

Touchstone

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

Inside

Tongamai prosperity for all



Rev John Meredith reflects



TYC is ON 23 – 26 June 2022



A Mighty Tree Has Fallen

RIP: Paula Eroni Seruvatu Kotosoma Korocawiri Sotutu 16 April 1931 - 12 March 2022



Paul and Margaret Sotutu with long-time friends Frank and Vanessa Leadley.

At a service of thanksgiving and remembrance at St Johns Golden Church, Whangarei, whanau, friends, former colleagues, fellow Methodists and ministerial officials from NZ and Fiji gathered to reflect on Paul Sotutu's life and ministry. Eulogies shared insights into the life of an enormously kind, talented and influential man.

Paul was an enthusiastic Methodist who made a huge contribution to community and church in Fiji, the Pacific and around the Commonwealth.

Frank Leadley, former headmaster at Bay of Islands College and life-long friend, captured the essence of Paul in his eulogy; "Paul carried his qualities of hard work, honesty and respect for others into his working life both in New Zealand and overseas. He has been rightly recognised

for his considerable contribution to his community in Fiji, and in several highly significant roles internationally, with the Commonwealth Secretariat, the United Nations and the EEC-ACP Forum (European Economic Community-African Caribbean Pacific).

A Natural Leader

Paul's parents were missionaries in the Solomon Islands, stationed on Bougainville in the small settlement of Skotolan. At the age of nine Paul was sent

to boarding school in Koqekolo, Munda in the Solomon Islands. War was unfolding in the Pacific and as a 10-year old, he was separated from his family during an air raid, during which they were evacuated to Fiji. Paul was on an overnight expedition with Fijian soldiers. The planned 24-hour journey turned into a challenging 12-week stay in the bush, evading Japanese soldiers. His son Eroni said this experience undoubtedly shaped his father's faith and future.

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A Mighty Tree Has Fallen

From Page 1



Margaret and Paul Sotutu celebrated their 60th wedding anniversary just 10 weeks before Paul passed away.

"He learned to trust in God in a deep and practical way as a young child. This set his course for life."

Eroni always knew his father was an important man; he commanded respect, was a natural leader and he had a range and depth of talents and interests in many areas. As he grew older that impression changed. "I came to realise he was a great man, through being an extraordinary servant of others through a generous, selfless service. Deeply connected to his relational roots in gratitude, love and service, he was generous, forever selflessly sharing his gifts for the benefit of others."

Wesleyan Traditions

The hospitality provided by the Sotutu family was legendary. As well as offering a home-away-from-home for students, and accommodation for the homeless and the displaced, shared meals were the norm. Eroni described how their home had "seemingly elastic walls".

Josua Tuwere, a former student of Paul's and close friend of the Sotutu family, delivered a warm and personal tribute on behalf of the Government of Fiji and the NZ High Commission. Josua's father and Paul worked closely together in the leadership of the Methodist Church in Fiji from the mid to late 90s.

Josua said, "Paul was a passionate churchman and believed wholeheartedly in the biblical and Wesleyan traditions of service and visitation to the needy, the downtrodden, the fatherless, the abused and homeless".

"Paul was very much a father-figure. He was my principal at Lelean Memorial School in 1989. We were part of the Wesley Butt Street Methodist Church in Suva for years. They (Margaret and Paul) mentored me and many young people in Sunday school, in leadership and pastoral care. Countless hours were spent at the Sotutu residence in Lami, in fellowship, whether it was bible study or singing, or playing touch rugby outside."

"If Uncle Paul's life was a tapestry, the

colours would be well-defined, attractive to the naked eye, even from a distance. That was the quality of life he shared with Aunt Margaret, and his immediate and extended family. Each strand in the tapestry told a story of life-long mentorship, payment of school fees, meals at the Sotutu residence, prison and hospital visits, selfless public service within Government, the Civil Service, the Church, the Vanua and most importantly family."

Education and Influence

Paul moved to NZ to attend high school when he was awarded a scholarship for Wesley College. He subsequently attended Auckland Grammar School for his final year before enrolling at the University of Auckland and later the University of Canterbury. His original intention to study medicine changed following a prophetic meeting on a bus to Auckland with an elderly Christian woman who had been a missionary in Fiji. She encouraged him to consider a career in teaching as a way of influencing the lives and minds of people to become leaders. It was at Teachers College that he met his wife Margaret.

He qualified as a teacher with top qualifications from the University of Canterbury and Christchurch Teachers Training College. In the 1960s he taught at several schools in Fiji including Ratu Kadavulevu School, Ratu Sir Lala Sukuna Memorial School, Levuka Public School, and later Lelean Memorial School, influencing the lives of many students.

Josua said, "The students that passed through their (Paul and Margaret's) classrooms now rank in the 'who's who' of influence and service, not just in Fiji but around the Pacific. There are more than a few of their former students in New Zealand who will tell of the life-changing talk sessions with Paul that altered their paths for good, forever".

"Paul always had time for people. No one was turned away from his office, his home; even when he was busy and was

stopped on the street - he always had time for people."

Garth Cant, a lay preacher who lives in Christchurch, studied with Paul. Garth says, "As a student in New Zealand, Paul had a big impact on the diversity of NZ Methodists from that era. He enriched the lives of the 1950s cohort of Bible Class members at Onehunga in Auckland, and Rugby Street in Christchurch. He brought fun, friendship and mischief. He deepened our enthusiasm for following Jesus."

A Rich Life & Career

Josua summarised Paul's impressive and diverse education and training that equipped him for a career that included top ranking posts in education, and subsequent senior roles in the Fiji public service, in Foreign Affairs and Fiji diplomatic posts abroad. He was also seconded by the Fiji government to various international organisations. As a consultant and international civil servant he worked tirelessly on behalf of the Fijian government in education, economic and social development and welfare.

"As a public servant, he was part of a cadre of Fijian professionals who were trained to run the Fijian public service and government following the departure of the British following independence in 1970."

"In 1970 Paul obtained a Master's in Education and an International Certificate in Education from Oxford University, United Kingdom. His thesis topic, 'A foreign study project on the education system in Sweden', spoke to a certain broadmindedness that would hold him in good stead during his diplomatic career. That broadmindedness translated into a love for food, hospitality and choral music. Man, could he sing! As a young Sunday school student, few things matched the experience of seeing Paul sing all the parts of a hymn, switching from bass to tenor to alto without effort. Even soprano was not beyond him. Without peer, he was in my mind, and to borrow a sports term, The Greatest of All Time when it came to choral music."

Accomplished, Loved & Respected

Along with his musical capability, and many other extraordinary talents, as a young man, Paul was an accomplished athlete and sportsman. He was outstanding on the rugby field and in the boxing ring at school. He was an exceptional sprinter, and his ability as a cross country runner attracted the attention of renowned athletics coach Arthur Lydiard.

Frank Leadley shared a high school anecdote that affirmed his humility and his ability: "Paul was a very good athlete but rather shy, so I entered him in the school athletic sports in the 200m, 400m and Cross Country. He was a bit apprehensive about competing. "Don't

worry", I said, "I'll be your coach." I had a rather unique coaching method. It consisted of me standing under a tree in the shade and bellowing at Paul to go faster. It seemed to work."

Despite many offers to extend his sporting attributes, Paul opted to focus his energy on endeavours that he believed to be more central to God's priorities for him, although he maintained a lifelong interest in following sports across all codes.

Graham Jackson, a friend for 73 years, reiterated the love Paul shared and respect that he commanded. "He was the most widely loved and respected human being I have ever known."

Eroni said, "My father lived to serve the 'civic good', the 'public good' in that tribe, village, province and country where God had placed him...and in whatever roles and other parts of the world to which he was moved under assignment as a Public Servant. His family were 'implicitly and explicitly regarded as being an extension of that vision and mission.' He was a Christian, a disciple of Jesus Christ, a man of forgiveness... respected and loved by people of all walks. In these last 3 years as that mind deteriorated...that body corroded...that voice faded away, what remained was... a man of prayer...a man of gratitude...a man of love".

General Secretary of MCNZ, Rev Tara Tautari offered her condolences on behalf of MCNZ and highlighted Paul's great legacy. "Paul exemplified the transforming love of Christ. His capacity to give love and receive love is a legacy that will be carried forward beyond these shores. Love begets love."

In closing his eulogy to his friend of 81 years, Frank Leadley said, "Paul was a wonderful character - he was sincere, hard-working, and charismatic. He had a strong faith and a deep and powerful religious ethic. He was respectful and respected. He was supportive, honest, and totally trustworthy, with a strong sense of humour, and a great giggle. He and Margaret have demonstrated these and other strong characteristics in the way they interact with each other and with others, and they have raised a family of which they can be very proud.

He will be greatly missed, but we can all be confident that he is with his God, and that he has left a legacy of which he, his family, his friends, and the wider community, can justifiably be very proud."

CORRECTION

The article on Journeys End in the April edition of Touchstone, included two errors. Joan Beaumont was incorrectly named as Helen Beaumont and Easter Camp 2021 did go ahead. The editor apologises for the errors.



A New Mission *The sweetest eels are always found in another area*

Maui Stuart reports on his commissioning earlier this year.

In recent times we have all had to make changes as the term “a new normal” has become a big part of how we live out our lives. God showed me a pathway and returned me home to Rāpaki. I believed in my calling and trusting in the Holy Spirit I have spent the last four years living here with my dear aunt, doing what I can for my whanau and hapu of Rāpaki.

COMMISSIONING

On Sunday 20 March 2022, I was commissioned to the office of Kai Karakia and appointed to Whakaraupo and Makawhiu rohe (Lyttelton Harbour and Port Levy). I feel humbled by this acknowledgment. My whanau are strongly affiliated to Te Hahi Mihinare, the Maori Diocese of Te Waipounamu, not with Te Taha Maori, Te Haahi



Kai Karakia appointed to Whakaraupo and Makawhiu Rohe. (Lyttelton Harbour and Port Levy). Image supplied.

Weteriana O Aotearoa.

Bishop Richard Rangi Wallace gave me the opportunity to train under his leadership, and has made it clear that I am a Maori Christian, and not a Christian Maori. Jesus was an aboriginal, a native in his home land, tangata whenua. He knew the lay of the land and used it not to hide but to understand the needs of his own whanau, hapu and iwi.

My mission is similar to that of Jesus. It

is to be wherever Maori are gathering. And if they are not gathering, to encourage them to gather. Having the presence and support of General Secretary of the Methodist Church, Rev Tara Tautari and her whanau at my Commissioning made my day even more special. She has taught me that being present is all that is required. The absence of Tumuaki Emeritus Rev Diana Tana, due to other commitments, left me feeling empty and sad. I look

forward to working closer with a person who can answer questions like: “When I feel alone, is Christ really with me?”

Earlier this year I declined the offer to attend Trinity Methodist Theological College. It was one of the biggest decisions I have had to make in my life. As time passes and my understanding grows with the knowledge that I was being groomed for this role, I know that real people make real decisions. We do not need clones to make decisions for us.

Finally, I wish to acknowledge my Kaumatua, my front row, who have supported me on my journey.

The wisdom they hold is priceless. As Rāpaki continues to lose our leaders, my mission is also to learn as much as I can, while I still can, from them.

Nga Totara whakamarumaruru, nga Toka Tumoana, Nga Kaka wahanui, Nga Puna Roimata, Kia Tiaho te maramatanga ki a ratou.

Kia au ta ratou moe.

Mauriora kia tatou katoa.

Life Precarious and Precious



John Meredith.

In late April I received an unexpected email from a highly valued, long time contributor to *Touchstone* reviews page, learned Methodist minister John Meredith. John wrote, *Dear Ady, As we know death and dying happen to other people, but have now caught up with me. I have been confirmed to have terminal lung cancer. I was deeply saddened by the news. John has been an inspiration and a support to me in my role as editor. I have valued his wisdom, kindness, his strong sense of faith and of course, his skill in reviewing books that explore a diverse approach to God, Christianity, life, love*

and more. I invited John to review his current situation. His words are poignant, insightful and inspiring. In 2020 I reached the milestone of 50 years of ordained ministry with the Methodist Church of New Zealand, serving mainly in South Island parishes and in Perth, Western Australia, in parish ministry with the Uniting Church in Australia.

Until mid-March this year I was going about my daily work which included editing *Word & Worship*, the quarterly publication of the New Zealand Lay Preachers Association, reading and writing book reviews, preparing and leading occasional services of worship, and, together with Jill, gardening and riding our bikes to the gym.

When breathing deeply a slight but persistent pain in my right upper back prompted me to seek medical consultation. The day before I had been to the gym and officiated at a funeral. A chest x-ray was ordered. This suggested the trouble was pneumonia but when the usual treatment yielded no results an admission to hospital was arranged. After the best part of two weeks in hospital it was finally confirmed that I had inoperable lung cancer. I was discharged and a Health Care nurse visits daily to drain fluid from the affected lung. I pay tribute to the registered nurses and student nurses who have cared for me in hospital and at home.

I have really enjoyed the opportunity to

write book reviews for *Touchstone*. It has been a blessing working with editor, Ady Shannon, who has encouraged me to review those books that capture my interest and which I feel will appeal to readers of *Touchstone*. Another consideration is that books reviewed must be reasonably priced for potential buyers or readily available in public libraries.

It has been hard moving from being fit and well to needing lots of care in just a few weeks. Jill and I have been married for 52 years and have always been a team, each depending on the other in various ways. That mutuality is now taking a different shape. I am surrounded by much love and care in my family and have received many encouraging emails, phone calls and visits from friends, many of whom speak movingly of gifts I barely knew I had.

I felt blessed when Ann Gilroy, editor of *Tui Motu*, wrote that I was especially remembered in prayer as she worked in the healing garden of the *Tui Motu* property. Ann wrote: *I join the plants in putting energy, spirit and gratitude into the atmosphere which I imagine mingling with the love and concern enveloping you at this time ...*

As Jill and I share the time that remains we reflect on words sent by Ian Harris: *The life we take for granted, year after year, suddenly is transformed. It becomes precarious and fragile.*

Precarious indeed but also precious. I regard each day as a gift. I am at peace and live in faith. As I have written in my last editorial for *Word & Worship*, faith in God is not belief that there is a great Spirit ‘out there’ watching us from a distance. It is discovering a presence in the midst of life that shapes our values, gives us a sense of purpose and enables us to live with hope and love.



METHODIST CHURCH OF NEW ZEALAND
Te Haahi Weteriana o Aotearoa

Lectionary 2022/2023

Orders for the new Lectionary are due by Friday 8 July 2022.

