

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

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**THE METHODIST CHURCH
TE HAHĪ WETERIANA**

**O AOTEAROA
OF NEW ZEALAND**

Rev Andrew Doubleday, President MCNZ,

We live in rapidly changing times. Change brings uncertainty. And, it offers opportunity. As a church we are rooted in the colonial history of Aotearoa, and we derive much of our law, ways of being and of doing things, from that era. We face being consigned to irrelevance if we do not adapt. The longer we wait to initiate that process, the harder and more painful it will be, the lower the chances of making the necessary changes, and ultimately the lower the possibility of success.

I love and believe in the church. I believe in Te Haahi Weteriana. And, I believe we have something unique to offer both the wider church and the community of Aotearoa. We stand in a generous liberal tradition that was birthed ultimately in an evangelical expression of a “strangely warmed heart” encounter with Christ.

The currently reality is that parts of the church are in trouble. Observably so for English speaking Tauwiwi, and, my intuitive sense, also for Te Taha Māori. It may be less so in Pasifika, though ultimately they will face similar challenges as succeeding

generations increasingly identify themselves as citizens of Aotearoa rather than their islands of origin.

We need to start exploring the territory ahead, what the givens are of who we are from the past, what we will take with us into the future, and what we will leave behind.

We are planning four thematic questions as discussion starters at Conference 2021. I don’t imagine for a moment that we will sort the future in one afternoon. I do hope that the discussions on who we are, where we are going, and how we will get there, will start in earnest. These questions are simply intended to get the conversation going.

We have teams of facilitators preparing to lead the workshops. Not all facilitators will lead in English - Some will lead in their native tongue.

I believe if we embraced the four themes below, we could see a new day dawning for Te Hāhi.

Being Tauwiwi in a Tiriti-honouring church – a workshop for Tauwiwi by Tauwiwi An examination of biblical and theological examples which face us with the inescapable awareness that we are bound together in Covenant as Māori and Tauwiwi, and being bicultural is core to who we are called to be in Aotearoa. We recognise that where once we led wider Tauwiwi society, now we lag behind. Given where we are today, what needs to

happen now within Tauwiwi to give fuller expression to this commitment?

How are we known, seen, experienced? How can we be good news for the 21st century?

What is it that is positive and life-giving that we stand for that ordinary folk in Aotearoa will be able to automatically associate with Te Hāhi Weteriana? I’ve been met with surprise that the Methodist Church still exists - that it could be more than a dried-up relic from a bygone age. At present we are often seen as the ‘also-ran’ in traditional ‘mainline’ churches that have passed their use-by-date and haven’t yet realised it.

I’ve been engaging over the years with the words of Jesus in John 10:10 – “I’ve come that you might have life, and have it in all its fullness”. Its possibilities as a lens, an interpretive grid, a paradigm, for how we interpret our mission statement and do mission in Aotearoa excite me. We are a theologically broad church, with no readily identifiable agreed metanarrative of what it means to be Methodist. While we would all give mental assent to our mission statement, it seems to have little impact on how we are and how we relate to the communities in which we find ourselves. Part of the reason is that it is long – it starts with that great intentional paragraph:

‘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 – eleven of them. Few of us, if any, will carry this complete checklist around in our pockets let alone our hearts.

However, in my view, **“I’ve come that you might have life in its abundance”** is an effective summary of our mission statement.

Embraced across the breadth of Te Haahi, the statement will give us a clear focus as we move forward, just as it gave Jesus clarity as he fulfilled his mission. It will provide a point of difference from the other churches in the ‘religious marketplace’. Rather than ‘fear based’, it expresses a theology of life.

In the end this is the viewpoint of only one person. It may or may not have wheels to go further.

What does need to happen is that we start a serious conversation about how we are seen, how Te Hāhi Weteriana is experienced as ‘good news’ within both the Christian and secular worlds in which we now find ourselves.

Continued on Page 2



From Page 1

Discussions for Conference 2021

The Law Book. More tinkering or a new start?

Our Law Book is rooted in colonial soil and does not adequately express the bicultural nature of our church. In many ways it is a hotch-potch of adaptations and bolted-on-bits that have been added over the decades as the church has changed. It will be argued that it is no longer fit-for-purpose.

In preparing for these thematic workshops, it has become clear that because the Law Book establishes Conference around a set of prescribed questions, it leaves little room for decisions to be made 'in the moment'. There is the danger that these workshops become just another talk-fest because there is no ready pathway to quickly make decisions as a Conference to chart a new course. Although

the Law Book can protect us from our rasher impulses, it can also act as a very effective hand brake or road-block to much needed change.

Are we going to continue to tinker with it or take a fresh look at who we are now and what structures, laws and 'permission giving' mechanisms we need as we seek to chart our course into the future?

How do we resource our congregations for mission?

It's my conviction that the local congregation is the basis for mission. It is the local expression of the Body of Christ. Yet, rather than recognising this we so readily look at ourselves through the lens of poverty and lack. This is understandable - for many our

greatest struggle is keeping the doors open another year. We worry about the shortage of people to do the jobs and the resources to keep the institution going. We compare ourselves with our more 'successful' neighbours and fail to see the richness amongst us.

Each facilitated thematic group will start with a short pre-prepared video presentation introducing the issues. This will be followed by an open discussion, later feeding back into Conference plenary. Conference will then decide if and how these conversations are taken forward.

It's only a starting point which may or may not find legs to go further. I live in hope!

See President's Report page 4 for an addendum to this feature article.

Gotcha Shots Toks?

When the Vahefonua Tonga o Aotearoa (VTOA) youth convenors did a shout out to their youth leaders to come up with some novel ideas and initiatives to encourage uptake of the Covid-19 vaccination in the Pasifika youth community, they didn't imagine that the call to action would generate a huge swell of internet and social media activity, and culminate in almost 1,500 people rolling up their sleeves for a shot.

Over the weekend of 1 and 2 October a huge team of volunteers and members of the Tongan Health Society worked tirelessly and enthusiastically to vaccinate - and entertain - the many people who turned up at the pop-up vaccination clinic at Lotofale'ia Tongan Methodist Parish.

Teukialupe (Lupe) Havea, a youth leader from Epsom Methodist Church, was part of the team involved in the project. The starting point involved looking at the barriers to vaccination uptake amongst the community and then devising ways to address the issues and encourage people to get vaccinated.



VTOA Youth in their Sup Toko Youth sweatshirts.

Lupe says, "We asked what was holding youth back? Misinformation on social media and choosing to trust unreliable information were factors. They (youth) are not always proactive in doing research and tend to see, and believe, what is readily available. We decided we could counter that with a targeted campaign providing accurate information, delivered by people youth could trust. "Sup Toko" became a catch phrase to attract attention to a comprehensive online youth show in the lead up to the Gotcha Shots Toks? vaccination event. The campaign

involved live Facebook and Instagram feeds, chat groups and online links to regular presentations by people with mana and credibility in the community.

VTOA leaders from Auckland, Wellington and Christchurch were involved in all aspects of the campaign, collaborating daily via Zoom, Facebook and Messenger as they promoted the Auckland weekend-long, drive-through vaccination clinic. The turnout for the heavily promoted Gotcha Shots Toks? event exceeded all expectations. "We had people waiting up to three hours. Many youth leaders were floating



Silia Paea, Seini Maka and Lupe Havea.

around, offering prizes, goody bags and water, playing music, clapping and keeping the people entertained. We had music and dancing, DJ Freddie and Youth Convenor 'Osaiasi Kupu on the microphone, grocery vouchers and giveaways. It was so much fun and it was encouraging for attendees to see our leaders participating - it made them feel more comfortable," Lupe says.

A follow-up Gotcha Shots Toks? Take 2 will be held on 29 and 30 October for first-time and follow-up vaccinations at Lotofale'ia Methodist Church, 34 Orly Ave, Mangere. More information can be found on the 'Sup Toko Youth Show' Facebook and Instagram pages.



The Ashburton Methodist Parish Baring Square Church requires a new roof in addition to planned renovations.

Reroofing Blows Budget

The Ashburton Methodist Parish Baring Square Church, built in 1926 and badly damaged in the Canterbury earthquakes 2010/11, is currently undergoing major strengthening and refurbishment.

The Parish has funding in hand for the \$3 million upgrade, and progress was on schedule until a rain storm in May damaged the original slate

roof. The entire roof now has to be replaced with colour steel.

Budget required for the cost of reroofing leaves other aspects of the renovation and fit-out - the sound system, seating, painting and sundry works - lacking funds for completion.

The parish has set up a 'Give a little' page appealing for donations to help ensure completion of the project. Any support will be greatly appreciated. Visit www.givealittle.co.nz



New Moderator for the Presbyterian Church Aotearoa NZ

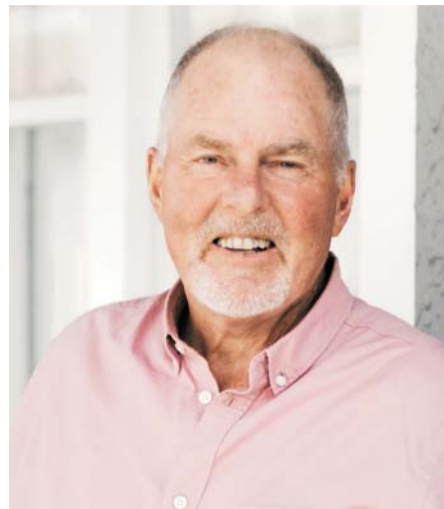
Following on from a Covid-inspired year-long deferral of his appointment, Right Rev Hamish Galloway was installed as Moderator of the Presbyterian Church of Aotearoa NZ at a service on Wednesday 29 September. Rev Tara Tautari and Rev Andrew Doubleday were amongst the 100 invited guests at Hope Presbyterian, Christchurch, where the ceremony was live-streamed to 215 Commissioners and hundreds of observers. The service, originally planned to be held at St Andrew's College chapel, opened a two-day General Assembly, reduced from the usual five-day event held every two years.

The programme for this year's truncated, online General Assembly was limited to core business. Planning is underway for a Special General Assembly to be held over three days in April 2022.

Items on the agenda include a major review of theological education. According to Hamish, it is a contentious issue considering the future of the ministry as there are fewer and fewer candidates coming through. "At present we have only a small number of interns for National Ordained Ministry (NOM) in the pipeline and the majority of our ministers are approaching retirement age. There has been a rising number of people seeking Local Ordained Ministry (LOM). LOM theological/academic training requirements tend to be less rigorous and while these ministers can take their ordination with them to another parish - they need to first undergo a training review process to do so. The review is considering whether there is another ordination stream that needs to be developed to sit alongside NOM and LOM. This "second order" of ordination has lay leaders, mission workers and various specialist roles in view."

The theology of property and wealth is also up for discussion. "There is a conversation in many reports that are on the General Assembly agenda on how we use our property and wealth better. Many older buildings are no longer fit for purpose as our congregations grow older and smaller. And many of those church buildings are clustered in areas. There are huge new subdivisions with no churches at all."

Sexual orientation continues to be a contentious issue in the church. In 2014 Hamish led a walkout at General Assembly in response to what he considered to be a process of debate and a vote that was causing hurt and damage to the Church. "The way the system worked at General Assembly meant that voting cards could become weapons. I was more interested in finding more constructive ways for the various factions in the Church to talk about this issue."



Hamish Galloway, Moderator of the Presbyterian Church of Aotearoa NZ.

Empowering Generations

Despite some troubled areas, Hamish sees signs of hope. He has had a lot of time to reflect and focus on his theme, Empowering Generations, sharing stories, blogs, and creating a website and a range of online resources. "The emphasis is on what each generation needs and what can they give. The older generations need pastoral care. They are able to give power and resources to the younger generation. Young people need to be trusted with leadership and resourced to do church in a different way. They have fresh ideas. And there are some great signs of hope in the church. I recently visited with ministers from churches in the lower North Island who are shining lights of hope and I am aware of other areas where churches are quietly growing with young families joining parishes and baby boomers coming back to church."

A Varied Career

Hamish's career has spanned a range of corporate and church roles. He graduated with a law degree from the University of Canterbury and practised corporate law for a few years before completing a master's degree in business studies at Massey University. He subsequently studied theology at Presbyterian Theological Hall, graduating in 1983.

In a ministry that has involved service overseas and a variety of parish and leadership roles, his expertise in conflict resolution has been invaluable. "I have always been drawn to conflict resolution and my study in dispute resolution has been helpful. It has taught me not to be scared of conflict. It can be constructive. It is a matter of moving from a damaging to a constructive outcome."

Hamish spent 21 years as Chaplain at St Andrew's College where his passion and skill in playing and coaching a variety of sports provided an excellent opportunity to get alongside the students. A call back to parish ministry resulted in nine years at Hope, a position he resigned from in 2020 in preparation for the Moderator's role. Initially he was disappointed by the delay in the appointment, but eventually found a move to the parish of Cashmere suited. "I saw God's hand in the warm welcome I found in this nourishing place."

Although he has relinquished many of his parish functions, Hamish will continue to be based at the Cashmere Parish for his term as Moderator.

History repeats at Kapiti Uniting Parish



Marie Storey received cards from the Governor General of New Zealand Dame Patsy Reddy and the Queen, acknowledging her 100th birthday.

Kapiti Uniting Parish now has two very active centenarians. In August last year the parish celebrated Kath Turkington turning 100 and in October this year celebrated Marie Storey turning 100. Marie still lives independently in her own home and is a loyal church attendee.

Marie grew up in Karori, Wellington where her father was a senior sergeant in the police. The first intake of policewomen in New Zealand was in 1941 and Marie signed up two years later. It was wartime and women officers were mostly involved with issues concerning women and children. They also patrolled streets and parks and were sometimes used as decoys for predators.

After living in Auckland for over 40 years Marie returned to Wellington and has been invited to many events at the Police College over the years. She has a life-long involvement with the Presbyterian Church

and has been a loyal member of Kapiti Uniting since it was formed in 1984. Marie was a Presbyterian elder at St Philip's in Point Chevalier from the early 1970s and president of their APW.

Marie also attends a weekly Tai Chi Qigong class. During the mid-session break while the others take a breather, Marie routinely comes to the front and delivers (without notes) a 'tall story' joke.



Christchurch
Methodist Mission



WesleyCare
Christchurch Methodist Mission

WesleyCare Chaplain, Christchurch

Full-Time

WesleyCare in Christchurch has a reputation for high quality care to older people and those who are dying. Operated by the Christchurch Methodist Mission, WesleyCare is home to 108 residents who require rest home, hospital and palliative care. Our Chaplaincy service is central to this care and the Chaplains work closely with the nursing and care staff to ensure that residents' pastoral and spiritual needs are met.

Due to the retirement of our part-time current Chaplains, WesleyCare is seeking a new full-time ordained Chaplain. The Chaplain will be responsible for the provision of pastoral care to the residents, regardless of the person's faith orientation and the coordination of regular worship in the Wesley Chapel.

The Christchurch Methodist Mission is committed to Te Tiriti o Waitangi in all its work and to working in partnership as Māori and Tāuiwi.

For a full job description and person specification, please contact

Lorraine Watson at:

LorraineW@mmsi.org.nz | 03 375 1490

To apply for the position, please send your CV and a covering letter to Lorraine.

Applications close on Wednesday 8 December 2021



AN ADDENDUM TO THE ARTICLE ON PAGES 1 AND 2.

What's in Your Hand?

Touring Northland earlier this year with Rowan and Margaret Smiley, we saw some of the struggle close at hand. Ironically, one of the most energised and heart-warming meetings was at Ngunguru (Tutukaka Coast Community Church - just out of Whangarei).

It had been a long day. First we met with the people of Kaurihohore (Kauri), an engaged and engaging group who come from outside the immediate locality to an historic church building to worship, connect with one another and be a visible presence. Later, we met with leaders of St John's Whangarei (the Golden Church), in a much-used community church facility.

Finally the Tutukaka Coast Community Church put on tea for us. The small, mixed group had recently gone through a significant church split where the bulk of the congregation joined a more conservative group further up the coast. They knew what they had lost and their initial despair was focussed on how they could reclaim it.

I know what that's like - I've been there. Yet they were such a rich,



Andrew Doubleday.

warm and engaging group. Over dinner we talked about who they are now, what skills, passion, resources they have - and using that as a basis for reaching the community. They had lost nearly all their young families, yet here they were in the midst of a retirement community, reflecting on who they now were as a church. Perhaps new opportunities for ministry in a different way, with a different cohort are now possible. As one who prioritises ministry with the non-young, this group struck me as one rich with resources to reach an important and mostly missionally-neglected demographic.

As we toured it became clear that most were open to being encouraged. Sitting with leaders and



Tutukaka Coast Community Church.

congregations in the district has deepened my conviction that the place to start is by reflecting upon 1) who we are (rather than who we are not) and 2) what gifts and graces we have (rather than what we don't have). These are all part of God's question to Moses, "What's in your hand?" (Ex. 4:2). When we then consider the nature of the communities in which we find ourselves and what is happening there, we discover "What God is doing" (Jn 5:16-19).

When we open ourselves to the invitation to action, we might see the opportunity to move beyond mere survival and engage with the community around us in vital and life-giving ways. Recognising that Mission Resourcing currently has neither the time nor the capacity for resourcing mission in this way, how can we make this happen?



Itinerancy – Are We Too Complacent?

Siosifa Pole, Director Mission Resourcing

One of the important questions the Directors of Mission Resourcing always ask those who are candidating for presbyteral ministry when they come for their initial interview is, "Are you willing to be stationed by the Conference anywhere from Kaitaia to Invercargill?" The answer is the same with every candidate,

"Yes, I'm willing to go wherever the Conference will station me." Obviously, this reply is associated with our Methodist principle of itinerancy which is an important component of our tradition. It began from John Wesley who believed strongly that for the gospel to be communicated and spread, the preachers should have the flexibility and the openness to

move where the needs were.

