

Touchstone

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

Inside

Covid-19 take outs



Our people



Reduce, Recycle, Reuse



In 2015, the Airedale Property Trust (APT) embarked on an ambitious redevelopment plan for Everil Orr, one of three residential villages they owned in Auckland. Having overseen the project's evolution over the past several years, APT Chief Executive Officer Bruce Stone is looking forward to passing on his legacy when he retires later this year. In this article Ady Shannon presents an overview of the complex that is providing a superb living environment for residents who have moved into apartments in the recently completed initial two stages of the redevelopment.

In 2005 the Methodist Church of New Zealand entered an agreement with Oceania Healthcare to sell the Everil Orr Village, Wesley Village and Franklin Village. The original aging residential care complexes located in Mount Albert, Mount Eden and Pukekohe (respectively) had evolved over many decades. Deferred maintenance resulted in capital assets that were a liability to the church and impacting negatively on Methodist Mission Northern's (MMN) ability to provide social services.

The decision and subsequent agreement to retain the land and lease the buildings to Oceania Healthcare was made prior to Bruce Stone's arrival. He was recruited by MMN in 2009 as General Manager, Property and Commerce. Two years later when MMN was

split into three trusts - Methodist Mission Northern (theology), Lifewise (social services) and Airedale Property Trust (responsible for managing property assets) - Bruce was appointed CEO of Airedale Property Trust (APT).

Site Ripe for Redevelopment

Everil Orr occupies a prime 20,000 square metre site in the suburb of Mount Albert. In 2015 the tired and under-utilized village was facing competition from newer retirement facilities in the area offering superior facilities and accommodation options. Fast forward six years and two stages of the proposed five stage \$150 million development are complete. Work has commenced on the next phase of building and once completed, the three-level



Site cleared as work begins on stage 3.

complex will have 19 dementia units together with associated amenities on the ground floor, 46 assisted living suites (ALSs) on level two, and eight 2- and 3-bedroom apartments on the upper level.

Stages 4 and 5 will replicate the

completed stage 1 and 2 blocks with 79 units over three levels, along with spacious indoor and outdoor communal living areas that take advantage of expansive views of the Waitakere Ranges.

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Everil Orr Retirement Village Redevelopment on Target

From Page 1

When the Everil Orr site development is complete, the other four staged blocks (1, 2, 4 and 5) will comprise 136 independent living units (ILUs), in a superbly landscaped site - with associated indoor and outdoor amenities - as well as car parking for residents and guests. These blocks will complement the Stage 3 multi-purpose care facility and apartment block currently under construction.

Bruce says, "I am quite proud of stages 1 and 2 which are currently fully tenanted. It has been a complex project that has come in on budget in a tight property market. We have had an excellent team". That team includes highly skilled Airedale Property Trust personnel headed by Group Property Manager Ratenesh Sharma, and Board members, Aegis Projects, Chow Hill architects, Oceania Healthcare staff and additional consultants as required.

Unlike other Methodist retirement village models, the Everil Orr agreement with operators Oceania Healthcare is strictly commercial. "Oceania operate a standard ownership model used by most retirement villages. It is certainly more commercial than church-based aged cared operations where profits are ploughed back into the facility. Oceania rent off us. We are charged with maintaining assets and generating income for Lifewise and Methodist Mission Northern. We are generating

profits used to help marginalised people."

Methodist Values

The Methodist Church ethos has been fundamental to the Everil Orr redevelopment from the outset. Goals included creating an aesthetically appealing community and environment with an emphasis on sustainability in terms of finance, workforce and environmental impact. Maintaining family and community connection was also paramount, with the recipient of care as the central focus, supported by family and staff.

In the early phase of planning, Bruce Stone and Rev John Murray (Head of Mission) hosted community workshops to tease out what a Methodist development in that location should look like. At one of the meetings with neighbours, a man in the audience asked, "What is APT and where do the profits go?" Bruce says, "I explained the mandate of APT was to generate income to use for social services in the Auckland region. The man then turned to the audience and said, "Do you realise what we are dealing with here - a Social Enterprise that is prepared to build accommodation suitable for the people of Mount Albert and use its profits to help underprivileged people around Auckland. We should thank the Methodist Church." The mood of the meeting changed in that moment."

Each of the new blocks has been named after local identities and families with a



Communal areas are modern, bright and spacious.

Methodist connection.

The Future

Bruce admits he is looking forward to retirement but that does not include a move from his own home in Onehunga to an apartment in a retirement village in Mount Albert. At the age of 71 he is eligible to purchase a right to live in a unit - residents must be 70 or older -- although he is six years younger than the average occupant (77 years old) and resides well outside of the 5km radius where residents typically originate from. Beyond a long rest, his retirement plans are not fixed. "I plan to have a very long sleep. We were going to go on a cruise but Covid-19 bugged that."

Late last year APT sold the Franklin

village at Pukekohe site to Oceania. Bruce says the scale and scope of the proposed development at Pukekohe did not suit a redevelopment like that being undertaken by APT at Everil Orr. "The proposed development will be large and the Methodist Church would have been a minor partner."

The future of Wesley Village in Mount Eden is under consideration by the APT Board. The Village was upgraded six years ago and is currently being operated by Oceania Healthcare. Bruce says, "The agreement with Oceania was in place before I started but they have been excellent to work with and they share similar values to ours."

Team Farewell Multi-Skilled Archivist

Staff at the Connexional Office gathered for a special farewell morning tea in March dedicated to Marlene Borgfeldt, a volunteer for the Methodist Church of New Zealand Archives since 2006.



Photograph shows (left to right) Katherine Gillard, Enid Ellis, Marlene Borgfeldt, Jo Smith, Joyce Challies, Jan Kotlowski.

Archivist Jo Smith, presented flowers and a tribute to the talented and conscientious book binder and preservationist who turned her skills to many specialised projects over the years.

Prior to coming to MCNZ Marlene volunteered at the Canterbury Museum repairing books and pamphlets, making protective covers and binding publications. Her initial project at Morley House was to create protective covers for 1840s baptism and marriage registers used by Wesleyan missionaries. That project led to many other tasks indexing, documenting, repairing and preserving MCNZ taonga.

Following the Christchurch earthquakes in 2011, Marlene and the archives team operated from various venues around the city until their eventual move into Kei Muri Mapara in June 2018. Jo extended a special thanks to Marlene's husband Des, for ensuring "She turns up regularly every Tuesday no matter where we are in Christchurch."

"Marlene has brought a calm and positive presence to our volunteer team. She is a careful and accurate worker, and one who knows how to handle fragile documents. Like the rest of us, she is a reader and even better a baker. Christmas won't be the same without Marlene's shortbread."

STOP PRESS

On 25 March Sue McKinnon, Board Chair for the Airedale Property Trust, announced that Dean Shields will take over the role of Chief Executive, APT, on 31 May 2021. Bruce Stone will stay on for a period of time as Dean transitions into the position.

From the Editor

All according to plan, this edition of *Touchstone* will arrive in time for distribution on Easter Sunday. I am cautiously optimistic that we will be on schedule but the past year has certainly taught us that plans can readily go awry. And they do.

It is exactly one year today since Aotearoa went into Lockdown Level 4. Earlier in the week General Secretary, Tara Tautari, and the team at the Connexional Office welcomed representatives from the Anglican, Catholic, Methodist and Presbyterian parishes to an Easter celebration afternoon tea. As with so many events, earlier scheduled attempts to gather have been thwarted by Covid-19 restrictions.

Contributors this month share views

of how the crisis has created opportunities as well as obstacles for all of us. John Meredith reviews two books that explore pandemic and its aftermath from a Christian perspective. Learning to live with disaster is challenging but learning to embrace change is critical to coming through the event and achieving a positive outcome.

Living more sustainably is critical to all our futures and we here at *Touchstone* are looking at ways to reduce waste - and costs - in our production processes. We encourage our readers to take advantage of our online publication and to consider the need for copies to be printed, packaged and dispatched each month. If you or your parish are receiving too many copies of *Touchstone*, please email reception@methodist.org.nz so we can reduce our print numbers and lighten our carbon footprint.



New Executive Officer for NZCCSS

Nikki Hurst, newly appointed Executive Officer the New Zealand Council of Christian Social Services (NZCCSS) brings a range of qualifications, skills and experience to her new role. The position effectively blends her passion for working alongside youth and children - she has worked voluntarily for organisations such as youth-development body Ara Taiohi and Korowai Tupu, Sticks 'n Stones and Well Women Charitable Trust - with professional roles in governance and strategic planning.



Nikki Hurst replaces former NZCCSS Executive Officer Trevor McGlinchey.

experience at both governance and operational levels that has given her an insight into the challenges of the NGO sector, and how good policy impacts lives.

Nikki says that the Council's Christian values resonate deeply with her own. "Hope and

authenticity are my key personal values and I'm really looking forward to building the connections and working to bring about change."

NZCCSS president Bonnie Robinson is excited to welcome Nikki to the position. "She has an energy and excitement for the task. She is committed to Te Tiriti o Waitangi and to working in a collaborative way," says Bonnie.

"Along with high-level strategic and critical thinking skills, Nikki brings valued proficiency in research and evaluation, and an ability to develop effective solutions to complex problems.

The former accountant, counsellor and most recently National Programme Delivery Manager for the Open Polytechnic of New Zealand has



The Right Rev. Fakaofa Kaio, Moderator of the Presbyterian Church of Aotearoa New Zealand and MCNZ President Andrew Doubleday presided over the Crossway Community Church opening.

Crossway Celebration and Dedication

A 10-year journey for Crossway Community Church in Richmond, Christchurch, culminated in the opening of a new church and community centre on Sunday 21 March. Parish secretary Pat White reports.

and disadvantaged people in the community, generously offered spaces in their buildings for worship and it was during their time worshipping at North Avon Baptist that the opportunity arose for Crossway to buy some of their land and to work together to build a shared community and church facility.

Although worshipping separately, the congregations were building a stronger relationship with each other and had a shared vision for the community around them. The concept of Methodists and Presbyterians building and working together with a Baptist Church was breaking new ground, but the venture was eventually accepted by the parent churches.

Paul Wilkins of PXA architects was engaged to design two suitable buildings, for Delta and Crossway, linked together so that spaces could be shared. The resulting community centre wraps around a central courtyard with play space for children and a garden to be used for growing vegetables for the foodbank.

The opening and dedication service was attended by around 200 people. Maui Stuart and Roz Wilkie began the ceremony with a Whakatau (welcome) and a new cross was unveiled for the front wall of the sanctuary. The Right Rev. Fakaofa Kaio, Moderator of the Presbyterian Church of Aotearoa New Zealand and MCNZ President Rev Andrew Doubleday presided over the dedication together. Andrew Doubleday preached the sermon from Matthew 21, the cleansing of the temple, picking up on Jesus' concern for those who came to him at the temple for healing - the vulnerable and dispossessed - and saying Jesus would be smiling at the partnership developing between Delta and Crossway. Prayers were led by Rev Barry Ayers (Alpine Presbytery), Rev Kathryn Walters (CSI Synod) and by members of the congregation, spoken in eight different languages.

For Crossway Community Church, one long journey is now over and a new one is beginning.

Crossway Community Church was formed by the amalgamation of North Avon Presbyterian and the Shirley/Richmond Methodist Churches. Rev Joohong Kim was appointed Presbyter in February 2009, his first appointment. He was ordained at Conference in 2010, just three months before the devastating February 2011 earthquake struck Christchurch city.

The suburbs of Shirley, Richmond and the surrounding suburbs on the North Eastern side of the city were some of those badly affected. Both Crossway and the Richmond Methodist Church, part of the same parish, lost buildings. Local schools were damaged and large areas of housing were eventually red zoned and demolished. Several members of the congregation lost their homes and many others needed extensive repairs.

Following the earthquakes, the Central South Island Synod and Alpine Presbytery produced strategy documents and encouraged all parishes to take time to do some strategic thinking and planning, to extend their vision beyond their own patch, talk to neighbouring churches and their communities and explore ways of working together. Crossway leaders took time to do that, to look at the needs of the community and develop a mission plan for the future.

Initially Crossway pursued the possibility of a partnership with the City Council to rebuild the damaged Shirley Community Centre, with spaces for church and community under the one roof. However, that initiative was eventually rejected.

Local churches, St Albans Uniting and then North Avon Baptist and the connected Delta Trust, who offer help and programmes for elderly, disabled

Better Buying Power

Craig Johnson is founder and director of CSC Buying Group, a not-for-profit procurement agency that works on behalf of AllChurches Services Ltd (ASL) to provide special deals on goods and services from a nationwide supplier network. MCNZ is a member of the group and all parishioners are privy to the discounts on offer.

As a young Christian, Craig Johnson was "frustrated by how we create new denominations because we can't agree on the colour of the church carpet." He channelled that frustration into establishing a business that brings together suppliers of 'everyday products and services' to offer cash savings and group purchasing benefits to its members. Craig says, "I have been thrilled to be part of AllChurches uniting denominations in the area of procurement."

He describes CSC Buying Group as "essentially the helping hands or servant of members such as All Churches." When a member of AllChurches has an idea about a new product or service then CSC Buying Group puts together a deal. "We

connect churches, individuals and businesses with the products and services they already buy from our nationwide supplier network to achieve significantly lower costs and overheads through exclusive member discounts." The largest proportion of profits are given to Send a Kid to Camp

and Christian Camping New Zealand to support their camping and outdoor activities programmes. In addition, cash rebates are given to AllChurches to help support their activities.

The buying group includes a variety of

businesses, supplying a diverse array of products and services. Fuel, rental cars, stationery, interior, exterior and garden design products, paint, motor vehicles and food along with health and wellbeing providers are amongst the many retailers and service providers participating in the programme.

Craig says the benefits are two fold: churches save money by spending less on resources, and profits from income derived by CSC are shared with ACL and other charitable groups.

To access suppliers and find out more about the deals on offer, visit www.csc.org.nz or contact Craig Johnson: craigj@csc.org.nz



Craig Johnson.



Good News for the 21st Century

Rev Andrew Doubleday, President MCNZ.

We've got a really good mission statement. Its opening statement is:

Our Church's Mission in Aotearoa New Zealand is to reflect and proclaim the transforming love of God as revealed in Jesus Christ and declared in the Scriptures. We are empowered by the Holy Spirit to serve God in the world. The Treaty of Waitangi is the covenant establishing our nation on the basis of a power-sharing relationship, and will guide how we undertake mission. In seeking to carry out our mission we will work according to these principles: (11 of which follow)



Andrew Doubleday.

Unfortunately it needs to be constantly and consistently unpacked to be of real value to us. It needs to be front and centre in all our planning and action. And for that, for all practical purposes, it may be too long - too much to hold at once.

We need a simple statement that picks up its essence - to allow us to quickly determine where things fit. Such a simple statement might also allow us to be clear about what we stand for in 21st Century Aotearoa.

Te Haahi Weteriana embraces a broad theological base - from the 'come-to-Jesus evangelicals' on one side (of which I am one), to the 'social justice warriors' on the other (to which I'm becoming more attached). Very few seem able to embrace the whole. We need a new kind of overarching meta-narrative which informs who we are, helps us to recognise that we all have a place, and

invites us to acknowledge that the whole is necessary if we are truly to be the Body of Christ.

So, I want to make a suggestion, and invite a conversation.

I've found myself often guided by the words of Jesus as we find them in John 10:10 where he describes his own mission statement. Perhaps a great summary, in a few words, of our mission statement. He puts it this way "I've come that you might have life, and have it in all its fullness" Surely, as we 'reflect and proclaim the transforming love of God as revealed in Jesus Christ' this is at the heart of our mission?

What if we adopted that as the basis for our gospel for the 21st century? It includes the need for personal transformation espoused by Evangelicals, and embraces the Social Justice elements of those on the other end of the continuum. Without the personal transformation Jesus offers, we are largely powerless, and without social engagement we never grow to maturity, and the world is left bereft. We each need the whole. And Jesus' personal mission statement invites the

whole. It allows us a simple lens and evaluative grid through which to see everything - Does this give life, and give it in greater measure with love, joy, expansion, grace? Or, does it promote death, fear, judgement, diminishment?