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

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

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



President Rev Andrew Doubleday

A Methodist Spirituality

I've been pondering who we are, and what we stand for into the 3rd decade of the 21st century. I've started meeting with a small group of like-ish-minded, similar aged colleagues, and we 'chew the fat' on where we are. It started with one other, and over the weeks has grown to five.

As I've been reflecting on some of John Wesley's peccadillos, at least to our modern sensibilities, I'm left wondering if we've thrown out the baby with the bath water.

For example, the concept of spiritual perfection. Perhaps we've been too quick to dismiss that call upon our lives as being unrealistic and abandoning the project before we start. Yet, as I look back over those that have really made a difference, those who have impacted my life for good, it's consistently those who seriously seek to live the Jesus life. Those who give themselves consistently to spiritual disciplines - significant commitments to prayer, to Bible study and reflection, to fasting, to taking



Andrew Doubleday.

regular personal inventory of their attitudes and behaviours toward others, toward their use of time, to their thought and habit lives. It's those who seek to live surrendered lives to the Spirit of grace, who live in obedience to the gentle promptings of the still small voice.

We're coming up to the 24th of May, that day we celebrate John Wesley's 'Aldersgate experience'.

Because we share a basically common conviction that this is the seedbed for Methodist spirituality, I have asked a few of my friends to prepare a homily on their 'take' on Wesley's 24th of May encounter with the Spirit of grace. These will be rolled out both in video and written form during May.

I have not asked others who may be equally qualified, simply because I'm seeking to amplify those whose hearts in this I am confident are one with my heart. Experience tells me that though we share a common concern, we will each convey our heart, hopes, and convictions quite differently, and thus express both a richness of difference, and oneness of intent.

I've also been wondering about the basic role of Presbyters. To quote my own presentation, "There was a time when clergy were regarded as the 'healers of souls'. We've since surrendered that to the 'mind doctor' professionals, and effectively assumed the territory that

may be left to us of glorified social workers, diversional therapists (i.e. activities officers) or social activists." It sounds harsh, I know.

Is it time to reclaim the preaching/teaching role as central? This could require a whole new re-allocation of time priorities for many of us as, I've suggested above, spiritual disciplines and the pursuit of holiness may figure more prominently in our daily regimen. My hunch is that as we immerse ourselves more intentionally in seeking the way and mind of Christ, that the change in us would be noticeable.

I suspect that many of my colleagues would likely find such a suggestion laughable, yet I'm seriously in earnest about it. The faith as proclaimed was to be experienced and demonstrated, not simply intellectualised and expounded. And experiencing it is something that needs to be evident in us. That others may observe us and acclaim, in the words of a well-known television advertisement, "I want what he's / she's got!"

If we don't change, our future looks bleak. In spite of that magnificent call of our Mission Statement to 'reflect and proclaim the transforming love of God as revealed in Jesus Christ and declared in the Scriptures' if the fire has gone out, and that transforming love is no longer evident in us, the world 'out there' will continue to look elsewhere for the source of hope and meaning for which it so desperately craves.

MISSION RESOURCING

Ask, Search, Knock

Rev Setaita Veikune, Director
Mission Resourcing

Jesus teaches us in his sermon on the mount to "Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you." - Matthew 7:7 NRSV.

With our diminishing congregational members and scarcity of resources available for mission and ministry, let the church be urged to "ask ... search ... and knock ..." Along with utilising the talents and supports within our church, we must learn to look beyond the horizon, to work alongside government and other agencies.

The post-Covid announcement of the release of government funding around food security and entrepreneurial potentials, inspired the Dominion (Road) Tongan Methodist Congregation (DTMC). Assistant Secretary Viliami Liava'a said leaders saw that work must be done to bridge gaps, restore health and enhance wholesome living, while seeking to ensure the holistic development of the church. Careful planning for sufficient resourcing was followed by a well written proposal applying for complete funding of the Tongamai Community Plantation Pilot Project (TCP Pilot Project). The total sum requested was granted.

Tongamai is the name of 6.9 acres of land in Pukekohe purchased by the DTMC in



Distinguished guests at the Tongamai opening celebration on Anzac Day 25 April, included the Prime Minister of Tonga, Hon Hu'akavameiliku, the Tongan Consul to New Zealand, Lenisiloti Sitafooti Aho, and Labour List MP 'Anahila Kanongata'a-Suisuiki, along with friends and whanau of DTMC. Photo courtesy Rev Setaita Veikune.

the 1980s. Tongamai is a shortened form of the Tongan saying "*ke 'a Tonga mai e*" (literally translated, *if only Tonga benefitted from that*). It continues to be a safe haven for our church community; land that could be toiled, and where intergenerational exchanges take place.

The purpose of the TCP pilot was to enhance the food security of DTMC families - 518 individuals - and to empower and strengthen the 'village approach' of DTMC to explore the entrepreneurial potentials of Tongamai.

Viliami Liava'a says that the TCP pilot is an initiative that also contributes towards a prosperous future of the congregation's families by lifting its delivery and focus from subsistence to becoming a social enterprise. This TCP pilot's approach

strongly aligns with Goal Two (Prosperous Pacific Communities) and the sub-goals:

- More successful and sustainable Pacific entrepreneurs and Pacific-owned businesses.
- Pacific volunteer contribution to Aotearoa is recognised and celebrated.

The application proposal stated that the pilot project would close the food security gap for at least 144 families and their relatives in Auckland, and position the DTMC to explore a more sustainable way of phasing the project into an entrepreneurial one. There is a potential for this project to generate employment and revenue for the DTMC village of families and church.

John Wesley cautions that Methodists should be engaged in "honest industry". He says that it is the bounden duty of all who are engaged in worldly business to observe that first and great rule of Christian wisdom with respect to money, "Gain all you can." Gain all you can by honest industry. Use all possible diligence in your calling. (Christian History Issue #110. 2014)

On Anzac Day it was heart-warming to lead devotions and bless the harvest day, celebrating the success and completion of the TCP Pilot Project. It gave me hope to witness a congregation intentionally asking, searching and knocking, to ensure that there

are resources to help meet the needs of the church members and their whanau. It gives me hope to see the church partnering with government and community to equip the people to live holistic lives. Alive is a vision of the church continuing to grow.

Helen Keller says, "Alone, we can do so little; together, we can do so much"

This is part one of a two part article. Dr Seini Taufu, Research Lead at Moana Research and active member of the Onehunga Tongan Methodist Congregation, serves as an independent evaluator of the TCP pilot project. In the June edition of Touchstone, Seini in her capacity as the evaluator will share her thoughts and reflections on the TCP project.



The importance of letters

To the editor

How important *Touchstone* is as a monthly dose of Methodist news and views. Long before enjoying – and writing for – *Touchstone*, I had been a reader of the *Methodist Recorder*, the newspaper of the Methodist community in Britain. It ranks among the best of the British religious press because it reports honestly and features a lively letters column.

My appreciation of the value of published media came way before any involvement with the Church. My generation, at school in the 1970s, had no concept of electronic social media to come. In those days, in the library of my school in Wimbledon, I found and devoured a weekly magazine *The Listener*, a BBC publication containing the radio schedules, political essays, literary reviews and letters. For me, the magazine made the connections between live politics and the underlying ideas. It formed my understanding of the importance of culture.

In my adult life, I continued to be a devotee of *The Listener*. I moved on to a teaching post in Ghana, West Africa, where although the postal service was not superb, my annual subscription to *The Listener* was secure, if a fortnight delayed. Fellow expatriates teased me



about my weekly devotion to two-week-old news and views. Sadly, the publication faltered and folded, and I turned to the *Guardian Weekly* in its tissue-paper airmail edition.

Fast forward to 2009, and my family's joyful emigration to Aotearoa New Zealand. And, joy of joys, despite its much smaller population, New

Zealand boasted a quality cultural icon called ... *The New Zealand Listener* brim-full of broadcasting information, the arts, literature and film, politics, psychology and sport. The economics of it are a mystery to me but the outcome is a big win for the chattering classes of this country.

A particular feature of the *New Zealand Listener* is three pages of readers' letters, placed prominently from page 4 onwards. Of course, there are also fine writers on diverse topics to fill a satisfying magazine but the interactive nature of letters is what keeps a publication honest and real.

I can turn to the 'Letters' page of *Touchstone* to check the pulse of thinking Methodists. Letters remind us that there are readers out there with sensibilities and passion. Not all Methodists are temperate, thank goodness!

Adrian Skelton

Memories Revived

To the editor

The article on Friendship House (Looking Back, *Touchstone* February) revived memories of a young adult group that met in Christchurch in the 1970s. In May 1971, Ruth Buhrkuhl, the social worker of the Christchurch Methodist Central Mission, formed a social club. Ruth was concerned that there was very little in the city to enable 25 – 35 year olds to get together.

The annual subscription was \$2 and for five years the committee arranged fortnightly meetings every Wednesday night formally at Friendship House and informally around the city. Extra funding was received from bottle drives!

An October 1973 newsletter recorded: "A highlight was the mock wedding of Zelda and Zeiza Money. The slender bride elegantly wore a conventional gown of white which modestly covered throat, wrists and ankles. The long white veil adorned her artistically dressed strawberry blond hair.

Her attendants added sophistication and glamour on the occasion and the little flower girl and page boy stole the hearts of everyone there.

The parents of the happy couple glowed with pride as their offspring took their vows of love and fidelity, and proudly slashed the wedding cake in a display of united strength".

The event raised \$50, sent to the 1974 Commonwealth Games fund. They wrote "This is a fine example of the community spirit which is necessary to make the

Friendly Games a success and a credit to New Zealand".

Four marriages of members followed.

Ruth and the committee members had great ideas. Holiday trips were arranged to New South Wales, Greymouth, Timaru, Hanmer, Arthurs Pass and Tekapo. Special events included a Lyttelton moonlight cruise, visits to Quail Island, the Sugar Loaf television building, our work places and a walk along the Bridle Path with the children from the Mission Papanui Children's Home.

To further support the work of the Mission, we collected and delivered pine cones to needy older folk, attended and joined with the Sunday night Weybridge group where we were the first to hear the Wizard of Christchurch speaking in Friendship House. We ran the tea and coffee stall at the Rehua Trade Trainee Hostel Fair and bought toys for the Mission Christmas hampers.

We attended Godspell, Oliver (entry \$1.70) and White Horse Inn (\$1.20). We also enjoyed ten-pin bowling, a back to school party, sat in on the television production of "Opportunity Knocks", attended square dancing and dancing halls, restaurants, drove in car rallies and had parties in members' homes. Membership reached 50 and we advertised in the Christchurch Star. Occasional meetings are still held today.

We all appreciated and thoroughly enjoyed this outreach of the Christchurch Methodist Mission.

Diane Cloughton, Christchurch

HONEST TO GOD

The Budget

Ian Harris

This month's Budget will be much more than a statement of where the economy is up to and how much the Government will spend on what. As with any Budget, it will also be an implicit statement of national identity, values and direction.



Ian Harris.

Similarly, people's reactions to the Budget will reveal a lot about their personal identity, values and direction. It will be sad if all we ask is "What's in it for me?" Yet much Budget comment amounts to little more than that.

A broader assessment is necessary. For, in the welter of financial tables, projections and analyses, it's easy to lose sight of the fact that government decisions on what we, as a nation, get and spend are expressions of deeper attitudes and values that are not financial at all. That becomes somewhat obscure when "the economy" is given an exalted life of its own, somehow divorced from the day-to-day life and aspirations of ordinary people.

Sometimes there's an emphasis on how the economy might serve people - by making their lives more secure, for example, or opening up new opportunities, or building more wholesome communities. The focus during the neoliberal ascendancy seemed more narrowly focused on getting richer and protecting personal wealth, as if those were ends in themselves.

Such a change grew naturally out of a political climate in which people were encouraged to think less about the good of the wider community and more about private advantage. That in turn is fueled by the insatiable hunger for goods and services that characterises consumerism, as if the high road to happiness lies in how much we can buy.

Of course money is necessary to live in a modern society, but it is not the secret of a fulfilling life, any more than a nation's wealth is an indication of its people's wellbeing. It all depends how the wealth is employed, and whether it flows increasingly to the few, or is used to give greater security to the many.

These are questions close to the heart of the Judeo-Christian approach to life. A former Archbishop of Canterbury, William Temple, went so far as to describe Christianity as "the most avowedly materialist of all

the great religions".

Before Christianity, Jewish law prescribed rules that went way beyond moral exhortation to be good: there were laws against rigging the weights used on scales and against charging interest on loans to

fellow Jews, a law to pay wages on the day they were earned, another to restore land to its ancestral owners every 50 years. Hebrew prophets condemned priests for carrying out their religious observances meticulously while being indifferent to the plight of the poor.

Jesus himself denounced those paragons of virtue, the Pharisees, for attending punctiliously to the minutiae of the religious law while neglecting "the weightier matters of justice, mercy and good faith". Jesus spent most of his time moving among a peasant class for whom lack of food and crippling debt were constant anxieties, and it is no accident that the first concrete request in the prayer he taught was for enough bread, the second the forgiveness of debt. For him, God's kingdom involves both.

Projecting that into the modern world, it is a sign of Godness in society when everyone is accorded those basic elements of security: enough money to buy food and pay the rent, and freedom from oppressive debt. No community can be considered wholesome if it lacks those elements. In today's world one would have to add decent health care and housing. From Jesus' perspective, the wealth of a nation is to be judged not by the size of its gross domestic product, but how that wealth is put to use.

In light of that, I wonder how future generations will regard the cost-accountant craziness that saddles students with debt (around \$16 billion, with \$1.6 billion overdue) at the very time they head towards major costs in buying their first home and establishing their families.

Earlier generations of students were spared that burden. In more enlightened countries they still are. "Forgive us our debts . . .?"

Social and human values are also inherent in decisions on health care, income support, education quality, childcare and a host of other programmes.

So as with any Budget, the one presented this month should be judged not solely by its financial data, but by what it sets out to achieve in human terms, what it implies about the kind of society it envisages, and the values implicit throughout.



Bicentenary Programme Takes Shape



Conference planning is well in hand. Two committees have been established for the planning. A Bicentenary group comprising representatives from the Wesley Historical Society, Te Taha Maori, the wider Connexion, youth and regional contacts has been meeting regularly via Zoom. Their mission is to plan commemorative events for the conference, including guided tours to key sites of historical

interest to Te Hāhi and other moments of celebration.

In addition to this, the Local Arrangements Committee (including the Presidential team elect) has been working to craft a Conference programme that is focused on highlighting the work of the Connexion with a view to setting a strategic vision for the future of Te Hāhi. Rev Tara Tautari talks with Ady Shannon about the hikoi, celebrations and mahi ahead.

How have you approached the programme development?

