

# WAIAPU News

Issue 45

December 2010



*Eucharist for the elderly*

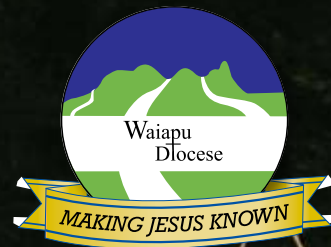
## In this issue

**Aging and spirituality**

**Messy church - coming to a parish near you?**

**Chaplains and chaplaincy in Waiapu**

**Are we helping grieving children?**



**Above** Waiting for Christmas. The Puketapu and Districts Parish Christmas pageant, 2009

*May Christmas be for you  
a time of joy and peace*

There is something in the picture of the helpless babe in the manger cradle that tunes the faith of Christians to concert pitch, and they believe with joy unspeakable, for faith is the substance of things hoped for, the evidence of things not seen, and they know that this helpless babe is the Wonderful, the Counsellor, the great and mighty Lord, the Prince of Peace, Who will redeem all mankind. So Christmas is the season

when Christians forget their divisions in their joy over the birth of their common Lord.

Sing hymns that were sung by the stars of the morn,  
Sing songs of the angels when Jesus was born!  
With glad jubilations Bring hope to the nations!  
The dark night is ending, and dawn has begun!

*From The Waiapu Gazette, December 1910*



# From Bishop David

For perhaps most of us it is common practice as the end-of-the-year approaches to reflect upon the year that was. Possibly this reflection occurs when friends and whanau gather for Christmas and reminisce. In keeping with this often honoured tradition of remembering, it would be entirely appropriate in this space to offer a brief chronicle of 2010 with an attached commentary. As a Diocese, there is certainly a wonderfully expansive list of events from

which to recount and celebrate, and for that I am sincerely thankful.

However, I want to remind us of our liturgical cycle; specifically, that we have started our new Christian year as we observe Advent and prepare for the Feast of the Nativity. And as this is another beginning for us, I want to draw our attention to the year before us rather than the year behind us. To that end, I begin with the question: What will 2011 bring?

2010, I trust, will be remembered as the year in the Diocese of Waiapu when we launched a vision, a statement of identity, a proclamation of purpose. This has been framed by the simple yet poignant words: "Knowing Jesus and making Jesus known." Now, as we cast our gaze to the days before us, it is time to consider how these words can be applied. Said another way, what lies before us is the task of mapping out the missional work which must have the result of encountering the Child born in the manger, none other than the Risen Christ.

In the days ahead, Bishop's Chaplains and Ministry Educator and Bishop will discuss this concept of "Missional Mapping" with Vicars and Ministry Teams throughout the Diocese. And in turn, clergy will be asked to continue these discussions with Vestries and Parish Councils. This mapping is a proposed mechanism through which we, the Body of Christ, can ensure that "making Jesus known" is intentional. A key feature of "Missional Mapping" will be the establishment and tracking of measureable goals. In other words, I believe that in order for us to become truly serious about "knowing Jesus and making Jesus known" in 2011 we must set some markers and guideposts along the missional way and then we need to hold one another accountable as we work together in achieving those goals. I am excited about the days before us, because I believe God has extraordinary things in store for us. This is our time, our time is now!

Blessings to you, sisters and brothers of Waiapu, Blessings for Advent, Blessings for 2011.

+ David, Bishop of Waiapu. ■



Above Bishop David at Waipaoa centenary celebrations.

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# Comings and goings around Waiapu



The band at Messy Church  
with guest singer



The flock leaving worship at St John  
the Baptist Church Te Puke



Teddy bears picnicking with parishioners  
of St Luke's Havelock North



Waipaoa centenary, making tiles from  
broken crockery from the Waerenga-a-hika  
mission site



Anglican Social Services CEO Liz  
Andrews (what was) with new husband  
Fenton Pennington



Bay of Plenty field trip to the Rotorua  
lakes with Andrew Bruere



# Let's Get Messy!

*Jo Crosse joined people from around Waiapu at a conference showing one way to offer worship as a means of outreach and mission.*

**M**essy Church – sounds like fun, but should we take it seriously? For the forty people who attended the Messy Church training in Rotorua, the answer was clearly YES. Two days of learning about the background, theology, and general principles of this missional model culminated in a Messy Church Event with others from the surrounding parishes invited to join us. Julie Hintz and Debbie Smith were enthusiastic and inspiring presenters who offered us the wisdom they have gained through personal experience of

Messy Church comprises four key elements: chilling (gathering and getting to know people so that we build community), creating (an opportunity to interact creatively with the gospel message and with each other), celebrating (telling the gospel and sharing worship), and chomping (sharing food). The touchstones are to keep it short and simple, to use all the senses, use symbols, create space, use imagination and have a regular pattern for worship and activity. The aim is to set a “low threshold” so that people of all ages and stages will feel welcome and comfortable. This means that we need to look carefully at all the details of our worship that we take for granted. The building we gather in, the language we use, the music we embrace, and the way our seating is arranged are just a few examples of ways we may unwittingly alienate those who are unfamiliar with our tradition.