My hunch is that this is 'good news' the world is crying out for. When those who most vocally claim to speak for the church so clearly articulate what they are against, we need a counter narrative which clearly articulates what we are for. And we are for that which is birthed in the transforming love of God - that which gives life, which is demonstrated most effectively in our own changed lives - brought from despair to hope, darkness to light, death to life. And subsequently empowered for loving action where those weighed down with shame and guilt experience forgiveness and new beginnings, those who are oppressed are set free. And where the kingdom of God is seen as a synergistic society where each have our place, are equipped, empowered, and honoured to exercise our calling and gifts which raise all of us increasingly, both individually and together, into the fullness of our humanity.

Mission Resourcing: *Resourcing Mission*

Kia ora koutou, Talofa lava, Malo e lelei, Nisa bula Vinaka, warm Easter greetings from Mission Resourcing.

Since the start of lockdown 2020 until now, Mission Resourcing has been slowly changing and improving our website; www.missionresourcing.org.nz. At a recent board meeting, it was acknowledged that some people across the church remain unaware of the work of Mission Resourcing, or struggle to see its work trickle down to the local parish level. A core function of Mission Resourcing, alongside many administrative and functional responsibilities, is found in its name – **Resourcing Mission**. We hope that by highlighting some of the resources available in our virtual space, parishes may be able to have their respective missions better resourced through our work.

RESOURCES

Mission Resourcing currently holds a variety of resources in English, Tongan and Fijian languages. Resources range from discussion papers, Methodist-centric papers, sermons, key lectionary-based liturgy, human sexuality material, leadership resources, to a downloadable song library that can be inserted directly into PowerPoints. A virtual library has hundreds of books that can be borrowed from the board room library via placing an online order. We hope to continue to build and create more resources around a variety of relevant topics, ranging from climate justice to cross-cultural ministry. All of these resources are available for use across Te Hāhi., at the click of a button.

CONTRIBUTIONS and SHARING

Our website also offers users from the across the Connexion the ability to contribute their own original resources which can be used by others. Many ground-breaking, impactful resources have been developed on a local level and we aim to use our website to provide space for the church to work in Connexion and model the principle of 'every member a minister.'

YOUTH and CHILDREN

Our youth and children sections provide a variety of information and resources that can be used and moulded to fit your own context. Here parishes will find relevant devotional discussion starters, tips and resources for leaders, support templates, youth written weekly blogs and other useful materials. Our youth and children sections also give the opportunity to sign up to *The Methodist Youth Leaders Network* – an online network that provides a monthly newsletter with updates of work across the



Connexion. Parishes can develop their own registration form and system through our website, with Mission Resourcing's support.

LET THE CHILDREN LIVE

The Connexion vision *Let the Children Live* is promoted through the work of Mission Resourcing, with the Mission Resourcing office managing the LCL Grant funding application. Through this section, parishes can find appropriate information to apply toward this quarterly grant, as well see some of the good news stories about the work that has been done through this fund since its inception in 2012. The next round of funding applications are due in May via www.missionresourcing.org.nz/lcl

ADMIN and FRAMEWORK

And as always, Mission Resourcing is the go-to place for parishes for any information around stationing, candidacy, police vetting, church governance and funding applications. These administrative resources ensure the most up to date information is available. Contact forms are also available for parishes who are interested in meeting face-to-face with the Directors to discuss any matters in need of support – from visioning and strategy, to resourcing and beyond.

It is the hope of the Mission Resourcing team that 2021 will give us the opportunity to travel across the motu and continue to further promote the work that is undertaken on a daily basis. The effectiveness of our resources will only be measured against their use and feedback by parishes and parishioners across the church. We hope that, in the pandemic era of church life, Mission Resourcing will be able to adequately serve Te Hāhi with what is required to continue to navigate the new normal.



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Lobby for change

To the editor
Kia ora Tena koe.

The opening line of your editorial (*Touchstone*, March) gave me a new hope that the Methodist Church was finally going to own its inheritance from Rev John. The lead article on homelessness is a call to be more active across the whole church. I applaud the Methodist Alliance as it endeavours to bring the stray sheep into the fold. And as always CWS keeps on keeping on. Ka pai.

But it is my contention that all of these notable and noble efforts are still the ambulance at the bottom of the cliff. Recently I heard an address from a representative of CAP, (Christians against Poverty) which told of that organisation's work to help people with burdensome debt. At the end I asked the speaker if they had a political arm. As I expected the answer was 'no'.

How can we sit in our pews on Sunday, hearing the intercession prayers about the ills of the world and not take real action on Monday? How do we absolve our consciences? I retired from ministry because I wanted to move away from its maintenance mode and use my energies to get change in the policies that have led over decades to the disgusting inequality of today.

This letter is an example of what a person in a faith community can do.

But it is to the government that the letters need to go, thousands of them please. When enough people raise their heads and voices, then government will act. The threat of not being re-elected is a powerful lever.

I remain a disciple of Jesus of Nazareth, I hold that love will overcome.

*Michael Dymond (retired Rev)
Mahurangi parish*

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.

What's Your Number?

Koli Fatai, a member of Hutt City Uniting Congregation in Lower Hutt, Wellington, spent time during lockdown when there were no services to write poems reflecting on his hopes and on the good news that Jesus brings especially in times of crisis.

We count one...two...three...four...
But I can say to you today
That from the day you became a child of God
You were counted in heaven as number one
With no twos...
or threes...
or fours..

My Friends! I say!
You, who had failed in life's endeavours
And whose soul is painted with frightening colours
And a mind imprinted with 'hopelessness'
and 'worthlessness'
You are counted in heaven as number one
With no twos...
Or threes...
Or fours...

We count one...two...three...four...
But there is only one God
Who sees you as one You
And through his love you are counted in heaven as number one
With no twos...
Or threes...
Or fours...

My Friends! I repeat!
You, who find no safe harbours to anchor
Surrounded by people yet not loved by one
Who find agony and distress as the daily place to be
You are counted in heaven as number one

With no twos...
Or threes...
Or fours...

We count one...two...three...four...
But there is only one heavenly Father
Who sees you as one child of God
And through this Father you are counted in heaven as number one
With no twos...
Or threes...
Or fours...

My Friends! I call out!
You, with no family or friends
Who prefer to wander
the streets of loneliness and despair
And visit daily the house of regretfulness
You are counted in heaven as number one
With no twos...
Or threes...
Or fours...

We count one...two...three...four...
But through Christ we are re-newed
In Christ we are recognized and counted in heaven
As number one
With no twos...
Or threes...
Or fours...
And today I will ask you frankly
What's your number?

My Friends! I say again!
You, who think you are number two
And believe you are number three
And declare you are number four
Though you may be right on earth
I can only state, come to Jesus
for in Him you are counted in heaven as number one
With no twos...
Or threes...
Or fours...

HONEST TO GOD

Ian Harris

Easter; A New Perspective

Two questions surface every year as Easter approaches: What exactly happened in Jerusalem in 30 AD or thereabouts? And what does it matter nearly 2000 years later? The first question homes in on the facts about the judicial murder of Jesus, the second on how those facts are interpreted today.



Ian Harris

Oxford scholar Geza Vermes comes to the story from a perspective that would be new to most people, that of a Jew. He has studied Jesus sympathetically as "one of our boys" (as another Jew described him) in the Jewish setting of his times, and without the faith assumptions which Christians inevitably bring to the same story. In his book *The Passion* he examines the New Testament accounts of Jesus' last hours, up to the point of his burial.

On the surface, what happened between Jesus' last meal and his burial is readily established; the first four books of the New Testament all give detailed accounts. Not everyone realises, however, that they reflect two fundamentally different traditions whose details don't always match up - though devout imaginations subtly blend them into one. But the discrepancies are a problem only for biblical literalists. What matters is the meaning people take from the story as a whole.

Vermes examines the record with the help of "expert knowledge peppered by common sense". The broad outline of that first Easter - Jesus' last meal with his disciples, his arrest in a garden outside Jerusalem, his trial and condemnation by the Roman governor, his crucifixion and burial in a rock tomb - stands up well to his scrutiny. But as Vermes stirs into the mix his knowledge of Jewish religious law and the social and political circumstances of the time, some aspects pose problems.

Chief among them is the timing. Gospel writers Mark, Matthew and Luke have Jesus arrested on the night of the Passover, the Jewish festival commemorating the break-out of the Israelites from slavery in Egypt 1300 years before. (It is called Passover because God is said to have caused the death of the eldest child in every Egyptian household but "passed over" the houses of the Israelites, who had shown their identity by marking their door-frames with the

blood of a lamb.)

Mark and Matthew say Jesus was tried that night by the Jewish council of priests and elders,

condemned to death for blasphemy, and bundled off next morning to the Roman governor, Pontius Pilate, to get the sentence carried out - though by then their accusation had changed to sedition.

Under Jewish law, however, a death

sentence must not be pronounced on the same day as the hearing: the judges had to reflect on their verdict overnight. Hence trials for a capital offence were prohibited on the eve of a feast day or the Sabbath, because the court was not permitted to meet and complete the process on those days.

Further, an attempt by the high priest, Caiaphas, to get Jesus to incriminate himself by confessing to blasphemy was not sufficient to condemn him, since there was no law equating a claim to be the messiah with blasphemy punishable by death. So either the court tossed out all the rules and proceeded illegally or things didn't happen quite as those authors describe.

Vermes finds John's version much more plausible. Here the action begins 24 hours earlier, before the Passover began. Jesus' last supper is an ordinary evening meal. There is no illegal night trial by the high priest. Instead, Jesus is interrogated by a former high priest, Annas - but that is not a religious trial and he is not condemned.

Vermes assesses all this against the background that it was the high priest's duty to help the Romans keep order in Jerusalem. Amid the iron grip of Roman occupation, the Passover celebrated Jewish liberation and Caiaphas was jumpy over what emotions this unpredictable preacher might stir up. His council knew the Romans would brook no hint of dissent so, professing loyalty to Caesar, they denounced Jesus before Pilate as a suspected revolutionary. In their eyes it was expedient that one man should die for the people, for if matters got out of hand the people would suffer the cruellest of reprisals.

Pilate duly obliged, making clear that this was a political execution: no one would claim to be "King of the Jews" on his watch. So Jesus was crucified, dead and buried before the Passover began at 6pm that Friday.

The story could have ended there. But it was only the end of the beginning.



Christian Gifts in a World of Climate Emergency



Nicola Hoggard Creegan

As Christians involved in social justice movements we often wonder what on earth the Church really adds to our endeavours. Christians often find themselves engaging on two fronts. In the first instance, against a long history of complicity with harsh dominion over the planet and an eschatology of escape, and in the second instance, finding a positive theological voice in the

midst of all the noise.

Even when all of that is dealt with there is still a habit of Christian detachment that is widespread and is often the result of our deep-seated belief that God is in charge, and we are merely spectators. I want to argue that Christians are living in a story of covenant, where what we do matters, and that we also have spiritual gifts which are sometimes hidden, but are much needed as we engage as whole persons in the work of conservation.

Resurrection and gifts

For instance, Jesus' resurrection is the endpoint of a story about God's entanglement with matter. We believe that the Creator God has entangled Godself within this material world. We talk about this as the incarnation, as God becoming human, as Spirit blowing over the waters, as breath; but also as Covenant. Covenant is a sacred agreement, and God has made a sacred agreement with all life.

This means that whether we understand it or not, the material world is where we are at, and that it is in time that we contribute our part to the covenant, our

part of the agreement. We live in a story where what we do matters. The biblical story ends with trees that have healing power for the nations (Rev 22). Those leaves I believe are our possession; they symbolize the gifts we possess for the spiritual and material healing of the nations.

If you remember the Narnia books you will also remember that when the children were in Narnia they were given seemingly useless gifts: a horn, a bow and arrow, a potion. They forgot what the gifts were for. With a little nudging, they sometimes remembered or found their gift just in time. The church believes that we are all the possessor of gifts, gifts of healing. And that it matters whether we wake up and use those gifts or not because we are in covenant with the living God who has made God's home amongst us.

Despite the bad press the Christian Church is getting, and its sometimes indifferent history, if we are pulling with God we have spiritual resources and gifts for this crisis, and these are the gifts the church offers the world at this time. These

might be gifts of intelligence and oratory like young Greta Thunberg, gifts of seeing the creation in a new way as artists, poets or musicians; technical/engineering gifts, or gifts of prayer, discernment, activism or encouragement.

The church is of use in this epic task of building a more sustainable world, because we see a fuller picture, one in which spirit invades nature, one in which humans must act because we are in covenant with God. We must find our gifts, and find our theological voices, as well as joining in with other activist groups. One way of doing this is to join with others around the country in different churches and denominations who are part of A Rocha Aotearoa New Zealand's Eco Church project.

Nicola is a theologian based in Auckland. She specialises in the interface between evolutionary theory and systematic theology and has broad interests in all issues of public and contextual theology, and especially eco-theology. Nicola is co-director of New Zealand Christians in Science and Chair of the Board of A Rocha Aotearoa NZ.

The Rubbish Challenge



Silvia Purdie (née Crane) worked nationally for the Methodist Church in youth ministry in the early 1990s. She later trained as a counsellor and play centre supervisor, before being ordained as a Presbyterian minister. Rev Silvia currently lives at Burnham Military Base with her husband, an army chaplain. She is passionate about rubbish and is developing resources to encourage churches to be rubbish conscious.

"You can't get more un-spiritual than rubbish bins. I always thought rubbish was someone else's problem. I never expected to be leading in this area. But I believe that reducing our waste is a face of mission in 2021," says Rev Silvia Purdie.

Silvia has created a resource called 'The Rubbish Challenge: 10 steps to less waste in 10 months'. Specially designed for church e-newsletters, the

information is aimed at encouraging individuals, families and congregations to consider their response to waste management. Each month has a practical action step to reduce waste, as well as prayer, Bible reflection and discussion questions. Information is supported by an online video. "It's about small easy steps that add up to a huge impact. Everyone can help," says Silvia.

Tackling church waste is a priority for A Rocha Aotearoa New Zealand, as part of its newly-launched Eco Church programme. A Rocha is a family of Christian environmental conservation organisations across 20 countries around the world. Its focus on care for creation includes science and research, practical nature conservation, education and advocacy. A Rocha Aotearoa NZ's vision is to see ecosystems restored and communities throughout New Zealand actively caring for the earth. National director, Kristel van Houte, is based in Raglan where she leads the Karioi Project. Karioi is Raglan's coastal mountain, an important nesting site for sea birds including the Ōi (grey-faced petrels).

Kristel says: "Since 2009 we have been

actively working together on an integrated pest control programme to re-establish Karioi as a seabird mountain. Unless active pest management is in place to protect Ōi nests from predators, existing populations are unlikely to survive. Ōi are a 'taonga species', meaning they have special cultural significance to tangata whenua."

"We actively encourage the involvement of children and youth - through programmes with our local schools - and we also like to include entire families in our activities. Work days, trap-checking, monitoring, workshops, community events and camps include people of all ages," says Kristel. Eco Church is available for all churches, as a resource centre and network.

Silvia says, "Connecting with A Rocha got me engaged with sustainability. I was asked to write a Bible study on waste and it seemed a good challenge. What does the Bible say about rubbish? I have a starting point that everything in the Bible can be related to our lives and everything in our lives can be related to the Bible. With modern manufacturing creating vast amounts of non-compostable stuff, waste has become a major issue for our times. We are leaving a huge problem for our children and their children and that is not fair. We should be part of the solution. And, yes, God does care about that."

The Rubbish Challenge covers topics such as what to do with paper towels, effective use of recycling bins, cleaning



Sustainability consultant Silvia Purdie is developing resources for churches to encourage congregations to be eco-friendly.

products, children's toys, and encourages individuals and parishes to stop buying single-use plastic items. "Just because things are cheap and convenient or brightly coloured, does not make them good in the eyes of God or good for our environment," says Silvia. Email Silvia to receive the resource each month.

