

Journeys End; a Labour of Love

From Page 1

One early Easter camper John, (he asks that his surname is not used) has fond memories of clearing the undergrowth to dig their long drop, and of meals being cooked in the large Hall, then taken in hot boxes by Paul and Joan Beaumont to the boys overnighing on a long tramp.

An excerpt from the 1969 newsletter of Christian Youth Methodist Movement CYMMER reads: "The first mixed JE Bible Class Easter Camp in 1969 attracted 170 people from 15 church groups, with groups responsible for their own equipment, cooking and studies etc. "Instead of the camp just being a home away from home with a few of the amenities missing, the camp is so different that the comforts of home are not missed at all."

In 1970 the Raithby Church (1866-1967) was gifted to the camp. Relocated after storm damage to its present site in 1982, the chapel has been reroofed and reclad by volunteers. Over the years the land has been progressively cleared of broom, gorse and blackberry bushes and planted in native and exotic trees. Working bees have been undertaken by Easter campers and other church campers with a connection to the site.

Facilities have been extended and upgraded to include two former Ministry of Works cabins (The Oaks and The Pines) relocated from Waipara and in 1998 two large barrack blocks were relocated from Harewood. The barracks named 'Amberley Lodge' and 'Leigh Lodge', acknowledge the girls and boys bible class campers who had worked at and valued both of the former locations.

With a Little Help from Friends

Towards 2000 began in 1986 and evolved from the Whitecliffs Music Festival, held on a farm in Whitecliffs, Canterbury. The farm site eventually proved unsuitable for the increasingly growing crowd of participants and in 1993, *Towards 2000* relocated to Journeys End. In the early days, around 100 people gathered for a week-long drug and alcohol free festival over the New Year period. Jeff Cartridge attended one of the first events at Journeys End and along with his partner and family has been every year since, with the exception of the past two years when Covid restrictions meant cancelling the festival now known as *Convergence*.



Campers at Journeys End enjoy the facilities indoors and out. Images courtesy Helen Buxton.

Jeff's daughter was two-years-old when the family first participated in the festival at Journeys End. Jeff says, "The facilities were certainly limited as there was just Amberley Hall and the chapel, but that was better than spending five days cooking in a tent in the pouring rain". Although he was not involved in selecting the site, Jeff recalls that festival organisers considered several options. Journeys End appealed for a number of reasons. "The site was off the grid and had limited mobile access - even today. Being at the end of the access road meant there was no through traffic and the area was surrounded by hills and the river. All of that appealed."

As well as their annual attendance at *Convergence*, many of the festival-goers - including Jeff and his family - have returned to the site to participate in numerous working bees, helping clear scrub, develop infrastructure and create pathways. "At times there were up to 40 of us on site clearing blackberry and scrub and planting trees." Beyond the

work achieved by *Convergence* attendees, having the support of that volunteer workforce provided invaluable assistance and encouragement for the Beckenham church community involved in developing the site.

Since 1996, *Convergence* has had a permanent booking for the New Year period. In 2000 the festival drew a record audience of almost 600, and since that time around 300 people of all-ages gather each year to enjoy the festival and the venue.

A Team Effort

The campsite is ideally suited to larger groups with beds for up to 80 guests along with the caravan points, camp sites, a laundry and bathroom, kitchen, dining and lounge facilities. Groups can range from a small retreat for about 12, to festivals that attract hundreds. Bigger festivals bring in extra facilities like portaloos and showers.

Helen and her husband Neville, Paul and Helen Beaumont, and Dianne and Graham Claughton are just some of the many Beckenham parishioners who have been integral to the success

and continuity of Journeys End. Paul's son Sam has followed in his father's footsteps. He is a member of the Journeys End committee and brings numerous skills to the site, including building, maintenance and landscaping expertise. Each year he recreates river bathing pools and he has constructed walking, mountain biking and all-terrain vehicle tracks. Sam has also arranged the installation of playground equipment and initiates and oversees action activities especially enjoyed by the younger campers.

Helen has huge admiration for everyone who has contributed to the site, from those involved since 1965 to the newcomers who offer their assistance in many ways. "It is like a kind of a passion for them. You cannot stop them. They love to go out there and see something for their efforts. They are all brilliant. Graham McHarg worked while convalescing for more than a year onsite modifying the transported Leigh Lodge into sleeping accommodation and also on ground works including tree and

daffodil planting. And Wendy Anderson, our treasurer and Booking Agent has been crucial in her role."

"There is an ancient farm cottage at the entrance to the camp that Paintball Club members are renovating. So often members of groups who come here get a passion to help with the work."

Support from Many Realms

Financial support from community organisations over the years has also enabled ongoing development. In 2020, the North Canterbury Synod agreed to release sufficient funds from the Leigh site sale proceeds to enable a contract to be let to bring Amberley Lodge up to Building Code compliance. Volunteer work continues. Sam Beaumont is currently Project Managing the refurbishment of Amberley Lodge. "The huge amount of work required to ensure Leigh Lodge complied with the new building code would not have been possible without the countless voluntary hours put in by our committee members and others," Helen says.

From finding the site in the 1960s through to its present amenity and facilities, Paul Beaumont has seen God's intervention and influence. "God has inspired many people to give their time and skills to develop Journeys End. The remarkable stories about the acquisition of the various buildings on the site all trace through to the intuitive influence and economy of God's provision. There are many anecdotes from groups using the site who mention how individual people who have camped at Journeys End have changed their lives."

At a meeting in January this year to look at the future of the site, Paul Beaumont opened with a homily that said:

'This Journeys End Camp site is not ours.

It is not our Synod's or the Methodist church's;

God is the interested owner of this complex

as demonstrated by his many weird interventions

in its development that we have not recognised

or gasped at the grace by the way it was presented.'

For bookings, call Wendy Anderson (03) 352 3671 or 027 279 2307. Bookings can also be made via the Methodist website.



Oxford District Union Parish Celebrates 50th



Oxford Union Church parish members enjoying a celebratory lunch.

On Sunday 30 January, 2022 at the Oxford Union Church, parishioners past and present joined for a service and lunch to celebrate 50 years of worship. Maree Stevens reports on the event.

The celebration began with the Church Service at 10.30am, led by the Rev Laurence Ennor, our wonderfully talented musical Minister from 2017 until January 2022. There was then time to meet, mingle and sit down and talk, until lunch was served. Several people enjoyed finding, and photographing, their names on a Cradle Roll on the wall. From the positive buzz in the room, there was obviously plenty to talk about as people met, or reconnected. Following the Grace, people selected lunch from a buffet laden with food. A superb Anniversary Cake - baked by long-time church member Lorna Bowis, and iced by Christine Roberts (who had attended Sunday School at the Union Church, and whose mother had played the church organ) - finished off the meal. Three members who have been with the Union Church since its beginning in 1972 until the present day, cut the cake. We congratulated Judith Evans and Anne and Tom Croft, on their fine innings of 50 years



Oxford Union Church founder members Judith Evans, Anne and Tom Croft cut the Anniversary Cake.

faithful service.

The meal over, some 'catching up' talk continued and late afternoon the last of the guests expressed their appreciation of an enjoyable time back in the Union Church, said their goodbyes and headed for home. The 50th Anniversary was a memorable occasion for visitors and hosts alike.

It was brought to my attention that there was an omission in the booklet, 50th Anniversary - Oxford District Union Parish. The last item, 'Church History 1877 to 1972' contained only the information relating to the Presbyterian Church. I apologize for the omission. I now have copies of the relevant Methodist History information. Please contact me if you would like a copy to include in your booklet. Maree Stephens, Ph. (03) 312 4223.

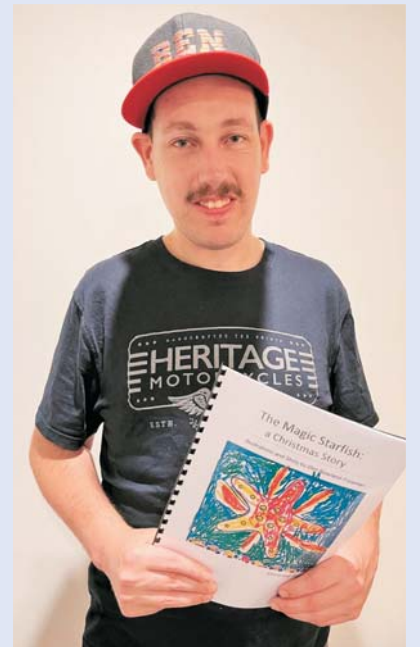
Talented Storyteller, Author & Illustrator

Garth Nowland-Foreman, parish steward at Durham Street Methodist Church, and his son Ben are highly valued members of the church community. Garth shares the background to a special Christmas story written and published by Ben and shared with the congregation.

Once or twice a year at Durham Street Methodist in Ōtautahi/Christchurch the sermon is replaced by a children's story. Last Christmas, the story shared with the congregation was written by my son. *The Magic Starfish* is a story of ecological havoc, natural wonders, powerful machines and communities working together for change, with a hint of Covid. Most of all it is a story of the sheer magic of bravery and hope from the smallest and weakest - even in the face of unbending power.

When many people meet the author and illustrator, Ben, they see a young man with multiple intellectual, developmental, psychiatric and physical disabilities. However, despite being unable to read or write, Ben is a passionate lover of stories and of story-telling. His stories are always very moving and based on remarkably sound theology. Ben clearly knows God is love, God is with us wherever we are, whatever is happening (and a few tough things have happened to him over the years), and everyone is loved by God. He also has a strong sense of justice and fairness. All of these concepts come through powerfully in his stories which are inevitably action-packed fantasies.

The Magic Starfish was a sell-out



Ben Nowland-Foreman with a copy of his book, *The Magic Starfish*. Image courtesy Garth Nowland-Foreman.

success, and Ben donated all the proceeds from sales of his book to the church's work in the Aldersgate Centre and the wider community.

From my perspective as a proud father, Ben's success is not just a personal story. It's the story of a truly inclusive faith community, which is way beyond "accepting" him and his differences. Durham Street over many years has been wise enough to make room for Ben to comfortably exercise his leadership in his own way - in lighting the candles, bounding in to present the collection plate, boldly proclaiming *ex tempore* blessings, in telling stories, and in graciously receiving the many gifts Ben has to bring.

Ben is currently working on his latest story, *The Easter Penguin*, about a misfit young penguin, called Curious, who is jealous of the starring role given to bunnies at Easter, and ends up having to face her nemesis, Evil Terror, the farmer's pit bull. You'll have to ask Ben for a copy to find out how the story ends ...

Editor's note



Ady Shannon.

Paper Price Hike Impacts Touchstone

In the middle of March we received advice from our printer that the cost of paper has increased significantly. From 1 April there will be a 30 percent rise in the cost of producing our publication. This considerable and unexpected price increase will likely be followed by an increase in the cost of distribution, as fuel price increases filter through to freight and courier service providers.

I strongly urge all parish stewards,

presbyters and administrators to review the number of papers delivered each month. **Touchstone** is available online in two formats; a PDF that replicates the printed version, and an alternative more modernist, newsletter style that allows the reader to share articles and links. Encouraging readers to access **Touchstone** online helps to relieve the increase in our production costs and is also environmentally sound.

To access the online versions, visit: www.methodist.org.nz/whakapapa/news/touchstone

In an effort to mitigate additional expenses, **Touchstone** this month has reverted to being printed entirely on newsprint stock. Hopefully by May we can reduce our print numbers and thereby further relieve additional expenses. Please consider the number of papers you currently receive and if you are able to minimize the bundle / package size, email reception@methodist.org.nz so we can adjust our records accordingly. Email should include the name and address of the contact currently receiving papers for you / your parish.

Nga mihi nui.



President Rev Andrew Doubleday

Reprise - Thematic Discussions from Conference 2021

Conference 2021 seems a distant memory. Much has happened nationally and internationally since, and the picture of our likely future continues to emerge with significant uncertainty.



Andrew Doubleday.

One of Stephen Covey's encouragements (*The Seven Habits of Highly Effective People, First Things First* and more) is aligning our 'circle of concern' with our 'circle of influence' recognising where we have the capacity to make change, and where we don't.

A series of thematic discussions with videos were prepared for Conference. Since these are still within both my circles of concern and influence, I want to return to them. Each provoked rich discussion, which is great! The difficulty is, where to from here?

In order to broaden the conversation, I here offer the four videos that were the basis of the conversations.

Workshop A) Being Tauwi in a Tiriti honouring church – a workshop for Tauwi by Tauwi.

The point of this workshop was to recognise that Te Hāhi Weteriana is no longer the leader in the

development of bicultural relationships it once was. This is to recognise that this is primarily a Tauwi problem, and that we have work to do. The issue of 'covenant' is briefly explored in the video - it's my conviction that this is the basis for Tauwi's obligation to be faithful Treaty partners. How do Tauwi now take this responsibility seriously? The video can be seen at www.youtube.com/watch?v=LpxzMYnqI8g. What are the next steps?

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

We have a serious messaging problem. I suggest a way forward, which, unsurprisingly was not picked up by Conference. It became clear that we all have our own understanding of what the Methodist Church could and needs to look like. The video can be seen at www.youtube.com/watch?v=lAwWqa7H3_Q

Perhaps the most fruitful way forward would be to have an intentional, purposeful, and prayerful engagement with our Mission Statement across the breadth of Te Hāhi. The core of the statement reads: '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.' This has the potential to be life giving. What needs to happen for it to become so? Imagine if we lived it? Imagine others looking at us and saying "We want what they've got!"

Workshop C) The Law Book - More tinkering or a new start?

This first take video can be seen at www.youtube.com/watch?v=zzsZ92htY8A The church has not restructured in over 20 years. The world has changed significantly, the church hasn't. The lawbook is a reflection of our structures, and keeps us locked into a model which is no longer working. How do we break free?

Workshop D) How do we resource our congregations for mission?

This video can be seen at www.youtube.com/watch?v=8sL8Lba1scI We are already in the process of making changes to be more effective in this area. This is the one area where I am optimistic that we can make significant progress in the short term.

I'm interested in feedback, suggestions, commitments to putting shoulders to the wheel, offers of assistance. I can be contacted on 027 324 9540, or emailed at president@methodist.org.nz (until 19 November 2022), or at yomyom@xtra.co.nz (personal).