This year's Conference is especially

significant as it will be a critical moment when Te Hāhi Weteriana plots a course for quite major church structural change and strategic planning while at the same time, commemorating a major milestone under the umbrella of Conference. Our challenge has been to balance the mix of celebrations and conversations.

Conference last year identified 10 areas that required a concentrated and deliberate focus. Some were structural and committees working on those areas will bring terms of reference for responding to changing times ahead, including Council of Conference who are tasked with determining a vision for the future of MCNZ.

Others key areas identified included a review of church resources, including the PAC grants process and the development of a robust housing action plan that will ensure church resources and fund distribution channels benefit those most in need of support.

There was a call for a revision of land stories guidelines. A committee has been developing a response to ensure guidelines reflect the significance and importance of that history in every transaction.

Additional committees and working groups have been developing strategies for a relevant Methodist response to social and global issues. The committee for climate change will present a report detailing an effective church response to ensuring climate issues are a priority across the rohe. Consultation is currently being undertaken with a call for submissions from Te Hāhi Weteriana on a number of proposals. Strategies include the establishment of an MCPC fund that will incentivise the greening of churches and an annual Church/Parish Green Day.

Disciplinary procedures within church were last reviewed in 2001. We will be recasting those mandates with a bicultural lens to ensure disciplinary procedures reflect a bicultural track.

Some reports will come for ratification and confirmation. Others will present a vision for MCNZ that will ensure Te Hāhi

Weteriana is leading the way in Aotearoa in ensuring the bicultural journey is foremost in all church deliberations and actions.

The celebrations and places we visit as we reflect our history will connect us to our whenua as we undertake the mahi of Conference, guiding us as we adopt a vision that brings us in a new direction.

PROGRAMME DATES

- Thursday 17 November

A hikoi to Waitangi Treaty grounds

- Friday 18 November

A hikoi to Kaeo to visit our origins

REGISTRATION

Caucus sessions Tauwi and Te Taha Maori

Wesley Historical Society special celebration event

- Saturday 19 November

A series of Commemorative events and exhibitions including first of four book launches for publications that delve into our history.

#1 Kaeo History by Te Taha Maori

- Sunday 20 November

A hikoi to Maunganui Mission House and Church

Worship at local churches in Keri Keri Ordination Services to include Trinity College Graduation ceremony at Turner Centre.

- Monday 21 November - Wednesday 23 November

Monday will start with a prayer breakfast, guiding us as we lead into the mahi of the Conference.

VENUE

Turner Centre, Performing Arts & Conference Venue, Te Puawai, Keri Keri

Delegates registered to attend Conference will be eligible to participate in all events, celebrations and workshops. Information on special event availability will be released as the programme is developed and finalised. Information will be updated on the Conference website.



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LETTERS CONTINUED

Ageing Church No Cause for Lament

To the editor

I have noted how the church has become older and there's huge lament about that. Age has often become associated with passivity and tiredness; with decreased faculty. The church seems to buy into the veneration of youth as the ultimate mark of success. We need young people but not at the expense of discovering the value of age. We need both.

When I visit parishes I often hear a litany of lacks. One of which is usually young people. We just have older folk, I hear. Why is it, I think to myself, that it's easier to articulate what we don't have than it is to tell what we do have. By repeating we have no ... we are in fact denigrating and disrespecting what we do have. Older folk. In abundance. Just like the rest of society and many other organisations.

How we understand our older folk is a mark of the church's creativity. It's easy to think we have to coddle older folk, that we are past our energetic best and that our task is to "look after them". Yes to all those. But that's not the whole truth. As we age we also come into our own. The challenge

for an ageing church is to find ways to encourage the resource of age. To find ways to reflect together on the spirituality of growing older.

Ageing is the challenge of our times. It is not uncommon now to celebrate a 70th wedding anniversary or a 100th birthday. How might we take hold of the current reality and grow a church of vibrant ageing? How might we rediscover and articulate the ways God is a reality in the life lessons we have learned as we age? How can we share these discoveries with the church in an age of electronic communication like YouTube?

Why would we not want to grow a vibrant church of older folk?

I look forward to hearing how parishes are wrestling with a whole new way of understanding the reality of age. I look forward to the time when we will stand up and articulate clearly what we do have without lament. We are a smaller, older church than we once were. What then is there to say about what we do have, rather than a constant lament about what we often do not have in many congregations?

Arohanui, Rob Ferguson, Whanganui.



Consensus and risk acceptance



I hope you are all doing well with these ongoing Covid-19 mischiefs. Part of my role with the Church is about risk management. Along with health and safety risks, there are many other sorts of risks that we need to address. This article is about risk in general, and I use Covid-19 as a relevant example.

We are now in our third year of disruption, and I am getting a bit hōhā with it all (hōhā [stative] to be bored, fed up with). Being hōhā, I took the opportunity to reflect on other people being hōhā, particularly with Covid-19

responses (Church and Government).

I concluded that the Covid-conflicts we have had - as a Church and a nation - are because we have the full range of risk acceptance levels between us all. What is acceptable to some people has been toxic to other people and this creates conflict. For example, consider yourself extremely lucky if you have dodged the whole vaccine or no vaccine battles. I admit to winding down my car window to yell at protesters holding signs that say Covid-19 doesn't affect children.

In summarising different entities' levels of thinking, my thoughts are:

- Government: protecting the people and the public services they manage on behalf of the country's population.
- The Methodist Church: creating safe spaces on behalf of parishes and ministers.
- Parishes: carrying out worship and mission safely on behalf of the congregation and the minister.
- Individuals: deciding what is acceptable for themselves and perhaps their dependant family.

Each level tries to interpret the previous level so that business-as-usual can continue. The key difference between each level is that the sphere of influence decreases as we go down the list. Therefore, decision-making becomes more and better targeted at that level, and it becomes more personal which is why our different opinions occur.

Paraphrasing a recent article from the Canterbury Safety Charter about risk:

"Many activities carry a significant degree of risk, and we may decide that certain activities are unacceptable to us. In this regard there is no right or wrong answer. It is more about how we decide the relative importance of competing aspects in determining the acceptable level of risk."

This article prompted my thinking about the consensus-based decision-making in the Church, which I think is pretty cool.

"We are prepared to accept this decision because:

- it is for the good of the group
- we see it is important



- we feel that our viewpoint has been adequately expressed
- we may not agree, but in the interests of the Church we will allow this to be the decision."

When changes in our risk responses occur, like a change in the Covid-19 Response Plan, we should ask ourselves: has the risk actually changed, or has our appetite for the risk changed? It is a fine line to walk between addressing the changing risk of our situations or being led down a different path because we are hōhā with ongoing risk controls,

like we have been with the Covid-19 pandemic.

This is where I particularly appreciate consensus, which requires a dialogue between parties. I also see it as sharing of knowledge between spheres of influence so that involved parties understand the risks and points of views of other parties.

If you have a different point of view to the Church with regards to risk controls for Covid-19 - or other health and safety risks - please contact me and let us reach a consensus on a way forward.

Linwood Avenue Union Church 50 Years of Service

Lyndsay Jacobs

1972 was an exciting year for three churches in the Bromley, Linwood, Woolston area of eastern Christchurch. More than 230 years of witness from the Linwood Avenue Church of Christ, St Peter's Presbyterian Church and the Woolston Methodist Church, united in the newly formed Southeast Christchurch Union Parish, later re-named Linwood Avenue Union Parish.

In 1967 five national churches, Anglican, Churches of Christ, Congregational, Methodist and Presbyterian, joined in an *Act of Commitment* with the intention of merging into one new church to be called, *The Church of Christ in New Zealand*. By 1971 *The Plan for Union* was ready to be voted on. The united church was coming!

Our local union parish was one of many cooperative ventures being established and encouraged throughout the country. These uniting parishes were ahead of the curve! We were grass roots, cutting edge, union parishes anticipating the 'marriage' of our parents in the very near future. We were excited to be losing our 'brand names' and just becoming the Church of Jesus Christ within our community.

There were practical advantages in coming together - better use of



Linwood Avenue
Union Church

50th
JUBILEE
1972 - 2022

properties and money invested in ministries for example. However, the overwhelming joy at the inauguration service of our union parish on the second Sunday in February 1972, was in our belief that we were called to be one in Christ and were coming together

in fellowship and mission to be more truly and effectively the people of God.

In the national referendum on *The Plan* in 1972, the members of all five partners voted in favour though the figures showed that many were becoming less keen. Perhaps some were being swayed by what they felt they might lose rather than what might be gained. In 1974 the Anglican General Synod (national) failed to endorse the union. The two thirds majority was achieved by bishops and laity but not (narrowly) by the clergy. In 1976 the Anglican Synod indicated it could not enter union.

Although the united church could not proceed as planned there was still, for many years, a feeling that a way forward could be found. Locally we were totally committed and moved on hopefully and enthusiastically. Though we had a loyalty to our 'parent' churches, we were also proudly non-denominational and were enjoying our new experiences and freedoms. That has never changed.

When a group of 10 young people joined the church, five refused to be labelled with a denomination which was a challenge at that time - although we honoured that request. Even in union parishes, the national churches wanted everybody to continue to have a denominational label. Fortunately, that

requirement has been abandoned. We are all 'everything' - but especially just followers of Jesus Christ.

In 1976 the parish accepted that an ideal new (neutral) location could not be found, and the decision was made to develop the current Linwood Avenue site which had been home to the Church of Christ. It was at that point (with just a single location) that we changed our name. Southeast Christchurch was too vague; Linwood Avenue helped people to find us. The property has been developed and extended with an enlarged and refurbished main building, two houses (one a Methodist Mission hub and the other the manse), and five modern emergency homes operated by the Methodist Mission. Including the Mission and the parish's own trust, around ten salaried workers and dozens of volunteers serve the local community.

On 13 February the parish celebrated its 50th birthday. Throughout 2022 we will celebrate our jubilee year. With thousands of homes nearer to us than to any other church property, we will celebrate an exciting 50 years' witness as simply 'the church' in the community. We will strive to continue to lift up the significance of loving God and others.

And especially as a union parish, we will seek to continue to convey our understanding that oneness is the will of God, the prayer of Christ and the heart of the gospel.



A Good News Story

Rev Geraldine Coats

Ten years ago, my husband and I went to South India for a month to volunteer at a hostel for young people, called an Illam, a home of grace. We had been financial supporters for some time, and the management were happy to accept our offer to help teach colloquial English to the children. We enjoy being part of this particular organisation because it's truly ecumenical, with Hindus, Muslims, Christians and people of no particular faith, being involved.

We had a great time living with the children in their basic accommodation, reading stories, acting out plays, helping with homework, hearing their stories and being part of their lives. I know we gained far more from them than we could have ever given in return.

The children were aged from about 10 to 18. They came from financially poor families in the outlying villages around the small town where the Illam was centred. They came so that they could go to school and receive a higher education than was available in their villages. Their parents could not afford the costs of transport, uniforms and basic stationery involved. Without education the hope of ever being lifted out of the cycle of poverty they were born into was, and still is, practically nil.

We arrived at the hostel on the same day as a young girl from an outlying village.

She had been dropped off by her mother, and was sitting in the corner with great tears rolling down her cheeks. The other girls rallied round her, and after a few days she had settled in. She was delightful, eager to learn and full of fun.

During a routine health check, which all the children in the hostel regularly undergo, it was discovered that her eyesight was impaired and this was going to be detrimental to her learning at school. How she had achieved so much in her education to date was amazing. Fundraising by the Trust in charge of the Illam enabled the girl to have a couple of operations and be fitted with glasses. She was quickly back on track once again. Unfortunately, at a later health check, when she was nearly through high school



and applying to go nursing, it was found that she had also developed hearing problems and was practically deaf. Again, with the help of the Trust

and more operations, and the fitting of hearing aids, she was finally accepted for nursing school and training.

Recently we received a newsletter from the Trust to say that this special little girl had now graduated as a nurse. She had returned to the Illam to give her thanks and to donate her first month's nurses' salary back to the Trust for the benefit of the new children coming in.

I thank God for this beautiful miracle which I know will continue to grow and be repeated whenever and wherever we are working together for the common good.

Hope in the Dark

Rev Dr Mary Caygill

A few weeks ago, whilst buying birthday cards, my eyes alighted on a most beautiful artistic card with one of my most favourite quotes on its cover. The timeless poet Emily Dickinson writing of the nature of hope:

*“Hope” is the thing with feathers -
That perches in the soul -
And sings the tune without the words -
And never stops - at all - “*

I bought the card, and it sits enclosed in a little frame on my office desk. It is a timeless reminder of what resurrection means to me, and the reminder that I belong in, and am bound to a community of 'Easter people' that stretches across the globe.

With all that is happening in the world around us, I for one need these simple but profound reminders that I belong to something bigger than myself; that I belong to a community of faith that has hope at its core. In my belonging, I am by faith's necessity, called in the words of Colin Gibson's hymn, 'for the hope to go on I must make it my song, you and I be the singers.'

I live with the ongoing presence of depression and anxiety disorder. It has been with me for much of my life as a steady companion. Over time, I have learnt the importance of, in the late Jim Cotter's

words in his invaluable *Prayers for the Night*, to "befriend the flora and fauna of the night," to befriend their presence as companions who make up the very sacred texture of my being. They do not diminish, or enhance, they are simply part of my ground of being. I have come to respect their presence and have learnt, mostly well, how to dwell with them, draw wisdom and understanding from them as to their distinctive contours and makeup.

The Psalmist, writing in Psalm 139 with such exquisite form, rings so true in the poetic declaration that *even the darkness is not dark to you; the night is as bright as the day, for darkness is as light to you*. The wisdom imbedded in both the darkness and the light are inextricably bound together in a life-giving unity.

Therein, in the holding together of darkness and light lies the essence of hope which I have come to know as nothing less than the divine spark - the divine yes to life - the creative pulse of God, the source and being of hope. In 'spite of', 'regardless of', it 'perches in the soul and sings the tune without the words, and never stops at all'.

How weighty to me are your thoughts, O God! How vast is the sum of them!

I try to count them - they are more than the sand; I come to the end - I am still with you (Psalm 139: 17-18).

Coming to Jesus

Doreen Sunman

Conversion seems to be a theme for the month of May. The lectionary takes us into the book of Acts and there we find plenty of conversion stories. They may be so familiar to us that they no longer seem remarkable. But they are if they are read in their context. Saul, a devout Pharisee determined to exterminate the early church, was stopped in his tracks on the way to Damascus. After his encounter with Jesus and then Ananias, he became a Christian and the rest, as we say, is history.



Doreen Sunman.