John Wesley set the example himself by his commitment to travel on horseback and preached sermons in different places where he saw there were needs. Stuart Andrews in his book entitled *Methodism and Society* remarks, "It has been reckoned that during the last 50 years of his life Wesley travelled some 225,000 miles and preached more than 40,000 sermons - an average of about 15 a week." John Wesley didn't limit this vision for himself; he encouraged his lay preachers to take part in itinerant ministry. The quick spread of the Methodist movement around Great Britain and the world was to do with the openness of its people to participate in itinerant ministry.

James Stuart, a Methodist scholar, claims that itinerancy is an expression of the role of expediency in the Methodist movement together with connexionalism (*John Wesley Code*). As connexionalism is so important to the makeup of our Methodist identity so with itinerancy. We can't have one without the other. So why has the Stationing Committee found it difficult for presbyters to be open to stationing. Are we too complacent?

I am aware that we are in a different context compared to John Wesley's. The issues we face are different from the issues that John Wesley and the early Methodist Church faced. Presbyters and their families are affected by their work commitments and the relationship with the community that are part of their life.

To be stationed is a risk for the income of presbyters' families and also the relationships that have been developed

for some years. Apparently, every presbyter and their family are facing that reality.

I believe itinerancy is part of our pledge to follow Christ and accept our ordination by Conference. It is tough for presbyters, deacons and their families and I believe this is something for the leadership of our church to look at and have an open dialogue about. It will help Mission Resourcing in our discussion with our candidates and assist the Stationing Committee when they do the stationing work of our church.

The words of Joy Dine's hymn for me, speak of the reality of itinerancy and the challenges that we all face as Methodists with regard to this ministry. Joy writes,

*God who sets us on a journey
to discover, dream and grow,
lead us as you led your people
in the desert long ago;
journey inward, journey outward,
stir the spirit, stretch the mind,
love for God and self and neighbour
marks the way that Christ defined.*

*When we set up camp and settle
to avoid love's risk and pain,
you disturb complacent comfort,
pull the tent pegs up again;
keep us travelling in the knowledge
you are always at our side;
give us courage for the journey,
Christ our goal and Christ our guide.*

The questions that I'm wrestling with are: Is itinerancy still relevant in our church? Should we redefine itinerancy to fit our context? Who is going to redefine it?



Methodist Trust Association

Income Distribution Rates to 30 September 2021

	3 Months	12 Month Average
Income Fund	3.47%	4.54%
Growth and Income Fund	1.90%	2.22%

Income distributions for the quarter totalled \$2,101,707

Distribution letter & commentary: www.methodist.org.nz

Provides secure, responsibly managed investment options for the Church's funds.



A Difference of Opinion

To the Editor,

Forty years ago John Minto and I were on the same anti-apartheid side as I, in CARE and working as Tom Newnham's researcher, picketed visiting all-white South African sports teams, fronted for CARE on numerous anti-apartheid platforms and used UN Committee on Apartheid facts to confound 'Friends of Rhodesia' Colonel Blimps. Today, on Israel, John and I differ.

More fair and nuanced observers like Colonel Richard Kemp, Britain's former military commander in Iraq, hold strong contrary views on Israeli policies and military operations: "... during Operation Cast Lead, [in 2009] the Israeli Defence Forces did more to safeguard the rights of civilians in the combat zones than any other army in the history of warfare."

Richard Goldstone, himself a former South African Constitutional Court Justice, in 2011 stated:

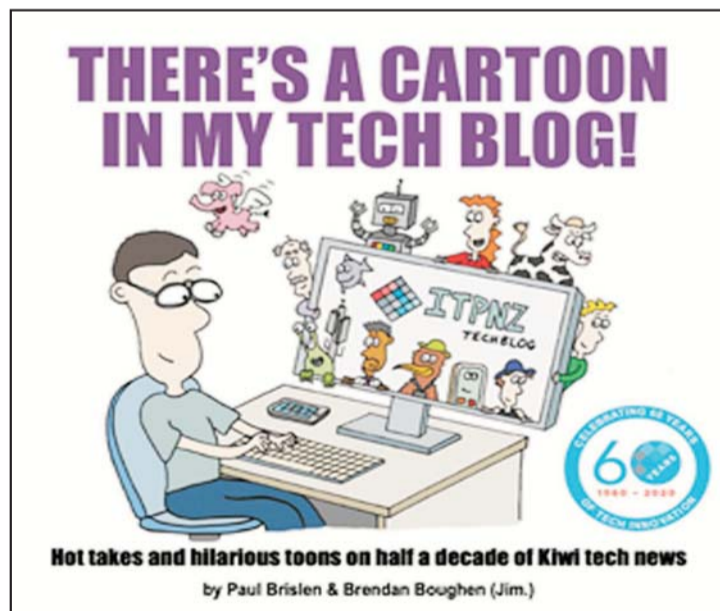
"I know all too well the cruelty of South Africa's abhorrent apartheid system ... In assessing the accusation that Israel pursues apartheid policies, which are by definition primarily about race or ethnicity, it is important first to distinguish between the situations in Israel, where Arabs are citizens, and in West Bank areas that remain under Israeli control in the absence of a peace agreement.

In Israel, there is no apartheid. Nothing there comes close to the definition of apartheid under the 1998 Rome Statute ... [E]qual rights are the law, the aspiration and the ideal; inequities are often successfully challenged in court. The situation in the West Bank is more complex. But here too there is no intent to maintain 'an institutionalized regime of systematic oppression and domination by one racial group. ...'

Similarly, Jacques De Maio, head of the International Committee of the Red Cross in 2017: "*The Red Cross was very familiar with the regime that prevailed in South Africa during the apartheid period, and we are responding to all those who raise their claim of apartheid against Israel: No, there is no apartheid here, no regime of superiority of race, of denial of basic human rights to a group of people because of their alleged racial inferiority. There is a bloody national conflict, whose most prominent and tragic characteristic is its continuation over the years, decades-long, and there is a state of occupation. Not apartheid.*"

And I confront one vile Palestinian lie – there are no 'Jew-only' state highways in Israel. That's why Palestinian drivers year after year are able to ram, shoot, bomb and stab so many Israeli soldiers and civilian motorists!

**Rev Gary Clover,
Richmond, Nelson**



New Book by Brendan Boughen

Touchstone cartoonist Brendan Boughen aka 'Jim' finds humour in religion and technology. His new book, 'THERE'S A CARTOON IN MY TECH BLOG!' published by IT Professionals NZ to celebrate their 60th anniversary, includes 110 cartoons by Jim published alongside the wise words of Paul Brislen on Techblog.NZ.

Full of hot takes and hilarious toons on the last five years of Kiwi tech news, Brendan says, "This book is perfect for tech-geeks."

Available for \$19.95 visit www.shop.itp.nz

HONEST TO GOD

Christ Past

In the workaday world "Christ" is, more often than not and deplorably, a swear-word. On the religious margins it is, more often than not, just another name for Jesus.

The former usage is ignorant, the latter sells the term short. Novelist Philip Pullman also goes awry in his fable about Jesus and the twin brother he conjures up for him in *The Good Man Jesus and the Scoundrel Christ* - but let's not go there.

With misconceptions abounding, some sorting out seems in order.

"Christ" is the Greek translation of the Hebrew "messiah", a title meaning "anointed" (by God is understood). For the Jews a messiah was essentially a deliverer, whether from their enemies or their sins. They applied the term to several of their kings and high priests but also to the Persian King Cyrus, who conquered Babylon in 539 BC and allowed the Jews, whom the Babylonians had driven into exile there 48 years earlier, to return home.

So long before Jesus the title carried a history and a hope, both of which are reflected in the story of God-become-human that gelled around Jesus in the first century AD. The technical word for that is "myth", which in religion is an anchoring story which people can enter imaginatively and become part of - and when they do, a new perspective on life opens up to them. All living myths have that inward and transformative effect. Myths can also wither though when the world in which they were shaped moves on.

That is what has been happening to the central Christian myth, using the word in its positive religious sense. The myth flourished during the many centuries when a real and objective, pure and righteous God was universally granted, and the big question was how a sin-prone humanity could ever be acceptable to such a Being.

In the ancient world Jews were conscious of the utter holiness of the God they worshipped and, in marked contrast, their own sinfulness. Temple ceremonies therefore focussed on animal sacrifice to make the people acceptable to God. But, they wondered, how could they be sure those offerings would suffice?

Greeks of the period were weighed down by the thought of the vast distance that separated them from God. They couldn't

imagine how that gap could ever be bridged.

Christianity's mythic story evolved to answer those pressing questions and was embellished over centuries. Jesus the anointed one would take on himself the ultimate penalty for human sinfulness - he would become the perfect sacrifice that alone would atone for sin. His followers would be invited to identify themselves with Jesus' sacrifice and so be delivered from the consequences of sin. Instead of death and damnation, they would enjoy life with God in heaven. The gap was bridged at last!

Those are mighty claims and mighty rewards and there was a time when they dovetailed perfectly with the notions of a theistic God, a heaven as real as earth, and a fallen humanity locked into sinfulness merely by being human. (The story of Adam and Eve's disobedience in Eden explained how humanity had got itself into such a pickle.)

The world has changed out of sight since that understanding of the centrality of Christ became entrenched. Today six basic elements no longer apply:

- We have a vastly different understanding of the universe and humanity's place in it.
- A symbolic understanding of God - or no understanding at all - is gradually overtaking the old theistic view.
- Heaven and hell as physical destinations for the departed figure less and less in people's thinking.
- Anthropology and biology confirm that human beings did not begin with Adam but evolved over millions of years. A dark side is acknowledged to be part of human reality but it doesn't stem from the disobedience of a historical Adam and Eve.
- Recent scholarship has given us a more humanly grounded picture of Jesus and of the way the Christ concept developed after his death.

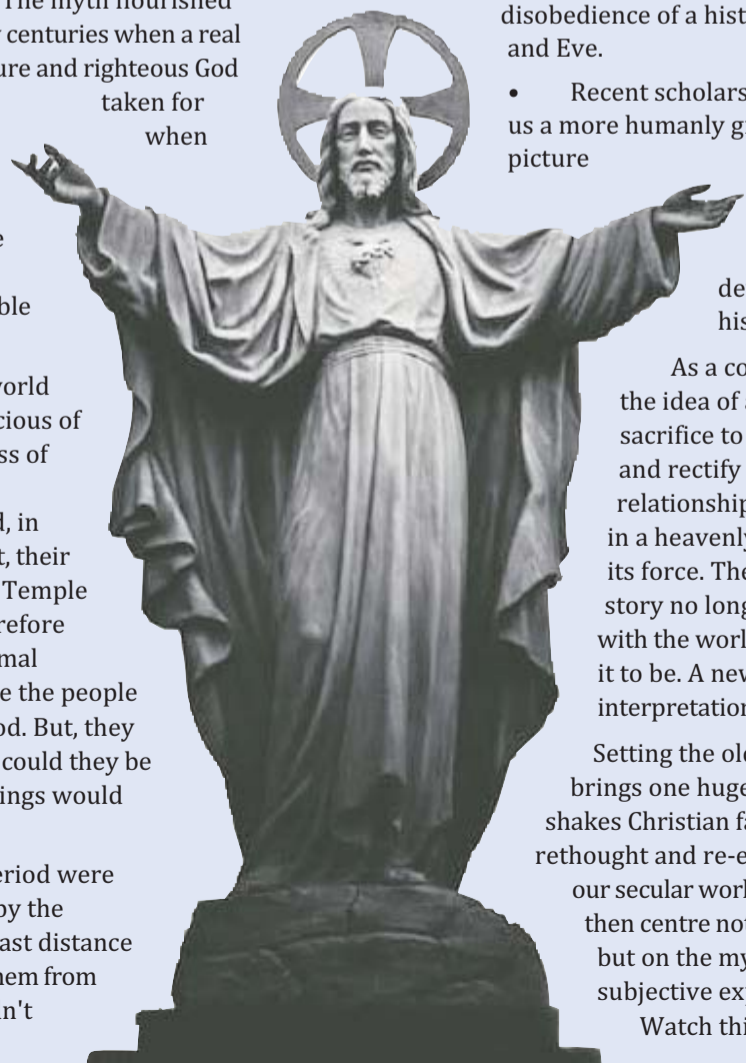
As a consequence, the idea of a human sacrifice to atone for sin and rectify our relationship with a Being in a heavenly realm loses its force. The traditional story no longer dovetails with the world as we know it to be. A new interpretation is necessary.

Setting the old myth aside brings one huge benefit: it shakes Christian faith free to be rethought and re-expressed for our secular world. Faith might then centre not on that story but on the mythic Christ of subjective experience.

Watch this space.



Ian Harris.





The Ocean is Rising and So Are We

Rev Dr George Zachariah.

This is a time of expectant waiting for the children of Tuvalu and Kiribati. The UN Climate Change Conference of the Parties (COP26) is scheduled to be held in Glasgow this month. COP26 will be decisive for the future of these children. "We're sinking. Enough sleeping. Do something now." Let us hope and pray that the world leaders will listen to this lament from the Pacific and "do something NOW" to save the earth and her children. We, Te Hāhi Weteriana o Aotearoa, should discern this lament from our neighbourhood as a "sign of the times" and "do something NOW" to revision our ecological mission and ministries.

Ecological crisis is essentially a justice issue. However, mainstream environmentalism tends to reduce the ecological crisis into changes in the weather patterns, extinction of different species, and the decrease in the natural green canopy over the earth. Since human beings are the culprits who have created this crisis, we are told that we can fix this problem through life-style changes and technology. We do not investigate the problem at the interface of interlocking systems and practices of oppression, inequality and



Photo courtesy: Tuvalu Climate Action Network.

marginalisation prevalent in our society. Instead, we homogenise human beings and blame anthropocentrism, and thereby perpetuate the economic, racist, and patriarchal interests of the dominant.

The indigenous engagement with the ecological crisis interprets the crisis as the consequence of the colonisation of the whenua, moana and the atmosphere. Colonisation of the whenua and moana has resulted in the alienation of the tangata whenua and the subsistence communities from their whenua and moana. This discernment calls for a new problematization of the ecological crisis as ecological injustice and ecological racism, caused by the corporate appropriation of the commonwealth. Ecological justice is the discernment that the distress of the planet and people is a systemic problem and hence ecological

restoration is not possible without economic justice, racial justice and gender justice. Our feel-good environmentalism and ecological ministries which do not recognise the current crisis as a justice issue perpetuate the ecological crisis. This realisation challenges us to decolonise our ecological mission and ministries.

Ecological crisis is a crisis of faith. Christian faith, particularly our scripture, has been used intentionally to legitimise and perpetuate the destruction of earth. The first creation story, narrated in the book of Genesis, is used conveniently to reduce God's beautiful creation into commodities for corporate plunder. Ecological crisis is also explained by conservative Christians as God's plan and God's punishment for our sins. So, it is important for us to reclaim our scripture and faith in the context of the ecological crisis that we face today.

Creation is a web of life which celebrates interdependence, relationality and mutuality. The vocation of human beings in this community of creation is "to till and to keep" the earth. The Bible categorically exposes the correlation between genocide and ecocide. The story of Hagar and Ishmael reveals the role of interlocking systems of patriarchy and racism in their wilderness experience. Ecological vocation, therefore, is more than mere recycling and veganism. It is a call to engage in the system-threatening mission of the reign of God.

The vision of the new heaven and new earth is the assurance of the divine promise of the redemption of earth. God is determined to do a new thing on the

earth. God is going to change the face of the earth. Eco-justice ministry, therefore, is to align ourselves with the grassroots movements for the flourishing of life and dismantling systems and practices of accumulation, plunder, supremacy and exclusion.

The distress of the earth and the earth community is essentially a justice issue because those who are least responsible for the crisis are forced to bear its gravest consequences. Settler colonialism, capitalism, racism and patriarchy are intrinsically connected with the ecological injustice that we experience today in Aotearoa New Zealand. While the Global North has contributed disproportionately to the destruction of life on earth, the Global South-particularly the vulnerable communities in the Global South-continues to suffer the worst environmental catastrophes.

Global negotiations on climate change are always controlled by the wealthiest developed nations. Instead of changing their carbon-intensive economic order, they use the climate crisis as an opportunity to continue their economic colonisation of the Global South. It is the polluters and colonisers of the earth who decide which communities are worth protecting and saving. This is the context in which the children of Tuvalu are chanting: "We're sinking. Enough sleeping. Do something now." How would we respond to their cry? Let us affirm our solidarity with these children by shouting the slogan of the Student Strike for Climate movement: "The ocean is rising and so are we."

Praying for the Planet; Karakia for our Climate



Christians concerned for the climate gather in Aotea Square, Auckland, in April.

As world leaders and climate experts converge on Glasgow for COP26 to discuss the future of the planet, Christians are being called to pray for God's creation. Karakia for our Climate is a youth led inter-church initiative calling for the church in Aotearoa New Zealand to join the global call to pray for climate action. Prayer vigils are being held during COP26 (31st Oct - 12th Nov) online and in person. Resources are also available to parishes for worship services.

The UN has been bringing together almost every country on earth for global climate summits - called Conference of the Parties (COPs) for almost 30 years. In that time climate change has gone from being a fringe issue to a global priority. This year will be the 26th annual summit, hence the name COP26.

In 2015, in Paris countries reached the landmark agreement to try to limit the increase in global temperatures at 1.5 degrees Celsius. However, New Zealand, like many countries, has done very little to reduce carbon emissions and our targets are short of the level needed.

COP26 will bring together almost 30,000 representatives including heads of state, climate experts and campaigners to agree coordinated action to tackle climate change. The goal is to keep the previously agreed 1.5 target alive. Leaders will report back on their progress since Paris and show just how they will cut carbon emissions.