MISSION RESOURCING

Peace is about Keeping the Va

The word 'vā' in Tongan refers to an in-between space. It is a sacred space, the threshold, the border-line, the liminal space that no one has the right to cross or enter without negotiation. Peace is impossible to achieve when the vā is violated. This is almost true with all wars and conflicts that we have experienced in the world. Negotiation, guided by the principle of mutual respect and agreement, and consensus determines if and how the space can be crossed. If there is no agreement, then crossing over

that liminal space is prohibited.

It is in this moment of disagreement that the respect of the vā is usually broken, which leads to broken relationships and animosity. When it reaches this stage, confrontation and hostility are inevitable. Peace is no longer present for the 'vā' has been violated and harmed. When the relationship is in chaos, it is known in the Tongan language as 'vā-kovi', meaning, 'bitter relationship.' Consequences can range from a minor conflict to a brutal war and aggression. However when the vā, is kept and respected there is vā-lelei, meaning 'harmonious/good relationship'. Therefore, it is the ultimate goal of the gate-keepers to look after the vā. In

Tongan 'tauhi-vā' means 'protecting the in-between-space', in Samoan, 'Tausi le va', and in Fijian, 'Vakasaqara Matua'. In keeping the vā, there is peace.

If we look to the history of major wars or any conflict around the world it is always an outcome of violating the in-between space. It is either an attempt to take over someone's inheritance by force or ignoring the sovereignty of the people of that place. Indigenous people have been the victims of such ferocious actions. Their rights and freedom have been taken away only because someone has decided to cross over the vā by force. The church of course is not innocent in that regard for we have been part of fuelling such campaigns back then and even now. The Crusades of 11th to 13th centuries, Jews' inquisition and expulsion, colonisation, are just a few classic examples of the church supporting those horrific events. The questions I am wrestling with in the 21st century include: Have we learned from the horror of breaking the vā? Do we have the strategy to protect breaching the vā? Are we humble enough to respect our vā with our neighbour?

My heart was breaking when I saw on the news the first day that the Russian army invaded Ukraine. I was shocked and numbed that this barbaric action is still happening in this day and era. One of my friends from Dunedin Methodist Parish, Dr George Davis, in his reflection on Sunday 13 March describes his own experience in this way, "How many of you on that first Thursday stayed up through the night or got up very early on Friday morning to the surprising views of the attacks by Russian artillery and tanks

Siosifa Pole, Director Mission Resourcing

across the border into Ukrainian territory? I think I cried realising that I was viewing the unfolding of a brutal and great tragedy, as brutal as the Nazi Blitzkrieg invasion by air and tanks in 1939 which led us straight into WW2".

It may be some of us had the same experience that George had on the first day of this invasion. But surely none of us, including the people of Ukraine, would have had that experience if the Russian army and the current regime of that country had not violated the vā. We bear witness to the damage and effects of devastation of one person's decision to ignore the inviolability of the borderline. In order for peace to prevail and be restored, I believe there should be an open conversation on the importance of the vā between Russia and Ukraine and how this should be respected.

John Wesley in his sermon entitled, "The Catholic Spirit," talks metaphorically and theologically about the importance of keeping and respecting the 'vā'. He says, "I do not mean agree with me on everything, I do not want it or expect it. Nor do I mean I will agree with you on everything because I cannot ... You keep your opinions; I will keep mine as strongly as ever. And don't let us try to convert each other. Don't let us speak about our different opinions; just give me your hand." For John Wesley, giving a hand to one another is an expression of respecting the in-between space. We may disagree in many things but let us show love, mercy and kindness by stretching our hands to embrace one another. In doing so, we can be peace-makers and known as children of God (Matthew 5:9).



Methodist Trust Association

Professionally managed investment funds.

Investment Options:

- **Income Fund - Provides competitive income returns. Low risk.**
- **Growth & Income Fund - Focused on longer-term capital growth. Medium risk of capital loss, particularly over shorter time periods.**

Quarterly Income distributions may be paid out or reinvested.

Only available to Methodist Church groups.

Contact email: info@methodist.org.nz

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



Meaningful Dialogue Can Ease Conflict

To the editor,

The Russian Government's invasion of Ukraine, with tragic consequences for the people of that country at the time of writing, tests the whole world's conscience, including those of Christian conviction.

A wish to resist evil and aggression against the desire for peace and to love one's enemies is a frequent tension for followers of Jesus Christ. The Ukrainian conflict's potential to escalate into wider conflict has illustrated hovering issues in international relations since WW2, including the role and limitations of the United Nations and the presence of nuclear weapons.

At the time the invasion occurred, Wellingtonians were experiencing an occupation of Parliament grounds and surrounding streets by supporters of the Convoy 2022 movement. Unlawful as it was, many undoubtedly acted peacefully. But others conducted harassment and threats while their presence disrupted businesses and workday routines. Eventually, authorities moved in despite resistance. Amidst regrettable, and even violent, scenes, they cleared the grounds and streets to end the occupation.

Both situations, so different in scale, still renew age-old questions. To what extent should people comply with state authority? What are the obligations of citizenship? How does one balance general unity and wellbeing alongside the right to exercise one's conscience and dissent? What, if anything, constitutes a 'just' war or struggle? How should we respond to injustice generally?

In the Wellington occupation, protestors claimed to resist excessive use of state power and defended their

freedom of choice. Yet, it seems the overwhelming majority of New Zealanders feel public health and safety amidst the global Covid-19 pandemic justifies these measures, even allowing for frustrating restrictions they have temporarily brought.

In Ukraine, a nation has had to defend itself from external aggression by another state. The outcome has been to this point a bitter war which no one wants or needs. Ukrainians, Russians and perhaps all humanity will consequently face ongoing suffering. Yet Ukraine faces what seems to be a regrettably common human failing: abuse of power and authority by those with an inflated sense of the importance of both themselves and their perspectives.

Most Christians would agree this needs to be challenged, wherever it occurs. The question for all of us is how to obtain just solutions without causing further needless conflict.

Eighty years ago, a division in the NZ Methodist Church between supporters and opponents of participation in WW2 came to a head at its Conference in Wellington. Some feelings evidently ran high for years afterwards but eventually eased. Perhaps it was partly due to the passage of time and change of people in influence. But the biggest contributor may have been that it was always agreed, whatever its underlying causes, the rift was regrettable and required meaningful, not superficial, dialogue to bring about reconciliation.

Both society and the church have historically struggled with such issues, not always successfully. Yet to follow Christ surely means to persevere and eventually overcome.

Jed Baker, Tawa, Wellington

HONEST TO GOD

ANZAC and Sacrifice

Ian Harris

One of the enduring values of Anzac Day, to be commemorated later this month, is that it is rooted in a campaign defeat, not a victory. Another is that it honours those who died in this and other battles as individuals - sons and husbands, teachers and labourers, officers and other ranks - whose names are preserved on public monuments and rolls of honour in churches and schools. These two emphases help to keep the day as one of gratitude and remembrance, not of glorifying war.



Ian Harris.

to die for the fatherland."

In our emerging global village the gods of nationalism will always be way too small. As nurse Edith Cavell, facing execution by a German firing squad

in 1915, said: "Patriotism is not enough. I must have no hatred or bitterness towards anyone". She had a bigger God. Courage, too, is not enough. No feat of courage can validate an ignoble cause. Germans fought courageously for the dominance of Hitler's master race. Japanese died valiantly for their emperor. The suicide bombers of Hamas and Israel's military assassins may be courageous, but theirs is a kind of courage the world can do without.

In the modern world any cause limited to the aggrandisement of one's own tribe, country or religion, any cause less than the enlargement of human wellbeing as a whole, is unworthy. And there are better ways of achieving that than going to war.

Yet politicians still paint every military expedition in the idealistic colours of establishing peace or expanding freedom, even as they calculate the spin-offs in regional influence, investment opportunities, or oil. That is why, on days of commemoration, the distinction must be drawn between leaders who were prepared to sacrifice others to further their aims, and those on the front line who, while not seeking death, were ready to accept it as the consequence of their engagement in battle.

Few probably thought of this as doing a sacred thing, but all illustrate the Oxford Dictionary's more secular definition of "giving up a valued thing for the sake of another". On the whole of the planet, there is nothing more valuable they could give than their lives.

Likewise, there is no better way of honouring that sacrifice than taking every opportunity to build a just and harmonious human community.

Two and a half thousand years ago the Hebrew prophets were already saying that their God did not want the sacrifice of animals: the proper way to "do a sacred thing" was for people to put right their relationships with others.

That might include "giving up a valued thing" such as time, money, status, pride, even elements of national sovereignty, if it would make their community and world a better and a fairer place, and therefore more secure.

They have never been proved wrong.

It was not always so. For most of history it was victory in war that swelled the pride of nations. So the Arc de Triomphe in Paris celebrates Napoleon's victories, while London has its Waterloo Station and Trafalgar Square. No public memorials list the thousands who died in those battles. They are the anonymous dead, remembered officially, if at all, only by the colours they fought under.

A little over a century ago attitudes began to change. Those who made up the military masses came to be valued in their own right as individuals. One sign of this is the appearance of their names, not just the generals', on memorial plaques and columns. Another is the honoured place given to "the unknown soldier" in national memorials.

A further transition, not yet complete, began when growing numbers of people realised that war, far from being the noblest act of service men and women can rise to, is actually the stupidest of all ways to further national ambitions or resolve international disputes. Every military cemetery is testimony to its futility and horror. And the modern arsenals of war are increasingly indiscriminate in the swathes they cut through civilian populations - as we are currently seeing in Vladimir Putin's vicious assault on Ukraine.

Each Anzac Day those who died are praised for making the 'supreme sacrifice', a term that carries the world of ancient religion into the modern consciousness. For to sacrifice means, according to its Latin origin, 'to do a sacred thing'. When every nation or tribe had its own god and the interests of the nation and its god coincided, it was only natural to say with the Roman poet Horace: "It is a sweet and seemly thing



**Uniting Parishes
Insurance and Property,
Wellness and Safety**

**TUESDAY 12 APRIL
6pm**

Register now!

How the Methodist Church of New Zealand property, insurance, wellness and safety requirements work for uniting parishes.

For more information, visit:

www.methodist.org.nz/tangata/connexional-resources/webinars/

or email

info@methodist.org.nz

Heal the Land, Heal the People, Heal the Land

Rev Dr Arapera (Bella) Ngaha, Public Issues Co-ordinating Group.

Recently, like many others, I was hit by the Omicron Covid-19 virus and spent several days feeling unwell. Māori support agencies have been resourced to assist people like myself in isolation and on Day three I received a “care package” that included bacterial wipes, masks, toilet paper, three RATs and a small package that included rongoa Māori.

Tūpākihi, kawakawa and kūmarahou are names familiar to many Māori, names of plants known for their medicinal properties. There was tūpākihi balm for muscular aches and pains, kawakawa

spray for a sore throat and kūmarahou, a cough suppressant. The kawakawa plant contains a form of a natural analgaesic and is closely related to the kava plant native to the Pacific islands. These medicines are now processed and packaged for ease of sale and use, but the raw material for making these products, for the most part, continues to be grown 'in the wild'.

The raw materials from nature's bounty require that we maintain sound stewardship of Papatuanuku and it is in this regard that we can contribute to care for the planet and its resources for the betterment of all.

The Climate Justice Working Group's presentation to Conference 2021 included views from three different perspectives. The second focussed on

mātauranga Māori (Māori knowledge and understanding) and how it might contribute to understanding and adapting our current practices to better care for the land and also meet the needs of people. It is this sharing of knowledge across the spectrum of culture, historical experience and collaboration that will offer the best opportunities for future-proofing our environment for those who come after us.

As an example, in recent months in Aotearoa there have been two towns subjected to unseasonal flooding. That has created hardship for many having to relocate, albeit temporarily, and to dry out, throw out damaged goods, furnishings and begin again. How many times can people afford to do this? What is the human cost to these disasters? The uncertainty, the stress associated with

dealing with such matters, all take a toll on the human spirit. What can we, as people of God, do to alleviate these harms?

It is incumbent on us to be deliberate in our efforts to reduce carbon emissions in whatever way possible. 1 Peter 4:10 notes that we have a role as good stewards of the grace of God to serve with whatever gifts we each possess. We must therefore do all we can in our own ways to reduce the harms of carbon emissions. That may include bringing knowledge from across the spectrum of science, indigenous knowledge and technological advances together and put them to use to alleviate these issues. As we do this, we continue to serve God through our service to Papatuanuku and ultimately to our fellow inhabitants of the planet.

W O R S H I P R E S O U R C E S

Worship Resources Available Online

Many parishes no longer have a presbyter, and even parishes with a full-time ministry team are facing challenges in creating worship materials, as Covid impacts staffing levels and workloads. A number of parishes had been using online resources, including information available via MCNZ online portals.

On a recent Sunday, Rev Dale Peach, Parish Superintendent, Christchurch West Methodist Parish showed that week's Homily by Rev Andrew Doubleday as the sermon. Dale says, "Before I showed it I let the congregation know that there were three reasons why they were seeing it that day:

1. I had a busy week and didn't have time to write a sermon
2. Andrew's message was as good as I could do
3. This is one of the options that are available to ensure we can continue to gather and worship as a community if the person scheduled to take the service is unable to preach.

Dale found it easy to download the clip from YouTube, but warns there can be unexpected advertising and images included along with the legitimate content. "Be aware that 'risky' advertisements also appear! The clip we selected played well, thanks to the operator, and people appreciated the message."

Having a competent operator, adequate internet access and audio visual equipment suited to the venue and the congregation is also essential according to Peter Lane, Principal Consultant at System Design & Communication Services. Peter contributes to Touchstone bi-monthly, with his Tech Tips column offering advice and information on technology, specifically in a church setting. Peter operates a website focused on building a community of people interested in improving how technology can be used in churches and the site offers a wealth of information. www.dct.org.nz

Joining Congregations via Live Streaming

Peni Vinakadina, a lay preacher at Woodlands Road Methodist Church Timaru, shares the role with Sione Malama. At present the congregation is not gathering in their church due to Covid. In early February their online service live-streamed a service conducted at Christchurch North Methodist Parish. The live-streaming provided the small congregation in Timaru with the chance to come together for worship and song with a larger congregation in Christchurch. Peni says, "It was like being in the same church together as a group."