This is a Church seeking to reach those “on the messy edges” who would be unlikely to consider attending regular worship on a Sunday morning, with all ages welcome and involved. It is not a substitute for our usual “all age worship” and it is not intended as a Sunday morning alternative. It is about local mission so the context for this mission will depend on who we are and where we are. For Debbie, the impetus for Messy Church in her parish grew from a desire to better connect with the families of their local Mainly Music group, but other parishes may want to connect with the families of an after school group

or a parenting group or maybe the local Cubs or Guides. In any situation two of the key steps when considering the possibility of beginning a Messy Church are to look around us at the needs and resources of our communities, and as we seek to respond we also need to listen carefully to both our parish and wider communities.

There are some who question the concept of Messy Church, suggesting that it is light on theological content and more about entertainment. However, we were reassured by Debbie and Julie that this is not the case. Messy Church has some key foundational elements which are very clearly spelt out, and which we would expect to see in any church service: it must be Christ centred, it is about worshipping God, we are there to explore faith and to make disciples. The main priorities are mission in our communities, building relationships, making disciples, and building God's Kingdom.

As we were reminded more than once, this is not the magic bullet for churches wanting to grow their congregations. but it is an exciting possibility for a missional outreach, and it can be adapted for a variety of contexts. One of the comments was that God calls us to be always changing and reviewing, so like any ministry or mission this should be seen as a tool for now, but not the only way. We need to be always alert for new opportunities and directions, but for now this looks like a great way to make a start. ■



**Above** Rev'd Debbie Smith in the dirt with the children teaching the parable of the sower.

Messy Church, and who also offered us a chance to try out some of the craft and storytelling activities for ourselves. As we learnt to pray using pipe cleaners, to tell a story by folding and tearing paper, to create a card for telling the story of the parable of the sower, and to set up an Event for ourselves, it was clear that this was a great way to be Church.



**Above** Creating stained glass windows

# A big weight had been lifted off them

*Joy Tomoana sets out to discover whether our programme for helping children cope with grief and loss actually makes a difference.*

**S**easons™ is a programme for children struggling with grief and loss. It is based on the principle of children supporting each other and has been offered throughout New Zealand as an Anglican Social Service and parish-based outreach since 1997. In 2009 the Waiapu Social Services Trust Board gained funding from the Lotteries Community Research Fund to evaluate the programme. Joy Tomoana carried out this research with support from staff at the Eastern Institute of Technology.

53 parents/caregivers, 71 children, 4 programme “Companions” and 15 professionals who make referrals to the programme took part.

The key questions were:

- What is the immediate impact of attending a Seasons™ programme on the children and their families/whanau?
- Does it affect different groups of children differently (different age, gender, ethnic background, nature of loss)?
- Is the programme achieving its aims?
- Are there unmet grief support needs for our children?

Parents bring their children to Seasons because they have concerns about their well-being. The behaviours or moods of most concern were:

- 27 children were angry/aggressive (37%);
- 15 children were sad/withdrawn (21%);
- 10 children were anxious/fearful/lacking confidence (14%).

The findings show that taking part in a Seasons programme was a highly positive experience for almost all children and families/whanau involved.

- 63% of parents noted that their children’s negative mood or behaviour had decreased



over the 10 weeks, 25% had stayed the same, and 9% had increased.

- 89% gained what their parent had hoped they would from attending, either “to a great extent” (42%) or “to some extent” (47%).
- 38 of the 39 parents who made a final comment were extremely positive about the programme’s impact on themselves and their children.

The mother of a 6 year old said: “The programme was so worthwhile. I endorse it completely. It’s a valuable asset for parents who need help to manage their children’s feelings.”

A mother who had three children attend said: “The children would come home on a Tuesday night like a big weight had been lifted off them – they were fun, happy, carefree children on these nights. It didn’t take the problems away, but [Seasons provided some] great coping skills to learn for life”.

This positive impact was apparent across all

groups of age, ethnicity, gender, nature of loss and in-school and after-school programmes.