Climate Change minister James Shaw is leading a delegation of government

officials, climate experts and media representatives from NZ, including Rod Oram, a highly respected journalist and media commentator who is a Christian with a deep passion for protecting the environment.

Rod will participate from Glasgow in an online Karakia on Sunday 31 October. Rod says, "We're destroying creation, the well-spring of our lives. We won't do enough to remedy that until we care enough. And we won't care enough until we revive our spiritual relationship with creation. Leaders of all the major faiths in the world are bringing this message to COP26, urging governments and citizens to act decisively for the future of humanity and the earth. Please add your prayers and climate actions to their advocacy."

Silvia Purdie, Christchurch Convenor, A Rocha Aotearoa NZ has been involved with the prayer initiative. Silvia says, "Karakia for our Climate is a call for Christians across Aotearoa New Zealand to pray for climate action. Join us as we pray for our global leaders, for climate justice, for humanity; for God's creation."

Events include:

Daily short online prayer via FB live: 8pm each evening 1-11 November

Friday Night Vigils (in person) on 12 November:

- Auckland/Tāmaki Makaurau: 7:30pm at St James Māngere Bridge
- Wellington/Te Whanganui-a-Tara: 6:30pm at St Peter's Willis St
- Dunedin/Ōtepoti: 5:30pm at Knox Church

For resources and additional information, visit: www.ecochurch.org.nz/karakia-for-our-climate

Help families live better lives

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

Everybody has dignity and worth in the sight of God.

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

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

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/methodist_alliance



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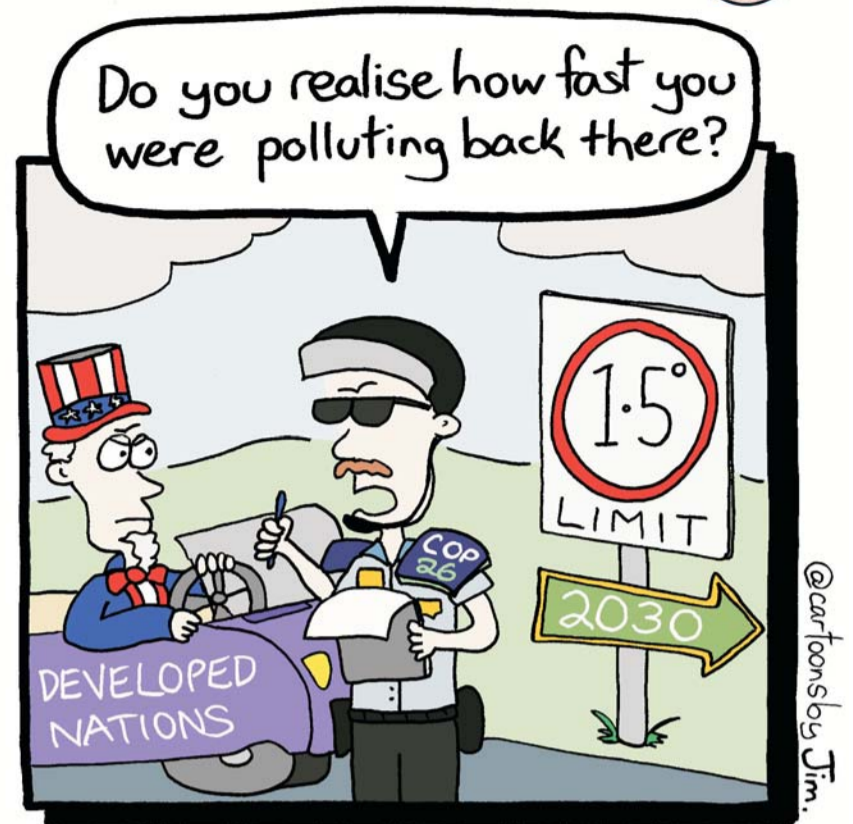


Zoom Meeting Reactions and Polling How-to



Peter Lane.

During the Covid-19 pandemic conditions, most of us have participated in many Zoom meetings, to the extent that our society has recognised a new stress condition: Zoom fatigue. Video-conference systems have limitations in transmitting the subtler nuances of non-verbal communication. This contributes to cognitive dissonance and conflicted, exhausting feelings. The issue has been long recognised in the technology community and the major system providers were quick to introduce features to at least partially mitigate these issues. This article will walk through these features from a participant's viewpoint, using Zoom Meetings as an example. I hope you will give these a go in your next meeting.



@cartoonsbyjim

MEETING REACTIONS

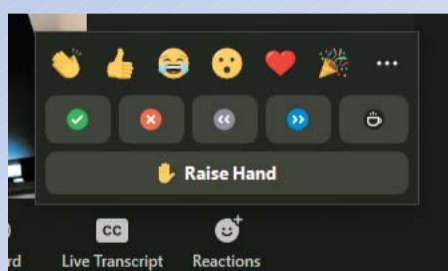
At a basic conversational level, the issue of poor non-verbal communication originally came to the fore when mobile telephones with txt capability were introduced. The "technological" response was to introduce emoji's or emoticons. In Zoom, emojis are offered as part of what Zoom call Reactions. Although it is easy to dismiss emojis as toys for the young ones, used well they offer an important communication aid and can turn a deadly insult into a friendly comment (and vice versa - so need to be used thoughtfully).

USING EMOJIS

To find Emojis, click on the Reactions Button on the centre part of the main Zoom toolbar. This toolbar automatically hides when not in use, so to find it, move the mouse to the bottom or tap the screen to make it appear. Don't worry if your system is not quite the same as the picture below - Zoom has lots of options and settings for the Host and Account Owner that can change what appears here. Actually, Meeting Reactions (Emojis) and Nonverbal feedback can be turned off in settings as well, but are usually on by default.

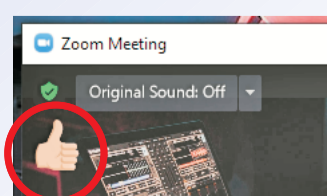
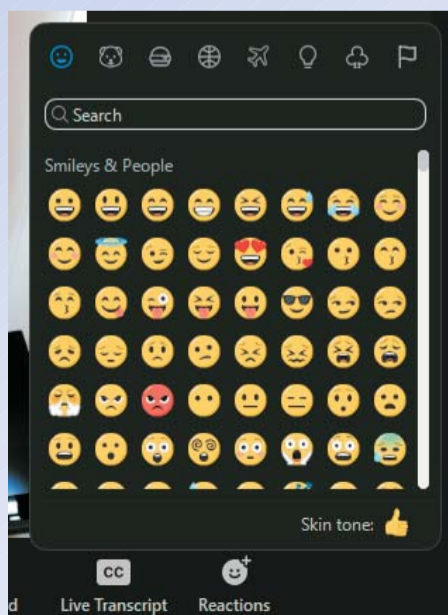


Once you click on the Reactions Button, you should see the following panel;



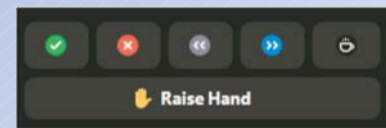
The top row is the Emojis. Zoom considers to be most commonly used in meetings - Clap, Thumbs up, Joy, Open mouth, Heart and TaDa. If you feel unduly constrained by these six options, click on the More button - the 3 dots at the right of the row.

When you press an emoji, it is displayed in the corner of your gallery box and is visible to everyone in the meeting for 10-seconds and is then automatically turned off. The Skin Tone button (available on desktop clients only) at the bottom of the emoji panel allows you to change the skin colour of your emojis - some people feel that Simpson Yellow is not a normal skin tone.



NONVERBAL FEEDBACK

The second row of buttons in the Reactions panel, plus the Raise Hand button are specifically designed to provide feedback to the Meeting Host and/or speaker. The buttons are Yes, No, Slow down, Speed up, and the recently added I'm away coffee cup (again, desktop only). While the names of the buttons imply certain messages, some meeting organisers may choose to use these signals for custom purposes. The onus is on them to explain that to the meeting.



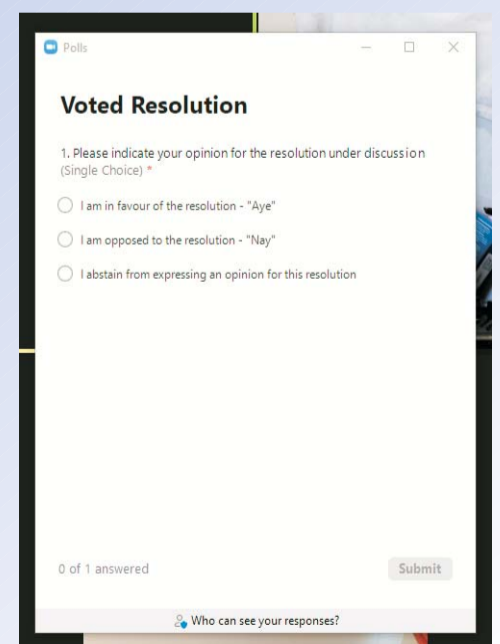
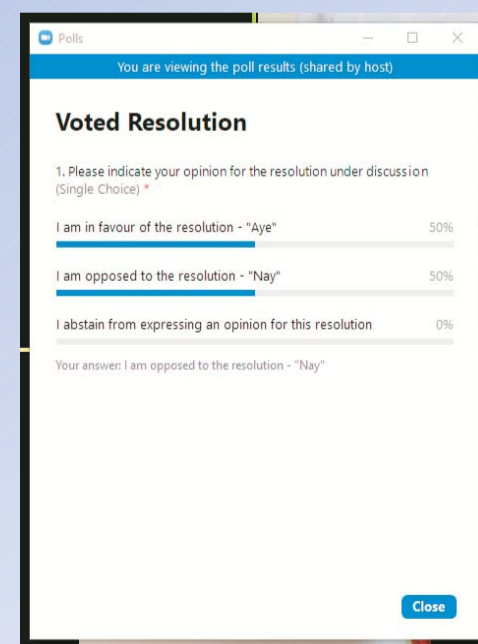
These signals display in your gallery display view the same way as the Emojis, except, unlike the Emojis, these hints do not clear after 10-seconds - they stay in place until they are manually cleared.

You can clear your own signals but additionally, the Host is provided with tools to Clear all feedback and can also access a summary of how many participants have selected each feedback item.

POLLS

Finally, Zoom allows a basic polling facility. This would be used where the number of participants gets so large that scrolling through the list of participants is too clumsy and/or time-consuming, or where there is a legal or best-practice requirement to record the results of the poll. The results of polls can also be shared back to the participants for transparency. Additionally, more complex, multi-question polls can be set up to act as quizzes, ice-breakers or assessment tools for the education sector.

Polls are very easy for the participant. When the Host launches a poll, the poll will appear over the top of your Zoom screen. It will remain active for a time determined by the host and during this time, you can complete the poll and Submit it back to the host. When the poll is completed, the Host can share the results with the meeting.



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



Essential Anarchy

Rev Adrian Skelton, UCANZ EO.

In September I suggested it was time to see the church 'as it is' and to recognise the meta-historical juncture that we have reached in the 'Western' church: partly a crisis of denominationalism. In the deafening silence of any feedback, I want to identify another crisis, that of leadership.

A decade or so ago, a church leader suggested to me that, aside from membership decline, the immediate threat to the survival of the church was quality and quantity of leadership available. We are not seeing vocations to ministry enough to sustain the current model – and the tenor of those who are offering is generally conservative, not to say reactionary. “*The best lack all conviction, while the worst are full of passionate intensity.*”

Many aspire to lead today, but in quite

other ways. The truism that ‘you are not a leader if no one follows you’ is particularly pertinent to social media players and their ‘followers’. These leaders want to be ‘influencers’: fame for fame’s sake. But there must also be willing followers: identifying with what the authority figures declare to be of the moment. Such followers can come to believe that they are absolved of responsibility for their own actions: conspiracy-theories, if not cults, are on the rise.

To be technical, this behaviour is known as *heteronomous*. Religions hand in glove with state power have long exploited this. Christianity is rarely in such a position of influence today but theocracies of other religious stripes are certainly evident: in Iran and Saudi Arabia, for example, with India close behind.

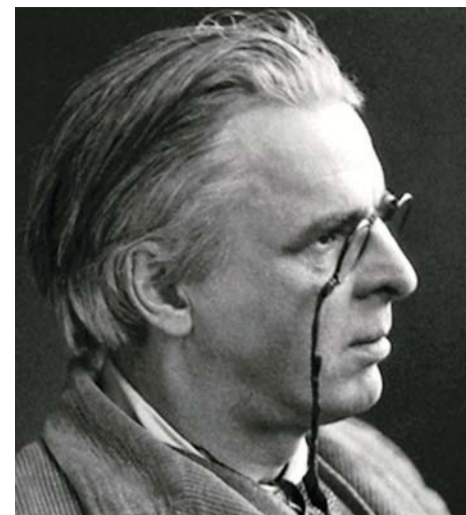
One of the enduring aims of philosophy and of some religion has been in a different direction – that of *autonomous* decision-making. Detractors have called it heresy or anarchy but the essential aim of Socrates, the Buddha and Jesus was to get people to think for themselves: to



challenge preconceptions. Only if a morality is freely chosen is it really moral, as Richard Holloway pointed out in *Godless Morality* (1999).

Conscious choosing of one's morality leads to responsible *agency*. Anarchy is the pursuit of ‘freedom’ without responsibility but autonomy is the worthy aim of mature religion, the full realisation of our own agency.

But the Celtic bard says it better: *Turning and turning in the widening gyre The falcon cannot hear the falconer; Things fall apart; the centre cannot hold; Mere anarchy is loosed upon the world, The blood-dimmed tide is loosed, and everywhere The ceremony of innocence is drowned;*



W B Yeats 1923.

The best lack all conviction, while the worst Are full of passionate intensity.

(*The Second Coming*, W B Yeats)

Responsible churches have for centuries appreciated and encouraged the ‘ministry of the whole people of God’. Unless we recover this understanding in our church structures, we are no more relevant than the influencers and followers of Facebook.

White Ribbon Day

Rev Dr Lynne Frith

Will you be wearing a white ribbon on Thursday 25 November?

Will you show your commitment to eliminating violence against women and girls?

It will cost you nothing other than a few seconds of your time to pin a white ribbon to your collar or lapel.

White Ribbon Day is 25 November each year, the United Nations International Day for the Elimination of Violence Against Women.

A group of men in Canada began the White Ribbon Campaign in 1991 after the mass shooting of 14 female

students at the University of Montreal. In 1999 the UN officially recognised the International Day for the Elimination of Violence Against Women. The same date also kicks off 16 Days of Activism Against Gender-Based Violence which runs until 10 December, Human Rights Day.

In New Zealand, Unifem introduced White Ribbon Day in 2004. The White Ribbon Trust is now supported and promoted by the Families Commission, Women’s Refuge, National Network of Stopping Violence Services, and other organisations.

In this country most violence by men against women takes place in the home – with an average of 14 women a year killed by their partners or ex-partners. Each year there are over 3,500 convictions recorded against men for assaults on women and one in five women will experience sexual assault or sexual interference at some point in their lives.

White Ribbon Day celebrates the many men willing to show leadership and

commitment to promoting safe, healthy relationships within families and encourages men to challenge each other on attitudes and behaviour that are abusive. (from whiteribbon.org.nz)

Each year, White Ribbon NZ adopts a campaign theme. For 2021 the theme is “Shining a Light on Violence Prevention”. This theme is broken down into four topics: Shining a light on healthy masculinities, Shining a light on respectful relationships, Shining a light on consent, Call-in Culture.



Interestingly, and sadly, national church bodies rarely speak up in support of the White Ribbon campaign. What does that silence mean? Do church leaders not consider the eradication of violence against women to be important?

Does the theology of male “headship” held by some Christian denominations provide a cover and excuse for male violence? Where are the voices of male church leaders and members on the subject of male violence?

The principles of the Mission Statement of Te Hāhi Weteriana o Aotearoa do not include explicit references to non-violence. Some might argue that a stance of non-violence is implicit in *Peace -to be peacemakers between people and in the world and Healing-to listen for hurt and work for healing.*

In this time of social disruption caused by the pandemic when the pressure on relationships is exacerbated, and agencies such as Women’s Refuge report an increase in demand for their services, wearing a white ribbon on 25 November is the least we can do to demonstrate our individual and collective commitment to ending violence.

For more information on the White Ribbon Campaign and suggested actions go to www.whiteribbon.org.nz

The Widow's Two Mites

Motekia Fakatou reflects on Mark 12:38-44

In Mark (12) Jesus denounced the scribes' false piety and attention-seeking ways while commending the quiet, humble, genuine sacrifice of the poor widow.

The term “flowing robes” evidently refers to the tallith, a shawl worn during formal prayer and other religious acts in the synagogues. Some scribes may have worn these in public to attract attention. The greetings in the marketplaces were not ordinary greetings but expressions of respect to a religious authority.

Therefore, Jesus warns against leaders who seek to draw attention to themselves by their dress, by the greetings they evoke, and by the places they take not just in society but also within the worshipping community.

Their ethics reek to high heaven (devouring vulnerable widows' houses is about as low as you can go), while they keep up appearances with pious shows of long prayers.

Communities where leadership is focused on prestige and trappings will invariably fail in their duty to care for the “little ones,” to use a term from Mark’s gospel, referring to those who are vulnerable.

Jesus then draws attention to a destitute widow as she puts two copper coins in the temple treasury. She remains anonymous in contrast to the scribes who proudly project their egos to the world around them.

In Greek, the word used for the two widow’s coins are two lepta, which means “a tiny thing.” This lepton was the smallest coin, the smallest unit of money in circulation during that time and place.