Then we read about two women - Tabitha (also known as Dorcas) and Lydia. Women! Early followers of the way of Jesus saw them as Jews. When they reached a new destination in their travels they would go to the synagogue. Women at that time were regarded as lesser mortals - even unclean. But Jesus' example of reaching out to women must have made an impression because Peter ministered to Tabitha and Paul ministered to the women at Philippi, one of whom was Lydia. The barrier between Jews and Gentiles was also being broken down. Peter's dramatic vision of unclean animals and being told by God to kill and eat them, prepared him for his visit to the house of Cornelius, the centurion. Paul and

Silas were in jail when there was an earthquake.

They prevented the jailer from harming himself and assured him the prisoners were all accounted for. The jailer ministered to them, by dressing their wounds from an earlier flogging, and then Paul and Silas led the jailer to Jesus.

What a diverse group of converts we have here; a devout Jew, two women, a Roman soldier

and a jailer. Cornelius brought relatives and friends to Jesus with him; Lydia and the Philippian jailer brought along their households including children, servants and slaves.

In May, Methodists reflect on John Wesley's conversion. His brother, Charles had a similar experience a few days earlier. A strangely warmed heart is not as dramatic as Paul's encounter with Jesus on the Damascus Road, or

the aftermath of a significant earthquake. But it affected John and Charles deeply and inspired them to take the Gospel throughout newly industrialised Britain. Almost 300 years later Methodists - and other denominations, too - continue to sing their faith to Charles Wesley's hymns and draw inspiration from John Wesley's journal and sermons.

A conversion does not have to be dramatic. It may be sudden or it may be gradual. Some of us may find it difficult to pinpoint the exact day and time when we came to Jesus, however, we are here. Let us continue to praise and serve him and join John Wesley in saying his final words, "The best of all is that God is with us".



Living up to the legacy of those who came before us

Carol Barron, National Coordinator, Methodist Alliance

In 1950, Parliament was debating the Social Security Amendment Bill and one of the MPs quoted Rev Everil Orr saying that the proposed increases to benefits would barely cover the increased cost of living. The Methodist Alliance argued exactly the same thing in our recent media statement regarding the benefit increases on 1 April 2022.

The 1972 report to Conference from the Methodist social services started with a tribute to the late Rev A Everil Orr who had been the Convenor of the NZ Methodist Social Services Association for 14 years. The Everil Orr Training Fund for social workers was set up as a memorial to him.

At this time, the Missions were closely linked with the Parishes they grew out of and were providing a wide range of services including aged residential care, children homes, social work and counselling.

Here are some of the highlights from the individual reports given 50 years ago:

Methodist Central Mission Auckland renamed the complex of homes in Mt Albert consisting of Astley, Tyler and Leigh Haven Cottages, as Everil Orr Memorial Homes. The Mission ran the 25-bed aged care Wesley Hospital. They agreed to close Winstone Lodge which provided student accommodation. Campbells Bay Health Camp was used widely and the Mission was considering the future of Waiheke Island Holiday Centre. They had joint projects with the Presbyterians with Kamo House in Whangarei, Franklin House in Pukekohe, and Melrose House in Tauranga, and they were setting up another home with the Presbyterians in Papatoetoe. The James Liston Hostel was due to open in September 1972 serving people who experience homelessness.

Wesley Church (Wellington Central) Social Services Trust Board was operating aged care in Wesleyhaven. Epworth House provided accommodation for 35 young women at Claremont and Brougham.

Manawatu Social Service Centre was providing counselling, childcare in close liaison with Homeleigh Masterton Children's Home. Community work included the establishment of a probation hostel, and work with young offenders. The mission was operating Highbury House, which financed the work of centre.



Rev A Everil Orr, MBE.
President of Conference 1959.

Christchurch Methodist Central Mission provided residential care and day care for seniors at Fairhaven and had just completed the construction of eight single residential units. Life Line received 4,000 calls for personal help and Youthline was expanding. Dixon House was being built in Greymouth and a Presbyterian-Methodist home and hospital for the aging was being built in Nelson. Rehua Māori Hostel was providing accommodation for 65 trade trainees.

Methodist Central Mission Dunedin had an Eventide home, ran a day care centre, and operated goodwill stores which provided 75 percent of the finance needed to meet the Methodist share of the Anglican Methodist Family Care centre. The Kawarau Falls Holiday camp was improving its facilities and there was collaborative work with the Anglicans at the Anglican Methodist Family Care Centre.

There were separate reports from the Children's homes in Auckland, Masterton, and the South Island. It was interesting to note that the report referenced assistance given to old boys and old girls of the Papanui Home which included counselling, accommodation, employment, prison visiting, legal work, financial and medical assistance and work in cooperation with the psychiatric clinic.

In 1972, the Mission Superintendents were Methodist Ministers.

Fifty years later... the Missions are independent charities reporting to Conference, and no Superintendent is a Methodist Minister. The Everil Orr Training Fund continues to provide support for social workers to upskill.

Christchurch Methodist Mission is the only mission that still provides residential care for the elderly in a newly rebuilt facility, and Wesley Village has grown to 61 units, including a new service providing supportive living for kaumātua.

Lifewise continues to be part of James Liston Hostel, providing transitional accommodation for people experiencing homelessness.

Wesley Community Action and



WesleyCare Christchurch.

the Christchurch Methodist Mission are registered community housing providers and along with Lifewise provide a wide range of housing, including youth housing, transitional housing, social housing, affordable and accessible housing.

Wesley Community Action continues to provide innovative services to their community including a vegetable coop, time bank, P-Pull and more.

Palmerston North Methodist Mission continues to provide counselling and has again taken over the operation of Highbury House.

Methodist City Action was established in the early 1980s delivering social services in Hamilton.

Christchurch Methodist Central Mission transferred the Māori social services to Rehua Marae Trust and later gifted the three land titles to Rehua Marae. By 2002, Lifeline was financially autonomous from the Mission. Dixon House Rest Home is fully autonomous and run by its own trust, and Green Gables in Nelson is run by Oceania.

Methodist Mission Southern continues to operate early childhood centres in Dunedin. This Mission also provides youth transition housing and skills programmes in prisons.

All the Methodist holiday homes and children's homes have closed and significant work has been done in relation to claims of historic abuse in care.

As we look back, we also look to the future and imagine what our Missions will be doing 50 years from now. I hope that in fifty years' time we can look back with confidence knowing we have done something tangible and practical in addressing the housing crisis, improved the life of tamariki and whanau, and have built strong resilient communities that are just and inclusive where everyone can flourish.

03 375 0512 | 027 561 9164 | Carol@MethodistAlliance.org.nz



Highbury House Goodwill Store, Palmerston North.



Children at Little Citizens ECE, Dunedin.



Wesley Rata Village, Lower Hutt.



Whakatupu tangata Whakatupu kaimahi te kī a Ihu Tōna aronga nui te hunga ririki me te hunga iti rawa e!



Credit Jon Tyson Unsplash.

Rev Keita Hotere

Preface: The *kupu whakapuare*, opening words of this reflection are a continuation of the Pā harakeke series. The pā harakeke remains a powerful symbol for describing our human behaviours and relationships in community. It is easy to find amongst our many *whakatauākī*, proverbial sayings, illustrations of how caring for the whole whānau is paramount. In Aotearoa as church, we are facing many new challenges and we find the common ground to connect and bring us together with others who share similar goals of care for vulnerable communities.

Reflection: Te Hunga Iti rawa

Jesus' ministry spoke largely of providing a service to others (Mark 10: 43 – 45). He set out to challenge and eradicate the impoverished and marginalised social conditions he witnessed firsthand. Likewise, Wesley's teachings sought to move us beyond our thinking of personal holiness towards social holiness; a social commitment and responsibility inclusive and embracing of all in our society.

Whānau who sit at the coal face of the effects of colonization, *te hunga iti rawa* the vulnerable amongst us are those whose voices have been marginalised and ignored by government agencies. This form of institutional and structural racism and violence is experienced by many vulnerable whānau living in our communities. In our discerning of the word and grace of God, it is fundamental that we ask of ourselves how does the theology we proclaim and embody serve *te hunga iti rawa* today?

In the April Enabling Ministry Team wananga intensive, conducted online, we touched upon our Te Taha Māori goals. As we started to unpack the meanings for us it was necessary to draw upon our understandings of the church Mission

Statement and revisit our church's key social principles. To gain a greater picture of the Te Taha Māori story we drew from our Te Taha Māori history reflecting upon the ways we have sought to care for vulnerable communities and asking what further can be done?

Our concern for the rising numbers of *rangatahi, taitamariki, mokopuna, te hunga ririki me te hunga iti rawa* young and vulnerable experiencing hardship in our communities redirects our attention and capacity for action. In revisiting our Te Taha Māori goals we see how we might make our voice relevant for *te hunga ririki me te hunga iti rawa* today and into the future.

Embedded in our thinking is how we might give effect to constitutional arrangements for our church based on our tikanga, He Whakaputanga o te Rangatiratanga o Niu Tirenī of 1835, Te Tiriti o Waitangi of 1840, and inclusive of the United Nations Declaration on the Rights of Indigenous People. Other indigenous human rights instruments may provide further offerings for us to consider as we continue to gage a contemporary re-reading of our Te Taha Māori goals.

L E G A L M A T T E R S

Law and Inflation

Ruby Manukia-Schaumkel,
Legal Advisor.

Inflation is an economic phenomenon that has profound implications for lawyers, because the great bulk of laws and legal doctrines have been formulated on the assumption that the value of money remains relatively stable. When

such an assumption is no longer tenable in much of the world, it threatens the operation of our most basic legal institutions.

It highlights various areas of the law where inflation has continued to cause problems, focussing on contract and commercial law, damages in tort, taxation and succession to property including trusts, wills,

and family breakdown.

Poverty and Inflation Connected

As the cost of basic needs increases, the amount of financial resources necessary to afford those needs also increases. Increasing costs lead to decreasing purchasing power. The concern is the disproportionately large negative effect of inflation on struggling families and individuals. Inflation inequality describes the disparities between the effects inflation has on the working class. There are multiple reasons why inflation affects people on lower incomes. Those on lower incomes often do not have the opportunity to negotiate their wages. When prices rise, their wages tend to stay stagnant for a period. Consequently, their purchasing power plummets.

Those on higher incomes, tend to have jobs with inflation-adjusted benefits. When inflation occurs, these benefits limit the decrease in the individuals' purchasing powers. This disparity is why during inflationary periods, income gaps widen. For some families the pressure is debilitating,



especially when added to the impact of Covid-19 on their finances. Children are dropping out of school to support their families, adding to the truancy crisis of school attendance in New Zealand.

Permanent solutions to high inflation require drastic changes to fiscal and monetary policy. Political instability, dependence on foreign nations and unpopular side effects are some of the many reasons countries struggle to curb inflation.

Immigration Status

There is concern also for people who are undocumented and have no immigration status for genuine reasons beyond their control. The impact on children is particularly tough. Since 2006, any child born in New Zealand to overstayers is not entitled to New Zealand citizenship or

permanent residence, making them ineligible for Plunket, child health services, tertiary education, benefits and wage subsidies. Many hope seekers would fill a much-needed labour shortage in New Zealand, or perhaps amnesty would provide an opportunity for pathways to residency.

There are programmes in the US that appear effective. The Deferred Action for Childhood Arrivals allows young undocumented people to go through tertiary study and provides a pathway to residency. Another, the Development, Relief and Education for Alien Minors (DREAM) aims to grant a right to work status and looks at granting full citizenship. Currently in New Zealand, there is no clear pathway for residence. It is a loss for New Zealand to not give people with genuine circumstances a chance to contribute formally to the economy.

However, as a church we could be a steward and provide advocacy and sanctuary for the people most affected by inflation, the rising cost of living and immigration status difficulties.



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Government Announce Plan to Support Older Workers

In April, the New Zealand Government introduced the Older Workers Employment Action Plan (OWEAP) in a bid to help employees and jobseekers aged 50 and older to find sustainable work that fits their needs. A third of New Zealand's workforce is made up of older workers, with almost half of the population who are aged 65 to 69 remain employed.

"This action plan acts as a blueprint on how the government can help support and encourage older people to stay in the workforce if they want or need to and supports the government's overall Employment Strategy," said Minister for Seniors Ayesha Verrall in a statement.

The plan contains action items that focus on supporting older workers to use and transition their skills to find and stay in employment as they age, supporting employers to be more inclusive of older workers, and promoting wider discussion and analysis of the effects of an ageing workforce for future economic planning. Older workers face unique and complex challenges in finding and staying in paid employment. They often face age discrimination when applying for jobs and in the workplace, are deprived of opportunities for training and development.

The New Zealand Council of Christian Social Services (NZCCSS) welcomes the release of the Plan as a positive step in supporting older New Zealanders wanting to stay in work. With more than 250-member organisations working with older people in their communities,

Executive Officer Nikki Hurst says NZCCSS sees the Plan as important and necessary mahi.

"We're encouraged that the Government is acknowledging older workers' contribution to a well-functioning labour market. However, because it is important to the future of Aotearoa New Zealand, there are a few things we'd like to have seen more of in the Plan."

This includes ongoing research to evaluate existing products and innovations and an assurance that the research outcomes will be made accessible to service providers and the community.

"We also advocate strongly that some of



the research needs to be led by those on whom it impacts. We want to see older people being engaged as the key researchers or being supported to develop and deliver research - including community-based action research."

The plan is part of the government's overall Employment Strategy, which also comes with six other population-specific employment action plans.

Life on a Shoestring

Rhonda Swenson is an artist who has had solo exhibitions and her work has featured in Vincents Art Workshop group shows in Wellington.

Rhonda is a member of the Methodist Alliance's working group that is campaigning to increase benefit and abatement rates. This group benefits from Rhonda's lived experience of living life on a shoestring.

Rhonda lives on the Supported Living Benefit, and has done for 21 years. She is eligible for this benefit because of her specific health issues, which means she cannot work at the speed others do, or do things in the work force that meet most employers' expectations of what they believe is "normal" when measured against her peers.

Living on a benefit means Rhonda lives a life of constant juggling to make ends meet. She

pays her rent weekly and pays a little each week for telephone, power and other bills. Rhonda spends between \$48.00 and \$62.00 on groceries a week which is about 12 - 14 items. She does not use food banks because she has issues with gluten and lactose and needs to buy dairy-free and gluten-free products.

Rhonda searches op shops and secondhanded clothing stores because she cannot afford to buy new clothes. However, she does buy new underwear, rain coats and leggings.

Rhonda attends free events, including concerts, art workshops, lectures and free events at the Readers and Writers Festival. She has also taken advantage of the free computer courses the Wellington City Council offers to its tenants.

