea mo e fonua/'ataakai koe'uhii' kae lava ke tau toe mahino'i ange ai 'a e fofonga 'o e 'Otuaa' 'i hotau kuonga ni. Ko e taimi lahi foki 'oku tau faingata'a'ia ke fai ha liliu mo ha fakalalaka koe'uhii' he ko e fōtunga e lotu' na'a tau maheni mo ia 'i he 'etau tupu hake 'i Tonga. Pea ko e fakakaukau tatau pē 'oku tau hanga 'o mahino'i'aki 'a e 'Otuaa. Ko e me'a pē ko ē na'a tau anga maheni mo ia 'i Tonga, ko ia pē 'oku tau sai'ia [comfortable] ai ke ngaue'aki ki he 'Otuaa.

Ka 'oku hanga 'e fakatapu'apai/lockdown ia ko 'enii' 'o toe fakaava mai e ngaahi matapaā ke tau sio mei ha toe fakakaukau [angle] 'e taha ki he 'Otuaa' pea mo e Siasii' foki 'i he 'ātakai 'o e 'aho ni.

"Taimi Lahi Taha Fatu Fakakaukau Fo'ou Ngāue Vahefonua" Developing New Ideas for Vahefonua Ministry

Hangē ko ia kuo mou mea'ii kuo hokoe taimi lōlōa 'o e nofo ma'u 'i apii' pea mo e 'ikai ke toe fai ha lotu'uke ne ue'i 'a e kau fatu fakakaukau'uke tuku mai hā ngaahi founa kehekehe 'e ala fakahoko'aki e ngāue [ministry] 'a e Vahefonua.

'I he lotofale 'o e Vahefonua' kuo ngāue'aki ai 'e he puleako 'o Trinity, Dr. Nasili Vaka'uta e fa'u 'a 'ene kolomu ko e 'Mounu Tauhala' ke vaka ai e tokoni fakalaumālie ki he ngaahi famili' ke tokoni kia kinautolu. 'Oku 'ikai ke ngata pe 'i he kakai 'o e Siasii' ka 'oku toe 'inasi pea mo e kakai Tonga kotoa pē 'o e

komunitii. 'I he ngaahi malanga Sapate' 'oku ngaue'aki ai 'e he faifekau pule 'o Dargaville, Kuli Fisi'iahi 'a hono famili ke nau 'omai 'a e polokalama malanga ma'a hono kainga siasii. Ka ko e taimi 'oku tuku mai ai 'i he ngaluope pe facebook 'oku 'inasi 'a e tokolahi 'o e komunitii. 'Oku 'ikai ko ia pē ka 'oku ngaue'aki 'e he faifekau pule 'o Mangere - Otahuhu parish, 'Alipate 'Uhila 'a e tokoni fakalaumālie 'i he taimi efiafii ma'ae ngaahi famili 'o hono kaingalotu' pea 'oku lave ai pe mo e kau memipa 'o e Vahefonua' pea mo e komunitii foki. Ko e fakakaukau tatau pē 'oku ngaue'aki 'e Viliami Finau, faifekau pule 'o Pukekohe. 'Oku ne ngaue'aki 'a hono famili ke nau vahevahe 'a e Fofola 'i

he taimi kotoa pe lolotonga 'a e lockdown pe fakatapu'apai.

'I he Vahefonua Tonga o Aotearoa, 'oku ne ngāue'aki 'a 'ene kau faifekau'uke nau hanga 'o faka'inasi pea mo fakakoloa fakalaumālie 'a e kau memipa 'o e Vahefonua, Siasii' pea mo e komunitii foki. 'A ia 'oku 'ikai ke ngata pē 'a e 'inasi ai hono ngaahi potu siasi taau taha ka 'oku kau 'a e kakai kehekehe 'oku nau ngāue'aki 'a e facebook.

'Oku ha mai mei he fakakaukau ni, ko e taimi lahi taha eni kuo fatu ai 'e he Vahefonua ha ngaahi fatu fo'ou 'o e ngāue ke faka'inasi ai 'a hono kau memipa. 'I he ngaahi fakakaukau fo'ou ni ko e tapuaki ia ki he ngaue' pea 'oku ne 'omai mo ha ngaahi visone fo'ou ke

fakakoloa 'aki 'a e ngāue [ministry] 'a e Vahefonua ki he kaha'uu

Ko e konga mahu'inga foki heni 'e taha ko e fakalalaka 'o ngaue'aki 'a e tekinolosia. 'I he ngaahi fakalalaka 'o e 'aho ni 'oku malava pē ke fai e fetu'utaki, fakalele e ngaahi fakataha'anga pea mo e ngaahi fatonga kehe pē ta'ekau ai ha fefononga'aki pee fakataha fakalukufua ki ha fai'anga fakataha pē 'e taha. Ko e ngaahi tapuaki ia kuo a'usia 'e he Vahefonua 'i he hoko ko eni 'a e fakatapu'apai [lockdown].

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



Ko e taha eni he ngaahi faka-Me 'o e fakatapu'apai/lockdown. Ko e famili 'o Lemisio Uhi, setuata lahi 'a Mo'unga Heamoni, Northcote. The family of 'Ana and Lemisio Uhi, the parish steward of Northcote Church, celebrate Faka-Me in their own home.



Ko e faka-Me 'o e famili 'o Sela pea mo Lupeti Finau mei Uelingatoni. Sela and Lupeti Finau, from the Wesley Wellington Parish, celebrate Faka-Me in their home.