The Rubbish Challenge is available online at: www.conversations.net.nz/rubbish-challenge.html

A Rocha Aotearoa NZ can be found at: www.arocha.org.nz

Eco Church NZ: www.ecochurch.org.nz



A Powerful Voice for CHANGE



Edmond Fehoko at his graduation ceremony with his wife Sela and baby daughter Nancy.

Dr Edmond Fehoko, an active member of the Ponsonby Tongan Methodist Church, is a Postdoctoral Fellow with the University of Auckland. Born and raised in New Zealand, Edmond is fiercely proud of his Tongan heritage. His focus on research and education on cultural identity and social and health issues in Aotearoa has helped him influence, encourage, and extend opportunities for Pasifika youth in the academic arena.

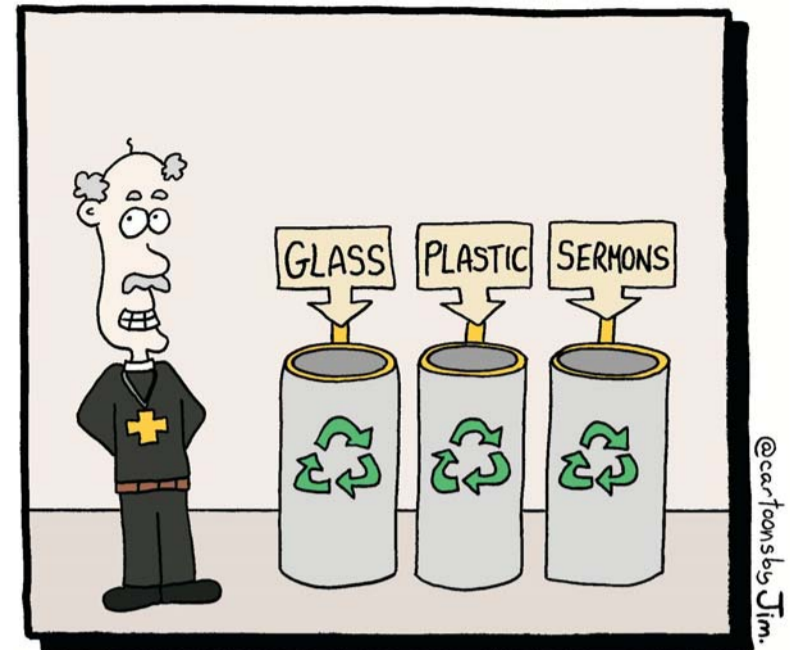
Edmond and his twin sister were the first of five siblings born to their Tongan-born parents who migrated to Auckland where they married. Edmond is aware of the effort his parents made to create opportunities for their family. "They did the hard yards. Mum sewed hospital gowns and Dad was a machine operator. By night they both worked as cleaners."

Edmond and his siblings were cared for by their grandmother who laid a solid foundation of culture and language. Edmond says, "It was a win-win situation. We had to learn to communicate with our grandmother and she shared with us the Tongan culture. I am proud of that." A move to the suburb of Mount Roskill and enrolment at Kelston Boys' High School set Edmond on his path to academic success.

Inspired by a quote from Nelson Mandela, "Education is the most powerful weapon which you can use to change the world," Edmond graduated from high school with a scholarship to attend university. Accepting the Vice-Chancellor scholarship was a defining moment. "I turned around to see tears running down my father's face. It was only a small scholarship but his dreams were coming to fruition."

On leaving high school, Edmond set himself a goal to make every year memorable. The list of memorable moments is impressive; in 2009 he started at AUT; in 2010 he was awarded two scholarships including the Tongan Women's Fellowship Award; in 2011 he graduated with a Bachelor of Arts in Criminology and Social Sciences. In 2012 he undertook postgraduate studies; in 2013 he was the recipient of the Prime Minister's Pacific Youth award.

In 2014 he travelled to Oxford University and graduated with a Master of Arts in Social Sciences. In 2015 he married Sela; they met while studying their masters together. At the time they did not realise they were attending the same church and both were active in youth ministry. In 2016 he embarked on his PhD journey; in 2017 he went to Germany, speaking at



Some elements of the new recycling initiative at St Clive's had actually been around for a while.

Ludwig University. In 2018 he attended and presented at a conference at Cambridge University. In 2019 he was recognised at the Sunpix Pacific Peoples' awards for services to Pacific education and research. Last year he completed his PhD and this year the birth of baby Nancy on 29 January has been his most memorable moment so far.

At MIT, Edmond was involved in delivering external engagement Pacific culture intelligence workshops, working alongside industry leaders and employers to encourage better ways of engaging with Pacific employees and communities. Edmond says a change of mindset is critical in achieving improved cultural engagement

and it is heartening to see those changes happening, particularly within corporate groups.

However there is still a long way to go. Edmond cites unconscious bias as one of the biggest barriers and shares a recent personal experience to illustrate how deeply embedded behaviours and beliefs can be offensive. "I went to a cafe in Mission Bay and was mistaken as a bouncer. One guy said 'Oh good, security has arrived.' I said to the restaurant manager, 'I am a PhD scholar and I am here to have a night dining with my wife.' This kind of unconscious bias, mistaken identity, mispronouncing names are all issues I unpack at my workshops."

Continued on Page 10

Tell Us Your Story

Trudy Downes

Have you ever heard the terms 'Continuous Improvement' or 'Learning Organisation'?

Continuous improvement is about actions that seek to improve something that doesn't work, to something that does work.

A learning organisation is one that is constantly learning from past results to improve future results. I think both terms are interchangeable and that both outcomes are achieved through planning, assessing those plans against lessons learned from either practicing the plan or from real life events, and then aiming to improve future actions.

Here is an actual example of a 'learning improvement' in action which I was very happy to hear about (clarification: I was not happy that there was an incident, but happy about the actions afterwards).

An incident happened at a Sunday service. Although the parish had an Emergency Response Plan, things did not go according to the written plan. After the event the



parish health and safety committee compared what actually happened against the original plan and discussed what could be done better in the future.

Part of their review identified some areas in the Emergency

Response Plan templates that would benefit from further work.

Improvement action – add some ideas for managing the building and carparks in an emergency.

Part of what the parish response team needed were the Incident Reporting guidelines that are on our website.

However, it would have been a stretch to expect that anyone would have linked the incident reporting process with the Emergency Response Plan during the stress of responding to an actual incident.

Improvement action – ensure the incident reporting process is fully merged with the Emergency Response Plan.

What particularly impressed me with the story I was told is the thorough assessment of the incident. The different parties involved (or not involved), the actions taken (or not taken), the timeline of actions, and comparing all that



information with the original written plan.

The suggestions for change were reasonable and practical, and I think, more importantly, they were people focused. I often see approaches to emergencies focus on the paperwork but when emergencies happen you can't wave a piece of paper and expect the emergency to be managed. People manage emergencies, not paper. This incident also proves that you can have a great written plan but when reality strikes, the plan may not be as effective as you think.

I recommended that the emergency response team practice different

scenarios to improve alignment between planned and actual emergency responses.

Improvement action – provide different scenarios for response teams to practice. Include many people: the injured party, first aider/s, warden/s, traffic controller/s, people controllers, well-meaning bystanders, observers, someone making ambulance noises and so on.

Practice sessions (drills) can be as short or as involved as you like. The Connexional Office has held different drills with varying results: fire, shelter-in-place, earthquakes, wardens' building walk through, warden training, first aid training and CPR training. One person was 'burned' in a fire drill, someone was 'arrested' in the shelter-in-place drill and some of the CPR dummies won't ever be the same again. We are only limited by our imaginations!

Do you have a story to share or an Incident Reporting process that captures the background stories and conversations? Let me know so we all may learn.

He aha te kai o te rangatira? He kōrero, he kōrero, he kōrero.

What is the food of the leader? It is news, it is information, it is discussion.

Zooming for a New Age

Jenny Chalmers, Vicar St Andrew's Anglican Church, Taupō

It's often said that out of adversity comes great opportunity. Almost exactly year ago we went into 'lockdown', and out of this adversity the new age of Zoom was born. Zoom staff meetings, Zoom conferences, Zoom discussions. Since then, we Anglicans, ever the early adopters, have even conducted General Synod (which includes people from the Pacific Islands, whose borders are closed), by Zoom.

The UCANZ Bay of Plenty Regional Forum held its bimonthly meeting by Zoom last week. It was certainly easier than getting in the car and driving an hour or two for a two hour meeting, and then driving home again. Kinder to the environment too.

Perhaps something is lost in staring at the tiny dot of a camera and looking at postage stamp sized faces, but much is gained in time and energy. I believe the Zoom age has probably fuelled some tidying of studies and bookshelves and the repositioning (out of sight) of the Agatha Christie novels. It's much better to have the erudite theological tomes being shown off to one's colleagues than the page turners one might want to have hidden away.

About ten years ago, I was invited to join the Australian Council of Christians and Jews. For at least the first five years, of my membership, we met by very expensive telephone calls. Every second year I went to Melbourne to the biennial AGM. Subsequently we met by Skype, and then in the past year by Zoom. The time zones aren't too bad; 8.30pm for me, 3.30pm for those in Western Australia, and a very acceptable 6.00pm for Adelaide and 6.30pm for those in Melbourne.

Zoom has also brought us the ability to gather like-minded, but scattered people into a cohesive group. Tomorrow I will be facilitating a discussion, at home in Taupō, between two New Testament scholars, Dr Jim Veitch at home in Masterton, and Dr Michael Trainor at home in Adelaide. The discussion centres on 'What to do with 'the Jews' of John's Gospel', a specialist topic, vitally interesting to a scattering of people.

Last night the International Council of Christians and Jews invited us to a meeting, for me it was 7.00pm. For those in Heppenheim, Germany where the Council is headquartered, it was 7.00am. Very civilised for all of



us, I thought.

This Zoom meeting was held to inspire us to attend the Annual Conference, in other times to have been held in Bratislava, Croatia, but this year at home on Zoom, on 21 and 23 June. I won't miss the tiring air travel to Bratislava, and the almost over stimulation of a different country and different languages, but

I will miss the people who gather at the conference whom I have grown to like and admire.

The one meeting or gathering I don't think Zoom has replaced is gathering for worship. Our parish has been broadcasting our worship on our YouTube channel every Sunday since we came back to worshipping from lockdown about 40 weeks ago. We have two or three people watch it regularly from home, sometimes as many as twelve. But it seems to me that people are really wanting the physical closeness, the human contact that praying, and singing, and worshipping together brings. So Zoom is not a panacea for our contracting church.

The one thing that won't be Zoomed is our UCANZ forum, from 16 to 18 April. Although registrations have just closed, if you contact Adrian adrian@ucanz.org.nz I'm sure something can be arranged. See you there!

Contemplative Living

Rev Dr Mary Caygill

Each year as we begin afresh the Season of Lent, I like to establish a particular focus for the journey, through the very familiar stories and images of the time focused 40 days which has the same ending year by year, climaxing through the week we name as Holy Week, through the remembered horrors of crucifixion – past and present. As I write these words, breaking news speaks of yet another shooting horror in Colorado with ten lives 'snuffed out' whilst shopping in a supermarket. A 'crucifixion' event of the now; and out of the horror of brutal loss we make meaning again of the mysterious resurrection event recalled of Easter Sunday. One season ends and a new season begins.

My focus for these 40 days and nights of Lent has been that of the witness of the late Thomas Merton, Trappist monk, contemplative guide and esteemed spiritual writer. As the new season of Lent began for me, so too my engagement in a programme called *Bridges to Contemplative Living with Thomas Merton*. Each eight-session booklet (eight books in total) provides an introduction to Merton and contemplative living through prayers, readings from Merton and other spiritual elders, and questions for small group dialogue.

From my setting of Auckland, New Zealand

I have joined each Thursday morning for two hours communing via Zoom technology with nine old and new friends in Canada in a contemplative group seeking as Book One directs us, to "enter into the school of your experience." Connecting for these two hours weekly, as if we were gathered in one room has been such a rich offering, the mean age of the group 70 -75, I, the youngest, all sharing the same goal, as elders, seeking to live more contemplatively and deepen the spiritual life within and without.

At the end of our two hour meeting, we turn to the following prayer and we collectively make of this our final offering. Words of prayer written in 1958 and simply titled *Thoughts in Solitude*.

I offer them to you.

My Lord God, I have no idea where I am going.

I do not see the road ahead of me.

I cannot know for certain where it will end.

Nor do I really know myself,

and the fact that I think I am following your will

does not mean that I am actually doing so.

But I believe that the desire to please you does in fact please you.

And I hope I have that desire in all that I am doing.

I hope that I will never do anything apart from that desire.

And I know that, if I do this,

You will lead me by the right road, though I may know nothing about it.

Therefore I will trust you always

though I may seem to be lost

and in the shadow of death.

I will not fear, for you are ever with me,

and you will never leave me to face my perils alone.

The Wonder of Easter

Linda Cowan, Lay Preacher

In April we begin the season of Easter. This is arguably the most important time in the church's year, yet I'm not sure that as Christians we are at all confident about saying why this is so.

When we were at the stage of deciding whether the Christian faith was for us, we were encouraged to make a personal commitment of faith. We needed to acknowledge that we were sinners. Through Jesus' sacrifice at Calvary our sins were forgiven and we were "put right" with God. But this doesn't tell the whole story. God loves us, collectively and individually. Because God is a God of love, we are also a forgiven people. God sent Jesus to live and to die to show us God's way of living and loving. Jesus' ministry here on earth showed God's compassion for those in need. He taught that God's way was not one of power and control but one where the least important came first.

Jesus didn't cushion his words or his actions, and his death on the cross was the logical consequence of his revolutionary life. A life of self-giving stood in sharp contradiction to the recognised priorities of the day and it stood against the Jewish authorities. Jesus had to die. At Calvary, Jesus died, not just for the wrongdoings

of each one of us but for the corruption of our world, a world that God made but a world that no longer reflected God's way.

The wonder of Easter is that death was not the end. In our readings this month we hear of the people who saw Jesus after his death: Mary who mistook him for the gardener; the disciples hiding in the upper room and fearful of the Jewish authorities who suddenly found Jesus was in their midst, alive and filling them with new power; Thomas, who was not there at the time and expressed disbelief but for whom Jesus came back saying, "Touch my wounds, Thomas". All these were people who saw the Lord, who knew that Jesus was alive. Their lives were changed: from terrified people hiding in an upper room, they became courageous preachers and teachers willing to suffer persecution for the sake of the Gospel. What changed them? They had seen and met with the risen Christ.

So what does Jesus' resurrection mean? It means that death is not the end. It means that God's way of loving and living that Jesus came to tell us about is a possibility. It means that we who know Jesus have our part to play in making God's world a reality. Because we know we are forgiven and loved by God, God can and will use us to create the world as God intended it to be, the kingdom of God. This is the good news of Easter - and amazingly good news it is too!



Child Law and Protection

Protecting our children is aligned to our Let the Children Live initiative. We need to do all we can to keep our children safe. Compliance with Police Vetting is necessary and applies to anyone working with children.



Ruby Manukia-Schaumkel,
Legal Advisor MCNZ.

What to do if you suspect a child is being abused?

Any abuse of a child is a serious matter. If you suspect a child is being abused it is important that you notify your local police or Oranga Tamariki-Ministry for Children. The roles and responsibility of police and Oranga Tamariki-Ministry for Children are governed by a shared Child Protection Protocol and Memorandum of Understanding.

Child abuse is dealt with by specialist police officers who work alongside Oranga Tamariki-Ministry for Children to investigate concerns. Any concerns about child abuse must be notified early so that an assessment of the child's safety can be made. Early intervention by child protection services reduces harm to victims before the abuse has the opportunity to escalate.

Many people have well-founded suspicions that a child may be suffering abuse and fail to act due to concerns that their suspicions may be wrong. Section 16 of the Children, Young Persons and Their Families Act (1989) protects people who notify concerns of abuse in good faith from civil and criminal proceedings. Police and Oranga Tamariki-Ministry for

Children would rather know about your suspicions and be able to make their own assessment of the child's safety than not to hear at all. It is the child's safety that is paramount.