Dedicated MCNZ Resources

The MCNZ website has a page dedicated to online worship resources, managed by Heather Fraser, Web Content Administrator for the Methodist Connexional Office. "Some of the resources require you to connect at a specific time, such as when the church service starts. Others are available at any time for viewing and using. You can find the resources by navigating to www.methodist.org.nz/whakapono/online-resources. New resources are welcomed, and are regularly added to

this page."

Mission Resourcing also provide a range of resources, including blogs, devotionals, wallpapers and media content for youth children or youth ministry this Lent season.

More information at www.missionresourcing.org.nz/youth

For additional support or information on how to share or access worship resources, contact heatherf@methodist.org.nz

Parish Websites: CREATING GRAPHICS

Peter Lane



Among other things, a global pandemic can change the way we communicate. The Covid pandemic is no exception.

Before Covid, we went to meetings - now we Zoom. Before, we printed pew bulletins - now we have an email list and Facebook groups. Before, we did audio recordings - now we Livestream on YouTube. Before, we had church notice boards - now we use websites.

Okay ... All of these were around before the pandemic, but there is no denying that communication technologies have made substantial inroads into the mind of our society in the last two years and we have all come to terms with dealing with "new-to-us" technology and processes in our daily lives. Wherever you are in your communications journey, a 1950s line drawing stuck next to some typescript probably isn't going to cut it anymore.

Webmasters and Social Media authors for churches on a budget, have been expected to acquire the ability to quickly

produce good quality graphic elements for our website and our social media endeavours. The effectiveness of digital communication is increasingly being driven by the graphics used rather than the content. In fact, arguably today's media is being measured by millennials and younger by its use of video, even more than by graphic elements. In response to this demand, a number of graphics authoring tools have established themselves in the market. Some of these tools are now also branching into basic video creation as well.



ADVANTAGES

These tools are quick to learn and easy to use, come with copy-right cleared templates and images to get you started quickly and produce output in sizes and colour palettes optimised for various websites and social media platforms. There are some very good image production programmes around, but they are expensive, complex and difficult to use. The tools I'm sharing are about saving time.

One of the main time-consuming tasks for any comprehensive

social media strategy, even if you have an image to start with, is changing the size of the image to suit the different requirements of different media platforms. A Facebook post is optimised for images of 1200 x 630 pixels, but on LinkedIn, a post is optimised for an image of 1200 x 1200 pixels, and different requirements for other platforms. Most platforms will do their best to adjust for non-optimal images, but you may lose information or

legibility in the process. The upshot is if you are using any sort of multi-platform media strategy, you spend half your time adjusting the sizes of your images for different platforms. Finally, a few last notable features. Most of these tools are built for collaboration, so you can invite others to contribute to your artistry. Whether this is a couple of arty friends to assist you in the design process, or sharing the final version with Parish Council for approval, this is a key capability for many people. Also, some have links to internet just-in-time printing



services, so you can order tee-shirts, coffee mugs, carry-bags and other merchandise items to be printed with your design (for an additional cost, of course). It is an easy way to organise youth group tee-shirts, posters and similar items.

THE PROGRAMMES

The three examples below are representative solutions

Canva - In graphic design circles, Canva is generally considered the gold standard for others to aspire to. It is reasonably priced and has a great selection of images to choose from. Perhaps the best feature for the readers of this article, it has a non-profit program accessible to NZ Charities, offering free use of their Pro paid version if you register your organisation with them. I use Canva a fair bit for website work - some of which is on the NZ Lay Preachers website (nzlpa.wordpress.com) e.g. the "Don't Miss Out" badge on the front page at the moment. Canva is particularly good at taking a graphic and then allowing you to quickly go through the process of re-sizing and adjusting for different Social Media platforms.

Visme - This tool has a growing presence in relevant discussion groups and is a leader in that it is promoting itself directly as a video tool with graphics capability rather than the other way round. It feels a little different to use than the other options but is by no means difficult - especially if you come to it with no history of the alternatives. It has a good selection of useful articles in its knowledgebase, including the most comprehensive listing of what image sizes you need to use for which social media platform I have ever come across.

Snappa - I have used Snappa largely for YouTube work (video thumbnails, channel headers, etc) because it has some very intentional features to support YouTube requirements. Otherwise it is quite similar to Canva. One area I haven't had a chance to use much as yet is the capability to automate your social media posts (paid version only). Once you complete your graphic, you can ask Snappa to post to each platform you use at a specific time and date.

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 interested in improving how we can use technology in churches, located at www.dct.org.nz.

Comparison Summary

	Canva	Visme	Snappa
Website	www.canva.com/	www.visme.co/	snappa.com/
Preset Social Media dimensions for posts and images	Yes	Is aware – templates are pre-sized correctly	Yes
Free Version limitations	5GB storage; selected templates	100GB storage; selected templates; Visme logo on outputs	Limited to 3 downloads per month
Cheapest pay-monthly plan	NZ\$19.99 per mth	~NZ\$17.90 per mth; (USD12.25)	~NZ\$14.60 per mth; (USD10.00)
Video capability	Yes	Short videos & Animations	
Non-profit programme	Pro Free for NPs listed on NZ Charities Commission Register	25% discount; no info on eligibility	
Remove Image Background tool	On paid plans	No	Yes
Free copyright-cleared stock photos	Yes	Yes	Yes
Automated Social Media posting	On paid plans	Immediate Post only, on paid plans	On paid plans

Across the Universe



Rev Adrian Skelton

Although not a keen reader as a child - but making up for it as an adult - I did enjoy a good school story. There is a huge literature exploring life in English private schools, from *Tom Brown's Schooldays* onwards. Very popular in my childhood was the series of humorous books by Anthony Buckeridge featuring a schoolboy called *Jennings*.

Like many children whose horizons are expanding, he is fascinated by the concept of infinite regression, or - his obsession - addressing a letter utterly and completely. To give an example, the once-hallowed grounds of our Parliament have the address:

*Parliament Buildings, Pipitea,
Wellington, Wellington Region,
Te Ika-a-Māui, New Zealand,*

*Oceania, Southern Hemisphere,
Planet Earth...,* and so on, across the universe.

While this exploratory tendency in children is common, adult life brings in other and less imaginative influences. Wordsworth comments that:

"Heaven lies about us in our infancy!

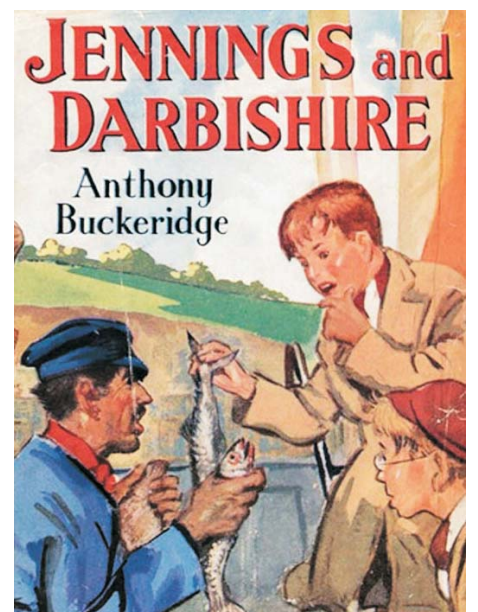
Shades of the prison-house begin to close
Upon the growing Boy..."

We are taught, whether consciously or

otherwise, that we belong and owe our loyalty to certain groups, that certain affiliations are 'natural' to us. The class system in Britain - which Jennings inhabits - is an example; although Buckeridge, the author, was said to be 'of the Left' himself.

Jennings' best friend at school is Darbishire, the son of a clergyman: naturally a man, and naturally an Anglican. The Church is not immune from polarising tendencies: everyone can name the kind of church that they would never go to! UCANZ and other ecumenical efforts have sought to soften the boundaries of the institutional churches with some success but there is an instinct to draw the wagons around.

In church circles, there is a tension between an insularity which claims it has 'the truth' and an ever-greater ecumenism which now includes inter-faith dimensions. These ever-widening



circles of inclusion are not just a childhood game. In a world where political polarisation is increasing dangerously, it is important to affirm the categories that can unite us: compassion, tolerance, humanity - and humour.

The Language of Love

Rev Dr Susan Thompson

I've now been working as chaplain at Tamahere Eventide Home and Village for over a year and there is still lots to learn. The area of dementia care is one that I've found especially interesting and I've been helped by Wendy Mitchell's remarkable memoir *Somebody I Used to Know* (2018).

Mitchell was diagnosed with young-onset dementia in 2014 at the age of 58. A highly organised single mum with a busy career, she became aware that things weren't right two years before. Her head felt fuzzy and life was a little less sharp.



When it came, the diagnosis was devastating. Like others in her situation, Mitchell was told, "There's nothing we can do, I'm afraid", words which initially left her feeling helpless. Everything seemed so negative and scary and she describes her feelings of loss, fear and hopelessness.

What a difference it would have made, she observes, if her doctor had told her she had dementia but offered to put her in touch with people with the same diagnosis who could share tips and tricks and help her to adapt. "I would have had hope", she says.

For Mitchell, using positive language is an essential means of empowering people. She suggests we don't talk about

people "suffering from" dementia, but rather people "living with" dementia. This change of perspective can help people to focus on what's possible rather than what feels impossible.

Determined to stay active while she can, Mitchell got involved in the Alzheimer's Society, travelling around England, speaking to groups, taking part in research projects and advocating for people with dementia. She sees this as

a way of exercising her brain, exposing it to new conversations, people and surroundings.

Mitchell's is an inspiring example, but it comes with a cost. She details the strategies and meticulous planning that's necessary to stay one step ahead of the disease. She needs to be well-prepared every time she steps

out of her front door. She knows dementia will ultimately win; it claims minor victories every day.

Somebody I Used to Know is a moving account of the dementia journey from the inside and it struck lots of chords with me. I loved Mitchell's reminder to student nurses, that people living with dementia might not remember the detail of their care, but they would remember how it made them feel. They still know the language of love.

This has been my experience at Tamahere. There are some things our residents can no longer do without help, but they can still give and receive love and so - despite the odds - they can still live well. "Ko te mea nui ko te aroha".

Easter's Rich Themes

Rev Peter Taylor

The lectionary readings for April 2022 are full of rich themes, with Easter falling in the middle of the month. This means for preachers that we can explore the growing tensions in the last days of Jesus' earthly life - the gospel readings share the anointing at Bethany and the Palm Sunday entry, the Last Supper, arrest and trial, with the crucifixion on Good Friday (15 April). Then, of course, there are the resurrection appearances to Mary Magdalene and to the disciples (with and without Thomas).

It is easy as a preacher to get caught up in the details of the stories, maybe questioning their historical validity. This is useful for theologians, and could be touched on in the pulpit, but it is probably not helpful to focus solely on them.

It is also tempting to research and proclaim the various atonement theories (about what the cross and resurrection did or did not achieve). All this would put faith into perspective, but a congregation's question would still remain: How does all this affect our daily lives? Here are some ideas.

Suffering: Jesus had to bear suffering - physical (the cross), emotional (betrayal, and mockery) and spiritual (the sense of abandonment by God). Can we discern how this links with our own suffering? Members of our congregations may have disabilities,

issues with gender, health, unemployment, racism, etc. Does *Jesus'* suffering affect how we understand *our* suffering?

Forgiveness: "Father, forgive them, for they do not know what they are doing" (Luke 23:34). How does Jesus' ability to forgive what was done to him impact on how we should forgive others and/or recognise that God can and does forgive us?

Victory: Death is not the end, evil does not have the last word. How can we convey this to our congregations in a world which appears to pronounce that death *is* the end, that evil *does* prosper?

New Life: What in Te Haahi needs to believe that new life is possible? What in our lives could do with the hope that the promise of new life brings?

What we as preachers need to wrestle with is how to ground the powerful stories of 2,000 years ago into everyday experience. If we can help those who listen to see how these stories and themes become not merely interesting but life-changing for them and their churches then not only will they be helped but God's reign advanced.

On a personal note I retired at the end of January, and with it a kind of death to my working life of over 40 years. Resurrection for me must help me see that this death brings new life, different opportunities and fresh hope. As I prepare for presidency of Te Haahi, it is not a matter of complete reinvention of who I am but a transformation into a new way of being me. I will be the same but different - a caterpillar parish presbyter will become a beautiful butterfly president. Or something like that. What that means we will all have to wait and see!



High Court Rules on Vaccine Mandate

Ruby Manukia-Schaumkel, Legal Advisor

The High Court quashed the Covid-19 mandate for police and defence force staff as unlawful. The mandate required defence force personnel, and police constables, recruits, and authorised officers to have two doses of vaccine or face termination. Less than 300 of the more than 31,000 staff affected by the mandate across the organisations remain unvaccinated and three of those unvaccinated staff sought a judicial review of the mandate.



In a judicial review proceeding, a judge is asked to review the actions or decisions of a public or private administrative body (including the executive branch of government) to see whether they acted within the powers given to them by the law. In this case, the three unvaccinated staff were affected by the decision of government and asked for a review of the

process used to reach the decision. They thought the decision-maker did not act within the law and deemed the decision unreasonable. The case was supported by affidavits from 37 colleagues in the same situation.

Vaccination Order a Breach of Rights

The victory for the police and defence force staff means that the executive branch of government will be asked to

reconsider their decision. However, they could appeal. Justice Cooke upheld the police and defence force claims that the vaccination order breached their rights under the Bill of Rights Act. Justice Cooke agreed that the mandate infringed Section 11 and Section 15 of the Bill of Rights Act. Section 11 states: "Everyone has the right to refuse to undergo medical treatment" and Section 15 states: "Every person has the right to manifest that person's religion or belief in worship, observance, practice, or teaching, either individually or in community with others, and either in public or in private."

The deal-breaker was the testing of a human foetus which is contrary on many levels beyond religious beliefs. Justice Cooke pointed out that the court's decision did not affect any other vaccine mandates nor internal vaccination policies of the police or defence force. He

stated: "In essence, the order mandating vaccinations for police and NZDF staff was imposed to ensure the continuity of the public services, and to promote public confidence in those services, rather than to stop the spread of Covid-19. Indeed, health advice provided to the government was that further mandates were not required to restrict the spread of Covid-19. Justice Cooke was not satisfied that continuity of these services is materially advanced by the order."