In this era, a denarius equals one day’s pay, and a lepton was 1/64th of a denarius - not enough money to buy

even a crumb of bread to eat. Jesus makes clear that this widow is “poor” (v42).

There are two Greek words used in the New Testament for the word poor: one refers to someone who doesn’t have a steady job (*penes*), the other describes someone who is a beggar (*ptochē*). Mark’s widow is identified as the poorest of the poor.

Jesus evaluated the temple-giving that day by what people had, not by what they gave. This poor widow gave more than all the others put together, though her gift was by far the smallest.

The value of the gift is not determined by the amount but by the spirit in which it is given. A gift given grudgingly or for recognition loses its value.

God expects people who put their trust in God to find ways to give back to him from all he has entrusted to them - from both their abundance and their lives.

It is significant that the widow possesses two coins since this means that she potentially could have given one to the treasury and kept one for herself.

Instead, she gives it all, “everything she had, all she had to live on” (v44). In Greek, this verse reads that she literally gives “her whole life.” The widow’s total giving demonstrates an attitude of absolute trust in God.

Overall, Jesus wanted to highlight the deceptive motives of religious leaders by comparing their false piety with the quiet, humble, genuine sacrifice of the poor widow.

Will the widow’s response to God’s call be a standard for us to follow as we answered our own call from God? In our claims to serve God, how do we respond to those who cry out for integrity and justice?

The writer has drawn on the following sources: Brooks, J. A. (1991). Mark (Vol. 23, pp. 202–206). Nashville: Broadman & Holman Publishers.



Vaccine and Vaccination



When it comes to the vaccine and vaccination the issues that require consideration are relatively novel. We have not experienced a pandemic of Covid-19's reach and effect in modern times and employers and employees will need to navigate different pieces of legislation, often adopting a first principles approach in working out what steps to take when contentious issues inevitably arise within workplaces.

In a church or Christian organisation there are many types of relationships that attract legal obligations. These include relationships with employees, volunteers, a congregation, parish, the parents of children who attend programmes, visitors, contractors and other organisations who hire out those buildings. These relationships can be grouped into two main areas of legal responsibility, namely 'employment' and 'health and safety'.

EMPLOYMENT OBLIGATIONS

It is becoming increasingly common for churches and Christian organisations to employ staff rather than to rely entirely on volunteers. An important preliminary question is whether the relationships between, for example, a church and the pastors/administrative assistants should be labelled 'employment relationships'. From a legal sense, where a church is providing remuneration in some form to people who perform work, it is difficult to argue that those people do not in law have an employment relationship with that organisation.

CONTRACTOR RELATIONSHIPS

An independent contractor is someone who provides services in return for payment but they are in all respects working on behalf of themselves and not on behalf of the church or Christian organisation.

HEALTH AND SAFETY

Any organisation or person that has a place of work is responsible for the safety of anyone who enters that place of work. For a church or Christian organisation this can include staff, volunteers, church members, visitors and contractors. Under the Health and Safety at Work Act 2015, a person conducting a business or undertaking (PCBU) must ensure, so far as is reasonably practicable, the health and safety of its workers while at work. Employers and employees must adhere to a number of obligations, including the obligation to act in good faith when dealing with each other.

Every person in New Zealand has protections under the New Zealand Bill of Rights Act 1990 and/or the Employment Relations Act 2000. As such, an employee can decline to have a vaccination and employers cannot compel an employee to undergo medical treatment, including vaccination, in any situation.

PRIVACY ISSUES

A person's vaccination status is personal information under the Privacy Act 2020. In general, unless they have given their permission, employers are not allowed to share or obtain any information about whether or not their employees are vaccinated. However, justifiable reasons to ask for an employee's vaccination



Ruby Manukia-Schaumkel, Legal Advisor

status include a legitimate health and safety concern, or where certain roles must be performed by a vaccinated

worker, such as staff at an MIQ facility or border security. Importantly, if employees do not want to tell their employer whether they are vaccinated or not, the employer can treat them as though they are unvaccinated but the employee needs to be told about the consequences. In any event, an organisation must consider how it gets its personal information. They must not collect information in a way which is unreasonably intrusive in the circumstances. Further, while an organisation may have a justifiable reason to know whether a person has been vaccinated, it does not necessarily need to know why a person is unable or chooses not to be vaccinated and an employee does not have to provide this information.

EMPLOYEE CONSIDERATIONS

Employees in roles that are covered by the Covid-19 Public Health Response (Vaccinations) Order 2021, and any further vaccination orders made under the Covid-19 Public Health Response Act 2020 ("the Health Orders") are required by law to be vaccinated in order to perform these roles. To date these Health Orders cover specific workers, amongst other similar work groups. The education sector also require teachers to be vaccinated. In these situations, if an employee declines to be vaccinated (or declines to confirm if they are vaccinated or not), they may be subject to an investigation into the ongoing viability of their employment and the need to discuss alternative options with their employers. They will not be permitted to continue to work in high-risk environments until they are vaccinated.

For the rest of New Zealand's workplaces, employers who would prefer their workforce to be vaccinated will need to follow a fair, reasonable and transparent process when dealing with an employee who declines to receive a vaccine or declines to advise of their vaccination status. The Ministry of Business, Innovation and Employment (MBIE) advise that employers can require a specific role to be performed by a vaccinated person, on condition that employers complete a health and safety risk assessment to support such a requirement. The assessment must be done in collaboration with workers, unions (if applicable) and other representatives. This risk assessment looks at the risk the employee poses against the nature of the industry (work environment) and the specific role they

perform. The risk will need to be assessed on a case-by-case basis.

If an employer considers the role of the employee and/or workplace and PCBU in question to be high risk, the employer should assess in consultation with the employee what, if any, alternative working options there are for the employee to minimise the risk of contracting Covid-19. For example, can the employee work from home, wear appropriate PPE or be redeployed within the business to safer work.

In industries or workplaces that pose a low risk to Covid-19 exposure, the ability to enforce vaccination on health and safety grounds will be more difficult to justify.

Where the role of the employee is high risk and there are no viable alternative working arrangements, the employer may be left with little option but to consider termination of employment after a fair and transparent process. Before making a decision that affects an employee's employment, that decision must satisfy the test of justification.

Work Safe have put out some guidance on how to conduct that health and safety risk assessment and the factors to take into account. Examples include close contact with vulnerable people, how vulnerable others are, and what the potential consequences are for those people catching Covid. The Ministry of Health also offers guidance on who falls under the vulnerable and non-vulnerable communities, and steps employers can take to mitigate risks before mandating vaccinations.

The rights of the workforce to assert not working alongside people unvaccinated depend on what is reasonable under the circumstances - if those people are immune compromised, have an immune compromised child at home or are pregnant, they could reasonably claim to be at risk. An employer has to look at the individual circumstances and their obligation under the Health and Safety Act to take all reasonable steps to ensure the safety of their workers. It is going to be circumstance specific. There is no one size fits all.

Insights into this unfolding area of law require reasonableness and justification. As the country navigates this stage of the vaccination rollout, it is important for employers to remain conscious of employees' fundamental rights to refuse vaccinations, whilst staying conscious of the health and safety of employees and the wider obligations under the law for the safety of others and the community. There will be a balancing act and not all employers and organisations will take the same approach.

Next month I will discuss the government's Covid-19 Protection Framework and the Vaccine Certificate requirements.



Ending homelessness in Aotearoa

Carol Barron, Methodist Alliance National Coordinator.

World Homeless Day is held on 10 October. Its purpose is to draw attention to the needs of people who experience homelessness and to provide opportunities for the community to get involved in responding to homelessness. Members of the Methodist Alliance are leading initiatives to end homelessness in Aotearoa and celebrated the day with a variety of exhibitions and events.

Permanent, secure, appropriate, safe housing is a basic human right for everyone.

On Sunday 10 October 2021 seven doors were placed in Christchurch's Cathedral Square illustrating seven different ways to ending homelessness. The doors were part of an interactive exhibition that shared the stories of Housing First Kaewa (clients), the perspectives of the Housing First collaborative partners and staff, and the ways in which people can reduce the stigma of homelessness.

The event was organised by Housing First Ōtautahi which is a collaborative approach to ending homelessness. Because homelessness is a complex issue that no single organisation has the ability to solve, six organisations work together using the Housing First approach. Their goal is that homelessness in Ōtautahi Christchurch will be brief, rare and non-recurring. Christchurch Methodist Mission is the lead organisation for Housing First

Ōtautahi and the other collaborative partners are Te Whare Roimata Trust, Emerge Aotearoa Group, Christchurch City Mission, Ōtautahi Community Housing Trust, and Comcare Trust.

The strength of the collaboration is the multi-agency approach that provides ongoing wrap-around support services to help people find and stay in their homes and never return to homelessness.

Each agency contributed to the interactive exhibition and the main theme was to show compassion. You can read more about it in this article on Stuff:

<https://www.stuff.co.nz/national/126636961/i-was-just-existing-woman-recalls-terror-of-abuse-before-she-ended-up-homeless>

Ending Homelessness an Investment in the Future

In Tāmaki Makaurau Auckland, the work of Lifewise, Airedale Property Trust and Methodist Mission Northern with people experiencing homelessness was also acknowledged and celebrated on World Homeless Day.

Rev Rex Nathan, Lifewise's Kaumātua, says, "As we draw attention to World Homeless Day, I'd like to acknowledge the fantastic work that Lifewise and the Three Trusts in Tāmaki Makaurau and Rotorua Aotearoa have done and continue to do in housing the homeless and to care for those who have been placed into housing. Homelessness has been around many years. I witnessed homelessness growing up in Auckland in the 1950s. There were not as many homeless people then as there are now. I wholeheartedly acknowledge and commend all people involved in attempting to end homelessness in Aotearoa and worldwide. Ma te Atua

koutou manaaki tiaki i nga waa katoa -May God bless you and protect you at all times."

Peter Shimwell, Lifewise Community Service Manager, says, "Bringing an end to homelessness for rangatahi in Aotearoa is an investment in our future. If we take steps to avoid losing another generation to homelessness, we build a stronger, brighter, healthier community for us all."

Rohan MacMahon, Chair of the Lifewise Board, says, "While most Aucklanders have been at home over the recent lockdown, spare a thought for the many in our community who don't have a home. Our homeless whānau are at great risk of Covid-19 as many have underlying health conditions. At Lifewise, we're committed to ending homelessness, and we are working in the meantime to make homelessness rare, brief and non-recurring. To make this happen, we'd like to see more permanent housing and more support services for people experiencing homelessness."

John Murray, Head of Mission, Methodist Mission Northern, says, "Homeless action requires us to acknowledge our responsibility for one another; if it is building houses then we need to make them affordable, provide comprehensive training for tradespeople, keep compliance costs to a minimum, make construction materials and fittings available. We need to ensure everyone has access to warm, affordable and safe shelter -



An exhibition in Cathedral Square, Christchurch acknowledged World Homeless Day by showing seven different ways to end homelessness in Aotearoa.

people should feel a sense of belonging to the community where they are homed, and no one should be deprived of dignity because of political inaction."

Kyle Provan, Methodist Mission Northern's Chaplain at Large, says, "Housing is a major key to people being healthier in their mind, body and sense of self. Safe housing is the only way we are going to stop the generational cycle of people on the street. My heart breaks for these intelligent, articulate, caring people who make up our street population. We need to start putting long term solutions in like supported housing to support people to be the best they can be."

Given many chronic rough sleepers began their life on the streets as teenagers, Lifewise Community Services Manager, Peter Shimwell, is worried "we could lose another generation to homelessness." Peter says, "We need a proper strategy so young people who exit care and youth correctional facilities aren't left with nowhere to go. We need to build the capacity as a sector and not just for their housing needs but also their mental health, training and support needs."

HE WHAKAAROARO

Inoi mō te Hui Tōpū: Keita Hotere

The Mission Statement is significant in the ongoing life of the Church and our bicultural journey. How do we live the good news holding true to our biblical roots and honouring gospel teachings about justice, truth and reconciliation in Aotearoa? What does it say about covenant space and living in relationship with one another? How can our relationships of gospel and culture be reinvigorated to take us forward? As a connexional Church we move towards our first ever Hui Tōpū Conference online. This new way of conducting conference gives us opportunity and time to reflect on those treasures that we hold to as Weteriana living together in Aotearoa. We begin by offering an exploration into the theology of our Mission Statement through a Te Taha Māori lens.

Te Hāhi Weteriana i Aotearoa The Mission Statement

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.

Ko te pūtaka a tō tātou Hāhi Weteriana i Aotearoa nei, he whakakite atu, he kauwhau hoki i te aroha whakatahuri o te Atua,

he mea whakaatu mai i roto i a Ihu Karaiti, me ngā Karaipiture. Ko te Wairua Tapu e whakakaha ana i a tātou kia tū māia ai hei tuari mā te Atua i roto i te ao. Otirā, ko te Tiriti o Waitangi te kawenata e whakaōrite ana i tā tātou noho hei tangata whenua, hei tauwi hoki, ki tēnei whenua. Mā tēnei Tiriti tātou e ārahi i roto i ngā whakariterite o tēnei whakahau, tono hoki, ki roto i te ao.

Nā te Enabling Ministry Team o mua te whakamārama mō tēnei kaupapa. E hāngai pū ana o rātou whakaaro ki ngā kōrero o te hāhi i ēnei rā. Tērā pea me āta whakaaro anō tātou ki ngā hua i puta mai.

Pūtaka: Ko te mea e whāia ana, otirā, i tonoa e te Atua ki ngā tōpito e wha o te ao, a i kīia ai a

Hoani Weteri, "ko te ao katoa taku pāriha"

Aotearoa nei: Mai i te upoko ki te hiku; ki Te Waipounamu me Whare Kauri, hāunga tētahi atu whenua, moutere rānei.

Te aroha o te Atua: Koia te Tama i tukua kia rīpekatiā kia mate, kia whiwhi hoki rātou e whakapono ana ki te ora, e ai ki tā Hoani kaituhituhi. Otirā, he aroha whakatahuri, ka rerekē te āhua o te tāngata he mea nā te whākina hara: te rīpenata; te murunga hara. Otirā, he tīmatanga anō; he hīkoinga hōu.

I roto i a Ihu Karaiti: Māna ka tino mārama mai te āhua o te Atua kaihangā, Wairua hoki. Kei ngā tuhituhinga a Matiu, Māka, Ruka me Hoani ngā tino whakaaturanga mōna, otirā, ngā

Karaipiture. Āpiti atu ko ngā mōhioranga ki a ia i heke iho i te Hāhi, tae mai ki a tātou.

I roto i ngā mahi: Ruirui purapura; whakakite, kauwhau i te rongo pai, werowero i te hunga hīanga, māngere hoki; ko te Wairua Tapu tērā hei tohutohu, hei whakaha i tēnā, i tēnā o tātou e mau ana, e ū ana ki ngā mahi.

Te Tiriti o Waitangi: Kāhore e kore, nā te mea ko Aotearoa ki Whare Kauri tēnei (ehara, ko Poihākana, ko Tonga, ko Wīwī rānei) me pono, me tika ngā whakariterite a te Hāhi i raro i tēnei taonga mai i te tau 1840. Otirā, kia noho mārama tētahi ki tētahi ngā iwi tāngata whenua rāua ko ngā iwi hōu e noho tahi nei ki ēnei moutere.

*Transforming God,
Christ is the exemplar
uniting us together,
Word revealed in
action and deed,
Holy Spirit empower
and guide us,
As people on the
move we answer the
call to justice, truth
and reconciliation,
We pray for the life of
our Church in
Aotearoa today,
Kingdom on earth as
it is in heaven,
Amen.*



NZMWF CONVENTION 2021 A SUCCESS

Siniva Holani Moli Vaitohi, NZMWF National President, reports on this year's first ever online Convention.



Representatives from 14 of the 20 MWF districts participated in the two-day meeting (apologies were received from six in recess). The Convention theme "A New Vision for a Sustainable Future" challenged MWF members to make plans for the next generation of young women who will lead the organisation into the future. The Convention also provided an opportunity for members to collectively reflect on how they have journeyed through trying times since they last gathered via Zoom in October 2020 at their virtual Special Council meeting.

Changes brought about by Covid-19, a diminishing number of women members and the closure of many MWF Districts mean we need to think differently. Covid-19 has created uncertainty, however we can contribute to certainty by offering clarity of our mission, vision, and the numerous roles we undertake. As an organisation we have never deviated from the founding concept of the forerunners of the Methodist Women's Missionary Union (MWMU) objective 'Women's work for women,' that highlighted women's determination to set achievable goals in home and in overseas mission work in the early 1900s.

In the 1990s, NZMWF objectives were (a) To unite members in prayer, study, fellowship, and service, encouraging them to make a Christian witness in home, church, and community; (b) To support the work of Methodist and Uniting churches; (c) To encourage an informed interest in worldwide mission and evangelism. These goals encompass a mission for women serving God locally and globally with love and hope. The goals have served our organisation well and resulted in many positive outcomes as we have nurtured and encouraged women, giving them the confidence to move on in faith through being part of the MWF.

Challenges Ahead

We are indeed a multi-cultural fellowship with members of many ethnic groups who share the same vision. However, the decline in membership numbers is an awakening sign for the organisation to look deeper into its current system of operation to check whether that structure still works in the 21st century. In handing over the reins of responsibility to our young women, it is time to discuss how they envision their future aspirations to move forward and progress NZMWF for the next 40 years. It is a call for a MWF vision that reflects a sustainable future for the organisation, supported by experienced and committed members.

We acknowledge that while our MWF Pasifika groups grow in membership numbers, the MWF European members are declining. We continue to pray for a way forward. Women can be encouraged to look into the best operational model to enhance growth and promote participation, connectedness, and fellowship as we share the same vision.