Rhonda travels by bus and

qualifies for discounted fares. She works part time - six hours a week. Rhonda's employer would like to pay her the living wage, however if they do that, it means Rhonda would actually earn less money because of the abatement rates. If the abatement rate was higher, Rhonda's employer would be able to pay her the living wage, and the small income she earns would be slightly higher and enable her to live with a bit more dignity.

Rhonda says, "I am very conscious of all the money I spend as I have to live within my very tight budget." This is made much more difficult with the rises in food and rent which are increasing at a much faster rate than incomes.

The Fairer Future collaboration's recent research on liveable incomes updated the work undertaken by the Welfare Expert Advisory Group (WEAG). The new research showed that the 1 April increases to benefits will still leave people trapped in poverty. A couple with three children have a shortfall of \$165 per week to pay for everyday necessities like rent, food and power. If other costs like sport, fitness, cultural events, presents, holiday, a contingency for unplanned one off costs etc. are taken into account, this wh_nau needs an additional \$307 per week - or \$16,000 a year to meet their total costs.

Struggling to live on a limited income is difficult, and added



Rhonda Swenson stands in front of her art.

to this is the dehumanising experience people have when dealing with Work and Income. The WEAG consultation stated people found Work and Income "judgmental, punitive and severely under-resourced." They found dignity and respect were missing and people wanted more compassion and empathy. With not enough income to live on, and inconsistent and punitive support, "the most vulnerable are becoming further marginalised and disenfranchised."

The recent MSD Foundation for Change document sets out proposed changes to our welfare system. The draft "wellbeing purposes and principles" are underwhelming, not aspirational and have inconsistencies. There is nothing that provides for an adequate income, and while it "promotes administration of the Act that is client-centred and treats people with dignity and respect" there is nothing that ensures income levels will enable people to live with dignity.

The proposed changes talk about "reducing poverty and hardship" rather than alleviating or eliminating poverty. While

benefits reduce poverty, the income levels are still inadequate which means people are still living in poverty.

Rhonda says, "The principles do not go far enough. The system is dehumanising and still focussed on getting people into full employment. Now is the time to get this right and make sure people have an adequate income to live a safe and fulfilling life."

In your daily and church life you could consider the following:

- What are the economic and social policies that protect privilege and entrench disadvantage that we need to challenge? How do we do this?
- What do we need to do to eliminate disparity for M_ori, Pacific, disability, LGBTI+, refugee and migrant communities and, particularly, to honour Te Tiriti commitments?

If you would like more information about how you can support the Methodist Alliance, working group to increase benefit and abatement rates, please contact Carol Barron, 03 375 0512 | 027 561 9164 | Carol@MethodistAlliance.org.nz



Methodist Trust Association

Income Distribution Rates to 31 March 2022

	3 Months	12 Month Average
Income Fund	2.99%	4.35%
Growth and Income Fund	1.67%	1.84%

Income distributions for the quarter totalled \$1,837,190

Growth and Income Fund depositors received an additional \$30.6m capital distribution, lifting the total annual return to 22.92%

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

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



Migration issues facing Europe

At least 79.5 million people around the world have been forced to flee their homes. This figure includes almost 26 million refugees.



Protest boat on the River Thames.

Rev Tony Franklin-Ross

In recent years, the refugee migration of people from Syria and the Middle East was of a scale not seen in Europe since the aftermath of WW2. In recent months, that has been surpassed through the war in Ukraine. Although migration in general was a major issue in Britain in the lead up to Brexit, the issue for asylum seekers has arisen recently in new government proposals.

According to the United Nations, as of 25 April 2022, more than 11 million people are believed to have fled their homes in Ukraine since the conflict began. As well as the 5.2 million who have left for neighbouring countries (the majority of 2.9 million fleeing to Poland, but then moving elsewhere in Europe within the visa-free Schengen Region), another 6.5 million people are thought to be displaced within the war-torn country.

In countries bordering Ukraine, refugees can stay in reception centres if they can't stay with friends or relatives. They are given food and medical care, and information about onward travel. The EU has granted Ukrainians who flee the war a blanket right to stay and work for up to three years, throughout its 27 member nations. They will also receive social welfare and access to housing, medical treatment and schools.

Internationally, many other countries, including New Zealand, have intentionally responded to this crisis through their own immigration and refugee schemes.

Numerous churches across denominations, and other faiths, have responded to support refugees across the continent. Besides physical and housing needs, the spiritual and psychological support offered through faith networks has been crucial.

The Joint Public Issues Team (a UK Methodist, Baptist and Reformed ecumenical body) observes, "In the face of the large number of refugees currently displaced, our Christian understanding that we all have a common identity in God is as important as ever. We have a key role to play in highlighting the ongoing plight of refugees and displaced people and must affirm a human response to the crisis".

These issues and the plight of refugees has been further highlighted in the United Kingdom through its Government's new proposal for asylum seekers. The Nationality and Borders Bill is acknowledged for increasing punishment for people smugglers and gangs who facilitate people smuggling. It is however critiqued for a proposed change towards a two-tier system for asylum seekers based on the route via which someone arrives in the UK - people arriving via an 'irregular' route (e.g. a channel crossing) will be sent to a 'safe' country, or granted only temporary permission to stay in the UK.

In particular, the Government has been criticised for 'reinstating deportation' through a plan to offshore asylum seekers to Rwanda, a country which the UK has previously criticised for holding a poor record on human rights. The proposal is considered more extensive than the "offshoring" used by Australia.

In his Easter Day sermon, Archbishop Welby said that the plan raised "serious ethical questions", branding the plan the "opposite of the nature of God". His concerns were echoed by other faith leaders, who agreed that the UK should not shift their international obligation to receive refugees and transfer them to third countries. "The Rwanda policy is summary punishment for something that is not a crime. It would likely be a breach of the right to life, the right not to be subject to inhuman and degrading treatment."

Rev Sonia Hicks, President of the Methodist Church of Britain, joined other leaders on a protest boat sailing the River Thames alongside the Houses of Parliament, as a message to MPs. In a statement by Hicks and the MCB Vice President, said: "The Government's plans to offshore asylum-seekers in Rwanda gives yet another insight into its hostile, uncompassionate and ineffective response to asylum-seekers and refugees". Further, "As we have seen in Ukraine, conflict and persecution can become a daily reality at a distressingly rapid pace".

UK Prime Minister, Boris Johnson, was



Rev Sonia Hicks, President of Methodist Church in Britain, joins a protest regarding the refugee proposals to offshore asylum seekers to Rwanda.

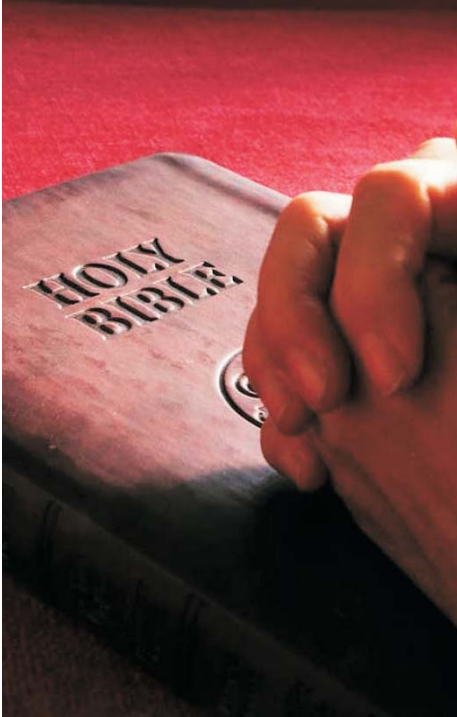
quoted as accusing the Archbishop of Canterbury and other senior clergy of misconstruing the Government's proposal to deport asylum-seekers to Rwanda for processing and resettlement. Questions were raised elsewhere of the church 'interfering' in politics. Nevertheless, faith leaders have responded with critique and constructive proposals for revision; in the public sphere, in submissions, and by Lords Spiritual within the House of Lords.

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.

- Matthew 25: 35-36



Prayers from the hearts of our young people



A prayer for vision

What is our vision?

What is our focus?

What is the role and place of the Spirit in how we see?

Lord, be our eyes - that we may see beyond the horizon of despair.

Lord, be our guide - like a navigator across the seas of the unknown.

Lord, be our energy - creating constant motion as we seek to be on the move.

Lord, be our connection - as we journey into the future facing backwards.

Lord, be our shaper - weaving and crafting generation after generation.

Lord, lead us onward - not to the centre, but away from it and toward the margins of need.

Lord, be our vision - clear, certain and forever young.

Here and now

God of past, present and future, thank You for those that did, that are doing and that will do. Thank You for those in our communities who are new, fresh and vibrant. Thank You for the challenges of their learning and finding of self within our communities. Thank You for what we are able to teach them and what they are able to teach us. Thank You for our commitment to seeing the role they play, beyond tokenism, come to life here and now. Thank You for the challenge of

honouring their role and identity within an aging church, that does not grow tired, but remains hopeful. Amen.

Uncomfortable

Comforting God, make us uncomfortable.

Uncomfortable with injustice in all its forms

Uncomfortable with old ways that no longer serve a new normal

Uncomfortable with bricks and mortar that do not reflect a living body

Uncomfortable with silos and barriers between generations, born out of an unwillingness to understand one another

Uncomfortable with leaving the "glory days" of the church in the past

Uncomfortable with refusing to believe that there is still life in our being

Uncomfortable with discrimination against those who do not meet our expectations

Uncomfortable with a lack of response to the question - what is the Spirit saying to the church?

Comforting God, make us uncomfortable. Amen.

Space

God, with whom we share a sacred, relational space, hear our prayer. Help us to cherish, nurture and care for this space - Ia teu le va. Help us to remove that which unnaturally occupies this space - our pride, our attitudes and our ignorance - all which create barriers and distance between us and Your purpose. Grant us the ability to be vulnerable and open before You - to allow You to grow fruitful things within the sacred space. Guide us each day, that our relationship may be reflected in everything we do, in our pursuit to love our neighbour, love ourselves and love You. Amen.

Virtual Connexion

Holy Spirit, available to us beyond face-to-face gatherings, meet us in the virtual connexion. Where many have been forced to migrate to in the pandemic world - meet us in the virtual connexion.

In working and learning from home, interacting and worshipping online - meet us in the virtual connexion.

In the realm where young people are comfortable, knowledgeable, relevant and pioneering - meet us in the virtual connexion.

Where older generations are still learning and attempting to understand and appreciate - meet us in the virtual connexion.

As we look back on our story, starting in

the mission fields of Te Tai Tokerau and now to technology, social media and streams - meet us in the virtual connexion. Amen.

Hand in Hand

Heaven is intergenerational. A mixing of saints from different walks of life and stories. May our church reflect such a heaven. Where our culture and traditions are encouraged to be expressed in a variety of ways. Where our gender and identities are celebrated, accepted and embraced in authentic acts. Where our young are never 'too inexperienced' and our old are never 'too washed-up' to be of value and importance. Where our grandparents and grandchildren may equally see a place that they can truly feel they belong to. May we walk hand in hand, generation-beside-generation into whatever the next 200 years have in store.

Bi-Cultural

Kei te hikoi tātou - in partnership with one another.

Kei te whakarongo tātou ki te Ao - and its cries to care for and nurture what is limited around us.

Kei te pātai tātou - what needs to be done in pursuit of justice for those at the margins of our society?

Kei te whakapakari tātou i ngā rangatahi - giving them the space to grow and flourish in their own ways.

Kāore tātou i te tatari - the time to act is now and not later. Let this be our prayer.

Identity

What might we say in response to the Jesus' question: 'Who do you say I am?'

In a world where many young people are subjected to the pressures and expectations to be people they are not,

help us, Lord, to know ourselves in You.

Where cat-fish, fake profiles and online identities are created to seek the validation of others, help us, Lord, to know ourselves in You.

Where the pressure of family and parents create unhealthy environments and a strain on mental well-being, help us, Lord, to know ourselves in You.

Let us always be shaped in Your love, Lord, we pray.

Relevance

Let us be a church that is not after relevance, not chasing fads, trends or seasonal things. Let us be a church is planted in contextual soil, always seeking to bring life to its people in long and everlasting ways.

Let us be a church that is not done innovating and creating. Let us be fresh and inspired by the work of the Spirit within the ordinary lives of people.

Let us be a church that continues to dream and imagine, to hope for and be for, to not be bystanders of, but participants in, the work of God in the world.

Young and wild

Keep us young and wild, Lord. Keep us from attempting to tame our passion to do good works. Keep us from limiting our potential that is yet to be fulfilled. Keep us from being boxed in and immovable in our outlook and understanding. Keep us from falling asleep at the wheel of life, but let us be continually energised and life-giving. Keep us from self-negativity and counter-productivity, but let us be life-affirming and cup-filling for ourselves and those around us. Keep us young and wild, Lord, we pray. For your love is unable to be contained or restricted by our human efforts. Amen.

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



Fundamental Change needed in Sri Lanka

After decades of work, Christian World Service's partners are hoping the political and economic crisis in Sri Lanka will lead to significant change for its people.

Young people have been rallying on the streets since early April as the country faces severe shortages of food and fuel. Support is growing as the government controlled by the Rajapaksa family refuses to step down or address the issues the people are facing.

Food prices rose 25 percent between January and April 2022. Cooking fuel and petrol doubled over the same period. At the end of April the World Bank stepped in when the government could not meet a debt repayment.

Padmini Weerasooriya of the Women's Centre points to the deep tax cuts that only benefitted the richest

people in the months before the arrival of the Covid-19 virus. The pandemic has wiped out parts of the economy, notably the lucrative tourist industry and remittances from family members living abroad, she says.

In April 2021 the government banned all chemical fertilisers, hitting the farm sector - a decision later reversed but widely noted as a precipitating factor.

Desperate to increase foreign exchange, the government put pressure on garment sector workers as an essential service. The workers have to work in close quarters at the country's factories without breaks or extra salary, despite the efforts of the Women's Centre and the Free Trade Zone Union.

Padmini says factory workers do not have time to queue for food. Workers on the minimum salary of 16,000 rupees (around NZ\$75) a month are in an impossible situation, especially those trying to send money to family in the country's rural areas.

The Women's Centre, Devasarana and Monlar (Movement for Land and Agricultural Reform) are supporting the people's call for justice and a better Sri



In mid-April representatives of the Devasarana Development Centre visited the protest village in Colombo. The marches and protests spread to many villages and cities including Kurunegala where it is based. They have been supported by people from all walks of life, including artists, scholars, professors, dignitaries and student groups demanding a change in government. Credit: Devasarana.

Lanka for all of the country's 22 million people.

Devasarana Centre and Monlar work primarily with the rural sector promoting agro-ecological techniques to improve livelihoods and replenish the land. All three partners support the plight of plantation workers and actively bring together Tamil, Sinhala and other communities to break down the barriers that have been used by politicians to divide the people.