The ruling will have implications for vaccine mandates more generally and it will encourage others affected by the same or a similar situation to apply to the High Court for a judicial review. It does not guarantee that a judicial review will be favourable but that infringements of the Bill of Rights Act challenges the mandates imposed on people against their freedoms and liberties.

METHODIST ALLIANCE

Te Hiko: sparking community change through community innovation

Kena Duignan, Community Innovation Lead, Wesley Community Action

After more than 30 years of working closely alongside whānau and hapori (communities) in the Wellington region, Wesley Community Action has learnt that with the right support, sustainable responses to complex issues can be driven by hapori themselves.

In 2020, we set up Te Hiko - Centre for Community Innovation to provide more support and add more depth to this important kaupapa.

Canadian thought leaders, Tamarack Institute, describe community innovation as "change, for good, with and within a community". At Te Hiko we see community innovation as a spark that makes a break from the way things have normally been done - both small or large - and creates a positive impact in surprising and interconnected ways. We believe that community innovation emerges from a specific community and it is shaped by that community's knowledge and values.

Te Hiko focuses on communities that are excluded from the mainstream, working together to innovate local economic systems that grow wellbeing and the things that really matter to people.

Projects in action include the Wellington Region Fruit and Vege Co-op, which gets cheap healthy kai directly to whānau, cutting out the expensive supermarkets. The Porirua Wealth Pool is a community-based savings pool where members save money together and give - and receive -

no-interest loans to avoid high-interest debt. We also provide backbone support to communities who have taken action themselves, like New Zealand P-Pull which supports whānau affected by meth across Aotearoa.

Importantly, Te Hiko aims to support and grow community innovation in action, and also to evaluate, measure and share knowledge about what's being learned.

The real-life projects Te Hiko supports are important. They're where hapori want to put their energy, they help build relationships and they provide a chance to play and try things out. Our role as a centre for community innovation pushes us beyond the mahi and into the ako (learning). We believe that learning and sharing is a core part of building new economic systems that actually work for people.

Until now Te Hiko has been operating in a pretty low-key way. Later this year we'll be raising our profile when we launch a new Te Hiko website. It will host a community innovation library where anyone will be able to access ideas about and examples of community innovation projects in action, as well as the tools and resources they can use to build their own community change.

We hope people will see the projects featured in the library as more than just a constellation of great ideas. We want them to see the bigger picture as well. Our passion is not about the success or number of individual projects, but more about how communities learn and grow their capability to keep meeting their challenges. Our focus is on practising skills, developing new ways of thinking, building networks and uncovering the resources that are needed to support the



Te Hiko Practice Manager Makerita Makapelu (left) works alongside members of the Cannons Creek community on a project to make a local street safer.



Volunteers pack cheap healthy kai for the Wellington Region Fruit and Vege Co-op.

shift to new economic approaches (and practising how to let go of some of the old ones!).

Te Hiko will be growing and celebrating more and more great initiatives and we'll also be celebrating the learning that comes from failure. As Te Hiko's Team Manager and Practice Leader, Makerita

Makapelu, points out, we're OK with mess. "We're OK with having to speed up or slow down," she says. "We're OK with the plan changing, we're OK with dropping everything and heading off to where we need to be. That's the reality of working with community, and we practise that every day."

Pā harakeke

Preface and Reflection by Keita Hotere

The poem **Muka** written by Trixie Te Arama Menzies personifies elements of the natural environment, the Pā harakeke (flax plant whānau) common in all parts of Aotearoa. This poem speaks about how the muka (fibre) of harakeke (flax) is woven by the Master weaver and fashioned to reveal its beauty. The poem draws us closer to the taiao (environment) and how important it is that we ensure its sustainability. Menzie's poem dedicated to the weavers of WaiataāKoa inspired this Te Reo Māori interpretation.

So may I be as the muka -
My flax has been patu'd by stone pounders
I am dyed in the colours of my passions
But then taken and shaped by deft loving fingers
of the master craftswomen,
Disciplined into design
At the last, may I shine lustrous with inner fires
which were fed through green blades
From the body of Papatuanuku
Alight with radiance of Te Ra,
Fitted to serve
Kia rite ahau ki te muka -
Kua tukia e te patu kōhatu
Ka kōpirongia e ngā wai o te ngākau
I hangaia e ngā ringa atawhai o te Mareikura
Mā te ringa rehe ka puta atu tōna ataahua
Ko te hā o te Ora
I ahu mai i a Papatūānuku
Me te muramura o Te Rā
Hei koha mō te iwi



Reflection Pā harakeke

Living in the Taranaki province we are surrounded by an abundant supply of water and harakeke is easily accessible from where I live. A nearby nursery of harakeke varieties, a Pā harakeke, was established many years ago by local weavers who wanted to ensure the continued protection and sustainability of harakeke in this region. People interested in helping to conserve this Pā harakeke voluntarily offer their time and expertise by helping to cultivate and regenerate these native plant varieties.

I was first introduced to this place on a Te Wānanga o Aotearoa course into Rongoā Māori. We learned about the different varieties, their various uses and how to harvest and conserve the Pā harakeke. We were part of a community of learners, kaitiaki (stewards) of a natural resource and were encouraged by our tutor to share our knowledge and skills with others.

Pā harakeke need tender care and nurturing to maintain optimum health. Otherwise, the Pā harakeke becomes overgrown and with limited space or sunlight to grow the harakeke is more susceptible to disease. In tending a Pā harakeke the principles of manaakitanga (care and protection) and practice of kaitiakitanga (stewardship) ensures sustainability of this resource for the future. Kaitiaki observe tikanga (practices), karakia (incantations) to protect the kaitiaki and mauri (life principle and vibrancy) of the Pā harakeke.

Building community is a challenge at any time. We acknowledge the many kaitiaki in our church who give generously of their time and energies in the upholding of our faith communities. Kaitiaki embrace and apply these same principles of manaakitanga and kaitiakitanga in their daily living. Embedded at the core of their being, kaitiaki nurture and empower others to enable our communities to shine.

OUR PEOPLE

A Lifetime of Leadership and Service

At the age of 18, Brian Chamberlin led his first worship service at Ararimu, South Auckland. The Bombay-Tuakau circuit was huge and there was just one minister to cover seven preaching places. Brian recalls spending hours preparing for his debut service. "There were five people in the congregation and it was all over in 20 minutes." It may have been a low-key start but he has continued his lifelong association with church and ministry, in conjunction with a prestigious farming career. In 2020 Brian was awarded a long service certificate by the New Zealand Lay Preachers Association in recognition of 55 years of service in lay ministry.

Brian grew up on a farm in South Auckland and attended the local Methodist church with his mother, who was Anglican. At that time there were few choices, Brian says. "People were either Catholic or Protestant. If you were Protestant, the Methodist Church was the only Protestant one in the area to attend."

Brian credits his parents and Jan, his wife of 58 years, for their encouragement and support. Jan was 11 years old when her family moved to a farm that shared a boundary with the Chamberlin's farm. Being four years younger than Brian, it was not until she reached her teens that she captured the attention - and heart - of her neighbour. The couple married when Brian was 24, shortly after he completed his lay preacher's exams.

In 2020, Reverend Kuli Fisi'iahi of the Wesley Methodist Church in Dargaville took great pleasure in presenting the NZLPA long service certificate to a man



n 2020 Brian Chamberlin received a NZLPA long service certificate from Reverend Kuli Fisi'iahi of the Wesley Methodist Church in Dargaville.

described by fellow lay preacher, Margaret Bishop, as "a very humble, accomplished and highly esteemed individual."

A Career in Farming

In 1967 Brian and Jan purchased his parents' farm, where they lived and raised their two children. In conjunction with managing their own farm, Brian took a leading role in the future of farming in New Zealand and overseas.

Margaret Bishop's citation sums up Brian's impressive career:

"During his lifetime, Brian has committed himself to many worthy organisations and causes, from which he has gained a wealth of leadership experience. Highly esteemed, accomplished, trailblazer, leading light, and front runner, all are terms that which describe Brian well."

As a former Federated Farmers President (1987-1990), he was awarded Life Membership of FFFNZ in July 2002 for distinguished service. He was Chairman of the Meat and Wool Council from 1979-

81 and Auckland Provincial President 1977-79. Brian took a leading role in the Federation and agri-politics when New Zealand and farming woke to the realisation that 'market signals' rather than government intervention should dictate the direction of agriculture. Brian was Vice President of the International Federation of Agricultural Producers from 1986-90.

He has held diplomatic positions, including New Zealand Special Agricultural Trade Envoy 1990-91, Councillor for Agriculture at the New Zealand High Commission in London 1992-93 and was the first New Zealander to become a member of the International Policy Council on Agriculture, Food and Trade in 1994. He was awarded a CBE the same year for services to agriculture and trade.

In the 1980s, Federated Farmers proposed a new model for government to support farmers by controlling inflation and expenditure, rather than subsidising farming. At a time when 'everyone was reaching out for subsidies',

it was a radical departure from what was accepted as usual practice. The proposal drew global attention, initially from NZ treasury officials who strongly supported the concept.

A staunch advocate of more liberal trade, Brian published *Farming and Subsidies - Debunking the Myths* in 1996, and a sequel *Five Years On*. These publications continue to have a key role in communicating New Zealand's position in the international arena.

Brian has addressed many international conferences and informed numerous committees and government officials worldwide involved in farming policy. He has been instrumental in developing policy to improve agricultural trade, especially in developing countries, where farming subsidies in affluent economies resulted in surpluses being dumped in poorer areas, thereby putting local farmers out of business.

Brian has had a long association with broadcasting. He was a founding director of Radio Pacific, and subsequently Chairman of the organisation, and along with Jan, hosted a farming programme on Saturday mornings.

That experience, combined with his proven ability to revive struggling companies and a long association with Pacific people, attracted the interest of Don McKinnon, former Minister of Foreign Affairs and Trade and Minister of Pacific Island Affairs. The Minister invited him to try to rescue Radio 531pi, which was struggling. Brian spent many years working with the station, and 531pi is still broadcasting successfully.

Jan, an accomplished hymn writer, has always helped Brian in preparing services. Now retired and living in a retirement village in Whangarei, the couple have stepped back from preaching but continue their lifelong commitment to ministry doing voluntary work for the church and community.



Responding to the Invasion of Ukraine



Prof Kevin P Clements, Director, Toda Peace Institute, Japan.

As a peace researcher for over 40 years, it appals me that in 2022 we are trying to make sense of an outmoded 20th century invasion aimed at changing borders and seizing sovereignty. This war is the most blatant act of cross-border aggression that I have seen since WW2 and a major contravention of the UN Charter.

The war is an assault on the principle of non-interference and a clear act of international aggression. Its initiator, President Putin, keeps changing his mind about why he initiated it and is keeping the Russian public in the dark about its purpose. He has instructed his media that it not be called an invasion and is clamping down on Russian peace protesters and public intellectuals opposing the war. The war is the irrational act of a man desperate for global attention and a desire to re-acquire the lost territories of imperial Russia.

My initial thoughts and prayers are with all those who have become refugees; all those who have chosen or have no choice but to remain at home and are now living in fear and existential despair. It is with all the millions of families plunged into grief at the loss of loved ones.

War is never the answer to anything. It will not address President Putin's anxieties about Ukrainian membership of NATO or his wider feelings of insecurity. On the contrary, Putin's aggression and attempt to restore imperial Russia will generate pain, grief, trauma and long-term insecurity. It contravenes all the basic principles of those who truly desire peace.

President Putin demonised the enemy by calling Ukrainian leaders Nazis and corrupt; he and his foreign minister were not interested in good faith negotiations and, far from looking for collaborative

solutions, he chose the path of force and coercion. There was no desire or will to pursue non-violent solutions to the ostensible problems at hand. On the contrary, the Russian invasion of Ukraine reactivated painful memories of the German invasion of Sudetenland and Poland at the beginning of WW2 and, for those living in Kiev, the German invasion of the Ukraine in 1942.

As we begin to comprehend what this all means for us as individuals and citizens, it's critical to try and turn this into a teachable moment and apply non-violent values to the crisis.

First, it's important to join the international community in condemning the illegal actions taken by the Russian leaders. There is never any excuse for blatant aggression.

Second, it is critical that we continue to urge President Putin and the Russian leaders to agree to an immediate ceasefire and withdraw all Russian forces from all parts of Ukraine as soon as possible. Somewhat surprisingly Putin mentioned that he would be happy to meet with the Ukrainian leadership in Minsk to explore a ceasefire. Peacebuilders have to keep looking for opportunities to bring the warring parties to the table for diplomatic negotiations on the presenting and underlying problems. If there is no desire on the part of Russia to enter good faith negotiations, we must look for some ripper moment. We mustn't lose sight of our commitment to non-violent solutions even in the chaos of violence.

Third, as we struggle to understand what is driving the conflict, it's important to focus on the human beings on all sides of the conflict. We must stand in solidarity with all those whose lives are being torn apart by war. Our driving motivation at this time must be the protection of human life, the diminution of suffering and the provision of humanitarian assistance to all sides of this bloody mess.

Fourth, we need to remind ourselves of Johan Galtung's principle that the only

way to peace is by peaceful means. This means trying to establish contact and communication with those we know in Russia and the Ukraine. We must stand with them, respond to their humanitarian needs and nurture the peacemakers among them especially in Russia where to ask for peace results in arrest. It's vital that people we know in Russia and the Ukraine do not feel abandoned by the world. While the focus of attention at this time is on leaders, we shouldn't ignore all the millions of people in central Europe who are as shocked as we are by the war and who need our support as their lives are upended and destroyed. At the decision-making level, it's imperative that we ensure high levels of communication between all warring parties so that another deep division and iron curtain doesn't come into existence in Europe. While the West lines up to impose deep sanctions on Russia's leaders, we must not fall into the trap of



Kevin P Clements.

demonising the Russian people. Our role is to be connectors when the world is intent

on division.

Finally, we need to reach out to those around us and work with them on non-violent alternatives to war. We must keep calm and focused while others condemn. We must continue to focus on improving our personal and political relationships at home and in the countries that we live in. We must adhere to the principles of respect, treating others (including our enemies) with dignity, searching for collaborative solutions and bridging divisions wherever we can see them.