These findings match other qualitative research which has concluded that:

- children enjoy attending such programmes;
- the programmes help reduce children’s feelings of isolation and feeling ‘the odd one out’;
- they provide children with language to talk about death and loss;
- they enable children to identify, understand and normalise negative feelings related to their loss.

Most parents could identify something they hoped Seasons would offer to the parents themselves. For most, this related to sharing the burden of care and concern that they held for their children. For most parents, these hopes were generally met. Parents spoke of their relief at the end of the 10 weeks: that their children seemed happier, problems at school had diminished, fighting at home had reduced.

The evaluation provided ample evidence that

Seasons is achieving its aims. The findings suggest that the nurturing and emotional safety provided by Seasons “Companions” is a crucial aspect of its success and that the training and support systems, and care over settings in which Companions are placed, are working well. Crucially, the Seasons™ programme reduces the children’s sense of isolation, their feeling that they are the only one suffering such a loss. Moreover, by sharing their feelings in the group and by hearing other children’s stories and feelings, a child’s own reactions, the fear, or anger they are experiencing, is seen as normal, and for many this is a huge relief.

The younger children’s (5 to 11 years) responses to focus group questions were that, overwhelmingly, they loved going to Seasons. They really enjoyed the activities, art, craft, games and stories. They also greatly appreciated making friends and listening and talking with each other. The older children in particular felt great relief at learning they were not the only ones struggling with their emotions following major changes in their families. Find the full report at [www.seasons.org.nz](http://www.seasons.org.nz). ■

## A Grief-stricken 90 minutes

Leo Te Kira, 2 days prior to the presentation of Anglican Care’s “Seasons” Report to Central Hawke’s Bay, had his own horrifying encounter with child grief.

A few Sunday afternoons ago I spent my afternoon with a 7-year old schoolboy. “Artie” is not handling the death of his Mother to an aggressive form of cancer. His mood swings from sadness to denial are severe and impulsive and affect everyone around him.

To top it off, I needed to spend time on the same Sunday afternoon with 15-year old

Boarding School student “Harry” who is still coming to terms with his dad leaving his mum when Harry was 8 for the hot woman Harry’s father met while on business overseas.

Harry spends most of his time walking around sullen and sulky and carrying a chip on his shoulder twice his own bodyweight. I spent a full hour and a half getting to know Artie and Harry – and their unpredictable swings from spurts of excitement to periods of brooding depression.

*Continued on page 6* ➤



# Youthtober 2010

Waiapu's second Youthtober got off to a great start being launched at Diocesan Synod with a brand new Youthtober song compiled by Rachel Tovey of Taradale.

Youthtober is the month for every Parish in the Diocese to run a youth event and pray for and focus on young people in their local communities. Around the Diocese all sorts of creative events happened such as a Mad Hatter's Teddy Bears Picnic, Youth Services, Fish n Chip tea in the Park, Progressive Dessert evening, Lazer Force outing, Tikanga Youth Sunday, re-enacting the Tarore story (pictured), Dannevirke's 'All Saints Street Carnival', which doubled as fundraising for Top Parish and raised around \$350 on the day, and much more.

Thanks to Kristy Boardman, a brand new youth group was started at Ngongotaha. To end a great month over 40 people gathered in Rotorua to attend the Messy Church Conference and discover new ways to be Church to young people and families in their communities. ■



The St Luke's Rotorua youth group re-enact the story of Tarore



Some of the Waipukurau youth service congregation during one of the less riveting moments in Mike Heberton's address ☺



The band at the Waipukurau Youth Service

## A Grief-stricken 90 minutes (Continued from page 5)

I walked home from spending my afternoon with them exhausted and shattered. My life as a priest sometimes places me in pretty unfortunate settings ...

Except that, "No", Artie and Harry aren't part of my Priest's Visitation List – neither do they even live in my neighbourhood. You see, Artie and Harry live inside the film "The Boys Are Back": the movie that was selected as this year's annual Sunday afternoon fundraiser screening for our local branch of the Cancer Society.

"The Boys are Back" was set in Adelaide and stars English actor Clive Owen. But it is actually

based on the actual life of UK-born but one-time Hawkes Bay journalist Simon Carr. Carr had his son "Harry" to his first wife in the UK before falling into an illicit relationship while on a business trip to NZ and having his son "Artie" to a second woman. When his second wife died, Carr faced the task of raising both a primary school son and teenage son alone in Hawke's Bay.

I walked in to the annual Cancer Society Fundraiser movie screening expecting to be amused and distracted by something light-hearted. What I was confronted with was the disturbing reality of two youngsters coping with their complexities of grief - Harry dealing with the loss of his father

to another woman, Artie dealing with the cruel sudden death of his mother. As I said ... I walked home from spending my afternoon with both boys, shattered.