"CWS partners are sharing skills and resources with some of the most vulnerable families in the country. Staff and supporters are organising local communities to sustain livelihoods, foster understanding and push for fair wages and conditions. We stand with them in their dedication and commitment," says Murray Overton, National Director.

In early April the National Christian Council of Sri Lanka released a statement expressing the need for more action from the government.

Pray, Walk, Eat.

**Join Operation Refugee
Raise funds for refugees
June 20 – August 20**

cwsoperationrefugee.nz

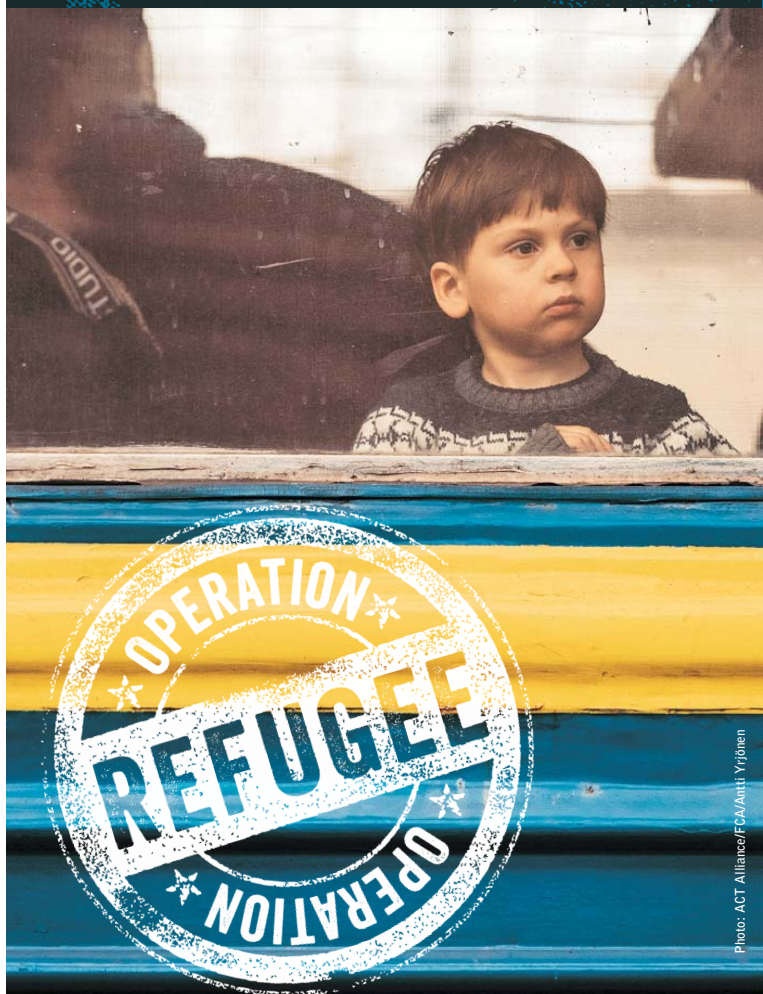


Photo: ACT Alliance/FCA/Anthi Vrijbergen

Make Time for Refugees

Christian World Service is inviting support for Operation Refugee 2022, an opportunity to 'welcome the stranger' in the words of Jesus in Matthew 25.

In countries from Afghanistan to Ukraine, families are facing the danger of conflict and war. At any moment they may have to make the decision to escape when intense fighting comes too close to their homes. It is a challenging decision as the journey is likely to involve considerable risk. They may be cold, hungry and in danger.

With refugee numbers on the rise, the need is growing fast. Since February more than five million mothers, children and older people have left Ukraine alone.

"I encourage you to join this year's Operation Refugee as a message of hope for people who have fled in fear. Nobody wants to be a refugee but we can choose to give families the food, education and medical care they need. Please stand with them," says Murray Overton, National Director.

Operation Refugee has three strands: Pray, Walk and Eat. Individuals can get fit by walking, challenge themselves to live off refugee rations or host a special meal to raise funds for refugees. CWS encourages churches and groups to organise a fundraising dinner or community walk to come together to share their concern and commitment.

CWS will launch Operation Refugee on 20 June, World Refugee Day. The campaign will run for two months.

Funds raised will provide vital assistance to new refugees from Ukraine and Afghanistan, as well as longer term communities of Syrian and Palestinian refugees living in the Middle East.



Irina and her two children are staying at a refugee shelter close to the border with Hungary. They left after a bomb exploded near her parent's home where they were sheltering. CWS is supporting refugees like Irina with food, water, sanitation, shelter, cash assistance, education, psychosocial and medical care and livelihoods. Credit: ACT Alliance/Fekete Dániel.

Individuals, families and large or small groups can sign up online. CWS has aimed to keep the fundraising simple and provide ways of bringing people together.

CWS has prepared resources for individuals, home groups, schools and churches, including refugee stories, a quiz, Bible study and activities. Worship materials for Refugee Sunday on 26 June will be available later this month.

For more information or to sign up, visit the website: www.cwsoperationrefugee.nz/ or call Murray on (03) 366 9274.



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CINEMA

The Duke is heartwarming drama. Set in Newcastle, Kempton Bunton (Jim Broadbent) writes plays, hoping for BBC fame. At the same time, he also protests TV licences. For Kempton, television reduces isolation and should be free for pensioners. Shaped by socialist beliefs, Kempton is imprisoned for refusing to pay his TV license. Freed, he is outraged to hear that the British government is spending taxpayer dollars not for pensioner TV licence relief but on purchasing a painting for the National Gallery.

The film is based on a true story. In 1961, Newcastle man Kempton Bunton was tried at the Old Bailey for the theft of the "Portrait of the Duke of Wellington". It makes the central character a silent character. Hidden in the spare room wardrobe, the Duke of Wellington becomes a silent observer of Bunton family life.



Character contrasts drive the plot. Dorothy, Kempton's wife, is superbly played by Helen Mirren. Her dogged determination is a splendid foil for Kempton's mercurial wit and political passions. Trying to make their way in the world, brothers Jackie (Fionn Whitehead)

and Kenny (Jack Bandeira) embrace different approaches to law-breaking and law-abiding.

Amid the family tensions and building courtroom drama, *The Duke* offers a poignant meditation on grief. Marion Bunton is another central yet silent character. Killed in a bicycle accident aged 18, Dorothy mourns in silence while Jim needs to talk.

These different expressions of grief clash with Dorothy's anger at "The girl on the bicycle", the title of one of Kempton's plays. For Kempton, these plays are a way of talking, and for Dorothy, this represents "Making money from her memory".

This festering sore in their relationship finds resolution as Kempton waits in prison. As the jury deliberates on guilty or not, Helen reaches her own verdict over Marion's death. "You're not to blame," she declares. Her words of forgiveness offer healing from the past, even as the jury applies law and logic to Kempton's present. Taking time to talk brings needed release.

On the witness stand, Kempton describes what shapes his plays and politics. As

light illuminates his head, he professes faith; "A faith in people, not in God." Washed out to sea as a teenager, Kempton waited. Floating, he trusted a neighbour might see his abandoned clothes and have the courage to come looking. This faith in neighbour saved his life. Since then, professed Kempton, "me-with-you" has shaped his life.

Hence *The Duke* offers a secularised ubuntu theology. Ubuntu is a distinctly African way of being. People and groups form their identities in relation to one another. Desmond Tutu, a South African bishop and theologian, located these relationships in God. For Tutu, "me-with-you" and "I am because you are" are possible because all persons are made in the image of God. The result was a practical theology of healing, seen most clearly in South Africa's Truth and Reconciliation Commission. Tutu believed that a "me-with-you" talking in the community could meet the needs of the victims, offenders, and nation. Taking time to talk can bring release.

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

ON PAPER

Climate Aotearoa

What's happening and what we can do about it?

Editor: Helen Clark

Publisher: Auckland: Allen & Unwin, 2021. 327 pages.

Reviewer: John Meredith

Climate Aotearoa is a collection of essays introduced by former Prime Minister Helen Clark. The 14 New Zealand writers are from different backgrounds including te ao Māori, journalism, science, public health and disability advocacy. At the outset whanaungatanga or right relationship with the woven universe of people and land is presented as a precursor to discussion about climate change. As tangata whenua, Māori regard living in harmony with the natural environment as essential to climate justice. This has benefit for everyone. The chapters that follow are assembled under the headings of the science, the issues and the solutions.

It is explained clearly how the burning of fossil fuels and other practices of human industry and agriculture release gases that trap heat in the atmosphere. These are known as greenhouse gases because they contribute to the warming of the earth's surface. This alters weather systems and dries the land. Heatwaves and drought create conditions for fire that not only destroys ground cover and living creatures and their habitat but releases smoke and toxic chemicals into the atmosphere.

By absorbing the heating effects of greenhouse gases the oceans provide a buffer but warming oceans expand in volume. Rising seas erode coastlines while the increased evaporation of warmer water contributes to heavier rainfall. More severe storms increase the risk of flooding. Chemical changes from the absorption of greenhouse gases in the oceans affect marine life. The runoff from agricultural land on which

artificial fertilisers have been spread degrades water quality in rivers.

To begin making a significant contribution to climate change, it is argued that changes are required in our values, behaviour, technology and economics. Before demanding what governments or other people should do, it is important to recognise that we all need to work in partnership with nature. Working from home or using electronic technology for meetings reduces the demand for motorised travel. Agricultural practices that minimise the use of fertiliser and water and the planting of trees are good for the land.

There are commercial enterprises that deserve to be commended for using recyclable packaging and solar heating.

Climate campaigner, Greta Thunberg, is quoted as saying, "You're never too small to make a difference." Simple actions that anyone could do include travelling more on public transport, installing low energy light bulbs, washing clothes in

cold water, growing more of one's own food and/or buying locally sourced food, composting kitchen scraps and plant waste and reusing, recycling and repairing wherever this is possible or feasible. Making a personal choice for a predominantly plant-based diet is explored for the effect this could have on reducing carbon emissions from the primary production of meat and dairy products.

The essays in this book do not intend to present climate change as doomsday or to make readers feel guilty. There is much that can be done and, as is stated, every fraction of a degree of warming that we can prevent is a worthwhile reduction in overall risk and adds to the protection of the most affected communities.



Leading From The Stop

Positive Influence and Heartfelt Resilience in Times of Adversity

Author: Elias Kanaris

Publisher: New York: Aviva Publishing, 2021, 108 pages.

Reviewer: Gary Clover

In this time of seemingly never ending crises, *Leading From The Stop* invites the reader to consider three questions and a practical insight:

1. What have you been doing differently to get ready for another crisis?
2. What can I now turn into something magical while other people are possibly in fear or sitting on their hands, or blaming or whatever they're doing? Because these are stages of grief that we're at. ... having lost what we thought was stable, what we thought was what we could do, and learning to turn it into something new?
3. And for Christians, pray: "Lord, how can I turn this thing you've given me, that I may not have used, this idea, or this talent or this skill – that will bring value to others and that will create an income for me?"

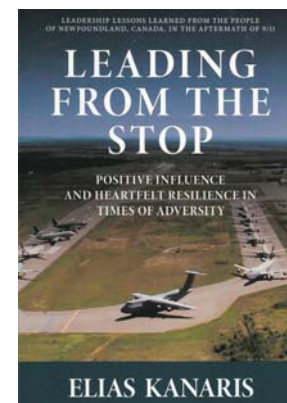
[M]ost people do not have enough margin in their lives, ... enough financial margin, enough time margin, ... [or] "enough emotional, mental or relationships margin", but they have enough thinking margin. And what that means is the margin is the excess – so that when the times of famine come ... [they] have something in the storehouse." Author, Elias Kanaris, is a world-class, professional keynote speaker, executive coach, leadership trainer, entrepreneur and founding partner of "the world's largest and fastest-growing" John Maxwell Team of leadership trainers.

He lives in Murrays Bay, Auckland. Son of Greek migrants in Libya, Kanaris was forced early in life, at age eight, to learn to adapt when his family moved to London. On 11 September 2011, he was a passenger on United Airlines flight 929 bound for Chicago, one of 38 planes diverted to Gander Airport in Newfoundland, Canada when all US flights were shut down during the events of 9/11.

This little book is both a practical guide on positive leadership principles and an inspirational record of lessons learned from how the people of the tiny

towns of Gander and Gambo in Newfoundland rallied to instinctively and compassionately meet the needs of the 6,600 passengers and crew who suddenly descended into their community for five days until America's skies re-opened. Kanaris writes, they brought "order and comfort out of chaos" – "a pretty good description of leadership".

Structured in a pattern of observation, response, learning and reflection, each short chapter concludes with "A Time To Reflect". A couple of important reflections: "Before you ask for a hand, you have to touch a heart ... Before you buy from someone you have to get to know, like and trust them." And reflecting on how our Prime Minister, Jacinda Ardern, grew New Zealand's "team of 5 million", Kanaris posits that, "As a leader you may need to refocus your followers ... and shift the energy from negativity and fear, to positivity and hope." So, do you have "enough margin in your life?" A good question for every home or study group. Perhaps we all need to read and absorb this insightful little book.





Celebrating our Mothers

Tui S Salevao

Mother's Day is an occasion to express respect, honour, and love towards our mothers as we celebrate the contribution of mothers, and acknowledge the importance of maternal bonds and the role of mothers in our society.

History

Mother's Day was first celebrated in the USA, in 1908 when a woman named Anna Jarvis wished to commemorate Mother's

Day as a recognised holiday to honour her mother, Ann Reese Jarvis who was a peace activist and had passed away three years prior. Anna believed that a mother is "the person who has done more for you than anyone in the world". She had a memorial for her mother in St Andrews Methodist Church in West Virginia. This is now the International Mother's Day Shrine.

My Mother

In 1986 my mother passed away. She was 51 years old and left behind six children ranging from 12 to 31 years old. Three of us were still in school while the others

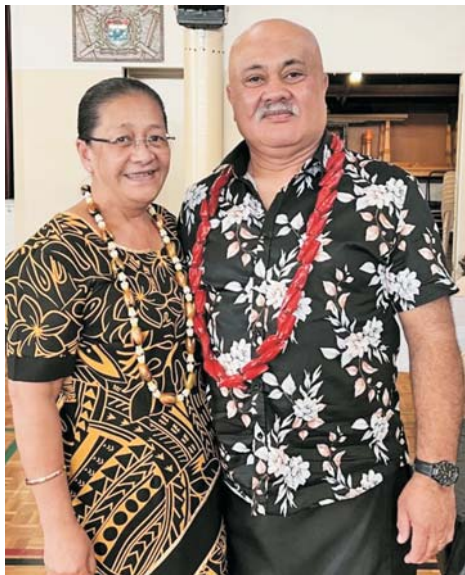
were married and had started having families. My mother got to see only four of her 22 grandchildren. I remember her as a person full of love and laughter. She could cook up a fine meal out of nothing and her conversation would make everyone in the room erupt in laughter. I so miss that.