Most of all we need to respond to this new round of suffering with care, compassion and love. It's a tragedy and we need to respond to it with courage and hope, and by imagining a world where war is obsolete. We need to foster the better angels of our nature so that this disaster soon will pass.



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.

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

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

03 375 0512 • 027 561 9164

Carol@MethodistAlliance.org.nz

PO Box 5416, Papanui, Christchurch 8542

methodist.org.nz/methodist_alliance



**METHODIST
ALLIANCE**
NGA PURAPURA WETERIANA



What does Easter mean for me?

Tui S Salevao
President NZ Methodist Women Fellowship

1 Peter 1:3 “Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead.”

At Easter, we as Christians celebrate 'this

most important day,' the resurrection of our Saviour Jesus Christ. This event is central to our Heavenly Father's plan of happiness. In the premortal life, Jesus was chosen to be our Saviour.

For me, Easter means families coming together to celebrate and praise the Lord and recognise him being raised from the grave, conquering death and sin.

As a child my parents would hide

marshmallow Easter eggs around the house. We would look for them and then bring back to the basket and our parents evenly divided the treats amongst us, so nobody missed out.

Growing up, Easter was all about the traditions: we had a church service on Good Friday and ate hot cross buns, then on Sunday we had the Easter egg hunt. My parents would say that finding the

egg was a sign of new life and new beginnings. Afterwards we would go to church to celebrate the rising of our Lord Jesus Christ, better known as the 'Resurrection'.

As parents we continue these traditions and instil in our children the significance of Easter and the lead-up to Easter. For Christians these important events signify a pivotal event that cements our belief and our faith. Happy Easter everyone.

A Prayer for the Ukraine

Loving God, your Son Jesus Christ, wept over Jerusalem.

Today, we weep over Ukraine.

We weep for those uprooted from their homes and lives.

We weep for those cowering in basements.

We weep for those who have witnessed death and destruction on their streets.

We weep for those separated from parents, from children, from spouses and siblings.

We are amazed at the resilience of people seeking to comfort those in need and so we pray for Governments opening up borders so that Ukrainians can have safe passage.

We pray for churches and individuals providing food, clothing and shelter.

We pray for medical workers ensuring that shattered bodies are put back together again.

We pray for ordinary Russians demonstrating and voicing their disapproval of the military actions in Ukraine.

May the Holy Spirit give us the willpower to turn our tears into action also.

May we, through our words, prayers and example pursue the things that make for a just peace in the world today and especially in Ukraine.

In the name of Jesus Christ, we pray.

Amen

Taken from the Methodist UK website.

Introducing NZMWF National Executive member

This month we introduce National Executive member Suresa Tufuga, Vice President and Chaplain of the NZMWF Executive Team.

Women at Work

I believe that God chose women to do most of the work for their families, homes, communities and more as women always want the best and keep on going, regardless of what they go through. Women work from a very young age until the time their bodies no longer feel the strength to carry on. They have love in their hearts for their families, children, church families, people in need and mostly in doing God's work.

I arrived in New Zealand when I was 19-years-old and attended the Ponsonby Methodist Church where Rev Keightley was the minister in 1970. I married Fatuatia Tufuga in 1983 and my family were called to ministry in 1990. We moved to St John's/Trinity in 1991 and Frank Hanson was the principal at the time. After four years there, we were stationed to New Plymouth and looked after two churches, Fitzroy and St Luke's at Westown. We also attended Whiteley Church in the city centre.

There were no young people in these churches. However, the older women worked so hard to fundraise, run an opportunity shop and to help people, the community and many organisations.



Suresa Tufuga and husband Rev Fatuatia Tufuga.

My family attend the Panmure Methodist Samoan Church within Sinoti Samoa. We established the Samoan Church and that's where we found families who attended church together with their children and grandchildren. The families grew up in the environment of a family unit. They had their own homes but they came together to support the entire parish. My family have served in the ministry for 26 years.

I will do the best I can to work together with the President and the team to serve you.

God bless you all.

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

Rosalie Sugrue

Maundy Thursday and Mandates

Maundy comes from the Latin word mandatum - the same root as the word mandate, but different in focus. Jesus' words, "I give you a new commandment" is not an imposition but an invitation to love one another. Celebrated for centuries in Catholic and Anglican churches and increasingly in other churches since the acceptance of a Common Lectionary in 1974, the Maundy incident is recorded only in John's gospel, as are the words "Love one another" but they occur 21 times in the Epistles. The last commandment differs from "Love your neighbour," which by context conveys that we should respect everyone, to an intimate special caring of Christians for each other, as Jesus cared for his disciples, expressed in 1 Peter 3:8 as: "Finally, all of you, have unity of spirit, sympathy, love for one another, a tender heart, and a humble mind."

ANSWERS: towel, wash, Peter, table, example, blessed, betray, quickly, longer, come, commandment, another, everyone, deeply, mutual, peace, abundant, anything

The Last Commandment

Jesus put water in a basin and tied a __ around himself **T** ____
Then he began to __ the disciples' feet ____ **H** ____
__ said, "Lord, not my feet only but also my hands" ____ **E** ____

After he had returned to the __ he said to them... ____ **L** ____ Jn 13:12
"For I have given you an __ that you should also do" ____ **A** ____ Jn 13:15
"You are __ if you do these things" ____ **S** ____ Jn 13:17
"For truly I tell you one of you will __ me." ____ **T** ____ Jn 13:21

He said to Judas, "Do __ what you are going to do." ____ **C** ____ Jn 13:27
Said to the others: "I am with you only a little while __" ____ **O** ____ Jn 13:33
"Where I am going you cannot __" ____ **M** ____ Jn 13:33
"I give you a new __ that just as ... ____ **M** ____ Jn 13:34
I have loved so you also should love one __, by this.... **A** ____ Jn 13:34
__ will know that you are my disciples." ____ **N** ____ Jn 13:35
"Love one another __ from the heart" **D** ____ 1 Pet 1:22
"Love one another with __ affection" **M** ____ Rom 12: 10
"Agree with one another, live in __" **E** ____ 2 Cor 13:11
"... increase and __ in love for one another" ____ **N** ____ 1 Thes 3:12
"Owe no one __ except to love one another" ____ **T** ____ Rom 13:8

NRSV



CANCELLED

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

You may have come across the term "Cancel Culture" in recent times, either on socials, or in the news. Basically it is an attempt to have a person's reputation, or their ability to benefit from it, disregarded and no longer accepted within wider society.

People in recent times have been rightly 'cancelled' - perhaps for the voicing of a discriminatory view against another race, gender or sexuality. Some have made suggestive political comments which may incite violence or hate speech in one way, shape or form. Other companies and corporations have profited for many years over the perpetuation of a stereotype, stigma or divisive ideal. In these cases, efforts to 'cancel' these people and organisations, as a way to cancel their destructive way of thinking is understandable.

On the other hand, some people have been 'cancelled' for unjust or overreaching reasons as well. There are some people who have made hurtful and regrettable statements many years ago, which have been dug up on

social media by people with too much time on their hands. Others have been

'cancelled' because their view or understanding simply provokes a confronting reality - that there are multiple perspectives on some issues that can exist without the intention to offend. Some of these people, who have dedicated their lives to a just cause, suddenly find themselves in danger of cancelled obscurity.

When it comes to our Christian walk, what can be cancelled? We, as Christians, have the responsibility to, and should, speak out against injustice. Where our neighbour has not been loved, where God's creation has not been cared for and where gospel has not been lived out in the genuine, authentic ways. But the ability to 'cancel', is not within in the realms of our ability. The cancelling, is left to Christ.

Another journey of LENT has begun, and with it we begin again to pray, meditate and prepare ourselves for the journey toward the cross. The story of the gospel is one in which Jesus himself became the victim of an

ancient form of cancel culture - at the hands of pharisees and opposers who couldn't live with the message that the Gospel entailed for humanity.

At the end of it all, the only cancellation we see, as each LENT season reminds us, is the cancelling of our sins - an event that takes place squarely at the foot of the cross.

Paul, in his letter to the Colossians, says it like this: "He cancelled the record of the charges against us and took it away by nailing it to the cross." (Colossians 2.14)

So as you observe your favourite celebrity, business or influencer get cancelled when an outlandish tweet or interview quote re-surfaces, remember this LENT season serves as a reminder - that Christ willingly journeys towards the cross, in an effort to cancel everything that creates distance between you and himself. This is season that sin, in all its dis-splendour, gets cancelled once and for all.

Some questions to consider:

1. What needs to be cancelled in my life this LENT?
2. What does it mean to have your sin cancelled?
3. Who may be in need of prayer in relation to today's blog?

This month's *Touchstone* article is taken from our TYTANZ Blog and kicks off a period of time where different resources, including blogs, devotionals, wallpapers and media content will be available for you to look at for youth children or youth ministry this Lent season.

More information at www.missionresourcing.org.nz/youth



Welcome to Kidz Korna

When you read this it will almost be Easter. At present we are in the season of Lent; a time leading up to Easter. To me these are the two most important seasons in the Church year. But I ask myself this question. Why do we have hot cross buns on Good Friday and chocolate eggs on Easter Sunday?

When I was young, I found these answers. The cross on the buns represents the crucifixion of Jesus and the spices symbolise those used to embalm Jesus at his burial.

The eggs were adopted by early Christians as a symbol of new life, the resurrection of Jesus.

There is a lot more information about Easter buns and Easter eggs available on the internet if you wish to learn more.

I am interested to hear how many of you are having church face to face or via Zoom and what you are doing.



Lent and Easter Word Search

Can you find all these words in the puzzle?

CELEBRATE CROSS EASTER FAST HOLY HOPE JESUS
LENT MARY PRAY RISEN SERVE THANKS TOMB

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



For your bookshelf

The Week that Led to Easter

Author: Joanne Larrison
Publisher: Concordia Publishing House

One of the Arch series of books this follows Jesus during Holy Week. The story covers the events during that time when Jesus travels to Jerusalem, continues with the crucifixion and ends on Easter Sunday with the resurrection.

This is a book for older children from Intermediate age and up.



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

Donate today

Help the people
of Ukraine
with food, water
and shelter



**Christian
World Service**
ACTION AGAINST POVERTY
actalliance

cws.org.nz • 0800 74 73 72





REVIEWS

C I N E M A

Bergman Island is a delightfully plotted meditation on movie-making. Director Mia Hansen-Løve creatively weaves reality and fantasy, probing the nature of imagination on the island of one of Europe's finest filmmakers.

Creating as an act of fantasy and an embrace of vulnerability are central to island, plot and character. American filmmakers - Tony (Tim Roth) and Chris (Vicky Krieps) - ferry to Fårö Island. Each brings their creativity to the craft of film. Tony will bathe in the adoration of fans following a screening of one of his films. Chris will work on *The White Dress*, which becomes over time a film set on the island.

The island is the central character. It offers the actors of *Bergman Island* and *The White Dress* places to play, including forests to wander, beaches for



night swimming and summer showers through which to cycle. In real life, Fårö Island is where Ingmar Bergman lived and made movies for 40 years. After Bergman's death, family and friends turned his houses into places for writers to work. For readers with writing fantasies, application forms are available from: www.bergmangardarna.se/.

Films make worlds, and *Bergman Island* celebrates this making in light-hearted and poignant ways. There is the magical realism of wooden ducks that

make noises and beach houses that suddenly appear. Some characters move between films. Hampus (Hampus Nordenson) guides Chris around the island, appears as she imagines *The White Dress* and returns as film (*Bergman Island*) and film (*The White Dress*) search for emotional resolution.

The weight of creative expectation is palpable. Any retreat to write has expectations. The pressures are magnified when one writes in the house of a man who produced 49 feature-length films.

These expectations allow a thoughtful probing of the origins of creativity. Searching for a new nib for her fountain pen, Chris flips through Tony's journal. His hand-drawn pictures, misogynist in nature, suggest that for some, creativity comes wrapped in unhealthy shadows. Much modern art is fascinated with the darker dimensions of being human.

When Chris shares *The White Dress* with Tony, her act of imagination seems diminished by Tony's disinterest. Much postmodern art is preoccupied with the

role of reception as a source of creativity.

Early in the film, Chris questions if faith played a role in Bergman's creativity. A simple response is to visit his grave at the Fårö church. A more challenging response is to probe the place of retreat in the Christian imagination. Time away, to pray, to meditate, is often lauded as a Christian virtue. But what might the valorising of isolation say about the ordinary and everyday? As Cambridge theologian Janet Soskice writes, "What we want is a monk who finds God while cooking a meal with one child clamouring for a drink, another who needs a bottom wiped, and a baby throwing up over [a] shoulder" (*The Kindness of God*).

A final scene of *Bergman Island* affirms the everyday as a source of creativity. As Chris leaves her writing desk to be reunited with her daughter, we witness the domestic energy which inspires her making.

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

O N P A P E R

Into the Foothills of Transformation

**Author: Donald Eadie
Publisher: Wild Goose Publications,
Iona Books, 2019. 187 pages
Reviewer: Terry Wall**

In 1989 I went to the UK to spend four years serving with the British Methodist Conference. We were warmly welcomed by the Superintendent of the Birmingham District, the Rev Donald Eadie. He set up a support group to meet with me on a regular basis. He offered an impressive continuing education programme. He proved to be a perceptive guide and mentor.

Throughout his youth Donald had been a good sportsman representing his county in both cricket and hockey. However, in 1993, the year I left England, he was diagnosed as having a degenerative spinal condition and in 1996 he was forced to retire from active ministry at the age of 56. In spite of appeals to continue his ministry as a spiritual director from a chair, sadly the church had not reached a point where it could welcome the service of one with such an impairment.

In his earlier book, *Grain in Winter*, (Epworth, 1999) Donald began to process the shock and disappointment of having to relinquish his vocation. He explored the uncertainty of the time of transition he found himself in, a Holy Saturday space. He focussed on the importance of waiting for the Spirit to open up a future he could never have anticipated. He asked, what does it mean to be no longer in control of one's own situation.