Influential in Many Ways

Our organisation is highly influential in representing women's voices and women's missions. We are fiercely independent and only seek extra funding from our members through fundraising to assist us in our Special Projects with

the PWANZ partnership mission initiative. However, it is time to review this position as it is increasingly challenging to undertake meaningful projects without adequate resourcing. For instance, women are currently fundraising for the annual Special Project, and two ongoing national NZMWF

events; the National Convention and the National Council. If women can be assisted with funding from MCNZ on those two annual events, then members can focus on Special Project fundraising, or vice versa. The National Council and the National Convention can then be a platform for MWF women members to meet annually to discuss, plan, and report on matters that hold the organisation together and to develop a vision to attract younger women to be involved.

Additionally, I want to emphasise our relationships with other non-government organisations like PWANZ, PWW, NCW, and our work at international (WFMUCW), District, and local Fellowship levels. All women have fought long and hard to gain equal rights, and we now need to ensure these fundamental human rights are shared evenly between every woman in Aotearoa, New Zealand. The UN CSW motto of 'leave no one behind' has become more relevant today than ever before.

Significant Achievements

I thank all our members for their care and support of each other in this difficult time, their churches, and fellowships, and for how they have put into action our themes: Proclaiming Life and Hope – for women and children" (2019-2021); To Know Christ and to Make Him Known (ongoing), and A New Vision for a Sustainable Future (theme for Convention 2021). These themes become a reality shared through newsletters, Touchstone issues and e-Messengers. Members have been encouraged to share their faith stories proclaiming life and hope in Knowing Christ and Making Him Known.

One of milestones achieved In March 2020, just before the first lockdown, was the opportunity for the NZMWF to host the South Pacific Area Leader's Weaving Together programme in Auckland. Presidents from the seven nations;– Australia, Samoan, Fiji, Solomon Islands, Papua New Guinea, Tonga, and New Zealand- attended, along with Her Majesty Queen Nanasipau'u.

Special Projects

Special Projects 2020-2021 MWF collected a total of \$40144.02 shared equally.

- Trish Murray from CWS presented an update on the The Palestinian Women and Children. special project.
- Jo Eve, Rebecca Judd and Kerry Mitchell, from St John's Ambulance presented an update on the local St John's Special Project.

Special Projects for 2021 – 2022

- CWS has chosen Fiji with a theme of Family Wellbeing for women and girls in response to the impact of Covid-19.
- The Anglican Trust for Women and Children (ATWC) is the local project. Judy Matai'a, CEO for ATWC reported on the organisation and the services they provide for women and children.

The Grant & Scholarship Committee

Three Grant and Scholarship Funds - Smethurst, Kurahuna, and Friendship – continue to provide financial support for women and girls in their studies, including students from Trinity College.

Smethurst funds support the Solomon Islands to help the Helena Goldie Hospital. Funding is also sent to the World Federation to support other units and the Helen Kim Scholars.

A highlight was an update from the Methodist Alliance National Coordinator Carol Barron who reported back on a 51-year old MWF legacy that continues to make a difference to children's lives. An initial sum of \$28,000 raised in 1970 for a unique "Money Tree" objective has grown to more than \$200,000. The Family Support Funds, managed by the Methodist Alliance, continue to help deprived, disadvantaged and gifted children to achieve their potential, where parents do not have the financial resources to ensure that outcome.

The Convention programme included:

Guest speaker presentations from Rev Jill Van de Geer, Past President and Past General Secretary, MCNZ

Bible Studies

Past President MCNZ and Director Mission Resourcing Rev Setaita K Veikune led discussion on the Book of Esther.

Opening Service

Conducted by the Chaplain, Rev Lute Pole Tu'uhoko and some members of the National Executive.

Prayer Breakfast

A new programmes initiated by the younger members of the NZMWF attracted 70 attendees to listen to guest speakers Rev Tara Tautari, General Secretary MCNZ; and Mataiva Robertson, World Secretary WFMUCW.

Reports from the 14 Districts

Closing Service

The Convention concluded with the Commissioning of the incoming President, Tuituivao Stephanie Salevao, and her National Executive team from the Mafutaga Tamaitai Sinoti Samoa District (MTSSEMNS) from Auckland. I shared the Reflection as Outgoing President. The programme included the Tributes for the MWF Executive Women

who had gone to be with the Heavenly Father.

Farewell and Thanks

As we come to the end of our term as the National Executive, we thank everyone for the many messages and prayers of support and encouragement that we have received. I would like to acknowledge and thank the Executive Committee 2019 – 2021 for their commitment, dedication, support, encouragement, and prayers over the past three years.

Our Auckland-based team and supporters are Siniva Vaitohi, President, Rev Setaita K Veikune; Silila Kilikiti, Vice President, Rev Lute Pole Tu'uhoko, Chaplain; Tiulipe Pope, World Federation Correspondent, Tu'ipulotu Finau; Vaiolupe Talakai, Secretary Iunisi Vaitohi, s Distributing Secretary; Amelia Hoglund, Treasurer, Barbara Maile; Vaimoana Manukia, National Council of Women, Kalolina Hafu; Seniola Veia Williams, Liaison and Cultural Link, Ika Veia; Rev Siutaisa Tukutau, Diaconate Link, Rev Nehilofi Aholelei; Dr. Seini Taufau Helu, Missions and Media, Valeti Finau; Anga Taka, UCANZ Liaison Link and Uila Pulu. It has been a privilege for us all to represent our Tonga District members in this leadership role.

When we embarked on this MWF journey in 2019 as pairs of supporters, buddy, and co-workers none of us imagined that a global pandemic would engulf the international community and that the whole world would be put on halt as we embraced new norms like social distancing, self-isolation, quarantine, masks, Zoom meetings, Livestream and podcasts, and having to bury our loved ones with only a handful of family members allowed to attend in person. Adapting to new ways of doing things has challenged us all as a team to explore new methods of connecting with one another and with others.

As a Team of 2019 -2021, we were called to be here in this time and only God knows it all and in God alone we put our faith and trust!

Faka'apa'apa atu, 'Ofa moe Lotu.

Supporting our children and our young leaders

Rev Jill van de Geer, Past President and Past General Secretary, MCNZ gave two presentations at the NZMWF Convention, each one highlighting the importance of supporting children and young people.

Her first session reminded Convention members that although 2021 was the official end of the 10-year commitment the Church made to the "Let the Children Live" initiative, it should continue as a priority for every member if our church is to be a rich source of blessing to the struggling society in which we live. Jill then shared her journey in the Church as a child, young teenager and adult, emphasising that everything that she became as a person was due to wonderful, Christian people who showed her the love of God by their very being and in their actions towards her on a daily basis.

On Saturday, Jill discussed her experience as a 17-year-old arriving at Pitt Street Methodist Church in 1960. She described this as, "The beginning of a whole new and exciting journey of faith; something like finding a treasure-chest full of wonderful gifts previously undreamt of."

In closing, Jill said, "My time in Connexional leadership is complete, but I remain open as a servant leader to offering to up-and-coming younger leaders the same love, care, trust, encouragement and support that faith-filled people showed to me. May God give each one of you the strength and courage to do the same."

He aha te mea nui o te ao?

Māku e ki atu, he tangata, he tangata, he tangata!

What is the most important thing in this world?

It is people, it is people, it is people!



Keep Up the Good Chats

Michael Lemanu, *Tauiwi Children, Youth and Family Ministries National Coordinator.*

Warm lockdown greetings from Tāmaki Makaurau. The pandemic continues to shape a new, ever-changing normal every day which understandably can heighten levels of anxiety and stress. By the time of reading this article, senior students in Auckland will have returned to school, alongside children already back at school in level 2 areas across the country.

It's worth noting that during times such as these, conversations around the pandemic shouldn't be limited to parents or adults only. Conversations should be had with children and young people alike. Why? Well, simply put, young people are also worried, scared and anxious.

I recently had a conversation with someone during an online youth group session where they talked about how they can't stop thinking about the pandemic and worrying about what might be around the corner. I've spoken to other

students concerned that they may not get back into a classroom for the rest of the year. Yes - we have reached the point where the novelty of staying home has well and truly worn off! I've even struggled at times to articulate to my three-year-old why she can't go to daycare, get out of the car when making a stop at the shops or why mum and dad have to wear funny blue masks when walking around the block. It is crucially important that parents, caregivers and adults are prepared to have these sometimes difficult, but absolutely critical ongoing conversations with our rangatahi and tamariki.

Of course, from the context of our Christianity, we have the added layer of being able to approach everything going on in the world at the moment through lens of faith. Simple but deep theological questions can arise with our young people if we open ourselves up for talanoa (open conversation). "Which essential



VTOA Youth.

workers may need our prayers at this time? What part of the pandemic-response needs to be covered in the Holy Spirit? How can we pray and act for those in need during this time from home? What might our faith say about science and vaccination?" These are real questions and discussions I have had with young people, since the pandemic's origins in 2020.

Many of our youth groups and churches have done outstanding jobs during these times, continuing to connect virtually, and taking advantage of new-found technologies and resources. From VTOA's Sup Toko Youth Show on FaceBook, to Sinoti's Panmure Meko Youth on IG Live, Waikato Waiariki Unites Synod Youth on Fridays, to organic small group bible studies in Palmerston North and worship

collaboration projects in Auckland. The list goes on.

These conversations can and should flow over into our families, who, from youngest to oldest, all are experiencing this pandemic life together. I encourage our parents, caregivers, grandparents and parishioners to take the time to engage in what youth would colloquially refer to as "Good chats." Your whānau will be all the better for it.

Prayer resource:

I would also encourage you, if you haven't already, to take a look at some COVID related prayer resource ideas found at this link, via 24-7 Prayer International.

www.missionresourcing.org.nz/tytanzblog6.html
www.24-7prayer.com/

Welcome to November Kidz Korna

It hardly seems possible that it will soon be the end of 2021. Yesterday I saw Christmas pies in the cake shop.

What have you all been doing over the last few weeks of the latest Covid lockdown? Some of us have more restrictions than others and for those who are still not able to go to school it is much harder.

The folk at Lindisfarne in Invercargill were asked to send their minister news of how they had been spending the time. Cyraul sent a photo of him achieving a back flip on his trampoline. Trampolining is a great way of keeping fit as well as having fun.

It is important that we keep busy and find things we can do that are fun.

It would be good to hear how you are doing church when you can't meet. At my church we are having Zoom services and the children are taking part reading the lessons. On Samoan White Sunday they sang, danced and Zoe read a short story she had written.

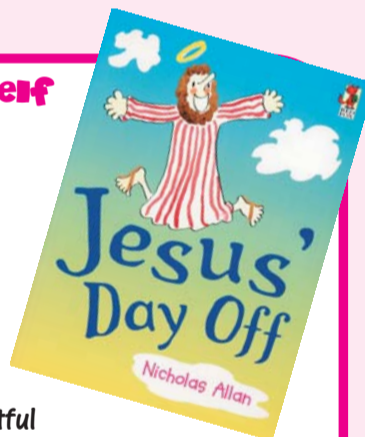


Cyraul flips out on his trampoline.



For your bookshelf

Jesus' Day Off



Author: Nicholas Allan
 Publisher: Penguin NZ

Nicholas Allan has produced another delightful picture book about Jesus.

It is hard work performing miracles, telling stories and being the Saviour of the world. Jesus is tired. The doctor tell him to take some time off and he agrees. I recommend that you read this amusing book to find out how he enjoys the break and spends the time.

Word Search

All the words in this puzzle have something to do with FUN

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

- FUN GAMES GLEE JOKING JOY LAUGHTER MERRY
- MIRTH PLEASURE PLAYING READING SPORT TREAT

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

If You Can't Be An Example, Be A Warning

Bill Peddie

A crisis reveals some real strengths and weaknesses of a nation's way of life. Covid-19 (SARS Cov-2) has cast an unexpected and even unwelcome spotlight on many nations' failure to live up to their traditional self-beliefs.

Throughout the 20th century and through the beginning of the present century, each time a large crisis turned up, some of the better developed nations in the West turned to the United States of America for guidance. This time, after watching America with its vast resources and economic power fumble and fail to bring the pandemic under control with anything like the expected success, we now have to start asking what has gone wrong. With the wisdom of hindsight some of the more obvious blunders had already started to leave their mark. Although in the global scene viral diseases like polio and even measles were now considered much better controlled by vaccinated populations, a slew of related and new viral diseases, many of which had been shown to have jumped species, were now appearing.

Over recent years epidemiologists had been reminding the governments of the world that some species, like bats, are known to carry literally thousands of viruses. By the time Covid-19 arrived, the process for designing and testing vaccines for new threats was becoming streamlined and there were agreed procedures for ensuring safety and effectiveness. So what went wrong when Covid-19 arrived?

Key governments who might have led the way had revealed their priorities by showing little enthusiasm for funding the World Health Organization. Before the pandemic started, President Trump had withdrawn 30 US representatives from the Centre for Disease Control and Prevention's office in China, and followed this by withdrawing the single US epidemiologist embedded in the CDC



office who might have given a more timely warning of the spreading Covid-19 virus. The Trump administration failed for two years to appoint anyone to the US guaranteed post on the WHO Executive Board. The same social media which provided multiple platforms for misinformation with the first SARS outbreak, ramped up and filled cyberspace with serious misinformation.

That our New Zealand government and our moral watchdogs (including the mainstream churches) had not been warning us of such oversights may also reflect our priorities.

Prior to the Covid spread, many of the richer nations had been diverting a good part of their public health funding. Governments may have felt putting money into investment activity would gain more public support. One unexpected consequence was discovering too late that animals carrying potentially dangerous viruses had been deprived of their traditional habitats and were now in more direct contact with humans. Destroying swathes of the Amazon forests and the felling of tropical forests to set up vast palm oil plantations have established long-term, if unintended biological consequences.

Among the substantial industrial changes in China, there were plenty of plausible paths that any new virus could take to the potential human hosts. Wuhan may well have been the local source of the current pandemic yet there was nothing unique in the emergence of yet another SARS-type virus. Ironically, while the US government had allowed their stocks of PPE gear to be depleted, with Covid-19 they then had to turn to China for supplies. It may be that the US unintentionally helped ensure the rapid spread of the new disease via the increasing ease of travel.

The American health system, which annually spends on average three times per head of population on health issues than New Zealand, had been neglecting public health safeguards. Healthcare in the US was neglected, particularly for the native Americans and the non-white population. The highest death rates in America from Covid-19 turned out to be in native American groups like the "Navajo Nation" followed by the black population. Contrast this with our distribution of health care in New Zealand. Well - um - moving right on.

One intriguing contrast is the Covid-19 death rate per million between the US and a handful of more insignificant nations. For example, in New Zealand, our current Covid death rate per million is a very conservative 5 per million whereas in the US it is approximately 2,156 per million. Those who currently advocate we follow the US lead in privatising the New Zealand health system might do well to remember that for the last few years in the US, the major cause of bankruptcy is listed as being unable to pay medical bills.

Setting aside the need to increase the vaccination rates - or joining the perpetual argument about what the government should have done better, there is a more relevant question. What should be included in a set of appropriate responses from ourselves as church members? What do our information kits look like to help answer the anti-vaxers among us? Are all our shut-ins currently getting assistance with shopping and transport to medical centres? What help is our church offering to local businesses? Have our leaders been encouraging their parishioners to follow best practice. How have we reorganized our local food banks for Covid? For a church whose congregations include many from the Pacific, what Pacific needs are a focus for our giving?

Without such programmes we are telling our community that our claimed love for others as Christians has no substance. Since the epidemic started some churches have become rather better known as super-spreaders than as organisations showing genuine concern for those in need. Our church congregations are a cross section of society and unvaccinated parishioners are more likely to be vulnerable to the current virulent strains. At a minimum we should at least be checking to find out if scientifically or medically literate folk from the local communities are being invited to share information to explain why health experts are supporting the current vaccination efforts.

B I B L E C H A L L E N G E

Rosalie Sugrue

Words to hold when troubled

The Old Testament readings for last month were mostly from Job, a book that dwells on suffering. It seemed appropriate for the world at this time of pandemic. But although this story contains some of the best literature in the Bible there are few words of comfort. The theme of Job is not suffering. It is a parable about integrity and the truth of individual experiences. Despite what all around them thought, Job and his wife knew they had not sinned and would not be battered into going against their consciences. A story to ponder in depth but for comfort we need to look elsewhere. This Bible Challenge contains verses that have given comfort for millennia.

ANSWERS: world, another, assurance, endures, against, greatest, labour, faith, comfort, soul, drives, will, heart, fear, strengthen, constant, courage, rejoice, thou, trouble, love, peace, world.

I am with you always, even unto the end of the	W _____	Mt 28:20, AV
Hold unfailing your love for one ____	O _____	1 Pet 4:8
Faith is the ____ of things hoped for, the...	R _____	Heb 11:1
Love ... hopes all things, ____ all things	D _____	1 Cor 13:7
If God is for us, who can be ____ us	S _____	Rom 8:31
...these three abide ... the ____ of these is love	T _____	1 Cor 13:13
Be steadfast, immovable ... knowing your ____ is not in vain	O _____	1 Cor 15:58
For by grace you have been saved through	H _____	Eph 2:8
As one whose mother comforts, so I will ____ you	O _____	Is 66:13
Your consolations cheer my ____	L _____	Ps 94:19
There is no fear in love, perfect love ____ out fear,	D _____	1 Jn 4:18
I ____ lift up mine eyes unto the hills, from whence cometh...	W _____	Ps 121:1AV
Be strong, and let your ____ take courage	H _____	Ps 31:24
Do not ____ for I am with you... do not be afraid...	E _____	Is 41:10
... for I am your God; I will ____ you	N _____	Is 41:10
Be patient in tribulation be ____ in prayer	T _____	Rom 12:12
Be strong and of good ____ ... for God goes with you	R _____	Deut 31:6
This is the day the Lord has made let us	O _____	Ps 118:24
I will fear no evil; for ____ art with me ... comfort me	U _____	Ps 23:4 AV
God is our refuge and strength, a very present help in	B _____	Ps 46:1
For nothing can separate us from the ____ of God	L _____	Rom 8:39
May the God of hope fill you with all joy and ____	E _____	Rom 15:13
For lo I am with you always, even unto the end of the	D _____	Mt 28: 20 AV



Stop Killer Robots



At the end of September Christian World Service joined others in presenting a petition to Phil Twyford, Minister of Disarmament and Arms Control. The petition asks Parliament to prohibit the development, production and use of lethal autonomous weapon systems also known as killer robots in Aotearoa New Zealand, and to support negotiations for a new treaty.