After 35 years there are some dates that never get any easier; 23 September (the day mum passed away), 22 December (mum's birthday) and Mother's Day. She truly impacted my life and those of my siblings and left an internal flame within me that I carry as a reminder of the values and beliefs she embedded in me.

Despite the loss, I was never short of mother figures in my life and when my sister joined me up to be part of the Methodist Women's Fellowship at the age of 17, she assured me this would help to prepare me for life. Initially I thought she was punishing me but as I got more involved with our local fellowship I realised the importance of this organisation and just how integral their part is within the church.

So, the month of May should be dedicated to all mothers. If you haven't done so yet, give your mum or mother figure a hug or a fist pump to the heavens and thank her for being the greatest mum ever. NZMWF

Introducing Rita Tuimaseve, NZMWF National Treasurer



Rita Tuimaseve, NZMWF National Treasurer, with her husband Saleaula.

I am honoured to be a member of Tuitui Salevao's Executive Committee. The role has been interesting and has given me insight into the many wonderful ministries the NZMWF is involved in. I am extremely grateful to Amelia Hoglund, the past Treasurer and Sarah Andrews at the Connexional Office for their patience in answering my many questions about Xero.

As a first generation Samoan-Kiwi, I have lived all my life in Auckland. Growing up I attended the Methodist Central Mission in Auckland with my parents and siblings. In the late 1970s we moved to the St

John's Samoan Methodist Parish in Ponsonby, where my husband and I are still members. I am a member of the Women's Fellowship for both St John's and the Sinoti Samoa (MTSSEMNS).

My husband and I met at church and on 11 February, we celebrated 33 years of marriage. We have two adult children, Kristian (29) and Olivia (24), and one very entitled fur baby named Harold (3). Harold loves to assist me when I am working at home but has a tendency to sleep on the job!

I am very privileged to be working for the Sisters of Saint Joseph of the Sacred Heart, a Catholic order of religious Sisters based in Mission Bay.

I was saddened to read about the decline in the NZMWF community numbers and closure of some communities in the

regions due to members aging. This motivates us in our mission to encourage and inspire our young women to join us to grow our communities and carry out our ministry.

I look forward to continuing on this journey with this wonderful group of women and to serving the community in any way we can. I leave you with this blessing:

*Holy Wisdom
guide us
enlighten us
motivate us
enthuse us
inspire us*

*so that together we see your vision
with more clarity.*

Amen.

(Josephite Prayer Book, Volume 2)

Y O U N G P E O P L E

Welcome to Kidz Korna

As I write this you will be enjoying the school holidays and have just celebrated Easter. I wonder how many of you had your services on Zoom. We had an outdoor Easter Sunday service and we also Zoomed the service for those who preferred to stay at home.

Summer is over and the weather is becoming cooler. Autumn is a time when the leaves on the trees change colour and fall from the trees. The trees in the park that I can see from my house are just starting to lose their leaves and blow onto my garden!



The Fijian children at St John's in Hamilton East celebrated Palm Sunday by leading the service. Their theme was, 'How can we sing the Lord's song in a strange land?'

Autumn Word Search

Can you find all these words in the puzzle?

AUTUMN BLOWING BROWN COLOURSCOOL CRISP GOLDEN
GUSTS HARVEST LEAVES RED RUSTLING SWIRLING WINDY

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



For your bookshelf

Goodbye Summer, Hello Autumn



Author & Illustrator: Kenard Pak

Publisher: Henry Holt

This beautifully illustrated picture book is ideal to be shared with young children. It follows a young girl, her scarf blowing in the wind, as she wanders through the forest talking to the flowers and animals. She visits the city where it is wet and windy. On arriving home she sees more signs of the coming of autumn like the changing colour of the leaves. I love this book; it makes me realise how much I like autumn and the exciting changes it brings.

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



Tauwi Youth Conference 2022 is going to be ON!



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

As we cautiously come out of Covid-enforced restrictions and traffic light systems, we are excited to announce the return of our premier Connexional youth leaders training event!

Back in February 2020, young leaders from across Tauwi were able to gather in Waikanae for TYC 2020 | REMNANT. TYC 2020 was productive, hopeful and firmly forward-facing so as to challenge the church to hear the voice and mind of young people in relation to crucial issues the church and society is facing. TYC 2020 wrapped up with much work to be done and excitement for what could be ahead. Of course, we know what happened! Lockdowns and more. Much of the work we anticipated undertaking was temporarily halted, as a new normal set

in. 2021 was even more disruptive in many ways, although by then we had begun to come to grips with this new norm and ways of doing and being.

Fast-forward to 2022 and we are excited to announce the return of another TYC, scheduled for June 23-26 2022. This edition of TYC will be unique. The beautiful St. Johns Methodist Church Hamilton East will be our central venue for the weekend, with delegates encouraged to find their own accommodation in groups across the city. This is a move more towards a model similar to Methodist Conference and away from how we have typically done things at a campsite.

Although still working on the general programme and theme, we are sure that TYC will provide young leaders with the space to address some pressing issues within the life of the church. Issues which were picked up on in the past TYC's such as climate justice, youth mental health

and leadership development will continue to be explored. The bi-centennial year of the church also provides an opportunity for young people to speak into the vision and strategy of our Haahi as we mark the origins of our church in Aotearoa whilst looking forward to what is next.

As always, youth energy and vibrancy will be central to our gathering - with creative elements and spaces being worked on. Each of our evening sessions will be opened up to the wider community to attend to be part of conference worship.

Other Methodist organisations and groups will be called upon in our coming together, with a particular focus on intergenerational partnership and ministry. The cultural beauty and diversity of our Haahi will look to be expressed and encouraged through the lens of fresh young eyes and perspectives.

We are excited for what TYC has in store! We would like to encourage your parish

to consider sending delegates to what promises to be a monumental gathering to mark a landmark year in the history of Weteriana.

Our registration costs have been slashed, and we offer limited accommodation spaces for those travelling outside of Auckland who may require assistance in finding a place to stay for the weekend. Tauwi Youth Conference 2022 is going to be ON! Don't let your young people - valued members of your parish here and now - miss out on the opportunity to be freshly Connected, Resourced and Inspired!

To register and for more information, head over to www.missionresourcing.org.nz/tyc - REGISTRATIONS ARE OPEN!

For support for registration costs, consider the next round of Let the Children Live funding which is available to parishes to apply for later this month. www.missionresourcing.org.nz/lcl

A bi-monthly column exploring questions concerning faith issues.



Ask Aunty

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

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

CONCERNING FAITH

Dear Aunty,

The Bible says, wives should 'accept the authority of their husbands'. I'm not married but will be one day. My boyfriend wants me to get a tattoo like his to prove I love him. I don't want a tattoo, not now or ever. I believe in the Bible. What should I say to him? Ruth

Dear Ruth,

You have raised two important issues. What do you mean when you say you believe in the Bible? The 'Holy Book' of Christianity contains a wide variety of ancient literature that explores concepts of God along with many stories, including the teachings of prophets before and after Jesus. It is the Jesus (Christ) content that makes the Bible 'holy' to Christians. The New Testament seeks to explain what the teachings of Jesus mean for those who want to follow the 'Jesus Way'. Some explanations are helpful for us and some are not. Jesus gave two commands, Love God and Love your neighbour. The night before he died Jesus told his special friends that they should love each other as he loved them. All other

rules as to how Christians should behave must be measured against these commands. In Biblical times men believed it was their role to protect women. Some presumed this meant they owned them. This attitude is unacceptable to us in our time.

The second issue is your body. Your body belongs to you. No one should be manipulated or coerced into submitting to something they don't want done to them. The Bible says 'the body is the temple of the Holy Spirit'. It is helpful to think of your body as holy when considering how you use it and care for it. Anything you don't want done to your body such as consuming alcohol or drugs, cosmetic enhancement, a medical procedure, sexual act, or a tattoo, should be your decision. Your question began with a quote from Scripture my answer is in this one, Romans 12:9-10 Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection.

Aunty

Dear Aunty,

Why is it that when you pray, you only say it but you don't feel it? Pono

Dear Pono,

There is no 'right way' to feel when you pray. What is boring, meaningless or irritating for some can be comforting and uplifting for others. Expand your thinking on prayer. When you see something beautiful you don't have to put it into words to feel close to God. Explore,

discuss, and experience different ways of praying. Reflect on a flower or a painting, read and ponder famous prayers, relate to the poetry of NZ hymns, ask Catholic friends what the Rosary means to them; walk to the rhythm of a mantra ... A definition of prayer that appeals to me is James Montgomery's hymn that begins, 'Prayer is the soul's sincere desire uttered or unexpressed, the motion of a hidden fire that trembles in the breast...'

Aunty



Special Rev. Samuel Leigh documents held in the Methodist Archives

Jo Smith, Methodist Church of NZ Archives

The commemoration of 2022 as the bicentennial of the Methodist Church in New Zealand rests on the shoulders of the Rev Samuel Leigh.

The first Wesleyan missionary in Australia in 1815, on a return trip to England, Leigh urged the Wesleyan Church to let him lead a mission to New Zealand. Leigh and his wife Catherine, reached the Bay of Islands on 22 January 1822. Warfare meant the Leighs remained with the Anglican Church Missionary Society until June 1823 when they sailed to Whangaroa Harbour. The first Wesleyan service given to Maori was held there on Sunday 10 June 1823. The first Wesleyan mission station was established at Kaeo after May 1823. It was called Wesleydale.

A small number of letters written by the Rev Leigh are held within the records of the Wesleyan Missionary Society relating to the New Zealand Wesleyan mission. These letters and more can be read via the TROVE website: www.nla.gov.au/nla.obj-742488699/findingaid. Typescripts of



MCNZ Archivist Jo Smith holds a framed portrait of Rev Samuel Leigh.

many of these documents are held in the Methodist Archives (our catalogue reference MS-39) and our inventory of these can be viewed on the Methodist Church website:

www.methodist.org.nz/whakapapa/archives/archives-collection/personal-papers/

There are some other documents associated with Samuel Leigh within the Methodist Archives collection. These letters are part of the Rev Wesley Chambers' collection of documents and

research for his books on the history of the Methodist Church in New Zealand.

Rev Chambers came across reference to a bundle of letters in 1952 when English Methodist minister, the Rev Leslie F Church, wrote in a newsletter that he had been reading some old missionary letters from New Zealand before putting them in the wastepaper basket. Chambers wrote to Church asking if he could have any other letters

that he might be throwing away. The letters were retrieved from the wastepaper basket and sent to Chambers.

Two of the documents relate directly to Leigh's mission to New Zealand.

The first is the yearly circular of missionary notices for 1821 which included instructions from the Wesleyan Missionary Society to its missionaries. This circular was addressed to "Revd Saml Leigh, Wesleyan Missionary New Zealand, care of Revd Geo Erskine,

Sydney, New South Wales".

A letter to Catherine Leigh from her friend in London in 1822 offers the reassurance, "I could not think of letting slip this opportunity of sending you a few lines to let you know that we do not forget you". Catherine Leigh might be on the other side of the world but her friends still thought of her.

The other letters are from a later date and include two written by Rev Leigh to his second wife Elizabeth in 1851 after they were back in England.

In 1992, Wesley Chambers summed up his thoughts on the Leigh letters to Verna Mossong, genealogist and archivist at the Auckland Methodist Archives, saying that they were not of great historical importance but they did give some sidelights on Samuel Leigh, his wives and circle of friends in 19th century Methodism. "I think something of Leigh's character comes through. We think of Leigh as a younger man in full vigour; these relate to his closing years."

Leigh was in New Zealand a comparatively short time; he left Kaeo on 19 August 1823 to return to Australia. Catherine Leigh died in May 1831 and Leigh returned to England, remarrying in 1842 and dying in 1852.

Unsung Methodists

Rev Donald Phillipps

He Never Courted Popularity

We are constantly reminded of the dangers of coal-mining. The Pike River tragedy, which is still to be settled, is just one of many in this country's history. Over 200 men have lost their lives over a period of 150 years in the nearly 10 major events. That figure must be considerably higher when the regular losses of individuals in mine accidents are considered. Coal has been a necessary part of human civilisation for millennia and from the moment it became necessary to dig holes in the ground, human lives have been at stake.

The need for experienced miners in New Zealand goes back to the 1840s and became acute when gold was discovered in Central Otago and the Coromandel. An examination of the antecedents of Methodist ministers has, for this writer, thrown up an astonishing proportion of former miners or members of miners' families. Approximately 60 ministers had fathers who were miners and over 20 had been miners before entering the ministry.

This article is about Fred Prosser, a Welsh miner who came to New Zealand in May exactly 100 years ago, and who spent over 20 years in circuit ministry.



Woolston Church, Christchurch 1956. Image courtesy Archives MCNZ.

Fred was not quite 40 when he came out, with his wife Miriam and family. They went to Millerton north of Westport. Millerton now has a population of approximately 30-40 and is classified - like neighbouring Denniston - as a ghost town but it was a big operation then. The mine began production in 1896 and closed in the late 1960s.

Millerton and Denniston mines were substantial by New Zealand standards. Fred stayed for only four years but was well remembered and had started to move up the ranks of the Miners' Union when he answered the call to enter the ministry. He had been a Primitive

Methodist local preacher in Abergavenny from 1908.

Fred had also held important executive positions in the Independent Labour Party in the UK and he always identified himself as a Christian Socialist in New Zealand. At Millerton there was a Socialist Party branch - they had organised a protest march in support of their Waihi brother-miners when the latter were engaged in their notorious lock-out in 1912. It's hard to imagine that Fred was not aware of this history and was not of the same mind as many of his new workmates. Nevertheless, he felt that call to ministry more strongly now and it is of significance that his first appointment

Fred Prosser 1883-1963

as home missionary was to Riverton - heartland of the Western Southland coal-mining industry.

Fred was to spend eight years there - an almost unheard-of term for a home missionary. He must have been regarded by the Church as the right man for that area. He then continued as a home missionary at Island Bay and Geraldine and was president of the Home Missionaries' Association. At the 1943 Conference he was received into full connexion. He remained at Geraldine for two years and completed his ordained ministry at Woolston in 1948 as a response to ill-health.

down a part of the tribute published at the time of his death. "Fred Prosser never courted popularity. As a Christian Socialist all his years, and as a Christian Pacifist over the period of two world wars, his uncompromising and strongly expressed views brought him into disagreement with many. His convictions however, whether in politics or in Church affairs, always arose out of a sincere and earnest desire to find practical expression to his deep faith in Jesus Christ. He had the courage to stand for his convictions, alone if need be." The Christian faith in 2022 needs, as never before, this sort of witness.