Into the Foothills of Transformation is a remarkable book, like no other. Donald reflects at depth, finding a rich language of metaphor to speak of the pain and bewilderment that he encountered within. What does faith have to say to those who find themselves living with

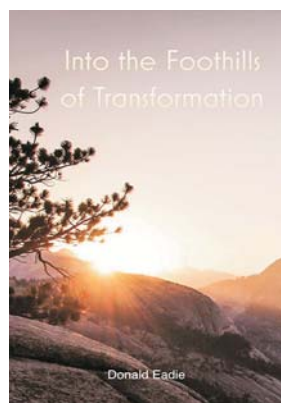
pain, to those whose suffering is intense, for whom there is no cure? What might discipleship and prayer and witness mean in this new and unsought territory?

Donald writes, "Some of us live with the implications of unexpected and unwarranted events that reshape our lives. I have been slow, perhaps reluctant, to acknowledge the story of pain hidden within my own story, its interconnectedness within the search for meaning". What we have here is a search for the grace of God in the midst of adversity. We are met with a refusal to deny, fierce honesty and willingness to embrace vulnerability. A friend spoke to him of "a moving from all who I am toward what I have not yet become."

Life with increasing physical fragility is not the only focus of the book. With striking openness Donald shares his experience of being in a car crash in London. The

consequences of this left a deep mark and elements of trauma remain. Also woven into the text is Donald's engaging with the reality of his being adopted. Issues of abandonment and identity are confronted often at great cost. He discovered that 'soul-pain' is just as real as physical or emotional pain. He writes of 'praying the pain' and offering it to God.

This book is characterised by theology that begins with experience, rather than abstractions. There are no dogmatic assertions to be found in this writing. Nor are there simplistic or slick answers to complex questions. Rather Donald offers suggestions gleaned from experience. Do some have a ministry to be pain-bearers? Does Christian faith have resources to cope with anguish that will not go away? Can the church receive the 'dangerous gifts' of those who are wounded and impaired? The book promises much, and delivers more.



Air Marshal Sir Keith Park

Victor of the Battle of Britain. Defender of Malta.

**Author: Murray Rowlands
Publisher: Barnsley: Pen & Sword,
2021, 172 pages.
Reviewer: John Meredith**

The Battle of Britain, fought in the skies above south-east England July-October 1940, was a conflict between the German Luftwaffe and the Royal Air Force Fighter Command. Despite determined effort, the Luftwaffe failed in its attempt to destroy Britain's air defence which Hitler considered necessary if he was to mount a successful invasion. Although often outnumbered by German aircraft, it was the sterling contribution of Fighter Command that led to Churchill's famous statement: "Never in the field of human conflict has so much been owed by so many to so few." Central to this achievement was Keith Park (1892-1975).

At the outbreak of WW1, New Zealander Keith Park enlisted for military service and was part of the ANZAC contingent at Gallipoli. Later he transferred to the Royal Flying Corps where he trained as a pilot. Showing early skill in aerial military tactics, he earned a Military Cross and bar, a Distinguish Flying Cross and a Croix de Guerre.

After the war Park was commissioned as Flight Lieutenant in the newly-formed Royal Air Force and gained wide experience in various roles. He was promoted to Air Commodore in 1938 to serve under Air Chief Marshal Hugh Dowding. Dowding had absolute confidence in Park as a strategist and in 1940 appointed him to command 11 Group covering the crucial area of south-east England including London.

In July 1940 the Luftwaffe began attacking the British mainland. Park's strategy was as far as possible to avoid

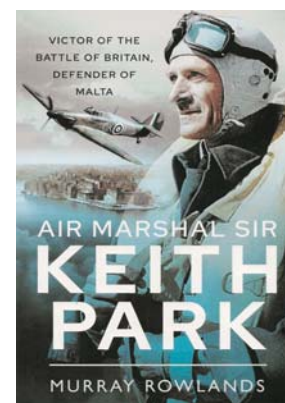
fighter combat and to concentrate on destroying bombers before they reached their target. Rowlands comments that the British success in driving off invasion lay in the fighting spirit of the RAF's pilots and the quality of its senior leadership. This leadership was embodied in Keith Park who excelled in giving very clear instructions and whose personal visits to all his sector stations were greatly encouraging to his pilots and ground crew.

Park was, however, not without powerful critics who argued that his primary aim should have been to take the fight to the enemy rather than defending Britain. Rowlands states this resulted in the shameful decision by the Air Ministry that Dowding should be retired and Park relieved of his command. Nevertheless, Lord Tedder, Marshal of

the Royal Air Force, observed that Park's calm judgement and his ability to listen to his pilots were crucial in winning the Battle of Britain.

Park's career continued in Training Command and he took a leading role in the defence of Malta and the Mediterranean. He was awarded two knighthoods and retired with the rank of Air Chief Marshal. When his statue was unveiled in London in 2009 the Chief of Air Staff identified Keith Park as a man without whom the history of the Battle of Britain could have been disastrously different.

Keith Park was a New Zealander of whom we may be justly proud. The author is also a New Zealander who now lives in the UK. Rowlands has written three works of military history and in this well-written book, supplemented by many photographs, his admiration for Park emerges clearly.





Ngā Hihita: The Women of the Presbyterian Māori Mission

Rachel Hurd, Archivist, Presbyterian Research Centre

“You must be mad to even think of going there!” was the main opinion expressed to the Presbyterian deaconess, Sister Annie Henry, when she and her colleague, Abigail Monfries, arrived to staff the newly opened school at Ruatāhuna in the heart of Te Urewera in 1917. Mere months had passed since the violent arrest of the Tūhoe prophet, Rua Kenana, in nearby Maungapōhatu. Two people, including one of Rua's sons, had been killed in the incident and the whole district was on edge.

This was no place for two respectable, godly, Pākehā women. They might have been even more shocked to see the conditions that they were going to - living in an earth-floored whare in a settlement initially accessible only by foot or on horseback.

Yet Sister Annie Henry remained in Ruatāhuna for 31 years. She nursed people through the 1918 influenza pandemic, delivered babies, visited whānau, taught, adopted two Māori



The photograph shows Sister Annie Henry setting out on her horse, Laddie, at Ruatāhuna in Te Urewera, about 1923.

children and even undertook emergency dentistry and plumbing. When she died at the age of 92, she was brought back to be buried at Ruatāhuna, among the community she had known.

Annie Henry was one of many women working in the Presbyterian Māori Missions, mainly in Te Urewera and the Bay of Plenty, and mostly among Tūhoe. The Presbyterian Church in New Zealand had mostly been a “Settler Church” and had never had the same level of early mission work among Māori as other denominations. Although there were a handful of Presbyterian missionaries working among Māori in

the 19th century they were never well supported by the Church. When Presbyterian interest in Māori Missions began to increase in the early 20th century, it proved difficult to recruit men to this mission field. The locations were remote and difficult to access, while living conditions were often incredibly basic. Often those with a missionary bent were attracted to the more exotic foreign missions in China, India or the New Hebrides [Vanuatu].

To overcome this staffing deficit, the Presbyterian Church decided to experiment with employing women. It was not unusual to employ women in the foreign mission field and in 1904 the Presbyterian Women's Training Institute had been established in Dunedin to train deaconesses to work within the New Zealand Church. Women also had the advantage of having to be paid less. The salary of a deaconess was only roughly one third that of a male missionary.

In 1907 Jane Spence (Sister Alison) and Emare Poraumati became the first deaconesses to begin work in the Māori Missions. Despite initial personality clashes with Rev Henry Fletcher, whom she was to work under, Sister Alison's ministry was very successful and she worked in the Māori Missions for the next 30 years. Emare Poraumati (one of only a very small number of Māori

deaconesses) worked tirelessly, particularly in caring for the sick and trying to provide food assistance. Worn down, she retired in 1909 due to poor health.

These women were followed by many others and for the first half of the 20th century, women made up the majority of the staff of the Presbyterian Māori Missions. They were involved in teaching, nursing, leading worship and providing pastoral support to whānau, at times also attempting to advocate for their communities with the Church or with government. The majority of mission stations were founded, led and staffed by women, with much of their financial support coming from money that was raised through the fundraising efforts of the PWMU (Presbyterian Women's Missionary Union).

Following WW2, the number of women working within the Māori Missions declined, as increasing control passed to Māori communities. However the early 20th century Māori Missions remain the period of Ngā Hihita - the time of the Sisters.

The important role of the Presbyterian deaconesses has been recognised by the inclusion of the Presbyterian Research Centre's Deaconess Collection on the list of the UNESCO Memory of the World for New Zealand.

Unsung Methodists

Rev Donald Phillipps

A Russian Connection

Harold Whitmore Williams (1876 - 1928) & his wife Ariadna Vladimirovna Tyrkova (1869 - 1962)

In these fraught times, with indiscriminate slaughter and the insatiable lust for power of one man gripping our attention, it is timely to return to Harold Williams, a New Zealand Methodist parsonage kid whom I have written about before. Just 15 years ago his life - which ended too soon in 1928 - was the subject of a second biography, this time by Charlotte Alston. Her title is an arresting one: *Russia's Greatest Enemy? Harold Williams and the Russian Revolution. What could he have done to warrant such a label?*

When writing of him earlier, my focus had been almost exclusively on Harold himself and it is worth being reminded of the important facts in his relatively short but very notable career. Now I want to talk about his wife in more detail because she was a primary influence in forming his attitudes toward the developing Russian state in the 1920s. The revolutionary changes that took place then are still being worked out.

Harold was born in Auckland in 1876, the son of William James Williams, one of the leading ministers of his generation. Harold was educated in Christchurch and Timaru and did his undergraduate studies at Auckland University College. His time in the ministry was limited to a holiday



Harold Whitmore Williams.

supply at Feilding and probation at Papanui and Inglewood. His health led to a year's rest and then a brief supply ministry at Dargaville. By this stage it was obvious his skills and his vocation were in the study of language and he spent time at both Berlin and Munich where he gained his doctorate in 1903. He maintained a passion for language throughout his life and he gained an extraordinary reputation for his multilingualism. It was said that when he, as a newspaper correspondent, attended the International Peace Conference at Locarno in the 1920s, he was able to engage in fluent conversation with every delegate in their own tongue.

He was a newspaper correspondent for *The Times*, the *Manchester Guardian*, the *Morning Post* and the *Daily Chronicle* from 1905 until about 1920. From that time he was the Foreign Editor of *The Times* when that London newspaper was a world leader in coverage and authority.

His death came as a shock to his friends and to the journalistic world as a whole. He was noted for his reserve but equally for his friendship. He was a source of pride to his family but also to his Church which reported his progress and endorsed his ethical standards.

Harold's wife, Ariadna Vladimirovna Tyrkova, born in 1869, was the daughter of a landowner from northern Russia. She studied in St Petersburg in the early 1900s and became active among liberal opposition groups. She moved to Germany, where in 1904 she met Williams. Together they moved to Paris but at the end of the year Williams was sent to St Petersburg by the *Morning Post*. She was shortly afterwards able to follow him, returning to Russia under a general amnesty. She helped found the Constitutional Democratic party (also known as the Kadet Party) and in 1906 became a member of its Central Committee. In 1906 she married Harold and in the same year joined the All-Russian Union for Women's Equality, becoming a leading campaigner for equal rights for women. The Constitutional Democratic party added women's suffrage to its platform.

In 1911 the family was briefly embroiled in controversy when Harold was accused of espionage, supposedly the outcome of Russian secret police machinations. In March 1917, immediately after the February Revolution, Tyrkova-Williams was elected a member of the Petrograd Committee of the Kadet party. She coordinated party publications in

Petrograd (formerly St Petersburg) and in the summer of 1917 was elected to the Petrograd Duma, where she led the Constitutional Democratic faction. In August she became a member of the Democratic Conference and in September was elected to the Pre-Parliament. In the spring of 1918, she emigrated to Britain and in 1919 published an account of the first year of the Russian revolution.

In London, she became a founder of the London-based Russian Liberation Committee, edited its publications and raised money for Russian orphans. The account of her particular involvements - her commitment to constitutional change and to women's suffrage - aligned her with what was happening in the world influenced by Western European culture and politics. It is hard to imagine how radical her platform was in Tsarist Russia and equally, how out of line she would necessarily become with Bolshevik totalitarianism. Her passion must have profoundly influenced her husband, himself a person of political influence but she was deeply versed in, and committed to, her own view of Russia's future. The events of these past few weeks underline just how little the exercise of power has changed in Russia in 100 years!

Together with Harold she wrote a novel, *Hosts of Darkness*, then about the time of Harold's death a biography of Alexander Pushkin. In 1935 she wrote *Cheerful Giver* about her late husband. After WW2, in March 1951, she migrated to the USA and died on 12 January 1962 in Washington DC.

MALO TOA MALO LE TAU



Tamaitai Loia ia Tuluva Futi.

Saunia: Suiva'aia Te'o

O upu ia na faailo ai le agaga o le faafetai ma le faamalo I le Atua ona o lona alofa ma lona faamaoni ao alo faiva le tamaitai loia ia Claudia Tuluva Malaeolema Futi I ona faiva alofilima o nei tausaga e tele ua tuanai atu.

O le Aso Faraile 11 Mati na fa'ae'e ai pāpā o le tamaitai o Tuluva Futi, ma molimauina e nisi o le Auaigalua ma faletua, o ona matua, le susuga I le Tausi Matagalua ia Faleu ma le faletua ia Talapauna Futi, o uso ma tuagane, faapea foi aiga, ao uo foi ma aumea mamae le faaulufaleina o ia I totonu I le saofaiga a Loia faamaonia o le Asosi a Tamaitai ma Alii Loia o Aotearoa Niu Sila. O se aso taua ma le faapitoa lea aso ona ua aafia moli I futiafu e tasi, sei patipatia le alofa o le Atua, aua e talitonu ana le seanoa le Atua I lona alofa ma lona faamaoni, pe le o mafai ona faataunuuna lea faamoemoe na moemiti iai.

Ona o le koviti ma aafiaga o lea na faia ai lea Sauniga mamalu I luga o upega tafailagi, ma faafofoga ai I le tolaulauina o suafa uma o alii ma tamaitai ua faaulufaleina I le asosi, ma na saunoa foi le afiga I le Faamasino o le Fale faamasino e taliaina aloaia I latou uma o e na faapea ona tali atu I le valaau a le Atua e ala I le ofoina o le soifua e avea ma Loia I Niu Sila nei ina ua maea saililiga ma lo latou a'otauina mo lea tofi taua.