CWS strongly opposes the development of these new forms of weapons which rely on artificial intelligence to determine targets.

In speaking at the presentation over Zoom, National Director Murray Overton said, "There are already too many ways to kill and maim people. Military expenditure is rising (last year US \$1,981 billion or nearly US\$2 trillion) and the international community has repeatedly proved itself unable to respond to increasingly complex

conflicts. In supporting this petition, we ask our government to take immediate action against killer robots for Aotearoa, our Pacific neighbours and the world."

The petition is now before the Foreign Affairs and Trade Select Committee for consideration. More information about the campaign which is coordinated by Peace Movement Aotearoa, can be found at: www.stopkillerrobots.org.nz

Christmas Gifts that Grow Hope

Order now and receive beautiful Gift Cards for friends and family.



Photo: ACT Alliance/Paul Jeffrey



Christian World Service
ACTION AGAINST POVERTY
actalliance



www.gift.org.nz

Gifts that Grow Hope



Photo courtesy Developers Foundation

In the Philippines, CWS partner Developers Foundation, is working with locals to create raised garden beds to improve crop yield. Leticia tends seedlings growing in coconut shells.

Christian World Service has launched its ethical giving catalogue for 2021 with four new gifts. Every gift comes with an optional card or e-card to pass on to someone special. The cards show how the donation will grow hope for families.

Choosing a Parachute will fund a group psychosocial care programme in Gaza for a month. A Covid Kit will fund facemasks, hygiene supplies and food rations. A Sewing Co-operative will fund small businesses for Indian women and Start a Garden will give tools and resources to a family in the Philippines.

One person who knows what difference such gifts make is Leticia. She lives on the coast of Panay Island in the Philippines and has benefited from Fruit Trees, a gift that organises planting drives across the ten barangay (villages) where CWS partner, Developers Foundation, works. To help more families in a country that has been hit hard by Covid-19 and climate change, CWS has added Start a Garden as a new gift to help families like Leticia's.

For generations these families have depended on the plentiful fish found amongst the mangroves on the coast. But with the removal of the mangroves, Typhoon Haiyan and now climate change, fish numbers have fallen. Leticia's husband could not catch enough fish to support them. Salty water was ruining the land around

their home. Crops would not grow.

Developers Foundation had been working to improve their livelihoods and the economic development for everyone. Working together the barangay has achieved much. The people talked through their options and realised that they had to change their approach. Like many others, Leticia raised her garden.

"To make elevated planting beds, we used anything we could get. Rocks, bamboo, old plastic containers and coconut shells," she said. They collected soil from further inland and took part in the planting drives organised by Developers Foundation.

Most days the family has plenty to choose from. "We grow banana, papaya, string beans, bok choy, bitter melon, eggplant, squash, winged beans and other leafy greens. We now have food to eat," she says.

"The planting drives have been a huge success. Tens of thousands of trees and tubers have been planted. This new gift takes it another step, providing tools like garden machetes, seeds, twine, scales and fertiliser so they can grow food and sell it to the neighbours or at the local market Developers has set up with a CWS grant," says Trish Murray, International Programmes Coordinator.

CWS sends a tax-deductible receipt as well as an attractive gift card. Choose your gifts: www.gift.org.nz



REVIEWS

CINEMA

Squid Game

Reviewed by Kayli Taylor and Steve Taylor

***Squid Game* is a survival drama television series streaming on Netflix. Hundreds of cash-strapped contestants compete in children's games for a winner-takes-all prize. Yet, the stakes are deadly. Directed by Hwang Dong-hyuk, set in South Korea, it has become a Netflix sensation. Rated R16, it is a dark and compelling meditation on contemporary life.**

Central to *Squid Game* are children's games. Episode 1 centres around Red Light, Green Light, also known as Statues. Participants run on the call of "Green Light" and must freeze on the call of "Red Light". Any movement during "Red Light" results in elimination. At this point, the story shifts and it becomes evident that in *Squid Game*, this children's game involves real life survival.



Children's games should evoke the sounds of gentle laughter. In *Squid Game*, they illuminate the worst qualities of human character, holding a mirror on the desperation that results from lack of choice.

The lack of choice is brilliantly depicted. Participants begin each game by walking through a hallway of staircases. Painted

in pink, yellow and green, it is similar to Dutch artist M. C. Escher's famed *Relativity*. At first glance, Escher's woodcut suggests an idyllic community in which participants enjoy life. Yet all the figures are featureless and identical in dress. The seven staircases are positioned in ways that evoke feelings of being trapped. None of the figures can move freely or escape the image.

The participants in *Squid Game* are similarly featureless and trapped. They are numbered, not named. Each has been selected based on an assessment of their debt. Yet each number is a person.

Episode 2, intriguingly titled "Hell", shines a light on the lives of individual numbers. The main character, 456 (played by Lee Jung-jae), is a man caught in a gambling addiction. Number 199 (played by Anupam Tripathi) is a Pakistani migrant caught in an exploitative working environment. Number 067 (played by HoYeon Jung) is desperately trying to reconnect with her family stuck in North Korea – a reunion that comes with heavy costs. Hell exists in the here and now as the circumstances of life's realities and the consequences of desperate choices

Review by Rev Dr Steve Taylor

play out in human relationships.

A masked man controls *Squid Game*, watching the carnage from a distance. The notion of an omnipotent being, usually male, controlling the game played by lesser mortals is a familiar image of the Christian God.

Where is God in *Squid Game*? Christian theology argues that in Jesus, God refuses to watch from a distance. Instead, God gambles by entering the game of life. Christ becomes a number, participating to repay the debts of those trapped by their human choices. An unknown fourth-century sermon describes the events of Easter as God being "swallowed" by Hades. This swallowing occurs so that Christ might search the very depths of human hell. Could God take the number of another human player inside the game of life, even to death?

Kayli Taylor is a Masters student at the University of Otago and researches queer feminist social histories.

Rev Dr Steve Taylor is author of "First Expressions" (2019) and Director AngelWings Ltd, resourcing churches in mission.

ON PAPER

She is not your Rehab:

One man's journey to healing and the global anti-violence movement he inspired.

Authors: Matt Brown with Sarah Brown

Publisher: Penguin Random House NZ, 2021, 319 pages

Reviewer: John Meredith

Mataio (Matt) Brown grew up in a home where physical and sexual violence and emotional abuse were part of everyday life. The violent behaviour of his father towards his wife and children led Matt to think that male violence must be normal. In the introduction he states, "I wrote this book on behalf of every kid who ever lived in a home of violence and abuse. I wrote this for you. Because I am you. And I'm here to say it's possible to change the narrative."

From quite early in life Matt's ambition was to

be a barber. As he trimmed the hair of neighbours and friends he engaged in conversation and found that domestic violence was a recurring topic.

Drawing on his own experience and on what he heard, Matt could see how easy it was to repeat the pattern of violence in the next generation. Social hostility, outbursts of rage, over-weaning self-pity, addictions, bullying and constant excuse-making to cloak vulnerability and shame were symptoms of inner pain. Aware of this in his own life, Matt decided to take responsibility for his feelings and actions. Through reading, thinking, talking with others and especially through the influence of his wife, Sarah, he found himself able to make life-transforming changes. He found freedom through discovering how to forgive himself and others so that he was no longer preoccupied with what was wrong in his life history.



Matt also came to see working as a barber not just as a job but as a vocation where he could make a difference by listening to the stories of men who sat in his barber's chair and encouraging them to think and act in different ways. This led from working in a backyard shed to a street-front business known as My Fathers Barbers.

In the chapter that gives the book its title, he writes of how men who have had an abusive parent or an absence of parental love may project their sense of inner hurt onto a female partner with the unreal expectation that she will rescue them from their pain. When this doesn't happen frustration may spill over into violence. Matt writes that it is

important to recognise she is not your rehab. Indeed, rehabilitation depends on a journey of self-understanding and accepting personal responsibility for building a new future.

The chapter headings are intended to invite men who have incorporated violence into their lives to lay aside excuses and to begin a journey of healing. This is what Matt himself has done. He says as he tucks his children in at night he rejoices that their childhood is so different from his own. They are safe because he has broken the cycle of abuse. The safe place where men may talk and the anti-violence movement originally created in his barbershop has been introduced into other barbershops and salons in Australasia and beyond and into prisons and indigenous communities. It is an inspiring story, filled with examples of healing and every page is redolent with hope.

Knowing the Song:

A Companion to the Publications of the New Zealand Hymnbook Trust from 1993 to 2009 together with the New Zealand Supplement to With One Voice (1982).

Author: Colin Gibson

Publisher: NZ Hymnbook Trust in association with Philip Garside Publishing 2021. 445 pages

Reviewer: John Meredith

It is good to know about the hymns we sing, who wrote them and why, and why a particular tune has been chosen to convey the mood of the words. Colin Gibson tells us this and far more in

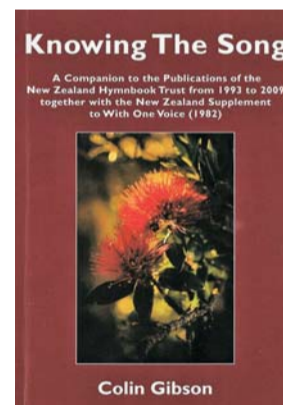
Knowing the Song.

Driven by a concern for hymns written in contemporary and inclusive language and using relevant imagery, the New Zealand Hymnbook Trust (NZHBT) published *Alleluia Aotearoa* (1993), *Carol our Christmas* (1996), *Faith Forever Singing* (2000) and *Hope is our Song* (2009). New tunes were composed for the words. Prior to this, as

a first step along the way, NZHBT selected contemporary, ecumenical and Maori/Pasifika hymns to be added to the *Australian Hymn Book* (AHB 1977). With this supplement of 54 hymns the AHB was published in New Zealand under the title *With One Voice* (1982). *Knowing the Song* was written to be read alongside these five NZHBT publications.

In *Knowing the Song*, hymn writer and composer Colin Gibson has done a sterling job in presenting his profound knowledge of New Zealand hymns in an accessible and readable way.

In a major section titled The Hymns, all of the NZHBT hymns are listed in alphabetical order of their first line. Wherever possible the sources of the text and tune, the occasion for which it was written or what inspired it and its earliest appearances in print are identified. The metre is stated and readers may easily locate the hymn by a system of clearly-explained abbreviations. For example,



Look in wonder H93 means that the hymn is no. 93 in *Hope is our Song*.

The next major section is titled The People and contains comprehensive biographical details for each writer, composer and arranger of hymns in NZHBT publications. Following each entry, the hymns with which that person is associated are listed in bold type.

There are three appendices: a

comprehensive list of publications of New Zealand hymns, publications where writing about New Zealand hymns and hymn writers is to be found, and the history of NZHBT. There are also three indexes: hymn names and first lines, scripture references and an alphabetical list of tunes. The scripture index indicates the page number

in The Hymns section where the reference is found. This is very useful for anyone wanting to link a particular hymn with scripture being read in worship.

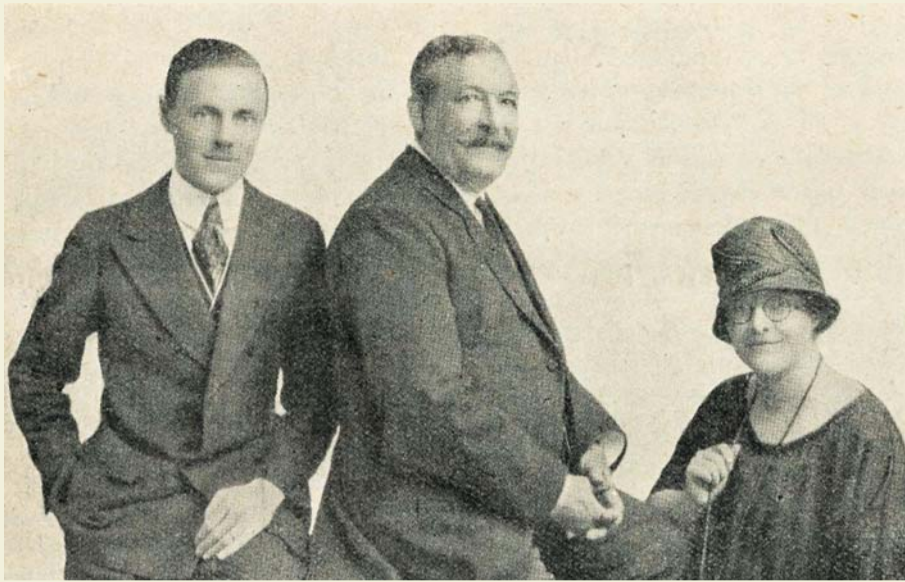
Free-flowing and easy to read, *Knowing the Song* deserves to be the constant companion of all worship leaders and church musicians. It will be of immeasurable help to those seeking to choose hymns for particular themes in worship and to church musicians wanting to know more about the tunes they play.

If the information is summarised and introduced by worship leaders and musical directors, it will enable New Zealand congregations and choirs to understand more about the content, mood and theology of the hymns they sing, thus enriching and increasing the enjoyment of singing in worship. Using the book in this way will be a tribute to Colin Gibson's meticulous research and commitment to New Zealand hymns.



Gipsy Smith's Evangelistic Campaign 1926

Jo Smith, Archivist MCNZ



Rodney "Gipsy" Smith (centre) with Mr and Mrs Young.

Say the name "Billy Graham" and many people will tell you of their experiences attending one of Billy Graham's evangelistic crusades.

Forgotten now, Gipsy Smith was a world-famous evangelist who toured New Zealand in 1926. We have a souvenir of his tour belonging to H G Hill in the form of a decision card within the Methodist Archives' Personal Papers and Historical Records Collection.

A decision card was sometimes called a pledge card. H G Hill's read, "I humbly and penitently confess my unfaithfulness as a Church member, and desire to re-dedicate myself to my God and my Church, and this I do just now for Jesus' sake." H G Hill was a member of the Otahuhu Methodist Church and lived in Otahuhu. He signed his decision card on 3 September, 1926.

Gipsy Smith claimed 5036 decision cards were signed by those who attended his New Zealand mission meetings. In Auckland he attracted crowds of two to three thousand people a night. Auckland was the beginning of his New Zealand campaign and over the next four months from September to 21 December, he worked his way around New Zealand by train visiting different towns and cities.

He also held mid-day meetings where local ministers teamed up with him to speak, giving them the opportunity to be involved with a magnetic and persuasive evangelist.

At night he shared the stage with his accompanist and secretary Mr E Edwin Young. Reference is made in articles on how Mr Young's nightly solos and accompaniments created the "necessary atmosphere". "He makes the piano speak". Mrs Young was in charge of the

**Gipsy Smith
Evangelistic Campaign**

I humbly and penitently confess my unfaithfulness as a Church member, and desire to re-dedicate myself to my God and my Church, and this I do just now for Jesus' sake.

Name : *M. H. G. Hill*.....
(Mr., Mrs. or Miss.)

Address : *O. tahuhu*.....

Church : *O. tahuhu*.....

Date : *3/9/26*.....

Worker's Name :

Remarks :

HG Hill's pledge card, signed 3 September, 1926..

Young People's Department of the tour and she gave talks to business women, girls and young children.

Rodney "Gipsy" Smith was born to Romani parents in England in 1860. In the 19th and 20th centuries, Romani people were commonly called gypsies. After teaching himself to read and write, he joined the Salvation Army but left to become a touring evangelist. Although commonly referred to as Methodist, he preached with many denominations. He constantly travelled around the world, mostly in Britain and the United States of America. He published books he had written and recordings of hymns.

Rodney Smith was a celebrity of the time and New Zealand newspapers regularly reported on his tours and where he was in the world. He was invited to the Methodist Church Centenary Celebration in 1922, but did not get to New Zealand until 1926 after crusading around Australia.

The adulatory and uncritical articles in the New Zealand Methodist Times about him do not tell the whole story of his 1926 tour.

Police were called to the Auckland Town Hall as a small number of

people interrupted the meeting by shouting out questions, some relating to the money he had collected. Later another article in the newspaper suggests he was not paying enough tax on the money he received.

Methodist minister Rev A J Seamer leapt to Gipsy Smith's defence, saying there had been a "campaign of calumny against the Gipsy" and that the cost of the mission and the receipts of money given (or raised by sale of hymn books) was almost the same.

Gipsy carried on to tour New Zealand, his meetings were regularly broadcast on local radio frequencies. He left for Britain on 21 December 1926 and never returned to New Zealand.

Unsung Methodists

Rev Donald Phillipps

By Choice a Methodist

Alexander Reid - 1821-1891

In this series of historical reflections there have not been many celebrations of a bicentenary. This month such a date occurs, recalling the birth of one of the most eminent of the leaders of Victorian New Zealand Methodism, Alexander Reid. In many ways, his story typifies the nature of Methodism in this country - conforming to no standard pattern and, as a result, helping to create a denomination which, typically accepts variety. Even today, it would be inaccurate (and unfair) to suggest there is a stereotypical Methodist.