Recognising abuse and neglect

Abuse is harming a child:

- physically (e.g., giving them hidings)

- emotionally (e.g., yelling or swearing at them, shaming or rejecting them)
- sexually (eg, involving them in sexual activities)

Neglect is failing to meet a child's physical and emotional needs:

- not giving them the care, supervision, love and attention they need to grow up safely and happily (e.g., failure to provide food, warm clothing or health care).

Emotional abuse and neglect can cause serious and long-term damage.

When should we be worried?

The early stages of abuse and neglect can be hard to pick up, but over time small things can develop into serious concerns. Listed below are different situations that can lead to problems, or be early signs of things going wrong. They are only examples - there may be other signs that a child needs help.

Parents might need extra support.

Some things make life extra hard for parents, and sometimes that can lead to problems for the kids:

- money problems, being out of work
- overcrowding or housing struggles
- parents seem over-stressed

- child with special needs
- isolated from friends, family and whānau
- parents fighting and yelling
- history of depression or other mental illness
- parents separating

Early help can stop things getting worse down the track. Keep an eye on the situation and offer help and support where you can. Early signs of abuse and neglect include problems that need to be checked out:

- parent has a drug, alcohol or gambling problem
- parent does not engage with their child or has a difficult relationship with them
- child doesn't have enough clothes on and is often cold and hungry
- child has unexplained or changeable emotions (eg, withdrawn or depressed)
- parents frequently yell at, swear at or shame a child
- child seems scared of a particular adult

Talk to others you trust about your concerns and what you can do to help.

Serious signs of abuse and neglect include:

- child tells someone they have been abused (eg, have been hit, touched or are frightened)
- young child home alone or unsupervised near roads or water
- child threatened with hidings and/or regularly hit by an adult
- child exposed to violence between adults in the house
- baby/toddler left unsupervised in cot or car seat for long periods of time

- baby/child with unexplained or untreated injuries
- child exhibits seriously inappropriate behaviour
- a pattern of injuries that the child is not willing to talk about
- child appears distressed or depressed without obvious reasons
- child seems afraid of their parents or caregivers
- child draws dark drawings or has dark thoughts

You need to take urgent action by contacting Oranga Tamariki- Ministry for Children on 0508 326 459 or the police on 111. If you are concerned that your safety may be put at risk by reporting and wish to remain anonymous, phone Crimestoppers NZ on 0800 555 111.

What you can do if you feel unsafe at home?

If you are unsafe or feel unsafe, you should call the Police on 111 and/or a trusted adult that you feel safe talking to. You can also call OT on 0508 FAMILY (326459), but they may take you to a foster home or another home. You will have little control over where you will live once OT gets involved, but they must provide you with a safe environment.

You can also call helplines like YouthLine on 0800 37 66 33 or

What's Up on 0800 WHATSUP (0800 9428787).

If in doubt, trust your instincts. Don't wait, ACT. It is our collective responsibility to protect our children and ensure they are safe.

Other useful contact details:

Email: contact@ot.govt.nz
Are You OK? 0800 456 450
Parent Help 0800 568 856

METHODIST ALLIANCE

Caring for our Aging People

Michael Herman, Fundraising & Communications Manager, Christchurch Methodist Mission

New Zealanders are enjoying longer lives than any generation before, but disability or lack of mobility are increasingly common experiences for those reaching an older age.

The Ministry of Health (MOH) says that by 2026, some 19 percent of the population will be aged 65 or over, compared to 15 percent in 2016, with eight percent 75 or over and two percent aged 85 or more. Cath Swain, the Care Service Manager at WesleyCare, says this change in demography poses particular problems for care homes which are managing both very elderly and frail residents, as well as residents with challenging health conditions. WesleyCare is the Christchurch Methodist Mission's aged-care residence and hospital.

"As increasing numbers of residents arrive at care facilities later in life and with more debilitating conditions than ever before, specialised equipment is needed more than ever," says Cath. "This trend looks as if it will only increase."

Health issues increase with age

Certain health conditions prevail by age. The Ministry reports that of people aged 65 to 74, about 38 percent are obese. Nearly a third of people aged 65 to 74 are in chronic pain, rising to 36 percent in those 75 and over. And arthritis inhibits the ability of 44 percent aged 65 to 74, rising to 53 percent for those aged 75 and over.

A Victoria University of Wellington study released in October said the MOH needs to "urgently" review the national and regional capacity of aged-care facilities to

care for older adults with extreme obesity and develop comprehensive standards and infrastructure specifications for bariatric care.

Specialised equipment for lifting residents is now a requirement of modern care facilities in order to improve the care and dignity of residents as well as to prevent injury to carers. WesleyCare has been investing heavily in overhead bed hoists and aims to install these systems across the 108-bed facility.

WesleyCare is also purchasing other costly equipment for looking after residents such as electric beds, shower commodes, pressure care mattresses, mobile recliner chairs, and slings for lifting.

Equipment aids residents and staff

One of the leading causes of injuries in aged care is moving and handling residents, according to ACC, which says proper equipment is required to safely move residents, together with risk assessments, the use of correct techniques, staff training, and appropriate facility design. Cath emphasises that the proper use of equipment is essential for the safety of residents and carers alike, and improves the overall quality of care. "Moving and handling residents carefully is one of the main tasks in facilities such as WesleyCare. We want to do so knowing the resident is comfortable and safe. Our carers need the assurance they won't be injured when moving residents, which they may do eight or more times a shift."

The benefits of overhead hoists extend beyond improved resident care. Overhead systems mean a hoist is always available and ready for use, reducing the time needed for care staff to locate a mobile hoist and set it up in a different location. Cath says overhead systems provide additional benefits beyond improved efficiency. "This type of equipment can facilitate rehabilitation and preserve the dignity of residents and can reduce the risk of deep vein thrombosis, chest infections, urinary tract infections, pressure ulcers, skin tears, and falls," she says.

Excellence in care

The Christchurch Methodist Mission embodies the spirit of Easter in its work with the vulnerable: compassion and unconditional care and concern are basic tenets of the work of the organisation, while WesleyCare's focus on the needs of residents has helped it maintain an enviable reputation as a provider of excellent care.

Specialised equipment is expensive and not funded by Government, with the cost of providing it falling entirely on WesleyCare and supporters like The Manchester Unity Welfare Trust Board.

Unexpected costs incurred since the emergence of Covid-19 and related pandemic plan requirements have set back WesleyCare's efforts to install hoists in more rooms. The Christchurch Methodist Mission is now raising funds to urgently expand the number of rooms with hoists available to residents. If you would like to donate, please visit our website: www.mmsi.org.nz/donate, selecting "Bed hoists for WesleyCare".



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

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

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

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/methodist_alliance



Preface: Keita Hotere

For most of us, being familiar and confident to use te reo across all domains is not an easy task. In this reflection from Taitokerau Rohe Minita-a-iwi Te Aurere Anne Peri, she shares part of her personal te reo journey. She recalls how one school experience led to another, which brought her to where she is today as a Kaikaranga - Ceremonial caller on her local marae. This personal revelation shows us how much richness is found in the learning of Te Manaakitanga that liberates the spirit and warms the soul.

Te Manaakitanga: Te Aurere Anne Peri

People talk of Te Manaakitanga, the Benediction as a blessing to be shared with others. The blessing is taken from 2 Corinthians 13:14 and is a universal blessing used by Christians worldwide. Māori have adopted this blessing and use it in whanau, marae, church and school hui gatherings. It is such a well-known prayer Māori often join in chorus to say the words,

Kia tau ki a tātou katoa

Te atawhai o tō tātou Ariki, a Ihu Karaiti

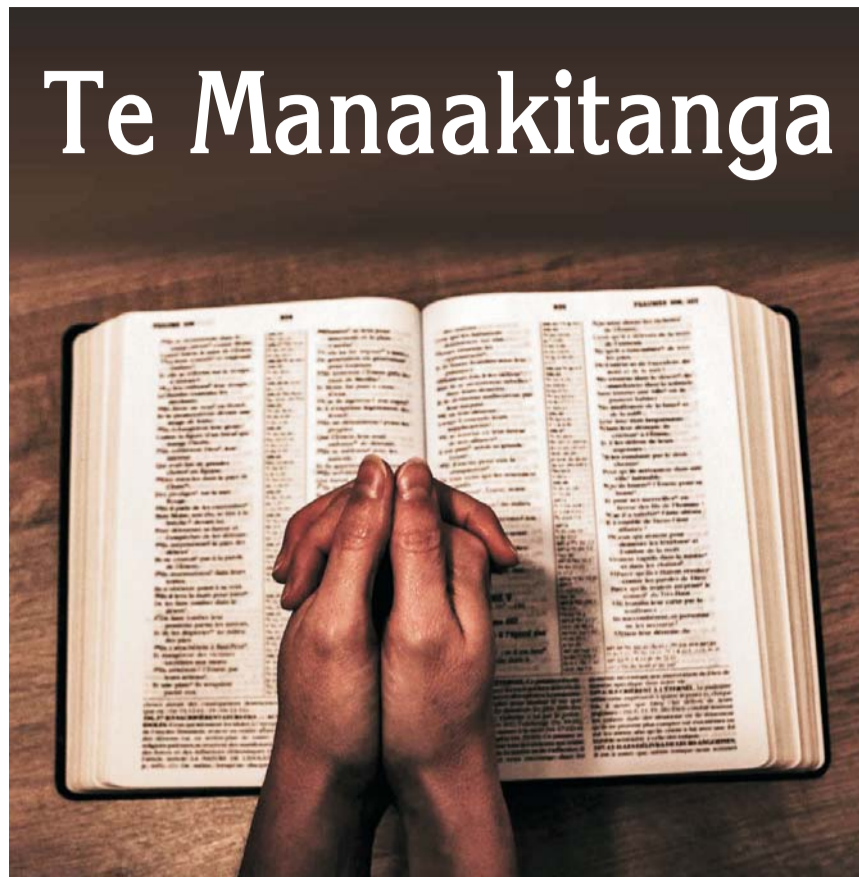
Me te aroha o te Atua

Me te whiwhingatahitanga

Ki te wairua tapu

Ake ake ake,

Amine



When I first started school, my parents would speak to me in Māori, but I had to answer them in English because they didn't want me to go to school and be treated differently. I learned the Lord's Prayer before I learned anything else. That was the only prayer at school we were allowed to say in Māori. Everything else we learned in English. Growing up

in Kurahuna Māori Girls Hostel during the 1950s and 1960's we were not allowed to speak te reo at all. That was one of the rules. We learned verses from the Bible, Psalm 23, The Beatitudes. I wanted to learn languages, so we were encouraged to learn French or Latin, and to this day, I am still quite amazed at some of my cousins who were able to retain their reo and fluency even though

they were at boarding school with me too.

It wasn't until I was married and living back home and going to the marae more often that I learned the Benediction in te reo; I could say it in English no problem. That's how my thirst for te reo led to more commitment and involvement with our local marae. I have been serving as a Kaikaranga for the past 40 years on the local marae in my area. I call out from the front of the whare to welcome all the people home.

I incorporate this blessing in my many interactions on the marae. The various whanau bring their tūpāpaku loved ones home to the marae before they go to their final resting places. There are some wonderful tunes used to carry this blessing that lift the hui. Grace, Love, Fellowship. Keywords, sacred meaningful words of greeting one another are used in this prayer. A prayer so familiar to us that when it is said, we stand proud to declare the words with everyone in the room, even with the deceased whose photos line the walls of our whare.

Many whanau returning home are in cross-cultural relationships, and I have found that Māori is not their first or second language. The main language used by the Māori is their partner's language. It's strange to hear full-on conversations on our marae in a language that is not Māori or English. A place where Māori was heard all the time. It makes me wonder how our reo can survive if not used by people other than ourselves.

A Powerful Voice for CHANGE

From Page 7

"I am trying to encourage people to engage and connect in a more meaningful way. When we introduce ourselves in a Pacific setting we talk about our village, church, the location of where we came from. Names come later."

Edmond is looking forward to his new role at the University of Auckland where he will be continuing his research. "I thoroughly enjoy research and I want to grow opportunities for Pasifika students to achieve in the academic field. I want to stand up in front of the students and encourage them to be successful. Former British Prime Minister Benjamin Disraeli famously said, 'The greatest good you can do for another is not just to share your riches but to reveal to him his own.' I am inspired by that message."

In addition to his church mission work, Edmond is a member of the Institute of Directors and the Royal Society of New Zealand. He is a member of the board of trustees for One Tree Hill College and Christian World Service, as well as a member of the NCEA Pacific Peoples' review panel, Auckland Council Pacific Peoples' advisory panel, and the Consumer Council for Counties Manukau Health.

Edmond says effective time management is critical to his success. "The message I am constantly passing on to all Pacific students is that they must set time aside. Many give up after the first few weeks at university because they find the workload overwhelming. It is important to put time aside for all areas of study and life."

Edmond's Masters research focused on the kava ceremony as a cultural space and identity marker for New Zealand-born Tongan males in Auckland. The research concept came from an important place in his own identity. "At the age of 14 I joined my father in my first kava ceremony. The socialisation around the ceremony is the most important thing."

It's an intergenerational space for all ages; when you enter the circle you take off all hats and titles, communication becomes free and democratic. In a hierarchical society it's rare to have a space where all barriers are down. It's not the beverage but the socialisation that binds us together. The experience for New Zealand-born Tongans reinforces their cultural identity and gives us a sense of identity in our culture and language. The alternative for many is to look for identity through drugs, alcohol and youth gangs."

Conference 2021 Planning in Progress

General Secretary, Tara Tautari

Initial plans are underway for Conference 2021 which will be held in Wellington from Wednesday 17 November to Saturday 20 November, 2021.

After our shortened Conference last year we are happy to be back to the full Conference period and to have the opportunity to meet, to kōrero on those issues that are of concern to the Church, and to plan for the work ahead.

This year our Business Sessions will be held at Wellington Methodist Parish with the Saturday (weekend) Services to be held at the Michael Fowler Centre. As there will be no induction of a President and Vice President at this Conference it will be possible to hold all services on Saturday only.

The day-to-day schedule will be structured differently this year beginning with a Powhiri on the morning of Wednesday 17 November to be followed by the business sessions which will conclude on Friday 19 November.

President Andrew Doubleday is leading the planning for the Conference and will be convening a local arrangements committee in the coming days. The Connexional Office is already busy with planning for an online registration process for

attendees and details about that will be shared in the next couple of months. In the coming weeks we look forward to sharing with you more information about Conference themes and discussions and ask for your prayers as we continue to plan for the gathering.

In fact, please feel free to send us your personal prayers (info@methodist.org.nz) for Conference 2021, and we will share them via *Touchstone* and Facebook.

Loving God,

As we prepare for Conference 2021 we give thanks for the service and witness of our brothers and sisters in our Methodist family in Aotearoa New Zealand. We look forward to the time when we will gather together in Wellington in your Name.

Give us discerning hearts and minds so that we might better know what you desire for us.

Give us strength and energy for the work ahead of us.

As Taha Māori and Tauīwi, partners on a bi-cultural journey, help us to live out our mission as disciples of Christ in this whenua, for the transformation of the world.

As we journey towards Conference 2021, bless us, guide us, and lead us, so that our Church may be united in heart and spirit, through your grace. Amen.



Grants Support Wellington Children and Youth



L-R: Sean McErlean, Neville Price, Hayley Denoual (Trust Secretary), Trevor Dine, Kathryn Lane, John McErlean, Kelvin Lane, Marten Hutt (Trust Chair) and Matt Roberts.

Income from a Foxton farm provides part of the funding distributed each year by the Wellington Methodist Charitable and Educational Endowments Trust. Trustees recently visited the farm and subsequently approved \$180,000 to be distributed for children and youth development and education projects in the Wellington region. Trust secretary Hayley Denoual reports.