Na maea lea ona faia loa lea o le Sauniga Lotu e le susuga ia Suiva'aia Te'o o le Tausi Matagalua I Magele Tutotonu, o le matagalua na galulue ai le susuga ia Faleu ma le faletua ma le nofoaalo, ma o iinei foi I le tausaga e 2015 na amata ai le aoga a Tuluva I le Iunivesite o Aukilani I le faaloia. O se tamaitai filemu, tusaafia ma e tumu I le faaloalo. Na avea o ia ma Taitai o Tupulaga a le Matagalua, o le teutupe foi mo Tupulaga I le isi tausaga. Na galue I le auaipese, Aoga Aso Sa, Mafutaga Tamaitai ma le Autalavou.

Na saunoa le susuga ia Faleu ise molimau matagofie e uiga ia Tuluva ma lona soifua aoaoina ma lona taumafai. Faapea foi le susuga I le alii faifeau ia Arona Tusani o le uncle o Tuluva, I le agaga ua faatumulia I le olioli ona o Tuluva ma lona taumafai. Ua ia sii lava le fale o Asomua I le mauga ona o lana faaea I lona aiga ma ona matua, faapea foi le Sinoti Samoa. O nai ona tina matutua ia Mema Fesuluai ma Tuluva Futi, ua faailagi le tuligasi'a na manatua foi ma le agaga faafetai aua e ui ina ua tofāfā mai tiasā, ae o I la'ua lava na faia le faiva o le taputapuai ma tu'i atu le muliapapaga ao feagai Tuluva ma aoaoga. O lea ua tauimanū lona faamoemoe, ma e talitonu foi o loo ua patipatia mai



Tamaitai Loia Tuluva ma le Auaigalua ma faletua.

le lagi le la'ua tapuaiga mau.

O upu faamalosia o le aso mo Tuluva, 'aia lava nei ia tei tatou, a ia tuuina atu le viiga I le Suafa mamalu o le Atua, ona o lona alofa ma lona faamaoni.' O le tagata e lulu saito ma loimata, e selesela ma le fiafia, o le tagata foi e alu ma tagi fano, o loo ave le saito e lulu, e foi mai lava ia ma le alaga fiafia, o loo aumai ana fusi saito. Lea ua foi mai Tuluva ma le alaga fiafia ma lana fusi saito o ia o le LOIA FĀMAONIA, ua lagona ai le olioli ma le fiafia, aua ua ia tau le taua lelei, o lea foi ua iu lava ia te ia le tausinioga pei o la le aposetolo. Ao le muagagana a le atunuu: Ua mālīe toa ua mālō tau. Ua malie le faga I foa, ua malie le faga I pa'au, ua malie ma le lautua le faga I laua. Faamanuia le Atua I le tofi Tuluva, o ou māmā na, sagai ane 'ai o le tai, faatumu lau utu, ia faapena foi ona utupupuina e le Atua lou fofoga ma lau tofā faale Atua, aua ou faivaalofilima. Ia faasaina nisi ona o lau auaunaga, ia manuia foi nisi ona o lau tautua faaloia. Ia maua se viiga o le Atua ona o oe Tuluva. Ia ta'itoaluaia oe e le Agaga o le Atua. Matou tapuaia ou faiva.

On Friday 11 March 2022, we witnessed the admission to the bar of barristers and solicitors of the High Court of New Zealand via Zoom. One of our very own young people of Sinoti Samoa, Miss Tuluva Malaeolema Claudia Futi was amongst this group.

It was an auspicious occasion marked by a special thanksgiving service to God, for all that Tuluva has achieved throughout the last few years of study and hard work that have led to this milestone in her life.

Tuluva is the third child and eldest daughter of Rev Faleu and Mrs Talapauna Futi, who are in their second-year ministering at Cross Way Union Church in Masterton. Both her grandmothers, the late Mema Fesuluai and the late Tuluva Futi (her namesake) passed away before this special moment in her life, but their prayers and guidance are a testament to Tuluva's journey so far. She holds their photos with a big smile as she remembers their teachings in life and faith and knows they are cheering her on in spirit.

We are so proud of Tuluva and wish her all the best and pray God's blessings as she goes forward to use her gifts for those in need, in our Sinoti and communities.

Suiva'aia Te'o



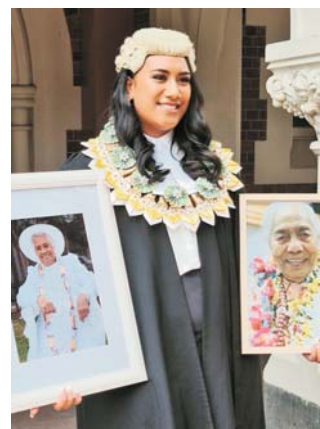
Tuluva ma matua faaleagaga ma aumeamamae.



Tuluva, matua, uso ma tuagane.



Tuluva ma ona matua, susuga faafeagaiga Faleu & Talapauna.



Tuluva ma ata o ona tina ua lagomau mai tiasa.



Eda Na Seretaka Vakacava Na Sere I Jiova Ena Nodra Vanua Na Kai Tani. Singing The Lord's Song in a Strange Land Ps 137:4

(Vakarautaka: Akuila Bale)

Na Lesoni Same 137: 4 Eda na seretaka vakacava na sere i Jiova, E na nodra vanua na kai tani?

Na sere eda lagata, ena vakatautaki vei koya e vola na qaqana se me na lagati vakacava, se nai vakarau ni kena lagati, na yalo e lagati kina, nai lakolako se totolo ni sere, na rorogo se bibi ni vosa e vakayagataki kei nai vakatagi e taurivaki kina, ka rawa ni da tukuna na kena rogorogo vinaka na sere e vu mai na kena lagati me vaka nai vakarau e buli kina na sere koya. (Singing according to writers and compilers of songs and what those songs were meant to be)

Yavu ni Lagasere Vaka Wesele (Wesleyan Singing Traditional Rules)

1. Meda sere taucoko.

Ena loma ni Vuvale, Cakacaka, Vuli, Lotu se Veiwekani e gadrevi dina me da vakaitavi taucoko. Segi ni vinakati na vakasavuliga se vakawelewele.

Segi ni i tavi duadua ga nei Talatala se ko Vakatawa na Lotu, ia sa nodai tavi taucoko na kena colati na kena matoka ni vei qaravi.

Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up and you will find a blessing.

2. Meda sere ena dua nai vakarau

E koto nai vakarau ni vei qaravi ni lotu eda lewena ka sinai tu kina na veivakarokorokotaki, veivakaliuci, veivakararamataki se vakavuvuli e ganita na bula ena vanua vou oqo. Da veiciqomi ka veisereki ena



Anne Rachel and Verena is ready for a traditional Fijian dance. Photo Seini Baleinukulala FB page.

yalomalumalumu. Nai vakarau sai Jisu na noda Tui ka Turaga. Meda dina tikoga vua se vakacava na veiveisau e yaco.

Sing in time. Whatever time is sung, be sure to keep with it. Do not run before, not stay behind it; but attend closely to the leading voices, and move therewith as exactly as you can. And take care you sing not too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

3. Meda sere ena domo e rogo vinaka

Na domo e rogo vinaka e dusia tikoga na noda duidui mai na dua e mateni ka lagasere kei na dua e vakasinaiti ena Kaukauwa ni Kalou.

Sing modestly. Do not bawl, as to be heard above, or distinct from, the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound.

4. Meda sere ena yalo e marautaka.

So na gauna eda segi ni vakarau mai eda veicudruvi lesu ena gauna ni so Kalou.

Sing lustily, and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of it being heard, then when you sing the songs of Satan.

5. Sere vua na Kalou.

Na sere e laveti na Yaca i Jisu na Luve ni Kalou kei na noda semati keda vua na Kalou na Tamada ena veiceguvi ni Yalo Tabu.

Above all, sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve of here, and reward when he cometh in the clouds of heaven.

Meda Kalougata Ena Sere Me Baleti Kalivari kei Na Loloma Ni Kalou vei Keda.

VEVERIELI SA CAVA NA GAUNA NI LEDE (APRIL THE END OF LENT)

The 2nd of Maji marks the beginning of Lent on Ash Wednesday. Nai 2 ni siga ni vula ko Maji, na Siga Vukelulu ni Dravusa [Ash Wednesday] sai tekivu ni 'Lent' se Lede na vosa ka vakayagataki vakalotu ena gauna ni kadre [spring se lent]; edau kila talega ni dau balavu na siga ka lekaleka na bogi ka mai vakatokai kina me (Lengthen). Sa ma vakayagataki tabakidua na 'lent' ena lotu ka ologi kina na kenai balebale ni 40 na siga ["Quadragesima" vakaLatini, 40 na siga ni lent]. Oqori kina ena mai cava tiko ena vula oqo ena 14th.

The significance of the 40 days throughout the Bible is evident. Sa bibi na 40 na siga me vaka na waluvu ena talanoa kei Noa, ena nona tiko ena ulunivanua kei na Kalou ko Mosese, me veivutuni ko Ninive vei Jona, vakarautaki koya enai tavi ni vei qaravi ko Jisu. Sa salavata kei na **Yom Kappur** ni Lotu Jiu ena **Day of Atonement**, na gauna ni lolo, masumasu, tusanaki ni noda valavala ca me rawa ni namaki kina na gauna vinaka.

Eda sa taurivaka na Lotu VaKarisito me gauna ni lolo, masumasu, wili Vola Tabu ka vakasamataka kina na rarawa, yaluma kei na mate nei Jisu mai na kauveilatai ena vuku ni nodai valavalaca. E so na Lotu Vakarisito sa cava na Lent ena Siga Lotulevu ni bera na Siga ni Mate, eso na Lotu ena Vakarauwai (Holy Saturday) ni oti na Siga ni Mate. E segi ni okati na Siga ni Turaga [Sundays] baleta ni siga ni



Ministerial Meeting, Wellington 2019.

marau, reki ka ni tucake kina ko Jisu mai na mate.

E tiko e loma na Siga ni kena kacivaki na Lako mai nei Jisu [Annunciation of the Lord] (Na gauna e kacivaki na sugu na **Gone Turaga na luveni Kalou ki Vuravura mai vua na nona Agilososi**) nai ka 14th ni Veverieli, oqo nai tukutuku matanidavui mai vei Agilososi Kaperieli ni

sa 'tina ni Kalou' se tinai Jisu ko Meri [Luke 1:26-38]. Na veimatalotu vakarisito, sa dua na gauna ni solevu kei na vakananumi ni lesilesi ni Kalou vei Meri kei na nona ciqoma ko Meri me lako mai vua nai Vakabula kei vuravura. Namaka na veilesioni ena gauna bibi oqo ka na tekivu ena Siga Vukelulu ni Dravusa, ena kena lotu ena boro e yadremu na

dravusa ka cavuti na vosa, "**Ko sa buli mai na kuvu ni soso, ko na lesu tale ena kuvu ni soso**" vakasamataka ko ya na nomu ka buli, yalani sa dodonu ga mo veivutuni ka veisautaka na bula ka vakabauta dina sara na Turaga ko Jisu me Tui ni nomu bula; ko ya mo vakadinataka na nomu vei qaravi kei na Kalou ka meda kua ni muri tu ga. Emeni

Mālōlō ā, Ma'u e Kalauni

Amelia Viena Moala, na'a ne tali koau fiemālie ki hono 'Eiki Fakamo'ui 'i he Tokonaki 'aho 12 'o Ma'asi, 2022, hili ia 'a hono lau 'e he'ene fānau paea mo e makapuna 'a e taha 'o 'ene ngaahi veesi manako mei he folofola.



Amelia Viena Moala.

Sāme 27 "1 Ko Sihova 'a hoku maama mo hoku fakamo'ui; Te u manavahē kia hai? Ko Sihova 'a e kolo 'o 'eku mo'ui; Ko hai te u teteki ki ai? 2

na'a mo ia te u falala pe. 4 Kuo u kole mea Sihova ha me'a pē taha, ko ia pe te u kumi ki ai; ke u nofo 'i he fale 'o

'I he 'unu kiate au ha kau faikovi ke kai hoku kakano, 'a e fai mai hoku kau fakamamahi mo hoku ngaahi fili, Na'a nau humu pea tō. 3 Neongo 'e nofo 'i mai ha kongakau, ko hoku loto 'e 'ikai manavahē: Neongo 'e tu'u kiate au 'a e tau,

Sihova 'i he 'aho kotoa 'o 'eku mo'ui, ke siofi 'a e faka'ofa 'a e 'Eiki, mo fakalaulauloto 'i hono palasi."

Ko Amelia Viena Moala ko e uaifi 'ofeina 'o e Faifekau Pule Mālōlō 'o e Vāhenga Ngāue 'Aokalani mo Manukau. Ko e fa'ē tōnunga, ko e kui 'ofeina, ko e tokoua, ko e faiaiko mo e kaungā fononga angalelei ma'a e Siasi 'i Tonga pea mo Nu'usila ni foki.

Hili 'a e retire 'a Taniela 'i hono ta'u 65 mei he siasi 'i Nu'usila ni, na'a na to e foki mo Viena ki Tonga 'o hoko atu e ngāue pea na toki mālōlō mai ki 'Aokalani he hokosia 'e Taniela hono ta'u 70.

Ko e moto pe to'onga mo'ui 'a Viena na'a ne muimui ki ai: ko 'Ofa 'oku fa'a tatali mo anga mokomoko, mo anga lelei he taimi kotoa. He ko 'Ofa 'oku ne malu 'i ma'upe, falala ma'upe, 'amanaki ma'upe pea tolonga ma'upe.

Ko 'ene pekia ko eni na'a ne kei memipa 'i he Siasi 'o Dominion/Kingsland 'i loto 'Aokalani.

Na'e fakahoko 'a hono malanga fakaheheheka 'e he Faifekau Pule 'o e Vāhenga Ngāue 'Aokalani mo Manukau, Rev. Vaikoloa Kilikiti, 'i he Manukau Memorial Gardens Chapel 'i he 10am he 'aho Falaite 18 'o Ma'asi, 2022.

Toka ā 'i malu 'o Sātai.

FAKALOTOFALE'IA Faifekau Sea Mālōlō 'o e Vahefonua

Fai 'e Tevita Finau

Kaveinga 'o e Māhina : 'Ilo 'Otua 'o e Fetamaio'eiki'aki (Knowing God of Servanthood)

Seuke, na'e ui kimoutolu, kāinga, ke mou tau'atāina; kae'oua pē 'e iku ho'omou tau'atāina ko ha ava ki he kakano; ka ko e me'a 'i ho'omou 'ofa ke mou nofo fetamaio'eiki'aki.