Alexander was a Scotsman, born at Granton, near Edinburgh in late November 1821. Despite what his newspaper obituary said, he was by birth and education a Presbyterian. His father

was a carter, and later an agricultural labourer. His early education, such as it was, was at the local day school, though he took night classes after he started working in horticulture and forestry in his teens. Again, his obituary is misleading as he first responded to the call to ministry by attending Dr David Stow's Free Church Normal Seminary at Glasgow from 1842 to 1845. That led to his becoming a teacher at Glasgow and then at Bath at the Wesleyan Day School. It was at this time that he committed himself to the Methodist Church and was accepted as a candidate. For six months he was in supply ministry at Perth.

He was ordained prior to leaving for New Zealand. He arrived in Auckland in early



Alexander Reid.

1849 with J H Fletcher, another young minister destined for education. Though a probationer, he was appointed headmaster at Three Kings College, where the Grafton College for Māori students had been moved. He was there for nearly 10 years. He was, as a matter of course, received into Full Connexion in 1854.

For six years he regarded himself as a missionary to the Māori. While primarily based at Te Kopua, he travelled widely, spending time in the north at both Hokianga and Kaipara. The outbreak of the Land Wars put an end to this part of his ministry, though he strongly resisted the instruction to move back to Auckland. He did so largely at the behest of the Māori leaders in the Waipa region. It was said that these leaders esteemed him for his outstanding knowledge of te reo and

of Maoritanga. One rangatira said that he spoke to them as "Māori to Māori". Whatever that might mean, it is a high compliment.

For the remainder of his ministry he moved, as one of the most senior leaders of the church, around the country. At New Plymouth his first wife, Georgina, who he had married at Bath in 1825 died. He married Sarah Kingcome in 1866. He then moved between Christchurch, Dunedin, Auckland, and Wellington. He was President of Conference, represented New Zealand Methodism at the Ecumenical Congress in London in 1881, was a member of the Auckland University College Senate, and finally spent six years as Principal of Wesley College, until his death in August 1891.

Few men in the history of the Methodist Church in New Zealand in the 19th century so appropriately carried the burden of high office. He was a man of his time and helped, as much as any of his colleagues to establish a truly national and connexional Church.

UNITE AGAINST COVID-19

TUTU FA'ATASI E TETE'E ATU I LE KOVITI 19

Ua fa'afagogo tagiao i le fa'afofoga ma le fa'alologologo le tualaga pea o le afaigaluega ma i latou o lo'o gafa ma le una'ia malosi o le fe'au aua lava le fautuaina o o tatou tagata ina ia fai o latou tui puipuia o le Koviti19. O se mataupu o lo'o leoleoā i luga o Televisi ma la'au fa'alologologo, fa'apea tusitusiga i nusipepa, ma ua maitauina ai se tulaga faigata e afua mai i a i latou o lo'o ta'ita'ia nisi o fa'alapotopotoga e o'o lava i Ekalesia Kerisiano.

O se tulaga faigata lea i se maitau, ona ua i ai lava le talitonuga i tagata lolotu o le vala'auina o le faife'au, e na te momoli le mea moni ma le mea sa'o i tagata lolotu, ma o iina e fa'avae i ai so latou talitonuga, o le a le fe'au e momoli ma fa'ailoa atu e le faife'au, o le mea sa'o lea ma le moni. O le faigata lea o fete'ena'iga o lo'o tula'i mai i le taimi nei, ona e 'ese'ese auala o lo'o faaliliuina ai le Tusi Pa'ia ma ana a'oa'oga.

Pau lava le tu'ualalo a le auauna i le Pa'ia o le tatou Sinoti fa'apea fo'i i latou o lo'o fiafia e faitau leni pepa, tasi lea vaega na tele ina fa'aalu ai taimi o Iesu a'o i ai i le lalolagi ma lana misiona, o le faamaloloina o so'o se ma'i. E leai lava se ese'esega ma le tula'i mai o leni fa'ama'i i le lalolagi, ua i ai lava lo tatou talitonuga, o le mana

fa'amalolo o le Atua e 'ave'ese ai leni fa'ama'i. Peita'i, o se vaega e ao ona silafia, e i ai le galuega a le tagata e ao ona fa'atino.

O le tele o gasegase na fa'amalolo e Iesu, na mafua ona silafia e Iesu le gasegase, ona ua alu atu le tagata ia te Ia ma aoi atu. O nisi fo'i o gasegase e le'i o i a Iesu, ae o nisi o aiga ma uo na latou fa'ailoa ia Iesu, ona fa'atoa faia ai lea e Iesu o se galuega fa'amalolo ma manuia ai. O lea ua tatou i ai i le taimi o le Agaga Pa'ia, a'o lea ua afioa'e Iesu i le lagi ma nofo i le itu taumatau o le Nofoali'i o Lona Tama.

O tiute o le Agaga Pa'ia, e na te tu'umumusuina i tatou ma fa'ailoa mai le finagalo o le Atua ma Lona Alo o Iesu Keriso. O lona uiga, o le tiute o le Kerisiano, o le fa'atino o le finagalo o le

Atua e pei ona tu'umumusu mai ai Lona Agaga Pa'ia, aua e faigata ona fa'atino e le Agaga Pa'ia se galuega faitino, ona ua na'o se Agaga, a'o lo tatou vala'auina lea le Au fa'atuatua.

O tatou o lea ua fai ma vae ma lima e fa'atino le finagalo o le Atua i leni lalolagi. A lailoa le Afaigaluega ma nisi o lo'o galulue malosi e fautuaina i latou e le'i faia o latou Tui o le Koviti19 ina ia fa'atino ia vaega uma aua le malu puipuia o fanau ma aiga, tainane o le sosaiete o lo'o tatou i ai. O lea fo'i ua i ai le fa'amoemoe o le Aso 12 - 14 Novema, o le a faia ai le isi Tuiga i le nofoaga i Mt Smart Stadium. A'o le logo a Masefau e tata pea, aua se manuia lelei o o tatou tagata. Fa'ailoa o tatou tutu fa'atasi e tete'e i leni fa'ama'i - UNITE AGAINST COVID-19.

(Rev Falaniko Mann-Taito)

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9AM - 5PM BOTH DAYS

SUPREME SIKH SOCIETY NEW ZEALAND

Faamolemole fai ou tui puipui.
Let's get vaccinated!!

Muaimalae & Rev Suivaaia Te'o
Sinoti Metotisi NZ

#samoamosamoa



Sinoti Samoa Superintendent Rev Suivaaia Te'o. Opening Devotion for Samoa Vaccination, Friday 15th October.



Afioga Taua'aletoa Torea Hogan & Shirley Tolai Volunteers from Ponsoby Parish at the Samoa Vaccination Campaign @ Manurewa.



A Cakacaka Ni Yalo Tabu Ena Nodra Bula Nai Apositolo Ko Jisu Bula, Tiko Ka Sa Yaco Me Vakabauti. (Christ Who is History becomes His Story) Cakacaka 1: 8 Dou na qai rawata na Kaukauwa, Dou na qai dau tukuni au"

Ai Vakamacala me baleta na Cakacaka ni Apositolo: Eda raica enai vola oqo e rua na kenai vakatagedegede: i. Nai tukutuku ni veigauna ena rai vakatamata [historical level]: Eda kila ni vola ko Luke na Vuniwai mai Anitioki, Siria, nai vola oqo kai kuri ga ni nona Kosipeli ka vola taumada vei Ceofilo, dua na turaga rogo ka dokai ka ni tautavata na vosa ni veidokai ei cavuti vua na kovana ko Filikesa kei Fesito [Cakacaka 23,24,25].

Eso tale era kaya ni volai vei ira na 'lomana na Kalou', ko ya nai balebale ni vosa na Ceofilo. [theo-kalou, philo - loloma]. Eda kila ni tokani nei Paula ko Luke ka rau dau salavata kei okay enai lakolako ni nona kaulotu. A rairai a volai nai vola ruarua, ko ya na Kosipeli [60AD/ACE] kei na Cakacaka [63-70 AD/ACE] mai Sisaria se mai Roma. Baleta ni sotava tiko ko Paula na veika dredre ena nona beitaki mai vei ira na nona meca, sa yaga kina nai vola oqo me sabaya na vei le era kaya tiko na saqati Paula. E sega ni tukutuku kece me baleti Paula, se dua vei iratou na tisaipeli [apostolo], se nai tukutuku ni lotu taumada, ia sa tukuni ga kina na veika bibi me baleta na tete ni cakacaka ni vunautaki ni Tukutuku Vinaka. ii. Na rai mai na yasana vaKalou [Divine level]. Sa vakabibitaki na cakacaka ni Yalo Tabu ka rairai voleka sara enai naki ni vola me yacana "Na Cakacaka ni Yalo Tabu". Sa bibi talega ni solia vei Ceofilo na bibi ni Vakabauta, na kena tete yani nai Tukutuku Vinaka, sega ena nodra vuku kei na kaukauwa vakatamata, ia na kaukauwa kei na veituberi ni Yalo Tabu: kei na kena veibasai ko ya na tete ni nodra veibeitaki na meca me ra beitaki Paula kei ira era vakabauta. Ke sa volai vei ira 'e lomana na Kalou' sa matata sara nai balebale ni vola oqo vei ira era vakabauta ena gauna ko ya kei keda talega ena gauna oqo. Sa bibi sara kina vua na tamata me vakabauti Jisu Karisito me yaco me Turaga kai Vakabula kei na vakasinaiti ena Yalo Tabu. I. Meda rai lesuva vakatotolo na veika sa yaco tiko: Na dina, na qaqa kei na veivakurabuitaki ni sa tucake tale mai na mate na Turaga ko Jisu, [na vosa vaKirisi 'anastasis' na 'up' or 'rising' - 'tucake' se 'duri cake' e vakayagataka na vosa 'resurrection' 'tucake tale' mai na mate...nona rairai vei iratou na tisaipeli kei ira na lewe vuqa, sa veisautaka nodra bula yadua. Sa bibi dina meda kila ni rairai ga ko Jisu vei ira era vakabauta, sega vei ira nai liuliu ni lotu, se e Jerusalemi raraba, ko ira era tawa vakabauti Jisu na Karisito sa tucake tale mai na mate...2 Eastern Orthodox, e dau vakabibitaki na tucake tale nei Jisu ka okati kina na veika kece-universal resurrection kei West [Lotu Katolika VakaRoma kei na Lotu Protestant-Poresiteni;ka okati kina na Lotu Jaji [Anglican-Episcopal] Lotu Wesele, Presbyterian, Congregational kei na kena coke eso na Penticostal churches] eda vakabibitaki sara na tucake tale nei Jisu [individual resurrection]eda qai tomana yani ena tucake tale ni tamata vakabauta. Sa tarava, era sa talairawarawa na tamata

vakabauta me waraka na sovaraki ni Yalo Tabu. Ni sa yaco mai, ka ra sa vakaukauwataki kina, era sa vakarorogo ena veitalai me tukuni Jisu me tekivu mai Jerusalemi me yacova nai yalayala kei vuravura. Era sa talairawarawa na tisaipeli [gonevuli], baleta nira sa talai yani era sa vakatokai mei apositolo [talai]. Nira sa vakasinaiti ena Yalo Tabu, era sa doudou na tukuna nai Tukutuku Vinaka ni veivakabulai ena vukui Jisu [Kosipeli]: na bula nei Jisu, na nonai vakavuvuli [didache-teaching], vakabibitaki na nona mate mai na kauveilatai, na nona tucake tale, na nodra vakasinaiti ena kaukauwa ni Kalou me tukuni se vunautaki Jisu kei na cakacaka ni veivakabulai, na veisau ni tamata me ciqomi se tauri Jisu Karisito me sa nodra Turaga kai Vakabula [vunautaki ni Vosa-kerygmavaKirisi-kerugma]. Sa kenai balebale ko ya ni bibi ruarua na vakavulici [teaching of the Worddidache] ni Vosa kei na vunautaki ni Vosa [preaching of the Word-kerygma]. Ena Cakacaka wase 2-5 nira sa vakasinaiti ena Yalo Tabu, eso, ko ira sa vakabauta, era sa lesu ena veiyasai vuravura ni oti na Kanavata ni Lako Sivia kei na Penitiko. Ko ira nai apositolo era sa vakayacora na cakacaka mana, sa tekivu talega mera vakasewasewani, vosavakacacataki vakailasu...era vesu ka biu e vale ni veivesu. Raici Pita kei Joni... ena bogi sa rairai mai na agilosi, sereki rau ka biuti rau tale ena katuba ni Vale ni Soro mai Jerusalemi. Sa tomani tale na vunautaki ni mate, tucake tale nei Jisu, kei na nodra vakasinaiti ena Yalo Tabu...sa dredre me tarovi. Ena vunau nei Pita kei ira na vo ni apositolo sa dusi ira ka beitaki ira nai liuliu ni Lotu nira vakoti Jisu ena kauveilatai. Ko iratou nai apositolo sa nodratou bole [4 19-20], 'Mo ni lewa ga se sa dodonu ena mata ni Kalou me keirau vakarorogo vei kemuni ka kakua vua na Kalou...' Sai bole ena gauna ko ya kei na gauna oqo. Na ka ga mera cakava se meda cakava, sa vakaraitaki vakadodonu sara, mera veivutuni, era na vakabulai...meda veivutuni eda na qai vakabulai. I. Raica vakatotolo na veika baleti Saula: i. Ni sa bera na veiliutaki nei Roma a veiliutaki o Kirisi. O Roma sa tara na veisalatu me vakarawarawataka na veilakoyaki, na duri kei na vakatoroketaki ni veikoro lelevu, na qaravi vakavinaka ni bula vakaivakarau [superb organisations]. Na veiliutaki nei Roma sa maroroi vinaka kina na lawa, ka vinaka na gaunisala ni veilakoyaki. ii. Ni bera o Roma ea veiliutaki taumada o Kirisi, ka vakaduria na vei koro ni vuli cecere, me vakataki Aceni, ka ra vakavulici kina na lewe ni vanua ena vuku kei na kena vosa vuku. Ko Paula ea vuli mai na koro ni vuli torocake mai Tarisu [University of Tarsus], koro ni vuli vaKirisi. E rawata talega ko Paula na vuli torocake ena vuku vaKirisi, ka vakayagataka ena nona veileti vakavuku [dialogue] kei ira na vuku ni Kirisi me laveti Jisu kina. E kila vinaka na vosa vaKirisi me vosataka ka vola kina nonai vola. iii. Ena nona yavu vaka Jiu sa tuberi cake ena kena vuli vakalotu, vuli vakaFarisi, laki vakacavari na vuli ki Jerusalemi ena rukui Kamelieli, na Rapai rogo. Ko Roma, sa solia vei Saula na nona lewe ni vanua [Roman citizen], ka yacana vaKirisi, ka kilai vakaRoma me ko Paula. Ko ira na kai Kirisi era sa solia na vuli torocake ena vuku vaKirisi kei na vosa



Fiji Language Celebration Week.



Youth Week at the end of last month.

me vakayagataki raraba [lingua franca] ka vakarawarawataka na veivosaki kei na cakacaka ni matanitu kei na veitosoyaki, na cakacaka ni veivoli ka okati kina na tete ni lotu. Sa vakarautaki vinaka kina nai lakolako ni kaulotu nei Paula. Sa rauta me kaya kina ko Paula ena Kalatia 4:4: '...Ia ni sa yaco dina sara na kena gauna [kairos- right moment, sega ni kronos-gauna se yabaki], sa qai tala yani na Luvana na Kalou...'. II. Meda raica totolo na veika baleti Pita. Sa veicurumaki na volavola nei Luke me tukuni Pita ka vakakina ko Paula [raica nai naki nei Luke ena volai ni vola e cake]. Vakalailai ga na tukuni ni apositolo vakataki Filipe kei Sitiveni, dua veiratou na lewe vitu na tuirara kai matai ni tamata me mate ena vuku ni vakabauti Jisu [martyr]. Sa gole vei Pita nai vola me tomani kina na Cakacaka 2:1ff. Eda raica eke nai vurevure ni kaukauwa nei Pita ni kaya vua na lokiloki, "Sa vakabulai iko ko Jisu Karisito: tucake ka viviga na nomui mocemoce ka lako" [3:6], ka sega ni kaya, "Au sa vakabulai iko." E na 5:1ff kei na golevi tiko ni Cakacaka, eda rogoca kina na dei kei na doudou nei Pita kei Joni merau kaya ena matadra nai liuliu ni lotu kei na lewe ni Seniadrini [Sanhadrin-Matabose cecere ni Lotu ka ra lewena na 3 qase...lewe 71 se 23, na matabose e cake-upper house kei na matabose era -lower house. [Eso na yaca eda kila me vakataki Kamelieli, Josefa na kai Arimacea kei Nikotimo era lewe ni Matabose], "Sa dodonu me keitou vakarorogo vua na Kalou ka me keitou



Talatala Qase Peni Tikoinaka 70th Birthday Celebration.

kakua ni vakarorogo vei ira na tamata..." Mai na Wase 6,7,8 kei na 9 sa matata sara ni talairawarawa vua na Kalou sa tu talega na kenai kauveilatai me vaka eda raica ena bula nei Sitiveni [Wase 7-8]. Na kaukauwa talega ni kauveilatai sa sota kina kei Saula [Paula] na Turaga ko Jisu ka veisautaka nona bula [wase 8-9]. Sa sega ni rere ko Pita, sa tomana tikoga na nonai tavi sa kacivi kina ni sa lomana vakalevu sara nona Turaga ko Jisu [Joni 21:1ff]. II. Na kaukauwa nei Pita kei Paula, sai Karisito [Mesaia] Jisu sa tucake tale mai na mate kei na nona veivakasinaiti ko Yalo Tabu. Ena wase 9 eda sa raica na veivakurabuitaki ni cakacaka ni ni Yalo Tabu i Jisu ni sa veisau ko Paula kei na tosocake sara ni cakacaka ni Kalou ena nona vakaturi cake tale mai na mate ko Tokasa ena veivakabulai nei Pita [9:36-43] ka sa voqa kina na nona vakabulai ko Lasarusa [Joni 11] Sa dina sara na ka e kaya na Turaga ko Jisu ni dou na 'cakava na ka e uasivi cake ena ka oqo' [Joni 14:12].