We enjoyed a tractor tour of the farm and spent some time talking with Sean and John McErlean, about their work in maintaining and developing the land and livestock. The McErlean family have been managing the farm for over four decades.

After the visit we gathered at the Levin Uniting Church hall to discuss the distribution of this year's grants. In line with the original objectives

of the Trust, we approved a range of grants to help maintain, educate, support and develop children and young people, with a particular focus on Māori and Pasifika, and lower decile school communities in the greater Wellington area. By the end of the afternoon over \$180,000 worth of grants had been approved for distribution to schools and community organisations. Ka pai!

We are looking for new volunteers from the Wellington region to join our Trust Board. We are keen to ensure diversity in membership and particularly welcome expressions of interest from women and people from our Māori and Pasifika communities. The commitment is approximately 15-20 hours per annum which includes attending two Board meetings and reviewing applications or proposals for funding.

Contact Trust Secretary, Hayley, if you'd like to know more: wellingtonmethodisttrust@gmail.com

N Z M E T H O D I S T W O M E N F E L L O W S H I P



Siniva Vaitohi, National President.

As we enter the month of April with New Zealand celebrating the outstanding winning of the 36th America's Cup, MWF women continue to engage in many events and activities that support and make women shine as life and hope carriers with what's in our hands. Thousands of women from around the world participated on the 65th Commission on the Status of Women (CSW65) via Zoom. The UN Women Executive Director Phumzile Mlambo-Ngcuka in her remarks at the opening session called for, "Bold and strong moves to propel us toward gender equality, end the discrimination against women and girls and empower all of us". The UN Secretary-General Antonio Guterres addressed delegates via Zoom saying: "Women need to be front and centre of the recovery from the pandemic – not as a matter of charity, not even as a matter of justice and basic human rights".

Special events during March included:

- **5 March - World Day of Prayer (WDP) 2021.** The theme is to "Build on a Strong Foundation" (Matthew 7:24-27).
- **8 March - International Women's Day (IWD).** Theme "Women in Leadership: Achieving an Equal Future in a Covid-19 World." Purple is the colour that symbolises IWD. The IWD campaign by-line is "Choose to Challenge." A challenged world is an alert world. From challenge comes change, so let's all "choose to challenge."
- **15 to 26 March - The 65th session of the Commission on the Status of Women (CWS65).** The priority themes were "Women's full and effective participation and decision-making in public life, as well as the elimination of violence, achieving gender equality and the empowerment of all women and girls." This session also reviewed the agreed conclusions of the 60th session, "Women's empowerment and the link to sustainable development".
- **18 & 25 March - Thursdays in Black Challenge.** Women join and support the CSW65 by posting and sharing on social media their group support for the



NZ Methodist Women Fellowship
Proclaim Life & Hope with what's in your hand



Thursday in Black campaign, sharing their positive acts of love supporting 'a world without violence'.

- **22 to 26 March - Week of Prayers to commemorate Covid-19 Lockdown.** "In support of the WCC move to commemorate the first anniversary of Covid-19's global impact with a week of prayer and the CSW65 two weeks of virtual meetings for the status of women in many areas, MWF shared amongst their many Districts the leading role of Prayer Day for the Prayer Week for a 7 pm service as follows:
 - **22 March - "Lament and Grief (remembering the lives lost)".** Scriptures: Psalm 77:1-12; Ephesians 2: 1-10. **Host: Tonga District**
 - **23 March - Hurting and Suffering Communities.** Scriptures: Psalm 34: 4-10 & Jeremiah 17:14-18. **Host: Mafutaga Tamaitai Sinoti Samoa**
 - **24 March: Leaders (governments and non-governmental);** Scriptures, Psalm 2:10-11 & 1 Timothy 2:1-2 **Host: Wasewase Ko Viti Kei Rotuma.**

- **25 March: Healing** (including for health care and all front-line workers); Scriptures: Jeremiah 30:17 - 22 & Luke 10: 25-37. **Host: Dianne Cloughton (Christchurch / South Island).**
- **26 March: Protection and Vaccination** (research, supplies, distribution); and Hope (for the vulnerable and marginalised, and for compassion). Scriptures: Psalm 91 & Jeremiah 29:11
Host: Doreen Lennox (Hamilton / North Island)

• **28 March - MWF National World Day of Prayer Service.** The National Executive Committee of the NZMWF wrapped up the busy month by conducting the first National World Day of Prayer Service via Zoom and livestream. MWF Districts and fellowships were represented in this special first National Service Day.

I will leave you with John 3: 16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."



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

In mid-March, 16 leaders representing eight different Synods came together for the annual TYTANZ National Youth Leaders retreat. The weekend was the first post lockdown face-to-face Connexional youth gathering and the main focus was centred around reconnecting, sharing Covid-19 experiences and looking forward to what the future of Connexional youth ministry will look like in 2021 and beyond.

Methodist Camp Morley on Clarks Beach was the venue for a weekend of connecting, resourcing and inspiring our team of leaders from around the country. The weather and environment were beautiful, in contrast to what has been a somewhat turbulent and unpredictable 12 months. Some of the stories shared over the weekend made it clear that the timing of this hui was perfect.

The Tauwi National Youth team traditionally meets for a retreat weekend to plan around the Tauwi Youth Conference. Past gatherings have been heavy on planning, strategic thinking and visioning. These things were still part of the agenda but the real value of this weekend, after a Covid affected 2020, was simply the opportunity to come together again and enjoy fellowship.

We had a large group of leaders who were attending for the first time as representatives for their synods,



Youth Leaders Reconnect
Back row (L-R) Anaseini Nuku, Berith Petaia, Rachel Hickling, Maumi Taukolo, Make Puamau, Janice Auva'a, Sitela Ahokava, Elizabeth Salesa, Fuiva Pikula, Supi Matakaiongo, Osaiasi Kupu, Michael Lemanu.
Seated (L-R) Joy Manase, Amelia Takataka, Ramona Misilei, Wiliame Toduadua.

alongside some of the more experienced 'veterans' of youth ministry. This is an important value that is evident in our team - that we continue to develop fresh, new and excited leaders who bring with them a wide array of gifts and skills. We are blessed to currently have on our team a mix of social workers, law, political science and business university students, university staffers, government agency workers and performing artists. This variety, with the added layers of experience, culture and context make for a team which I believe can match it with any of the other committees of the church when it comes to skill set and capability. To use a youth slang term - the team is ONNNNN!

The first evening of our gathering involved introducing members and building fellowship, and exploring some of the leadership qualities we can take from various biblical characters. Our second day began with morning devotion, where leaders were challenged to use social media to interpret John 15's words of Jesus talking about the true vine and bearing fruit that will last. This set the tone for the mahi of a long day that would follow.

The next session was an in-depth breakdown of the structure of Te Hāhi Weteriana and where the work we were undertaking falls in that picture. We acknowledge the reality that in order for youth to use their voice and challenge norms in the church, we must better

understand it. Hopefully in doing this, we can also answer questions surrounding the Methodist identity and why being part of our Hāhi should even matter. each of the synods presented about the work they do - or had planned prior to Covid derailing plans - and where they needed additional support. This gave leaders the opportunity to lend support, vent, share and flesh out different ideas and approaches. Some synods have thrived in the current environment and some have struggled. Some synods are in a season of new vision and beginnings and others are in the process of trying to break old norms which don't serve young people with relevance in 2021. A big takeaway from our time was also the sense of gratitude that, despite Covid changing planned activities, we still had our health and our ability to gather and start afresh with a blank canvas. This was a reason to be hopeful and excited for the potential of what might lay ahead.

Plans for 2021 continue to be worked upon, but we are looking at Conference 2021 as a weekend to target. More information will be released as it becomes available. We identified some key areas for focus; support around older youth, cultural contextualization and making youth ministry relevant especially to first generation NZers and also finding ways to initiate regional, cross synod events and leadership networks.

God-willing, we will continue the momentum into the rest of the year and continue to work to provide youth ministries across the Connexion with the tools they require to be effective in mission and purpose. Our leaders now return to their context - hopefully refreshed and ready to serve and work.

A bi-monthly column exploring questions concerning faith issues.



Ask Aunty

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

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

CONCERNING FAITH

Dear Aunty,

The way we celebrate Easter doesn't fit right for the Southern Hemisphere. Have you any ideas how to link Easter with autumn? Ngahuru.

Dear Ngahuru,

As Christianity spread from East to West, Europeans embraced its teachings and made it personally meaningful by developing their own rituals and linking its messages to established pagan festivals. The very word Easter comes from Eostre, goddess of spring.

The purpose of symbols is to enhance and inspire but they can only achieve this when relevant. Easter is

grounded in life overcoming death. Leaves on deciduous trees dance merrily in a blaze of colour as they fall to nourish the earth enabling new plants to grow. We have Easter poems with this theme. Eggs symbolise the tomb of Jesus by looking dead yet holding life. Flowering bulbs carry a similar message. I intentionally plant bulbs every Easter with this thought in mind. Kiwis have been carolling 'our upside down Christmas' for years. We also have down-under Easter hymns, such as Bill Wallace's *Autumn comes in all its fullness...* Encourage your church to use what is on offer and be creatively meaningful.

Keep spreading the Gospel of relevancy - Aunty.

Dear Aunty,

I find it hard to believe that Jesus died for my sins. I don't want to sound blasphemous but I don't think it makes sense. I try to be good and I don't think I have ever done anything very bad. Did Jesus really say he died to save everyone? Tāmāti

Dear Tāmāti,

Asking sincere questions is a good thing. The answer to yours is: we have no record of Jesus making this claim. The 'sin sacrifice' theology was developed after his death and links to ancient beliefs that gods could only be appeased by sacrifice. When seriously considering our faith we need to put what is written in the Bible into context and ask: Who was this written for? What sort of people were they? What did they believe? The Jews believed if they did wrong things they would be punished by God. Jesus was a political and religious rebel who

declared God cares for people as loving parents care for their children. To those in power this was disturbing. Jesus' death was political assassination.

Most people want to be good. Humans instinctively help each other. Only damaged people with damaged personalities deliberately harm. Everyone makes mistakes but most people don't want to. When we mess up we should make what amends we can. God forgives us if we say we are sorry, just as we should forgive others. Jesus made this very clear. I do not believe that Jesus died for my sins. I believe that Jesus lived to show how God wants us to live. We can rejoice that we are loved and know how to love others. When we seek to follow the teachings of Jesus he lives within us as our Lord.

Keep on seeking and growing in faith that makes sense - Aunty.



Ecumenism; from a Catholic Perspective

In February Dr. Rocio Figueroa Alvear, a lecturer in theology at the Catholic Theological College hosted an ecumenism seminar on behalf of the Catholic diocese at the Pompallier Centre in Auckland. This is a summary of her address.

Sometimes as Christians we consider that ecumenism is some sort of appendix to our lives, and we do not realise that Jesus himself asked for this unity. Jesus, praying to his Father asked: 'that all of them may be one, Father, just as you are in me and I am in you' (John 17:21). To live in an ecumenical way is part of our vocation and mission as Christians.



Rocio Figueroa Alvear.

The document *A Common Understanding of our Vision* from the World Council of Churches affirms:

Ecumenism is the search for visible unity, not as an end in itself but in order to give credible witness 'so that the world may believe' (2.8.4). The Churches agreed 'that the term ecumenical embraces the quest for Christian unity, common witness in the worldwide task of mission and evangelism, and commitment to diakonia and to the promotion of justice and peace' (2.2).

Our vision of ecumenism and unity will

depend on the vision of Church that we have. Pope Francis offers a new model of unity to express how ecumenism may be lived. His model of unity is not that of a sphere 'where every point is equidistant from the centre, and there are no differences between them. Instead, it is the polyhedron (three-dimensional body with many angles and surfaces) which reflects the convergence of all its parts, each of which preserves its distinctiveness and seeks to gather in this polyhedron the best of each' (*Evangelii Gaudium*). This image of the polyhedron can help us to understand how unity as Christians does not mean uniformity. Our differences enable a mutual and ecumenical process of

learning from one another and a complementary relationship in which the different churches mutually enrich each other.

Ecumenism is not only a response for our Christian communities, but it also strengthens our multicultural society. Ecumenism is an opportunity to build communities in which differences do not become a source of division and violence. We remember with sadness the terrorist attack against the two mosques, Al Noor and Linwood, in Christchurch. Such an

act of violence was unthinkable and almost unreal for a tolerant society like New Zealand. We now realise the importance of going beyond simple cultural tolerance. Instead, we must build active brotherhood and sisterhood bridges between people of different cultures, races, religions and faiths. A healthy community needs above all to create spaces for real relations and a communality enriched by differences.

New Zealand is home to people of many cultures. In the last decade, the countenance of the community in New Zealand has changed. Recent migrations from the Pacific, Asia, Middle East and Latin America have boosted numbers in our church communities. The variety of cultures is a fact of life in New Zealand, and it is deeply affecting all our Churches. This means that our churches are also multicultural experiences filled with the diversity of spiritualities and practices rooted in many countries.

There is a deep relationship between ecumenism and the diversity of cultures. According to Jean Marie Tillard, both ecumenism and multiculturalism underline the diversity within the unity of the church: both point to the nature of catholicity. Multicultural experiences help us to live the ecumenical dimension more clearly.

In *Evangelii Gaudium* Francis affirms:

If we really believe in the abundantly free working of the Holy Spirit, we can learn so much from one another! It is not just about being better informed about others, but rather about reaping what the Spirit has sown in them, which is also meant to be a gift for us. (...) Through an exchange of gifts, the Spirit can lead us ever more fully into truth and goodness.

According to Pope Francis, ecumenism is not just a task for theologians. For dialogue is above all 'journeying together' and we have many opportunities to live a daily ecumenism. We must recognise that listening is more important than responding. In journeying together, we recognise the presence of Christ in others and without giving up our own tradition we concentrate on the **common things** that we share.

The basis of our unity is not a matter of common doctrine or liturgy. It lies in the fact that we are the children of the Father. This family unity exists regardless of whatever divides us.

Ecumenism is also sharing our mission. We are called to heal this wounded world with mercy and justice. We need to recreate our societies with a dialogue of mercy, and we must unite our efforts through mutual knowledge, fraternal contact, collaboration in different fields, theological dialogue and prayer. It is an encouraging and beautiful mission!

Kidz Korna

Welcome to April Kidz Korna!



Face painting was just one of many fun activities on offer at Children's Day.

Darfield were pleased that the country had gone down to Covid Level 1 so that they could celebrate their first Children's Day. The children's Praise Orchestra and their leaders led the service. This was

followed by fun activities - a bouncy castle, face painting, decorating goodie bags and party food including sausage rolls and candy floss.

How did you celebrate Easter? Please send photos and a few words for next month's Kidz Korna.



Everyone enjoyed a great weekend at the family camp.

Easter is a time for celebration after the sadness of Good Friday and the Crucifixion. There are many things that we celebrate and this month we hear from two South Island churches; Christchurch North and Darfield.

Christchurch North celebrated with a church camp at Waipara Riverside Adventure Centre. It was a chance to have lots of fun on the flying fox, swimming and on the giant water slide. It was also a time to make new friends and try some crazy team-building challenges.



For your bookshelf

That Grand Easter Day

Author: Jill Roman Lord

Illustrator: Alessia Trumfrio

Publisher: Worthy Kids

What happened on the day the stone rolled away?

Told in rhyme, this story of Easter answers the question. Beginning with the grumpy soldier guarding the tomb, continuing with the women and disciples who came to the tomb and found it empty and ending with a beautiful illustration saying that Jesus arose on that first Easter Day, this is a book to be shared and read aloud.

Written for younger children, I enjoyed reading it and am looking forward to sharing the story.



Easter Quiz

How many questions can you answer?

- 1) Who shared the Last Supper with Jesus?
- 2) What do Christians celebrate on Palm Sunday?
- 3) On which day was Jesus crucified?
- 4) What is eaten traditionally on Good Friday?
- 5) What did people find when they visited Jesus' tomb on Easter morning?
- 6) Who thought that the man she saw walking near the tomb was the gardener?