In retirement Fred and Miriam continued to live in Christchurch where he actively supported the Sumner congregation. He died there in his 80th year.



Faapaia le Ma'a Faavae o le Wesley Hastings Community Centre (WHCC)

O le Viiga i le Atua i mea aupitoaluga, ma le manuia i le lalolagi, o le finagalo alofa i tagata. (Luka 2:14)

O le alaga lea a le 'au-agelu ina o molimea manusina e faailo le fe'au o le Kerisimasi, e tusa ai ma le soifua mai o le Pepe o le Faaolataga i le lalolagi. O le fe'au o loo faamua ai le VIIGA o le ATUA i lona FINAGALO ALOFA i tagata, ua MANUIA ai le LALOLAGI.

E 33 tausaga o tauāta'i mai lenei fa'amoemoe tāua o le Atua, a'o lea faato'ā faatau'uina, i le maliu fa'alava'au o IESU KERISO i luga o le SATAURO. Pe tusa nei ma le 2022 tausaga, talu ona tatou faamanatu lenei FINAGALO ALOFA o le ATUA, e ala i le MALIU ma le TOETU o IESU, ua MANUIA ai le LALOLAGI, e pei ona tatou faamanatu i lenei vaitaimi o le tausaga.

O se lagona foi lea o le Itumalo i Hawkes Bay nei, e VIIA ai le ATUA i mea aupitoaluga, ona o lona finagalo alofa i le lima vaivai o le Matagaluega i Heisitini nei, ua IA tapena ma saunia ai ALA o MANUIA e pei ona tu'umumusu ai e lona AGAGA PAIA le tofa ma le uta a le Matagaluega, ua mafai ai ona maua manuia tau seleni (tupe), faatupeina ai lenei galuega.

E fitu (7) tausaga o tauāta'i mai lenei galuega tele. O le 2015 na amata ai ona talanoaina le galuega ma saili loa se tusiata na te tusiina se ata o le hall, ina ia faaaogaina mo sailigātupe, pei ona tusi talosaga ai i Trusts eseese, Lottery, Hastings City Council ma isi faapotopoto. O le faataligatuli ma le lē faalogo o le Tusiata i mea e manana'o iai le Project Komiti a le Matagaluega, na faamuta ai loa le faaaogaina o lea Tusiata, ae saili le isi Tusiata e faaauiaina le galuega.

O le feagai ai ma le koviti-19 i le tausaga 2019, 2020, 2021, na IEE gata ina toloi ai le galuega, ae faapea foi le oso-maaluga ai o le tau, mai le tasi ma le afa miliona i le 2015, i le fa miliona fa selau afe tala i le faaiuga o le 2021.

Peita'i, o ala o manuia o le Atua na tu'u mumusu ai lona Agaga Paia i le Project Committee, na maua ai le faamāmā avega, i se tasi o Kamupani (Apollo Project Ltd) na pa'ū ai le tau i le \$3,692,049.

Na tu'uina i lalo le hall tuai i le faai'uga o le 2020, ae o le tuai ona maua o se kamupani taugofie e fausia le hall, na tuai ai ona amata le galuega.

O le aso 19 Mati 2022, na faapaia ai le Ma'a Faavae, ma amata ai loa le galuega. O Iakopo P Faafuata na ta'ita'ia le sauniga, ae o le afioga i le Peresitene o le Ekalesia (Rev Andrew Doubleday), na faapaia le Ma'a ma laugaina le Upu a le Atua. O faamanuiaga na saunoa iai le Tama'itai Pulenuu (Mayor) o Hastings (her worship Sandra Hazlehurst), ma le afioga i le Sea o le Sinoti Samoa, le susuga ia Rev Paulo Ieli. O le susu'eina o le veli poo le ufiufi o le ma'a, sa saunia lea e nisi o toe ulutaia o le Itumalo, le tinā matua ia Oketopa Sali ma le tinā matua ia Jean Oliver. O nisi o le Sinoti na auai i lenei fa'amoemoe, o le faletua o le Sea ia Faapaia Ieli, le susuga ia Rev Ieremia ma le faletua ia Matila Amituana'i, faapea le fetalaiga ia Namulaulu Robertso ma le tofa ia Itamua Robertson. O le taumafataga sa saunia i le Toitoi hall faafesagai ma le falea. O le upu faafetai mo le au valaaulia na saunoa iai le susuga i le Parish Steward susuga ia Olive Tanielu.

O le sauniga i le Aso Sa na soso'o ai, na ta'ita'ia lea e le afioga i le Sea o le Sinoti, o le susuga ia Ieremia Amituana'i na faitauina le Afioga Paia a le Atua, a'o le Lauga na saunia lea e le afioga i le Peresitene o le Ekalesia. Na mae'a le sauniga, ona alo foi lea o le Matagaluega i faaloaloga e masani ai aso faapenei, ona soso'o ai lea ma le taumafataga i le Off The Track.

O le hall, e aafia ai le auditorium (300 tagata e ofi ai), commercial kitchen, ofisa o le Faifeau, 2 potu fono, 1 children's room, 3 falemalolo 3 showers mo tama'ita'i, 3 falemalolo 3 showers mo alii, falemalolo ma le shower mo tagata e le atoatoa le malosi, o le stage and 2 large store rooms.

Faamoemoe o le aso 20 Novema 2022 e mae'a ai le galuega.



(Back L-R)-Mrs Matila & Rev Ieremia Amituana'i, Mrs Rosa & Rev Iakopo Faafuata, Rev Andrew Doubleday, President of MCNZ, Hastings Mayor, Her Worship Sandra Hazlehurst, Rev Paulo Ieli, Sinoti Samoa Superintendent, Mrs Faapaia Ieli, Steven Bailey, Apollo Project Regional Manager, Mrs Judy Hornblow, Mrs Jean Oliver, Mrs Oketopa Sali and Rev Edgar Hornblow, Former Minister of Hastings Parish.



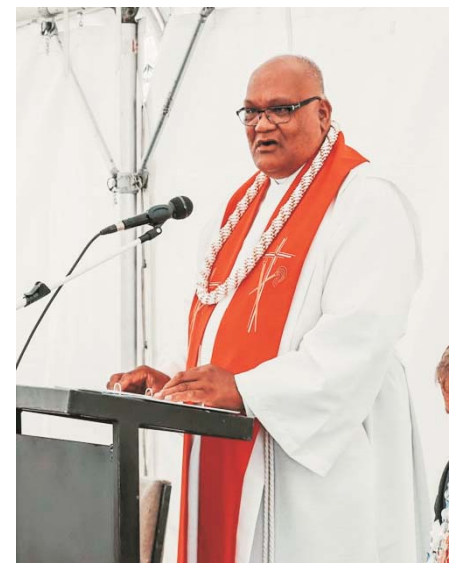
President Andrew Doubleday during his address.



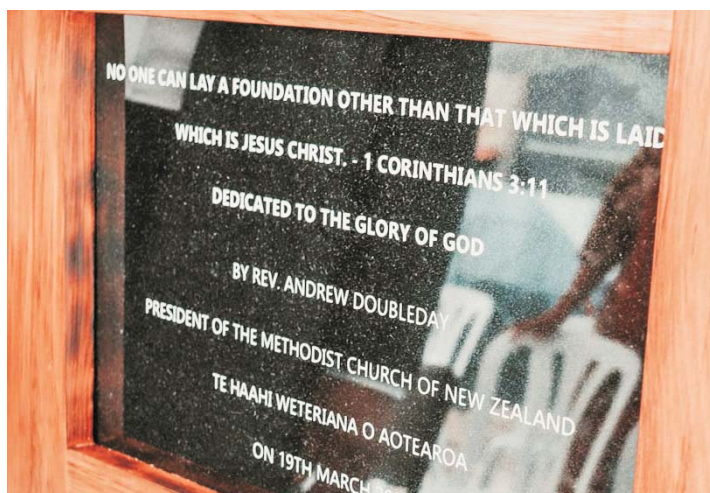
Mrs Mataiva Robertson, SSPAC Secretary, Joshua Robertson SSPAC Convenor, Mrs Rosa Faafuata, Rev Iakopo Faafuata, Rev Paulo Ieli, Mrs Faapaia Ieli



Rev Iakopo & Mrs Rosa Faafuata with the Foundation Stone.



Rev Iakopo Faafuata leading the service.



Foundation Stone dedicated by Rev Andrew Doubleday.



President and Mayor during the service.



Nai Lalakai

NAI LALAKAI MAI NA WASEWASE KO VITI KEI ROTUMA E NIUSILADI

Mk 13 : 1 - 8, 1 Sam 2 : 1 - 10

NA KENA BULATAKI NA MASU - NA BULA NEI ANA NA TINAI POROFITA O SAMUELA

How to live a prayer life - The Life of Anna, the prophet Samuel's mother

This month we are celebrating Mothers' Day, a day dedicated to the all the mothers whose unimaginable compassionate Love can be told and relived in everyone who loved their mothers. We always remember those who are not with us today.

Bula Dredre Nei Ana

Nai talanoa ni bula kei Ana na tinai Samuela na porofita. Edau vakararawataki, beci ni sega na luvena, vosacataki ka dusi vakalevu. Ia, ena veika lelevu e lakocuruma e tu edua dina na marama e dauvakarorokotaka, dauvakarorogo ka dauloloma. Oqo edua na yau levu e maroroa voli ka vukei koya me lomani koya kina ko Jiova. Oqo edua na rairai ni yalodinataka toka na nona veiwekani keina Kalou.

Vakalolomataki ena veigauna, ia e sega ni dau cudru se yalo totolo. E dina ni sega na luvena, ka sega ni rawa ni vakaluvani. Ia na watina o Ilikena e lomani koya, ka qarava voli na nona veiqaravi ka sega sara ni kauwaitaki koya.

Ia, marama dau qarava na Kalou, ena nona lako kina Vale ni Soro ka dau mas u vua na Kalou. Sa laki cavuta wale o Eli na vakatawa ni Valenilotu, sa daumateni o Anna ka laki vakakosakosa tiko ena Vale ni Soro.

Ena rairai vei Ana, e laurai voli kina, ia musulaka tiko me dua na luvena. Sa qai solia vua ena dua na luvena na Kalou, ka yacana o Samuela. Eda kila vinaka na gone oqo, qai vakatabui koya na Kalou, me nona parofita.

Ia, ko Samuela, qai dua na Parofita rogolevu ena nona veisautaka na Vanua ko Isireli kina dua na matanitu - Era dua lewai ira tu na liuliu ni veiyavusa. Era dui cakava ga na ka edodonu vei ira. Qai vakaroti Samuela na Kalou, me vukica na veiliutaki oqo mai vei ira na liuliu ni Yavusa kina me sa dua ga na nodra Tui. E matai ni Tui kina ko Saula.

E mai sala ni TAKAVUKI o Anna, ena nona Masu keina kerekere vua na Kalou, sa solia mai kina na Kalou edua na luvena tagane. Oqo edua na cakacaka Vakalomagi. Macawa sa oti au cavuti Ruci tiko kina na marama ni Moapi. E qai vakasucumi Opeti kina ko Ruci, e qai tukai Tevita kina.

NA NODRA TUTU NA MARAMA ENA GAUNA KOYA.

Kevaka eda raica vakarabailevu na Bula nei Ana, eda raica na veibeitaki keina veivakalolomataki e kauta na nodrai tovo na Isireli. Na nodra tutu na marama ena loma tikotiko, era dau muri voli ga, e sega na nodra kaukauwa ena lomani bula vakatikotiko. Era beitaki ka kalawaci kevaka era sega ni vakaluvani, biligi kevaka era sega ni vakaliuci ena loma ni vakawati levu vica.

Sa sega ni ra vakabibitaki ka dau yaco kina veivakalolovirataki. Na veika e lakocuruma o Ana, e yacori raraba na marama ena gauna koya. Oqo nai tovo

vaka Jiu, na nodra vauci tu na marama ena colacola ni veiqaravi keina susu gone vakabibi o ira na tagane, me kauta tiko na yaca ni Vuvale.

Oqo na rairai ni dua nai tikotiko se Society. E laurai kina na bula e vakadavora na o ira na nodra Qase, me rokovi kina veiliutaki, kaukauwa keina tutu vakavanua. E bole kina nodra bula na marama keina lawa e vauci ira tu vakavanua, vakalotu keina bula vakamatavuvale.

Ia, eda raica Ana na nona soli koya vua na Kalou, me cakacaka na yalo ni Kalou ka vauci koya, me semai koya vinaka kina. Ka raica koya ko Ilai na bete na gauna koya, ka cavuta vua kevaka e a mateni ena nona vakacacautaka tiko na Kalou ena nona meke ka masu tiko.

E raica o Ilai ni toso na gusuna ia sega rogoca edua na Vosa. - Na gauna e cavuta kina o Ilai ni mateni baleta ni vaka e meke tiko - Ia edau na ka bibi qai cavuta o Ana - E tukuna ni cakacacautaka tiko na Kalou - E sega ni nona ulubale na veika e cakava vua o Venina - E sega, e tukuna tiko nona gole tiko vua na Kalou, Ena vakabauti koya. Ena nona raravi vua - Segga ni cavuta na dredre e cavuta tikoga ni vakacacautaki na Kalou - Oqo edua na raira ni Tamata Vakabauta-

There is no drama but pouring out her herself to the praises of God so she can reach her riches. - Joni 15 : 8 "Meda vakatakila na cecere keina lagilagi ni Kalou ena noda vuavua vinaka me rawa ni nona Tisaipeli"

Tinitini.

Eda sarava vei Ana, dredre kina rawarawa, vakalolomataki kina Qaqa, biligi beci kina lagilagi, mamarau - Oqo na vuavua vinaka eda na taura kevaka eda bole meda lakocuruma na mosi keina lomabibi.

Vaksuka vua na Kalou, na veivakacecei, veivakalagilagi, keina yalololoma. Oqo sa noda madrali vua na Kalou belata ni sa vakalomavinakataki koya.

Vakagolea vua na nomu leqa, ena nomu vakavinavinakataki tiko nai solisoli Oqori me rawa kina ni rogoca na domda mai vua.

Meda noda vata na nona veivakalouagataki ena Vosa sa ceburaki ki vei ira era sara dolava na yalodra. Emeni.



Okaladi E Loma Children's Sunday 2022.



Children's Sunday at Meadowland this year.