'Oku mahu'inga ke tau toe tokanga ange ki he tu'unga 'oku 'i ai e ako 'etau fānau

Makatu'unga 'i he tu'unga 'oku 'i ai 'a e Covid pea mo 'ene uestia 'etau nofo', 'oku lahi ange 'a e nofo 'a e fānau ia 'i 'api pea si'isi'i 'aupito honau taimi ako'. 'Oku 'ikai ko ha 'isiū faingofua eni he 'oku uestia 'aupito 'a e ako 'etau fanau'. Na'e pehē 'e John Tagi mei he polokalama pōako 'a e To'utupu Tonga Trust 'i he ngaluope [homework centre online], ko e polopalema faingata'a 'aupito eni.

Ko e tu'unga 'i he taimi ni 'oku 'osi 'omai 'e he ngaahi 'apiako e ngāue [online] ke fai mei 'api 'i he lolotonga 'o e taimi ako'. Ka ko e fanau tokolahi ia 'oku 'ikai ke nau fakakakato 'enautolu 'a e polokalama ko ia 'aki 'a e ngaahi 'uhinga kehekehe pē.

Ko e faingata'a lahi taha 'oku fehanganagai mo e fānau ko e 'ikai ke 'i ai ha tivaisi [device] fe'unga hangē ko e laptop, chrome book, komipiuta ke ngāue'aki 'e he fānau. Ko e ngaahi 'api 'e ni'ihī 'oku 'i ai e fanau ia 'e toko 7 ka ko e komipiuta 'oku taha pe ia.

Kaekehe, 'oku 'ikai ko ia pē ka 'oku toe kau atu ki ai pea mo e 'ikai ke 'i ai ha initaneti [wifi, internet] ia 'i 'api. Ko e fānau 'e ni'ihī ia 'oku fai pē 'enau ako' he telefoni 'a e fā'ee pe ko e tamai'. Ko e tu'unga faingata'a pe faka'ofa ia 'oku a'u ki ai 'a e fanau'. Na'e 'ikai foki ke fai ha 'ilo ia 'e fuoloa pehē 'a e mama'o 'a e fanau mei 'apiako'. Pea na'e 'ikai ke teuteu e ngaahi fāmili ia 'e ni'ihī ki he ngaahi faingata'a ia ko 'eni'. Ko e 'uhinga lahi hono ua', ko e 'ikai ke pōpula e fānau ia ke hUU ki he ako he ngalu'ea [online]. 'Oku 'ikai ke ngata 'i he fo'ou 'a e founga' kā ko e 'ataakai 'o 'api' 'oku ki'i faingata'a hono mapulea e fānau ke nau nofo 'o tokanga ki he ako online. Ko e me'a lahi ia 'oku fai 'e he fānau ko e va'inga, sio tv pea mo ha toe va'inga keimi [play games]. 'I he tu'unga ko 'eni 'oku fu'u 'ilonga 'aupito 'a 'ene uestia 'a 'etau fānau.

'I he fakakaukau ko 'eni' 'oku fu'u mfānautu'aki mahu'inga 'aupito 'a e tokoni 'a e mātu'a'. 'Oku fiema'u ke 'i ai ha nau taimi lahi ke tokoni ki he ako 'a e fānau 'o tautautefito ki he taimi faingata'a ko 'eni'. Ko e taha e tokoni mahu'inga 'a e matu'a' ko e nofo ha taha 'i he ongo mfānautu'a 'a ē'oku 'ikai ke ngfānauue he taimi 'o e

fakataputapui [lockdown] 'o siofi pē 'oku fakakakato 'e he fānau 'enau ngaahi ngaue'. Ko e nofo ko ē 'a e matu'a' 'o siofi pē kaungā poupu ki he ako 'a e fanau 'e tokoni 'aupito ia. Ko e ngaahi 'apiako 'e ni'ihī 'oku nau kamata mei he 10am pe 11am ki he 1pm pe ko ha ngaahi taimi pehe'. Kapau 'e nofo ai 'a fa'ē pe tamai he vaha'a taimi ko ia 'o kaungā ako fakataha mo e fānau pea toki hoko atu 'ene ngāue he toenga 'o e 'aho'. Kaekehe 'oku 'i ai ha fo'i taimi lelei ke lava ai e leka 'o fai 'ene ngāue fakaako'.

Ko e taha foki 'o e ngaahi founga' ko e fetu'utaki ki he pōako 'oku fakahoko he ngaluope' [online]. 'Oku lahi foki 'a e ngaahi polokalama pōako [homework centre] 'oku fakahoko ta'etotongi 'o kau ai 'a e To'utupu Tonga Trust. Ko e ngaahi pōako ko 'eni' 'oku nau 'omai 'a e kau tiuta ke ngāue fakataha mo e fanau'. 'Oku tokoni lahi 'aupito eni 'o tautautefito ki he fanau 'o e ngaahi kalasi ki 'olunga 'a ia 'oku nau sivi NCEA. Ko kinautolu 'oku fiekau mai ki he poako ko 'eni' pea ke fetu'utaki mai pe 'i he peesi facebook 'a e Tongan Youth Trust ki he fakaiiki. Ko e email: info@tonganyouth.org.nz; Ph: 09 255-5262.



Ko e kau tiuta ko John Tagi, Meleone Futi, Teisa 'Unga pea mo e fanau mei he poako 'a e Tongan Youth Trust lotonga e poako online.



Tutors and children from Tongan Youth Trust during their homework study online.

Ko e mahu'inga ke huhumalu'i hotau kakai

'Oku kau 'a e Vahefonua he poupu lahi 'aupito ki he polokalama huhumalu'i 'oku lolotonga fakahoko 'e he Pule'anga' pea mo e Potungāue Mo'ui'.

'I he fakakaukau ko ia' kuo fakahoko ai 'e he potungāue talavou mo finemui 'a e Vahefonua' 'a e ngaahi huhumalu' i mo hono fakahoko 'a e ngaahi fai'anga huhumalu' i honau ngaahi 'api siasi' koe'uhi ke lava 'o huhumalu' i ai hotau kakai. Ka 'oku hāmai mei he ngaahi fakamatala' 'oku kei toe lahi pē hotau kakai ke

huhumalu'i' 'o tautautefito ki Saute 'Oakalani.

Kuo fakahoko foki 'e he Potungāue Talavou ha huhumalu' i 'e tolu pea na'e kau ai mo Norhtcote. Ko e ngāue mātu'aki mahu'inga 'aupito eni koe'uhi he 'oku kei tokolahi pe 'a e kakai Tonga mo e Pasifiki 'oku te'eki ke nau huhu kinautolu. Na'e pehē foki 'e 'Osaiasi Kupu, ko e kouotineita ki he to'utupu', ko e ngāue mātu'aki mahu'inga 'aupito eni koe'uhi' he 'oku nau tokoni ai ke malu' i hotau kakai' pea mo hotau ngaahi siasi' foki.



Ko e kau taki eni mie he komuniti 'oku nau poupu ki he huhumalu'i MMT2.



Ko e timi eni 'a e Siaola lolotonga 'a hono fakahoko 'a e huhumalu'i MMT2.



Ko Kathleen Ta'ufou mei he Siaola lolotonga 'a e polokalama huhumalu'i MMT2.



Young people from Tongan Youth Trust were helped in Vaccination MMT2 at Tuingapapai church. Front Row, L to R: Ma'afu Vaka, Simulata Pope, Teisa 'Unga Back Row: Nelson Maiava, Saipele Maiava, John Tagi.



FAKALOTOFALÉ'IA – MONTHLY DEVOTION

Kaveinga/Theme:

Foaki 'o e Fusimo'omo/Donation of the vulnerable

By Siosifa Pole

Ma'ake 12:44

He ko kinautolu kotoa pē na'a nau lī mei he pa'anga hulu 'o 'enua koloa: ka ka fusimo'omo 'a si'i fefine ni, ka ne lī 'a e me'a kotoa na'a ne ma'u, 'io, hono kotoa 'a e me'a na'a ne mo'ui 'aki

Fakatapu ki he 'afio 'a e 'Otua mafimafi pea fakatapu atu kia hou'eiki ka e 'uma'ā 'a Ha'a matāpule pea 'oku ou kole keu hūfanga atu he tala fakatapu 'oku fa'a aofaki mei he paenga ni ka e 'atā ke fakamonū 'a e koloa kuo u lave ai ke fakahoko 'a e fakalotofale'ia 'o e mahina ko Novema'. 'Oku tau fakafeta'i ki he 'Otua 'i he 'ene 'ofa ta'efilifilimanako kuo tau lave ai. Tauange ki he 'Otua mafimafi ke ne faitapuekina kimoutolu ki 'api na pea ke tau kei tu'amelie pe neongo he mafola 'o e covid-19 pea mo e fakatapatupui'.

Ko 'etau lea 'fusimo'omo' (*poverty*) ko e lea ia ki he masiva pea mo ha taha 'oku fē'amokaki pe tu'utāmaki. Ko hono fehangahangai 'o e fusimo'omo, ko e 'mo'umo'ua' pē tu'umālie'. 'Ilonga ha taha 'oku fusimo'omo ko e tokotaha ia 'oku nima vaivai, ta'etoka'i, pea li'ekina. 'Oku 'ikai ke kau ia he lau 'o e nofo 'a kāinga he 'oku 'ikai hano tu'unga pe lakanga. 'Oku 'i ai nai ha kakai pehe ni he nofo hotau ngaahi 'api pea mo e siasi? 'Oku angafēfē 'etau vakai kia kinautolu? 'Oku tau ma'u 'a e fa'ahinga vakai 'a Sīsū?

'Oku kamata 'a e potufolofola 'o Ma'ake 12:38-44, pea mo e faiako 'a Sīsū ki he 'ene kau akonga fekau'aki pea mo e kau Sikalaipē. Ko e fa'ahinga kakai na'e ma'u mafai he nofo 'a e kāinga Siu he ko e kau faiako 'o e lotu mo e Tohi Lao. Na'a nau mo'umo'ua mo tu'umālie pea na'e tala ia honau teunga faka'ofa'ofa pea mo honau nofo'anga, 'a ia ko e nofo'anga mu'a 'i he ngaahi katoanga. Ko hono pango na'a nau tu'umālie mo mo'umo'ua he ivi 'o e kau masiva pea kau ai si'i kau uitou (v.40). Ko e fakatokanga 'eni 'a Sīsū ki he 'ene

kau akonga fekau'aki mo honau tu'unga, ko e kau tamaio'eiki pē pea mo honau fatongia ke 'ofa'i honau kaungā'api ka e tautefito ki honau ngaahi kaungā'api masiva, 'o kau ai si'i kau uitou. 'Oku fēfē hotau vā mo hotau ngaahi kaungā'api? 'Oku tau tokanga nai ki he masiva?

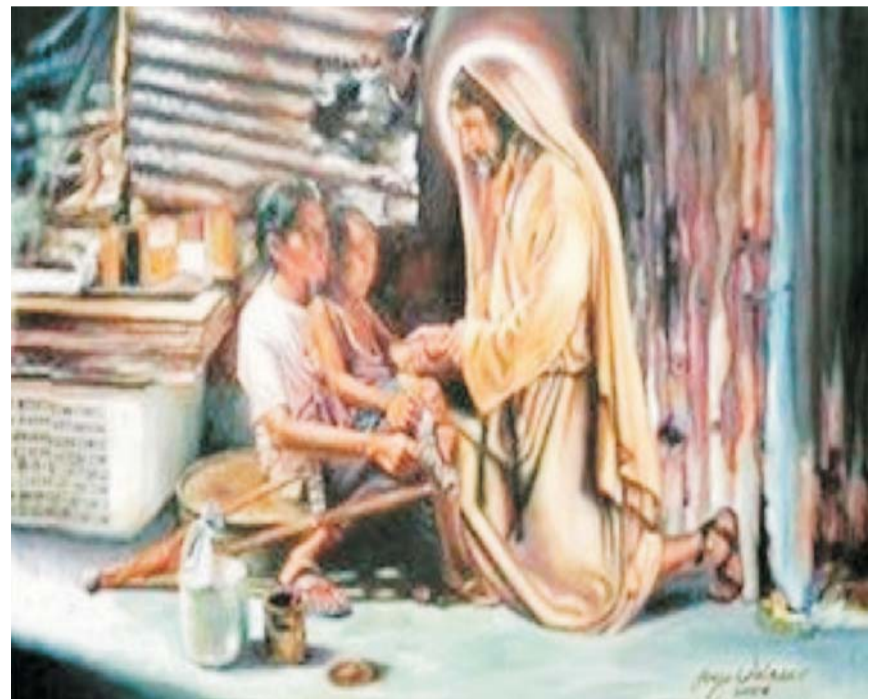
Toki hoko atu leva 'a Ma'ake mo e talanoa 'o e fefine uitou na'e fusimo'omo ka na'a ne fiefia pe ke foaki ko e 'uhi ko 'ene tui fakalotu, ko e foaki ma'ae 'Otua. 'Oku 'i ai 'a e me'a mahu'inga 'e ua ke tau tokanga'i. 'Uluaki, ko e foaki 'osikiavelenga, ua, ko e foaki 'o e tu'amelie. Na'e mahino pe ki he uitou hono tu'unga ka na'a ne fai fiefia pe 'a e ongo me'a ko 'eni, ko e 'osikiavelenga pea mo e tu'amelie.

Ko e 'osikiavelenga' 'oku 'uhinga tatau pē mo e 'osi'osi-ivi' pe 'tuku'ingata'. Ko e to'onga ia na'e fai'aki 'a e foaki 'a e uitou masiva ko 'eni. 'Oku fakalea 'e Ma'ake, "Ka ne lī 'a e me'a kotoa na'a ne ma'u, 'io, hono kotoa 'a e me'a na'a ne mo'ui 'aki." Na'e foaki 'a e kau tu'umālie mei he hulu 'enua koloa ka e foaki 'a e uitou ko 'eni 'o hulu atu 'i hono masiva. Na'e hulu 'ene foaki 'o fakatatau ki he hulu atu 'a e 'ofa 'a e 'Otua na'e fai kiate ia.

Na'e foaki 'a e uitou mo e tu'amelie 'e tauhi ia 'e he 'Otua pea 'e hulu atu. 'Oku kamata 'a e talanoa ko 'eni pea mo hono fakalea 'e Ma'ake ki he mamata 'a Sīsū 'aki 'a e fo'i lea ko e 'vakai'. Ko e fa'ahinga 'eni 'o e sio 'oku vilitaki ke 'ilo lelei mo fakapapau'i. Na'e fai fiefia 'a e foaki 'a e uitou masiva he na'a ne 'ilo pau 'oku vakai mai 'a Sīsū ki he 'ene foaki. Na'e 'ikai tokanga ia ki he sio 'a e tangata ka na'a ne tokanga ange pē ki he vakai 'a Sīsū he 'oku ne 'afio'i hono masiva pea mo e kakato 'ene foaki. Ko e 'uhinga ia 'ene tu'amelie pea mo 'ene 'amanaki lelei he 'e to e fakalato mai 'e he 'Otua 'ene 'ai'angame'a. Na'e 'ikai hoko 'a e fusimo'omo 'a e uitou ko 'eni ke ta'ofi ai 'ene foaki hono kotoa ki he 'Otua. Tauange ke pehē 'etau foaki kitautolu ma'a Sīsū ke ne pule mo tu'i 'i he 'etau mo'ui he mahina ko 'eni.



Ko e foaki 'a e fefine uitou. The widow giving..



Ko Sisu ko e tu'i 'o e kau masiva/Jesus is the king of the vulnerable.

'Oku kei fiema'u pē 'a e huhumalu'i/ Pasifika Community still needs to be vaccinated



Langimalie Supervax. At the event in Onehunga, Auckland run by the Tongan Health Society, CEO Dr Glenn Doherty (middle) says they were giving 100 doses per hour. Photo: RNZ / Liu Chen.

'Oku ha mai he ngaahi setisitika mo e fakamatala kuo tuku mai 'o fekau'aki mo e huhumalu'i' 'oku kei tokolahi pe 'a e kakai mei he ngaahi komuniti Pasifiki' 'oku te'eki ke nau huhumalu'i'. 'I he'ene pehē 'oku kei hokohoko atu 'a hono uki 'a hotau kakai' pea mo hotau ngaahi siasi'

ke nau fakakakato 'a e huhumalu'i'.

Kuo ngāue fakataha foki 'a e Pule'anga pea mo e ngaahi komuniti pea pehee ki he ngaahi siasii ke nau fakahoko 'a e ngaahi huhumalu'i fakaikiiki [pop up]. Na'e fakahoko foki 'i Lotofale'ia, Langimalie clinic pea mo Northcote 'a



At the Langimalie Supervax Event in Onehunga, organised by the Tongan Health Society. Photo: Coconet TV / Penina Momoisea.

e ngaahi fai'angahuhu fakaikiiki ke fakafaingofua 'i 'a e huhu 'a hotau kakai. Kae lolotonga ko ia 'oku kei fiema'u pe ke kei fakahoko 'a e huhumalu'i 'i hotau komuniti' he 'oku kei tokolahi pe 'a e kakai 'oku te'eki ai ke nau fakakakato e huhumalu'i'.