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



Bushfires destroy homes and villages

In South Sudan, four separate bush fires ravaged parts of Maridi County in February. Christian World Service partner, the Maridi Service Agency, has appealed for help. A woman and two children died in the fires, two remain in Maridi's hospital a month later.

One fire started when a man was burning rubbish but the rest have unknown causes. Water is limited, making firefighting impossible.

Director Wadalla Peter was one of the coordinators of the United Nations rapid needs assessment of the affected area last month.

"The situation is dire. All local buildings have been destroyed. We have no support," says Wadalla.

According to the report, 3,552 people have been affected. Women, girls, older people and those with disabilities are especially vulnerable.

A few families are staying with relatives but most are sleeping out in the open or crowded into homes that survived the fire. Everyone has to wait in long queues to collect unprotected water from the few remaining boreholes. The people are relying on wild yams for one small meal a day. Yams are not always available.

A total of 592 hectares were burned, destroying homes, latrines, tools, belongings, food stores, and crops ready for harvest.

The arrival of the March rains has



Kulida Ozewa lives alone. Her only grandchild lives in Juba, the capital city. Kulida lost her two houses and all her belongings in the bushfire that destroyed her region in February. Credit: Maridi Service Agency

added to their difficulties. The roads or tracks turn to mud, making the delivery of supplies an even bigger challenge. The immediate priority is for non food items, including plastic sheets, water containers, cooking utensils, sleeping mats and blankets.

"When there is a disaster like this, local communities do what they can. Many are already surviving on one meal a day and live constantly with hunger or the fear of hunger. Maridi Service Agency is always there for the people. They are doing all they can to meet their needs. If you can donate to this appeal, they can do much more," says Rob Wayne, International Programmes Team, Christian World Service.

In 2016, Wadalla met Rob in Uganda, after narrowly avoiding attack in the long and dangerous journey he took to leave South Sudan.

Prayers are appreciated for those affected and for South Sudan, which continues to struggle to find stability, good government and an end to violence.

Donations to the South Sudan Appeal can be made at cws.org.nz or sent to PO Box 22652, Christchurch 8140 or by calling 0800 74 73 72.

Help for Lebanon

Christian World Service has sent \$13,000 to our partner the Department of Service to Refugees (DSPR) Lebanon to assist people recover after the explosion at Beirut's port in August last year. The money will be used to provide cash

vouchers for food and non-food items, school materials, repairs and psycho-social support to people affected by the disaster.

DSPR Lebanon organised a group of teenagers from Ddabyeh camp, home to Palestinian and Syrian refugees, who insisted on helping the clean-up. They worked for three months cleaning streets and clearing over 600 damaged homes located in multilevel apartment buildings with no electricity. They reported urgent needs back to staff member and youth group leader, Elias Habib.

"We weren't always this poor," explained one mother shyly. "A year ago, we would have been able to buy our children's things ourselves and not ask for your help. But everything is so different now."

DSPR reports that this is, sadly, the new Lebanon.

"A country sinking under an unprecedented dire economic crisis, a currency that has lost almost 80 percent of its value, and hyperinflation prices for necessities. The pandemic served to ignite the further collapse of the Lebanese economy. For those still lucky enough to have jobs, salaries have dwindled to a few meagre dollars - barely enough to cover food, let



Children were delighted to buy new stationery so they could return to school. Credit: DSPR Lebanon.

alone buy other goods.

"Thanks to donors, DSPR Lebanon was able to procure gift cards for many of the children in the disaster area. Overjoyed youngsters headed to the stationery shop and chose new toys, pencils, pens, notebooks, erasers, and other school supplies. The adults also received precious gifts: coupons to be used for food and household items at the local supermarket. The gratitude was overwhelming.

"We are very grateful to partners and friends for the support and encouragement we have received and continue to receive for the many other activities and programmes we run to help make a difference in the lives of people who need us all," says Sylvia Haddad, executive director of DSPR Lebanon.

Donations to emergency appeals enable local partners to respond quickly and in the most appropriate ways. CWS appreciates the many people who give generously at these times.

CWS is preparing to launch Operation Refugee for 2021 beginning on June 20. The fundraising challenge will support the Department of Service to Palestinian Refugees, working with Palestinian and Syrian refugees in Jordan and Lebanon. More information will be available shortly.

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REVIEWS

C I N E M A

***Cousins*, directed by Ainsley Gardiner and Briar Grace-Smith, provides a tactile, immersive experience of a bi-cultural Aotearoa. Cinema is often a visual experience. *Cousins* uses closeups of the visual to invite immersion. Hands holding feathers from a pillow fight release childhood memories, hands braiding hair image the work of whakapapa.**

The lives of three cousins – Māta, Makareta and, Missy - offer three experiences of colonisation and the dispossession that results. Māta is stolen, forced adoption stripping away her connections to land and family. *Cousins* follows her through forced adoption, school yard bullying, work and loveless relationships.



Eventually homeless, her mind locked up by multiple griefs, she wanders Wellington. Her life will personalise many a case that will be heard by the current Royal Commission of Inquiry into Historical Abuse in State Care.

Makareta becomes a lawyer, prosecuting the legal justice made law through Te Tiriti. All the time, she searches for Māta. Missy remains near the family marae. Protecting the whenua, *Cousins* opens with her phoning Makareta for legal advice as surveyors plot a new motorway through Māori owned land.

These three lives, imagined by writer Patricia Grace, are historicised through clever use of historic footage. Makareta's father sails to his death as part of the 28th Māori Battalion leaving for Europe. Māta's grief absorbs her as news of the 1975 Land March blares on TV. Māta is adrift on Wellington streets as the Foreshore and Seabed Hikoi of 2004 marches by. *Cousins* might be fiction, but it offers an immersive weaving with the experiences of many in Aotearoa.

If you are teaching the Bible to children, *Cousins* suggests you tread carefully. Racist interpretations, that mis-apply a traditional Catechetical Formula, are delightfully exposed. The ancestors are "not strange gods." Rather, they are "just ugly," announces Missy, as Māta mis-applies her Catholic orphanage Sunday School teaching in her first encounter with the tekoteko (ancestor) carved on the roof top of the whareniui.

If you're speaking of the cross this Easter, *Cousins* offers a powerful portrayal of atonement. In choosing to remain near the marae, Missy becomes a female Christ-figure. In a moment of family drama (seeking to avoid spoilers), she takes initiative to absorb the whakamā (shame) of her family. She acts not as a substitutionary atonement but to re-make broken promises. Shame is as crippling as guilt, particularly in cultures that value community. Missy's actions restore identity

Review by Rev Dr Steve Taylor

and result in new relationship. She follows Jesus, who in crucifixion, took our shame and in resurrection, re-made our broken promises. Hence we find ourselves invited to God's wedding feast every communion. *Cousins* offers theological gifts as we approach the mystery of Christ's death and resurrection.

It is no wonder then that *Cousins* ends with himene. After the credits have rolled, and the cinema is dark, amid the emotions wrought by the desolations of colonisation, the chords of *Whakaaria Mai (How Great Thou Art)* begin to sound. No matter how dark, in God's grace there is always the possibility of praise. Such is the gift of *Cousins*.

Rev Dr Steve Taylor is author of *First Expressions (2019)* and writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz

O N P A P E R

John Meredith reviews two books on faith and pandemic, by highly reputed biblical scholars.

God and the Pandemic: A Christian reflection on the coronavirus and its aftermath.

**Author: Tom Wright
Publisher: London: SPCK, 2020. 76 pages**

There are many so-called conspiracy theories around the cause of the pandemic. Wright states that these theories spread as easily as the virus itself. There are theories claiming that the pandemic was caused by deliberate human action, that it is a sign of the end of the world or an expression of God's anger at the sinfulness of humanity.

Wright discounts such views which have no biblical validity. He argues that to believe God has a reason for whatever happens on earth leads to theological distortion and ultimately to accepting that evil has a divinely-appointed purpose. The speculative question, "Why?" is inappropriate. The appropriate response is lament and recognition that we can have neither complete knowledge nor easy answers.

Wright stresses that Jesus stood beside those who knew grief and suffering and entered into their experience. He states, "The God we see in Jesus is the God who wept at the tomb of his friend." God groans with creation. If we ask why doesn't God come to put things right the answer is that God does come to put things right by sending in the meek, the mourners, the peace-makers, the hungry-for-justice people. In a time of pandemic this is how God is present: in researchers, wise policy-makers, health care workers and cleaners to bring healing and hope to a wounded world.

Virus as a Summons to Faith: Biblical Reflections in a time of Loss, Grief and Uncertainty.

**Author: Walter Brueggemann
Publisher: Eugene, Oregon: Paternoster, 2020. 80 pages**

Brueggemann's conviction of faith is that any serious crisis is a summons to read the Bible afresh. He invites readers to do this through the seven biblical studies that are the basis of this book.

Brueggemann sees the Covid-19 pandemic as a summons to live through disaster with acceptance of reality, unrelenting hope, consideration of how our behaviour affects the wellbeing of others and awareness that neither wealth nor technological advances can guarantee ultimate security. In a world where the virus shows no respect for human boundaries, Brueggemann hears the prophets calling us to move from rapacious acquisitiveness, domination and exploitation to justice, mercy and compassion.

Like Wright, Brueggemann calls attention to the biblical theme of lament. Lament is not self-pity or complaining but an expression of genuine distress. Covid-19 reminds us that the world has not been tamed by our knowledge. The clearer skies eventuating from lockdown are telling us how many of our social habits are out of step with God's creative intention. The biblical invitation is to recognise this, to be humble, more self-disciplined, reverent towards God and respectful of neighbour.

At the end of each chapter Brueggemann includes a prayer that expresses sound biblical faith, recognises human experience in all its frailty and emphasises the mercy and all-embracing presence of God.

Searching for Charlie

In Pursuit of the Real Charles Upham VC and Bar

**Author: Tom Scott
Publisher: Takapuna: Upstart Press, 2020. 368 pages.
Reviewer: John Meredith**

Charles Upham was the only combat soldier to be awarded the Victoria Cross twice. Stories of his exploits on the WW II battlefields of Crete and North Africa are legendary. Upham himself shunned public recognition and, after the war, was happy to fade into virtual obscurity in the rugged countryside of North Canterbury.

Reading *The Mark of the Lion* by Kenneth Sandford in the 1960s stirred Tom Scott's fascination with what he calls the enigma of Charles Upham. Although not a historian, Sandford told Upham's story in what might be called a popular rather than an official biography. Yet no other biography was written and had any such proposal been made it would almost certainly have been vehemently resisted by Upham. Upham died in 1994 so Tom Scott faced no opposition when he decided that the Upham story needed to be retold for a later generation.

In preparing to write this book Scott visited Upham's old battlefields and his former prisoner-of-war camps and spoke to key people who knew him. The result is not so much a detailed history, a military chronicle or a comprehensive biography but glimpses of a man who loved the land, was determined and courageous as a soldier, who cared deeply about his family and was a proud citizen of New Zealand.

In 1941 Second Lieutenant Charles Upham was with the New Zealand contingent in Crete which was under heavy attack from the forces of Nazi Germany. With disregard for his own safety and while weak from illness Upham destroyed a number of enemy machine gun positions, drove back enemy advance and brought out a wounded man. For his actions of

great courage and superb initiative his commanding officer said he deserved several VCs. Upham deprecated his own deeds and was genuinely distressed at being singled out for an award. He held that he did what he did as a member of a battalion and not as an individual.

Ignoring personal risk Upham (now a captain) led a sustained attack on the enemy in Egypt in 1942 and rescued some of his company who had become isolated. When injured he remained with his company until taken prisoner. Tom Scott's chapter heading says it all: *Another VC! Oh, poor Charles.*



Back in New Zealand Upham wanted no adulation. He did not regard himself as a hero nor wish to wear decorations. When he discovered a move to raise funds to help him buy a farm he urged that any money raised should be used to endow study grants for the children of ex-servicemen. He refused to accept a knighthood.

Upham married Molly whom he had known before the war. With a rehab loan they bought some rough land at Conway Flat, turned it into a farm and made a home for their three daughters. One of his daughters said she didn't realise her father was a war hero until shown photographs at boarding school. That he had won two Victoria Crosses was never spoken of at home.

Tom Scott succeeds in his intention to present Charles Upham not only as a soldier of great courage and gallantry during six years of war but as a person who throughout his life of 86 years was genuinely unassuming, strong in will, compassionate to those in need, uncomplaining and with a sense of humour. He writes with imagination and his prose is a delight to read. He tells a story that uplifts and inspires.



Presbyterian Education in Aotearoa

Jennifer Jeffery, Presbyterian Research Centre.

The Presbyterian Church of Aotearoa New Zealand has a proud and strong history of educating young men and women to become adults with strong Christian virtues, with the skills and capabilities to perform well in all aspects of life.

There are numerous Presbyterian colleges scattered throughout New Zealand, too many to summarise in one article. Jennifer Jeffery presents a brief history of Presbyterian boys' colleges. In July she will write an article on girls' colleges.

SCOTS COLLEGE, WELLINGTON

In 1916 Scots College opened its doors to 28 boys of all ages. Originally located on Hobson Street, Wellington by 1918 the school had flourished and the College moved to Miramar. The vacation of this space allowed for a girls' school to take possession of the buildings, and thus Queen Margaret College was founded.



Saint Kentigern College Orchestra, 1965.



Art Room at St Andrew's College, Christchurch.

ST. ANDREW'S COLLEGE, CHRISTCHURCH

St. Andrew's College was founded by Rev Alexander T. Thompson in 1917, and officially opened in the Manse of St. Andrew's Church, Christchurch. As larger buildings were needed, the College transferred to its current site on Papanui Road. The College was one of the first secondary schools in the Province of Canterbury, aiming to develop a strong Christian character, maintain strong Scottish traditions, and give training for intelligent citizenship.

JOHN MCGLASHAN, DUNEDIN

In 1917, sisters Margaret and Agnes McGlashan, donated three acres of land and buildings to the Presbyterian Church of New Zealand. Located in Māori Hill, the land offered was named Balmacewen, and the sisters requested the school be in their father's name - John McGlashan. By February 1918, John McGlashan College had 21 boys

enrolled - ten boarders and 11 day boys. Later that year the Foundation Stone was laid for the first dormitory block to accommodate 40-50 boarders, needed due to the College's rapid growth. In 1990 John McGlashan College became state-integrated, receiving subsidies from the Government to fund staff wages and running costs.

LINDISFARNE, HASTINGS

The establishment of Lindisfarne, on the fringe of Hastings city, in 1951 was based on the need for a private secondary school for boys that was nearer than Wanganui or Wellington. The College opened in 1953 with aims to provide a full and balanced Christian education. This included daily worship, religious instruction in every class, and close connection between college and parish churches. Lindisfarne also accommodated students of different denominations.

SAINT KENTIGERN, AUCKLAND

Saint Kentigern's opened in February 1953 with 92 pupils and four staff members. The main driver for this operation was Rev Adam M L McFarlane, a Scotsman from Glasgow. The original structure of Saint Kentigern was a renovated homestead donated by Charles Roberts. A year later, the school's roll skyrocketed to 230 boys, and the faculty grew from four to ten. It was compulsory for students to attend divinity lessons delivered by the Headmaster. For the first 20 years boarders were bussed first to St. Columba's Church in Panmure for their weekly Service and as numbers increased, to St. Andrew's Church in Howick. There was always a plan that Saint Kentigern would have its own chapel, and due to the determination of Mr Thos Miller, by the end of 1972 the Chapel Fund had raised enough to support the completion and consecration of the Chapel of Saint Kentigern.

Unsung Methodists

Rev Donald Phillipps

Bands of Brothers

It would be invidious to name all the families where brothers and cousins have followed uncles and fathers, and grandfathers into the Methodist ministry. Just think of the contribution that the Watkins, the Olds, and the Parkers have made to the ministry in this country, and across the ditch. We might, however, remember the birth of Henry Lawrence Blamires, born exactly 150 years ago. The eldest son of a minister - William Lizard Blamires - and eldest brother to Ernest Oswald and Edgar Percival and Rowland Herbert.