Kalētiā 5:13 TMB

For you were called to freedom,

brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another.

Galatians 5:13 NRSV

Ko e Vahe 5 'o e 'Ipiseli ni ko e vahe 'oku tokanga ki he Tau'atāina. Ko e tau'atāina fakafo'ituitui 'oku te tau'atāina ke fai hoto loto 'i he taimi 'oku te loto kiai mo e faitu'u ke fakahoko ai.

Kia Paula 'aia 'oku takua 'oku ha'ana 'a

e 'ipiselí ni 'oku ne pelē ko e tau'atāina mo'oní 'a e tau'aāina 'oku te ma'u tu'unga 'ia Kalaisi. Ko e tau'atāina 'oku ne enginaki kitautolu ke tau mo'ui feveitokai'aki 'o makatu'unga 'i he tui mo e 'ofa 'a Kalaisi (v5).

Ko e me'a lelei pea 'oku te fiefia ke anga-fakatō-ki-lalo mai ha taha kiate kita, ka 'oku toe lelei ange ke te anga-fakatō-ki-lalo kita ki ha taha pe, ko e fetamaio'eiki'aki ia 'oku uki kitautolu



Tevita Finau.

kiai he mahina ko'eni.

Ko e mahina 'eni 'oku tau manatua mo a'usia ai 'a e tumutumu 'o e

mo'ui fetamaio'eiki'aki 'i he hoko 'a Kalaisi 'o Pekia mo Toetu'u ma'au mo au. Ko hotau fekau ia he māhiná ni, ko 'etau hoko ko e tama-'io-'eiki ki ha taha si'i hifo mo mo'ulaloa kiate koe. 'Emeni.

Ongoongo 'a e Vahefonua Tonga 'o Aotearoa Mei he tepile 'a e Ongo Sekelitali

Fakamalo atu he ngaahi fatongia kotoa pe 'oku mou fuesia mei he ngaahi tuliki 'o Aotearoa 'oku mou faifatongia mei ai. Ko e fakahoko atu 'a e ngaahi ongoongo 'a e Vahefonua.

1. Me'a Faka'eiki 'o Amelia Viena Moala

Fakafofonga'i atu 'a e Tangata'eiki Faifekau Sea, Rev Kalolo Fihaki, pea moe Vahefonua ke fakahoko atu ha fakamalo ki he ngaahi lukuluku ofa kotoa na'e a'u mai ki he Vahefonua ke fakakakato 'aki 'a e hala 'a e Vahefonua ki he me'a faka'eiki 'o Amelia Viena Moala. Na'e fakakakato hala 'a e Vahefonua ki he Famili he efiafi Tu'apulelulu 17 Ma'asi 2022 lolotonga 'a e 'ā pō he fale mate.

2. Kaniseli 'a e ako hono tolu mo e fā 'a e Kau Faifekau mo e kau Setuata mo honau ngaahi hoa

Makatu'unga 'I he lahi 'a e ngaahi fatongia 'oku fiema'u ki he Pule Ako Trinity 'oku ai 'a e femahino'aki ke kaniseli 'a e ako hono tolu mo e fā na'e teuteu ke fakahoko he efiafi ni mo e efiafi Tusite uike kaha'u. 'Oku kei ai pe faka'amu na'a ai ha faingāmālie he kaha'u ke fakahoko ai ha ako.

3. Fakataha Fakamahina 'a e Vahefonua - Halafononga 'Epeleli 2022

'Aho : Tusite 29 Ma'asi 2022

Taimi : 7.00pm

Feitu'u : Join Zoom Meeting

4. Fakataha Vahefonua 'Epeleli 2022

a. Ko e fakataha Vahefonua 'o 'Epeleli 2022

i. Fakataha Vahefonua 'a e kau Faifekau : Falaite 22 'Epeleli 2022 (ZOOM)

ii. Fakataha Vahefonua Kakato : Tokonaki 23 'Epeleli 2022 (ZOOM)

iii. Malanga Vahefonua: Sāpate 24 'Epeleli 2022 (TBC)

b. Kole atu ki he ngaahi Vahenga Ngaue / Kaingalotu ke maaui mai ho'omou:

i. Kau Fakafofonga Paloti mo e Kaume'a (Hingoa, Telefoni pea mo e Email) ke fai 'a e ngaue ke imeili kia nautolu 'a e 'āsenita mo e ZOOM link ki he fakataha.

ii. Ngaahi Lipooti mei he ngaahi Vāhenga Ngāue / Kaingalotu /Ngaahi Potungāue

ke maaui mai ho'o mou ngaahi lipooti ki he 'aho 8 Epeleli ke ai ha faingāmālie ke teuteu a e 'āsenita mo tufaki ki mu'a he fakataha.

'Oku ou fakakau atu 'a e online foomu ke fakafonu mai ai 'a e ngaahi lipooti pe ko ho'o fakafonu online mai pe.

Online Forms:

1. Lipooti mei he ngaahi Vāhenga Ngāue\Siasi

2. Lipooti mei he ngaahi Potungāue

5. Kalenita ki Epeleli 2022

8 - Maaui mai 'a e ngaahi lipooti mei he ngaahi Vāhenga Ngāue / Kaingalotu / Potungāue

9 - 10 Fakataha Tauwi Strategy and Stationing

11 - Kamata 'a e Uike Tapu

15 - 18 - Pekia mo e Toetu'u

16 - Ke maaui kia Felonites 'a e ngaahi ongoongo 'oku fiema'u ha siasi ke paaki ki he Tohi Touchstone (*Pukolea*). Felonites Manukia (021351429)

22 - Fakataha Vahefonua 'a e kau Faifekau

23 - Fakataha Vahefonua Kakato

24 - Malanga Vahefonua

25 - 'Aho Mālōlō (ANZAC Day)

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
27	28	29	30	31	1	2
3	4	5	6	7	8	9
Kaveinga Support		Fakataha Vahefonua Ngaue / Kaingalotu Manukia			Deadline - Ngaue Lipooti ki he Fakataha Vahefonua	* Tauwi Strategy & Stationing
10	11	12	13	14	15	16
Deadline - Ngaue Lipooti ki he Fakataha Vahefonua	Kaveinga Support	Uike Tapu	Uike Tapu	Uike Tapu	Fakataha Vahefonua	Tokonaki Support
17	18	19	20	21	22	23
Deadline - Ngaue Lipooti ki he Fakataha Vahefonua	Aho Mālōlō - ANZAC Day				Fakataha Vahefonua Kaingalotu (2022)	Fakataha Vahefonua Kaingalotu (2022)
24	25	26	27	28	29	30
Kaveinga Support						



'Aonga lahi e koniteina tokoni 'a e Vahefonua Tonga 'o Aotearoa Fai 'e Felonitesi Manukia

Kuo hoko 'a e ngaahi tokoni fakaetamaki mei muli ni ko ha fakalotolahi ki he kakai 'o Ha'apai na'e tukuvakā 'i Tongatapu ke nau foki ki honau motu.

Ko e ngaahi tokoni ni na'e kau ai 'a e koniteina 'e fā mei he Siasi Metotisi 'o Nu'usila ni, 'a ia na'e fakafou 'i he Vahefonua Tonga 'o Aotearoa, pea mo e tokoni ngaahi hina vai mei he U.M.C Pacific, 'Amelika.

Kuo tu'uta lelei atu 'a e MV Taka 'i Pomana ki Ha'apai mo e kau pāsese 'e toko 126. Na'e talu 'enau tukuvaka 'i Tongatapu talu e mapuna 'a e mo'unga afi Hunga Tonga Hunga Ha'apai 'i he 'aho 15 'o Sānuāli 'o e ta'u ni.

Na'e tu'uta foki 'a e MV 'Otuanga'ofa mo e uta 'ata'ata pē ke tokoni ki he teuteu ke tu'uta atu 'a e kau folau ni.

'Oku pelepelengesi foki 'a e folau ni koe'uhī ko e tu'unga 'oku lolotonga 'i ai 'a e KOVITI-19 'i Tonga. 'I he taimi paaki 'a e nusipepa ni na'e kei hala 'a e ongo vahefonua Ha'apai mo 'Eua 'i ha keisi he mahaki faka'auha ni.

'I ha fakamatala mei he kōmiti tokoni 'a e Siasi Uesiliana Tau'atana 'o Tonga - 'a ia 'oku a'ana 'a hono tufa e koniteina tokoni mei he Vahefonua Tonga 'o Aotearoa - 'oku fiema'ua 'aupito e ngaahi wheelchair mo e walker koe'uhi ko e kau tokavaivai mo faingata'a'ia.

Ko e tufa foki koeni 'oku 'ikai lau e siasi 'oku kau ki ai ha fāmili.

Na'e pehē 'e Rev Tevita 'Ofahulu, ko e Faifekau Pule 'o e Vahefonua Tongatapu, kuo lahi e vala he taimi ni. Ka ko e kafu mo e tauveli 'oku kei fiema'u lahi taha he taimi ni.

'Oku hanga 'e he kau ngāue 'a e kōmiti 'o fa'o fakafuofua pe ngaahi puha ke faingofua 'a hono fakahifo 'i he ngaahi 'otu motu, ko e fakamatala ia 'a e Faifekau Pule.

Na'a ne toe pehē 'oku ki'i tuai pē 'a e ngāue tufa koe'uhi ko e penitēmiki.

'I he fuofua tu'uta e ngaahi koniteina 'etau Vahefonua ki Tonga, na'e 'ave 'o fakahifo ki he 'api 'a e siasi 'i Kolofo'ou, Kalofiana 'o Epworth.

Na'e 'osi 'ave pe foki 'a e 'inasi mei ai ki Hua'tolitoli, nofo'anga 'Alonga mo Sia'atoutai koe'uhi ko e mofele 'a e KOVITI-19 'ia nautolu. Ko e ongoongo meia Faifekau Tevita 'Ofahulu na'e 'osi lava o fakaa'u 'etau 'ofa ki Kanokupolu, kāinga Mango ki he Hall SUTT Longolongo pea ki he kāinga 'Atatā ki he Hall Siasi 'o Tonga 'i Longolongo ai pe.

Na'e lava foki mo e 'inasi ki 'Eua.

Ko e kīmiti ngāue: Taki - Setuata Lahi 'o e Vahefonua Tongatapu mo e Tokoni, Tukia mo To'imoana, kau setuata Kolomotu'a mo Kolofo'ou, fānau tangata mei he to'utupu 'o Kolomotu'a mo Kolofo'ou, ongo Faifekau Pule 'o Kolomotu'a mo Kolofo'ou mo e ongo tokoni.

'Oku mahino pē 'oku tokolahi e kāinga Ha'apai 'oku nau fie foki ki he fāmili ka



Rev Tevita 'Ofahulu, of the Free Wesleyan Church of Tonga, the man in charge of the committee tasked with distributing the relief aid to families in need. (Credit: Tevita 'Ofahulu).

kuo pau ke fakahoko eni fakatatau ki he ngaahi tu'utu'uni fefolau'aki 'a e Potungāue Mo'ui.

Ko kinautolu 'oku nau fie folau ki Ha'apai pe ko 'Eua, kuo pau kenau lesisita ki he kautaha vaka 'o fakamahino'i 'oku nau faka'amu folau. 'Oku 'i ai 'a e tokolahi pau 'e toki fakangofua ke kau he folau ke lava pe ke tauhi e vāmama'o (social distancing).

'E 'ave leva e lisi ko ia ki he Potungāue Mo'ui ke vakai'i 'oku 'ikai ko ha tokotaha 'oku puke he KOVITI-19 pe na'e vā ofi mo ha tokotaha 'oku puke he to'umahaki ni.

'Oku pau ke nofo ma'u 'i 'api pe kolonitini 'i 'api 'a kinautolu 'oku nau teuteu folau 'i ha 'aho 'e 5 pea fai e folau.

Ko kinautolu pe kuo hoani 'enau huhu malu'i KOVITI-19 'e ngofua kenau folau, ko e fakamatala ia 'a e Potungāue Mo'ui.

'Oku fakahoko ha tesa RATs ma'a e kau pāsese he 'aho tatau pe 'o e folau ke fakasi'isi'i ha faingamalie ke mafola ai 'a e KOVITI-19. 'O kapau 'e sivi ha taha pea ola Positive pe mahino 'oku puke he KOVITI-19, 'e pau ke ne nofo 'o tauhi lelei pea toki teuteu ke folau hili e taimi kolonitini pea to e tesa ke fakapapau'i 'oku 'ata'atā pe Negative.

Kuopau pe ke muimui'i e ngaahi founa faka'ehi'ehi 'o kau ai e tui e mask, fanofano ma'u pe e nima 'aki e koa mo e vai pe ko e 'olokaholo fanofano (sanitiser) pea tauhi e vā mama'o.

Ko e fale'i 'a e Potungāue Mo'ui ki he kau teu folau - 'e lelei ange ke 'oua 'e to e fai ha fe'iloaki mo ha kakai 'oku 'ikai kemou teu folau fakataha.

'I he tu'uta ki Ha'apai, 'e kolonitini 'aho 5 e kau folau 'i he ngaahi feitu'u pau pea 'e tokoni e kau laine mu'a (front line) ki hono tauhi e kau pāsese. Lolotonga e kolonitini 'aho 5 'i Ha'apai, 'oku 'i ai e ngaahi tu'utu'uni kuopau ke muimui'i.

'Oku ngāue vā ofi 'Eiki Kovana Ha'apai, Pita Taufatofua, mo e Toketa Pule 'i Ha'apai, Dr. Tevita Vakasiuola, mo e Potungāue MEIDECC, FISA, Tofa Ramsay Shipping mo e ngaahi kupu fekau'aki ke talia e kole 'a e kāinga kenau foki ki he Fo'i 'One'one.



The island of Nomuka, Ha'apai, after the tsunami struck (credit: Solo Savelio).



Ha'apai islanders who had been sheltering in Nuku'alofa since the January 15 tsunami, finally get to return to their home island. (credit Solo Savelio)



NZ Defence staff helping to rebuild Ha'apai. (Credit: Solo Savelio)