Three of them made their name in New Zealand, while Rowland remained in Victoria and then ministered in Queensland where he died at a relatively young age. Their father William Lizard Blamires, had a notable ministerial career, being highly regarded for his administrative abilities which led, inevitably, to his being elected President of the Victoria and Tasmania Conference

in 1886. At the end of his active ministry he retired to New Zealand where he lived with his eldest son until his own death in 1916.

That son, Henry Lawrence, was born at Bendigo and educated for the ministry at Wesley College, Melbourne. He graduated at a time when there was something of an over-supply of young ministers. This led him, as with his two younger brothers, to move across the Tasman where there was a shortage of ministerial candidates. His wife, Jane Annie Collier, was a pioneer in the teaching of the blind. In this country his ministry took him from Inglewood in 1896 to Stratford in 1928, with 11 parishes in between. He was District Chairman, based at Wanganui for a time, but is chiefly remembered for his two-year stint at Wellington as Organising Secretary for the "Young Methodist Movement" and then for his service as chaplain to the Forces in WW1. This latter commitment was so important to him



Rev O E Blamires.

that after his initial service in 1915 in Gallipoli and his return to New Zealand on furlough, he offered for service again and was in France from mid-1916. Not too many of the chaplains did that. H.L. retired in 1930 and when he died aged 94 in 1965, he had been "Father of the Conference" for nearly 10 years.

Edgar Percy was born in 1878, educated at

Wesley College, had a short stint as Home Missionary in Victoria and then came to New Zealand in 1899. He had 20 years in circuit work but made his name during a 17-year appointment as General Secretary of the Church's Young Persons Department. He travelled the country, was a writer on religious education and a well-known figure. He attended the 1st World Assembly of Christian Youth, held in Amsterdam in August 1939, and was in England when WWII started so spent six years in supply ministry there. When he returned as a superannuated minister, he gave his time and energy to the founding of the Marriage Guidance Movement in this country. He died in his

90th year.

Ernest Oswald, known as E.O., was Victoria born in 1881 and educated like the others at Wesley College. He came to this country in 1903, served briefly as a Home Missionary and then in circuit work for 30 years, before becoming General Secretary of the Bible in Schools League from which he retired in 1946. He shared E.P.'s interest in Christian education but is possibly better remembered for being a first-class cricketer. H.L. had played at minor representative level but E.O. for a season was the Otago Plunket Shield team captain and even represented New Zealand (unsuccessfully) in an unofficial test match in the mid-1920s. Of all the brothers he was possibly the one most gifted with the skills of the preacher and he served in several of the larger towns and cities around the country. He died in Wellington in 1963.

Maybe when one's father is a minister and one's eldest brother is a minister, there is a certain inevitability about the ministry also being a possibility (or probability) for oneself. New Zealand Methodist history is marked by family associations, just as Methodism itself retains (almost) a sense of being family. This, maybe, is more difficult in a secular and individualistic age but it still makes sense.

LOTU AMATA (INDUCTION) Susuga Faleu Futi ma le Faletua ia Talapauna Futi

O upu o le gagana ua tini pa ō nei le uto e pei o le faiva i vai, ina ua lalaga faatasi se moemitiga a le tagata, ma le Finagalo tutasi o lo tatou Atua.

O le agaga faafetai ma le vivii a'e lea o le Ekalesia i Masetone i le Atua, ina ua to'ai taunuu le sa o le Faafeagaiga ma le Faletua ma le aiga, i laufanua o le Ekalesia i Masetone.

O le taeao o le Aso To'ona'i, Aso 20 o Fepuari, na usu'ai ai fuafuaga uma o lea aso taua, i le feiloaiga ma le fatufatuina o lenei mafutaga fou i le va o le Ekalesia Masetone ma le Faafeagaiga ma le Aiga.

O se mafutaga na molimauina le masii mai o le falasiigata i le pa'ia o aiga-na-lua e molimoli mai la latou taulaga soifua. Na faai'uina lea mafutaga i loimata o le fiafia ona o le faamoemoe ua taunuu, e le gata o le susuga i le Faafeagaiga ma le Faletua, a o le Ekalesia foi i Masetone.

O le itula e 4 i le afiafi na faataunuuna ai loa le Sauniga o le amataina o galuega a le susuga ia Faleu Futi ma le Faletua ia Talapauna.

O le afioga i le Sea o le Sinoti, Suiva'aia Te'o ma le susuga i le Sea o le Lower North Island, Rob Ferguson, na faafoeina lenei sauniga matagofie.

O se sauinga na faatumulia atoa ai le malumalu i Masetone, e le gata o aiga-na-lua, o uo ma aumeamamae, a o le Palisi papalagi atoa foi i Crossway Parish.

Sa lagona foi le agaga faafetai tele ona o le toatele o le Aufaigaluega ma sui mamalu o le tatou Sinoti sa aua i lenei faamoemoe, aemaise o le lagolago sua a le Itumalo Ueligitone.

Na i'u ma le manuia lenei faamoemoe ma ua lalafo foi faamanuiaga e le gata mai le Sea ma le Aufaigaluega, a o Itumalo foi ma nisi o Itutino o le tatou Sinoti.

O le tatalo ia sagai ane ai o le tai i le galuega fou a le susuga ia Faleu Futi ma le faletua ia Talapauna, aemaise o le soifua galulue o le Ekalesia i Masetone, ina ia auomanū la latou galuega i le ta'ita'iga mana a lo tatou Atua. Soifua.



Photos show the Induction of the Reverend Faleu joined by his wife Talapauna Futi, family and friends at Crossway Church Masterton.



NA LESUVI TALE NI SIGA NI MATE Crucifying Jesus Again

Iperiu 6:4

Ni sa dredre sara me vakavou tale me ra vei vutuni ko ira ka vakararamataki e liu a ra sa qai vuki tale ni ra sa vakota tiko vakai ira na gone ni Kalou ki na Kauveilatai ka beci koya e matana votu.

Hebrew 6:4

For how can those who abandon their Faith be brought back to repentant again?they abandon their Faith. It is impossible to bring them back to repent, because they are again crucifying the Son of God and exposing him to public shame. (GNB)

The Cross is a symbol of God telling us how he loved us. In John 3:16. God reminds us, "That is how I will always love you. That is what your sin does to Jesus. That is the only way I can redeem you".



Wellington Methodist Church Seismic Strengthening almost complete.

As long as there is sin, there is always in God's heart the agony of suffering and redeeming love. Sin does not only break God's law, it breaks his heart. The truth is when we sin and fall away, we crucify Jesus again for our redemption.

Na Siga ni Mate.

Ni sa lomani ira na kai Vuravura vaka oqo na Kalou, sa solia kina na luvena e duabau ga sa vaka tuburaJoni 3:16 Vakadewataka na dau ni volavola e nai Vola vei ira na Iperiu 6:4 *Ni sa dredre sara me vakavou tale me ra vei vutuni ko ira ka vakararamataki e liu*

E da sa okati e na i tukutuku qo na tamata Lotu e da sa soli Bula oti vua na Kalou. E da sa va kila ka raica na Loloma soli wale e na vuku i Jisu. E da sa taukena nai solisoli wale qo mai vua na Kalou. E da vaka i votavota kina e na vei gauna kece ga. Ia sa dau levu tikoga na noda vuki tani ka gole tani mai vua na Kalou. E da lutu tikoga ki nai valavala ca.

Nai sau ni noda tovolea me da sa vei vutuni ka saumaki lesu na lesuvi tale ni Siga ni Mate. Veika me da nanuma ni bibi na noda vaka curumi lesu tale e na Matanitu ni Kalou.

E saumi e na nona bula na noda i Vakabula na luve ni Kalou ko Jisu Karisito. Na nona Loloma levu na Kalou, e vakabulai keda tikoga mai kina e na i valavala ca e da lutu kina. Roma 5:8 *Ia na Kalou sa vakatakila na nona loloma vei keda ni sa mate na Karisito me noda i sosomi, ni da sa tamata ca.*

Ni da vuki tani mai vua na Kalou ka veivutuni me da lesu tale, na nona i tuvatuva na Kalou mai na noda lesoni e tukuna ni da sa na wili kina me da vakakoti Jisu tale kina ki na Kauveilatai. Na kuita, na vosa ca taki, na i Sala Wa

vaka Votona, na Kauveilatai kei na nona mate na noda i Vakabula sa keda i voli. E matana taka ka vadinadinataki e na mate kei na Tucake tale nei Jisu.

Na levu ga ni noda i valavala ca, na levu ni nona vakamatei e na Kauveilatai ko Jisu me rawa ni da lesu ka vakacurumi tale kina ki na loma ni Matanitu vaka Lomalagi. Na Dina ni Kalou e sega vakadua ni na veisau. Tolu na ka bibi e tukuna nai vola i Iperiu.

6:18 ... sa sega ni rawa kina me vosa lasu na Kalou me da vakacegui sara kina.

10:4 Ni sa dredre sara me kauta tani nai valavala ca na dra ni Pulumakau kei na Me.

11:6 Ni sa sega na Vakabauta, sa dredre sara me da vei vinakati.

"Yom Kippur" e i vakarau ni nodra vakacabo i Soro e liu na Jiu (Day of Atonement). O'ya na kena vakamatei ka vakayagataki na dra ni manumanu me i Soro kei na vei vakaduavatataki tale kei na Kalou.

Na Mate nei Jisu sa i dola ni dua na katuba vou mai na yavu makawa ni Yom Kippur (O/T) me raica kina na tamata na nona Loloma levu na Kalou. Sa i sosomi ni vaka mate manumanu kei na kena dra na nona dra na gone Turaga ko Jisu Karisito.

Ni da yacova na Siga ni mate, sa bibi na noda raica na kena i balebale ni baleti keda na tamata i valavala ca. E cakava na Kalou na loloma e mosi vua ka tukuna vua na tamata i valavala ca, "Sa rauti iko Vinaka na noqu loloma sa na colata tikoga ko Jisu na kuita, na vosa ca taki, na kasiviti, tokara tikoga nai sala wa vaka votona ka vakamatei me rawa kina na vaka bokoci ni nomu i valavala ca"

Sau levu Dina na Loloma ya !!

Mai na mosi, na rarawa kei na madua, e kerea tikoga ko Jisu vua na Kalou me kakua ni da cudruvi...Luke 23:34 *Sa qai kaya ko Jisu, "I Tamaqu, kakua ni cudruvi ira, ni ra sa sega ni kila na ka e ra sa kitaka" (Luke 23:34)*

E da vu ni nona mate ko Jisu me rawa ni da vakalesui tale vua na Kalou. Eda na qai vakadonui kina sega e na masu walega. Ia ena vuku ni nona dra koya e saumi taucoko kina, sega ni vaka tikina ga na i totogi ni noda i valavala ca. *A ra sa vakadonui walega e na nona loloma ni sa volia na bula ko Jisu Karisito (Roma3:24).*

Tamata Lotu va Karisito nikua e da sarava tiko na Kauveilatai e na Siga ni

mate. E da lecava tiko ni ko keda ga na tamata Lotu qo e da vaka vuna tiko na duri ni Kauveilatai o'ya. Sega beka ni ka o'ya e a yaco mai Kalivari/Kolikaka?

E na loma ni Lotu, gauna e da vakacacana kina na keda i sema vua na Kalou, na kena i tuvatuva kei na kena i vakarau ka so e ra dro ni ra kila ni ra sa cala, Tukuna e dua na dau volavola, Vinaka cake me kua na lesu tale. Take the Journey of No Return !

Rua na ka e na rawa ni yaco kina.

1. noda lesu mai, e da sa na vakaduria tale kina na Kauveilatai, nai sala wa vaka votona, na kuita, na moto kei nai vako me vakamatei tale ko Jisu e na vukumu.

2. E da sa beci Jisu kina e matana votu (exposing him to public shame).

Noda vakatulewa cala ka lutu e nai valavala ca e vu ni noda lesuva tikoga na Siga ni mate ka vakalolomataki Jisu kina. Crucifying Jesus again !

Sa bibi na noda dei, dinata ka bulataka na noda Lotu. Me kua ni vaka gusu ga se vakarairai taki walega. Baleta na kena i sau sa levu sara ka colata duadua tikoga ka Jisu Karisito.

Na Veivakatovolei, na Vosota kei nai Nuinui.

Nai Kelekele ni Waqa e dua na i vakatakilakila ni Nuinui (Hope) ena gauna makawa.

An Anchor is a symbol of Hope in the ancient world.

Me noda i kelekele kai Nuinui duadua ga na bula va Kalou ka sa mai bulataka oti na Gone Turaga ko Jisu Karisito. E tu dei ka sega ni na yavalati keda vaka rawarawa veitalia na kaukauwa ni cagi se bolebole ni Veivakatovolei e da sotava. E da na tiko dei ga e na loma ni nona Matanitu na Kalou ka sega ni da lutu vakarawarawa kina ki nai valavala ca.

Roma 5:3-5 me da sa dau reki talega e na vuku ni veika rarawa ni da sa kila, sa dau tubu na vosota mai na ka rarawa. Ia na dau vei vakatovolei mai na dau vosota, ia nai Nuinui (Hope) mai na dau vei vakatovolei. Ia sa sega na madua e na vuku ni nuinui ni sa sovaraki ki na yaloda na Loloma ni Kalou ni sa solia vei keda na Yalotabu.

Emeni.

Me noda vata na Loloma kei na vakacegu ni Kalou na Tamana, Luvena kei na Yalotabu.

Loloma levu mai Jesirieli.



Lotu Masumasu.



Tabacakacaka Jesirieli.



ELLERSLIE TONGAN METHODIST CHURCH DAY TRIPS MOIA MEI HE 'EIKI CONGREGATION

Give praise to God for all His great works. As the Psalmist would say "His grace and mercies are new every morning", we are strongly encouraged by his love and mercy on all the days of our life. On behalf of Rev. Makeleta Lute Pole Tu'uhoko, Director of Mission Resourcing, Rev. Siosifa Pole, Stewards Tevita Tu'ipulotu and 'Uha'one Metuisela, the Moia Mei He 'Eiki Congregation, whom are all very well, we are happy to share news and updates from our local church.

In January, our Health and Wellbeing Committee and some members from church travelled on a day trip to Waiheke Island, Gulf Harbour and another trip to Hobsonville Point Marina in Westgate.

The general purpose of the trips were:

- 1) To encourage our Supergold Card Members to take advantage of the AT Supergold Card Scheme offered by Auckland Transport for free public transport use;
- 2) To take advantage of the current Government Schemes for general health and wellbeing;
- 3) To experience new sights and encourage members to live healthier lifestyles.

Our two trips were planned out as follows:

WAIHEKE ISLAND - 21.01.2021

- Travelled via bus from the church to the **Downtown Ferry Terminal (Auckland City)**;
- Caught a **ferry to Matiatia Wharf**,

Waiheke Island

- We were picked up by a **Waiheke Charter** and travelled to the following destinations:

Rangihoua Olive Oil Farm, where olive oil is locally grown and produced;

Stoneyridge Vineyard where locally grown grape vines are produced;

Onetangi Beach, the biggest and one of the most beautiful beaches on the island.

Had lunch at the **Waiheke RSA**

Final stop at the main town centre, **Oneroa Shopping Centre**

- Headed back to **Matiatia Wharf** to catch our return **ferry** to Auckland.

Some feedback from the group:

"A great trip indeed. We arrived at different destinations, received warm welcomes everywhere, great tour guides to show us around the livelihood of the Waiheke Island locals, and understood their challenges of living sustainable lives with limited natural resources i.e. water storage tanks due to limited water mains systems available"

HOBSONVILLE POINT WHARF - 30.01.2021

We travelled to the **Downtown Ferry Terminal to Hobsonville Point, Westgate**. A different experience altogether, beautiful air and amazing ocean sights. A lot of walking and step climbing once we arrived at **Hobsonville Point Marina**, which was great for the group. Afterwards, we travelled back via ferry to Auckland, where we stopped at the **Auckland Viaduct Harbour** and visited the **America's Cup Village**. We then went to **Fortuna Restaurant, Sky City**, for lunch before heading home.

KO E ONGOONGO MEI HE KAINGALOTU 'O MOIA MEI HE 'EIKI, ELLERSLIE, VAHENGANGAAUE 'AOKALANI/MANUKAU

Fakafeta'i lahi ki he 'Eiki 'i he faingamalie mo'ui 'oku tau ta'imalie ai, neongo 'a e feongo'aki 'a e fetukutuku mo e ngaahi faingata'a kae fakafeta'i 'oku lelei pe 'a e kaingalotu 'o e 'api ko Moia-mei-he-'Eiki, Ellerslie. 'Oku lelei pe 'a e Fine'eiki Faifekau, Rev Makeleta Lute Pole Tu'uhoko, pehē ki he Tangata'eiki Faifekau Talekita 'o e Misiona, Siasi Metotisi 'o Nu'usila, Rev Siosifa Pole pea ki he ongo Tangata'eiki Setuata 'o e Siasi, Tevita Tu'ipulotu mo 'Uha'one Metuisela.

'I he mahina 'o Sanuali na'e fononga atu ai 'a e Komiti Mo'ui Lelei mo e ni'ihi mei he Siasi ki Waiheke mo Hobsonville Point.

Koe Taumu'a:

1. *Ke faka'aonga'i 'a e kaati AT Supergold Card 'a kinautolu kuo nau kau 'i he NZ Superannuation Scheme (Kau Penisoni)*
2. *Ke ngaue'aki e ngaahi faingamalie mei he Pule'anga;*
3. *Ke nau mamata ki ha ngaahi feitu'u fo'ou, mo fakalotolahi'i kinautolu ke fakamalohisino mo kai mo'ui lelei.*

Na'e fai pe 'a e tokanga ke fakakakato 'a e ngaue ni, koe'uhi koe Kau Toulekeleka.

'Oku 'i ai foki 'a e ngaahi faingamalie mei he pule'anga, ke fononga ta'etotongi 'i he pasi, lelu mo e ferries, 'a e kau Supergold Card Holder's, 'a ia

'oku 'inasi ai 'etau Kau Toulekeleka. Koe anga eni 'o e fononga na'e fai:

WAIHEKE ISLAND - 21.01.2021

Na'a mau fononga pasi ki he **Downtown Ferry Terminal (Auckland City)**, folau 'i he Fullers Ferry ki **Waiheke**, pea talitali mai 'a e **Waiheke Executive Charter** ke 'ave kimaautolu ki:

- **Rangihoua Olive Oil Farm** 'oku ngaohi ai 'a e lolo 'olive.
- **Stoneyridge Vineyard** 'o vakai ki he ngoue kalepi;
- **Onetangi Beach**, koe mataatahi lahi taha eni 'o e ki'i motu.

Koe ngaahi talanoa eni mei he kau kulupu:

"Mau hifo 'i he ngaahi feitu'u kotoa pe kuo 'osi talitali lelei mai ai kimaautolu 'o faka'eva'eva'i mo fakataukei'i 'i he ngaahi ngāue mo e ma'u'anga mo'ui 'a e kakai 'oku nofo 'i he ki'i motu ni. Ko e motu ni foki 'oku 'ikai ke 'i ai ha ma'u'anga vai ai 'o hange koia 'i 'Okalani ni ka 'oku nau ngaue'aki pe 'a e ngaahi sima vai pea ko 'enau ma'u'anga vai ia."

Na'a mau ma'u me'atokoni ho'atā 'i he **Waiheke RSA**, faka'osi 'emau fononga ki **Oneroa Shopping Center**, pea mau foki mai.

HOBSONVILLE POINT WHARF - 30.01.2021

Na'a mau fononga mei **Downtown Ferry Terminal** ki **Hobsonville Point** pea na'e makeheange hono 'ea lelei mo hono fakalata 'o 'oseni. Na'e lahilahi 'a e luelue mo e kaka sitepu 'i he feitu'u ni. Na'a mau foki mai 'o afe 'i **Viaduct Harbour**, 'a ia 'oku fakahoko ai e fe'auhi **America's Cup**. Pea mau toki ma'u me'atokoni ho'atā leva ki he **Fortuna Restaurant, Sky City**.



Taa fakakātoa 'a e kulupu 'i Rangihoua Olive Oil Farm. Group photo at Rangihoua Olive Oil Farm.



Taa fakakātoa 'a e kulupu 'i Stoney Ridge Vineyard. Group at Stoney Ridge Vineyard.



Sinia Malua, Rev. Makeleta Lute Pole Tu'uhoko, Tu'uhoko ki Langi, Filimone Vuna, Kalolaine Fotofili mo Pisila Finau 'i Hobsonville Point Marina Wharf. Sinia Malua, Rev. Makeleta Lute Pole Tu'uhoko, Tu'uhoko ki Langi Pole, Filimone Vuna, Kalolaine Fotofili and Pisila Finau at Hobsonville Point Marina Wharf.



Taa fakakātoa 'a e kulupu 'i Hobsonville Point Marina Wharf, lolotonga tu 'enau ngaahi face mask koe'uhi koe ngaahi tu'utu'uni faka-safety 'o e Koviti-19 'i he ferry. Group photo at Hobsonville Point Marina Wharf wearing their face masks due to Covid-19 mandatory safety regulations on ferries.



Taa fakakātoa 'a e kulupu 'i he Ferry lolotonga 'emau foki mei Hobsonville ki Auckland. Group photo on Ferry from Hobsonville to Auckland.



FAKALOTOFALÉ'IA – MONTHLY REFLECTION

Lesoni/Passage: Luke 24: 1 – 3

1 PEA lolotonga 'a e Sapate na'a nau mālōlō 'o hange ko e tu'utu'uni: ka 'i he 'uluaki 'aho 'o e uike, 'oku kei hengihengi 'aupito, na'a nau 'alu ki he fonualoto, 'o 'ave 'a e ahi kuo nau teu. 2 Pea nau 'ilo 'a e maka kuo teka 'i mei he fonualoto. 3 Ka 'i he 'enua hu ki ai, na'e 'ikai te nau 'ilo 'a e sino 'o e 'Eiki ko Sisu

1 But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared. And they found the stone rolled away from the tomb, but when they entered, they did not find the body of the Lord Jesus.

Kaveinga/Theme: "Ma'alali e 'Fonualoto Maha' lolotonga e tēngihia 'o e Covid-19"

"Celebrates the 'Empty Tomb' during the grief of Covid Epidemic"

'Oku kei tēngihia pea lau'aitu e ngaahi famili lahi 'i mamani koe'uhí ko e ngāue 'a e mahaki faka'auha, Covid – 19. 'Oku 'ikai ko e mole pē 'o e mo'ui ka ko e ngaahi me'a na'e hoko ai 'o hangē ko e māvae 'o 'ikai ke toe fai ha fe'iloaki, 'ikai ke 'ilo 'e he ni'ihī pē 'oku tanu koá 'i fē 'enua pekiá, 'ikai ke fai fakalelei honau ngaahi me'afaka'eiki kae fakaholo fakataha ki he luo pē 'e taha pea mo e ngaahi ouau ta'e'amanekina pehē. 'I he a'u mai ki he 'aho 23 Ma'asi 2021 kuo a'u 'a e kakai kuo nau puke 'i mamani ki he **122,992,844** pea ko e **kau pekiá ko e 2,711,071**. 'Oku kau foki heni hotau ngaahi fāmili pea mo e kāinga 'oku nau nofo 'Amelika. Ko e ongoongo fakaloloma 'aupito koe'uhi ko e 'ikai ke toe lava ha fetu'utaki pea mo ha toe fefolau'aki 'i he taimi na'e hoko ai e ngaahi pekiá.

'I hono 'omai ki he Siasi pea mo e Vahefonuá ko e taimi faingata'a 'aupito koe'uhi he 'oku 'i ai mo e ngaahi nunu'a kehe 'oku hoko ai 'o hangē ko e mole 'a e ngāue, faingata'a ke ma'u ha ngāue 'a e ni'ihī, pea 'ikai ko ia pē kae toe faingata'a ai mo e ma'u 'a e me'akai ki he familí. Ka 'oku toe lahi ange ai 'o hangē ko e uesia e tu'unga fakafakamamahi pea lavea ai e ngaahi famili fie fakatau 'api. 'Oku toe kanoni'aki ko e ta'ofi 'a e lotu pea 'ikai lava mo e ngaahi me'a fakafamili foki. Ko ia 'oku fakaloloma pea fakamamahi. 'Oku uesia lahi foki heni mo e ngaahi familí pea 'ikai ko ia pē ka ko e ngāue 'a e Siasi.



Ko e ma'alali e 'Fonualoto Maha' ko e fakalōloma 'o e 'Amanaki mo e Mo'ui. Celebrating the empty tomb is a metaphor for having life and hope.

Ka 'i he lolotonga 'o e tēngihia 'o e mamahi 'o e Covid-19 kuo tau a'u mai kitautolu ki he fa'ahi ta'u 'o e Pekia & Toetu'u. Ko e fakatātā ia 'o e mamahi 'o e maté, koe'uhi ko e kalusefai hotau 'Eiki. 'Oku pulonga ai e kalisitiane kotoa pē 'o mamani pea kau ai foki mo kitautolu. Ka ko e puipuitu'a 'o e talanoa 'o e Pekiaá ko e hifo 'a e 'Otuaá 'o 'ai kakano pea pekiá lolotonga na'e 'ikai ke toe 'i ai ha 'amanaki [hope] ki he fa'ahinga 'o e tangataá. Na'e pulonga 'a mamani 'i he angahala pea 'ikai ko e toe 'i ai nai ha taulama.

'I hono fakafehoanaki ia mo e Covid-19, na'e feifeingavale 'a mamani ke ta'ofi 'a e mahakii pea 'ikai ke 'i ai ha faito'o ia [vaccine]. Hangehangē na'e 'ao'aofia ke toe 'i ai ha 'amanaki ia. He na'e mafola vave 'aupito 'a e mahaki 'i mamani he meimei fonua kotoa pea vave 'aupito 'a e puke mo e mate he taimi tatau pē.

Na'e 'oho 'a mamani 'o nau fakamole 'a e pa'anga 'e laui piliona ke kumi ha faito'o ke ta'ofi'aki 'a e mafola 'a e mahakií pea mo feinga ke fakahaofi'aki 'a e mo'ui 'a e kakaí. Pea ko e tu'unga ia 'oku tau kei fononga ai. Neongo 'oku te'eki ke fu'u mahino fau 'a e tu'unga

'oku 'i ai 'a e faito'o pea mo 'ene 'aonga ki he to'utangata kotoa pē pea mo e fa'ahinga kakai kotoa pē ka 'oku 'i ai 'a e ngaahi faka'ilonga lelei ia 'o e faito'o ki he tokolahi 'o mamani.

'I he fakakaukau ko iá 'oku ou fie uki ai kitautolu ki he ma'alali [celebrate] 'a e ngaahi makamaile kuo tau a'u mai ki ai 'i he taimi faingata'a ni 'o hangē ko 'eni: [1] kuo ma'u 'a e faito'o ki he mahaki faka'auha ni; pea tatau mo iá kuo 'i ai 'a e 'amanaki [HOPE] ki he fa'ahinga 'o e tangataá koe'uhi kuo fai hotau fakamo'ui 'i he pekiá 'a Kalaisi [2] kuo 'i ai 'a e 'amanaki [HOPE] ki mamani pea 'e malava pe ke mapule'i 'a e tu'unga 'oku 'i ai 'a e mahakí pea mo 'ene mafolaá. 'I he taimi tatau kuo 'inasi hotau mamani he 'amanaki [hope] he toetu'u kuo fai 'e Sisu mei he pekiá. [3] Ko e ngaahi talanoa melie mo e ngaahi liliu he tu'unga fakapolitikale, pea mo e talanoa 'a e kakai, pea mo e ngaahi polisii tokoni 'a e pule'angaa ki he ngaahi siasii pea mo e ngaahi familii 'o kei hokohoko atu 'a hono talanoa pea mo hono ongoongoa 'e he to'utangata iiki ange ki he kaha'u

'Oku natula pehee pea mo e hoko mai 'a e Fakamo'uii 'o pekiá pea toe mo'ui koe'uhi ke fakamo'oni'i 'oku 'i ai 'a e

'Otua 'oku mo'ui 'oku ne nofo'ia kitautolu pea ko hotau 'amanaki'angaa ia.

Fakama'opo'opo

Ko e fonualoto mahá [empty tomb] ko e akonaki [metaphor] ia 'o e hoko mai 'a e 'Amamanki [Hope] ki hotau mamani. Pea neongo na'e 'i ai 'a e taimi na'e fai ai e nofo ilifia mo puutu'u [fear and anxiety] ka na'e 'ikai ke mama'o 'a e 'Otua meia tekitautilu. Na'a Ne kaungā mamahi, ilifia mo puutu'u mo kitautolu koe'uhi pe ke pukepuke kitautolu lolotonga 'a e taimi 'o e faingata'a. Pea mei ai 'oku lava ai ke tau ma'u 'a e nonga mo e fiemalie he 'oku NE kei 'i heni pē mo kitautolu.

'Oku ou tui 'oku natula tatau eni mo e teolosia 'o e himi 'a Rev. Dr. Moulton 'oku hā ai e veesi ko 'eni:

Tuku 'a faingata'a ke ha'u

'Oua 'e hoha'a ka lave mai

Ko e taimi si'i kuopau

Ha ivi 'e fe'unga ai.

Ko e fakakaukau 'o e 'Fonualoto Maha' ko e hala fononga fo'ou ki he kaha'uú

Ko e halafononga 'oku 'ikai ke toe 'ia kitautolu 'a Sisu 'i hono sino tangata [physical body] ka 'oku 'ia kitautolu hono fetongi ko e Laumalie Ma'oni'oni ke ne kei fakaiuia, fakapotoa, tokoni'i [inspire] kitautolu koe'uhi ke tau lava 'o fakahoko pea talaki e ongoongo lelei [GOOD NEWS] ki mamani. Ko e fatongia ko iá, ko kitaua ia 'i he 'aho ni.

Kou fie faka'osi'aki 'a e veesi himi mei he punake 'iloa ko ia 'a e Siasi Metotisi 'i Nu'u Sila ni ko Professor Dr. Gibson 'oku 'iloa "He came singing love". 'Oku fakahaa'i ai ko hota fatongia 'oange 'a e 'amanaki ki he tokotaha kotoa pē.

'Oku ha ai e veesi ko 'eni:

He came singing hope

He lives singing hope

He died singing hope

He arose in silent

For the hope to go on

We must make it our song

You and I be the singers.

Tuku kau toe 'ai atu, 'ko kitautolu eni 'oku tau hoko atu hono 'ave 'AMANAKI [HOPE] ki he 'etau fanau, famili, Siasi, pea mo e komuniti foki'. 'OFA KE MOU MA'U HA PEKIA MO TOETU'U FONU KELESI'IA.

FAKATOKANGA KI HE COVID-19

Covid-19 Stay Alert

'OKU KEI 'OATU AI PE 'A E FAKATOKANGA MO E FAKAMANATU KI HE MAHAKI COVID - 19. 'OKU KEI MAHU'INGA PE 'A E FAKA'EHIEHI PEAMO E FAKAPOTOPOTO. KO E NGAahi TU'UTU'UNI KI HE MO'UI FANOFANO, FAKA'EHIEHI, TUI E MAASI KAPAU KE MAVAHE MEI 'API, MEIMEI PUKE PEAMO NOFO MA'U, SIVI COVID-19 KE FAKAPAPAU'I 'OKU KE HAO PEAMO HA TOE TU'UTU'UNI KEHE PE FEKAU'AKI MO E MAHAKI 'OKU KEI MATU'AKI MAHU'INGA PE KE TAUHI.