Walking home, I stopped in to my local supermarket to pick up an apricot cheesecake. After getting home and eating half the cheesecake, then checking on my emails for half an hour, the rawness of Artie and Harry's bereavements hadn't left me. I had to watch the frivolity of a favourite comedy/musical DVD to help me reclaim my own optimism.

For me, I could simply indulge in cheesecake and

a trite movie to distance myself from Artie's and Harry's pain. Of course for hundreds of youngsters it will take more than dessert and a funny DVD to get them through the trauma of losing a love one to death or separation.

I congratulate "Seasons" for the glowing comments of affirmation it received from youngsters, parents and professionals alike to include in its recently published report. Moreover I congratulate "Seasons" for being there to support the Arties and Harrys of this world and resource them with skills to endure all the pain, sadness, anger and bewilderment they have to confront after losing a loved one. ■

# Where have all the flowers gone, long time passing

*Jim Greenaway reflects on  
Aging and Spirituality.*

A generation who sang this song, who witnessed three wars in succession from 1939 through the Second World War, to the Korean War and the New Zealand wool boom to the Vietnam War of 1964 to '72, are now entering a time of lesser mobility, narrowing range of social contacts and diminishing visibility. They are described by some; 'as a future burden on the tax-paying generation.' To find a group of 70 plus citizens, try your local church, Probus Club or Grey Power. Ask them about their spiritual life and they will tell you

fellowship, have moved beyond religious expression and church going but not faith, to a more personal spirituality. These "Flowers" have not left the church, however; the church has often left them as it has culled its rolls, made arbitrary decisions about membership or neglected its pastoral and prophetic role in ministry to all whom are baptised. Some are alone, isolated at home or in rest homes, hospitals and dementia programmes cared for by families or paid carers who do not necessarily relate to the person's faith journey. Too many of the once faithful church members die unknown to their parish and have their funeral services led by funeral celebrants away from their church.

The opportunity for the faith community to uphold one of their own or to share the good news with family and community is lost and gone.

Spirituality and aging is not a subject taught in ministry formation and only in recent years has it become a core element in faith based programmes and facilities caring of older people and persons living with dementia. In the context of aging, spirituality is described by older pakeha New Zealanders in many ways, ranging from being in touch with my God, to engaging with others on 'the journey', to enjoying the gifts of family and creation, to living with hope for the world and for self in an age of change and uncertainty,

accepting the certainty of death while searching for meaning and hope in the present, enjoying music and the stories of others.

For some people this hope is expressed in the religious language of the Bible, hymns and psalms or in formal sacramental acts. For others, sacrament is expressed in the engagement of others and

finding the holy in the small things, such as the quality of care, the quality of listening when one's story is told, the access to familiar places and things which bring remembrance and peace. The faith community is entrusted both with making this 'Good News', this life affirming experience, accessible to the community and ensuring that the faith stories of its baptised elders are nurtured, shared and valued. When hope is kept alive and the work of the living God in the lives of our elders, even to the point of death, is celebrated then the victory of life over death becomes real.

My wife Pam and I recently visited the Iris Murdoch Centre for the Development of Dementia Services in Stirling, Scotland, where a great emphasis is placed on supporting the ongoing inner life of people with dementia. Day to day cognitive functions may be damaged or deteriorating while the personhood of the inner self continues to function, past events are recalled, forgiveness sought, joys celebrated, familiar sounds, smells, voices, words, music and art revisited and relived. The disease is not the end, only a barrier to communication and present engagement. In New Zealand the work of the Selwyn Centre for Aging and Spirituality is giving a lead in bringing spirituality into focus alongside other specialties in the care of older people. We are just beginning to appreciate at a service and pastoral care level the importance of this focus when supporting both older people at home or in residential care as well as their families and carers.

Chaplaincy in Waiapu aged care facilities is one positive step towards the improvement in spiritual care; however, it takes a change in emphasis to ensure managers and carers are trained in the broader aspects of spiritual assessment, and care for the purpose of care planning. In Taranaki the Bishop's Action Foundation has initiated a Community Companions programme to provide spiritual support for isolated and homebound older people, irrespective of their church affiliation or none. This programme uses specially selected, trained and accredited lay people and is integrated with local healthcare and community support programmes to provide a specialist service.

"Where have all the flowers gone? They are on their journey everyone". May they continue to bloom as they travel bringing hope to the next generation! ■



**Above** Waiapu House Chaplain Rev'd Jan Tapper with Maureen Julius after the midweek Eucharist.

about their current or past church affiliation or that they are not religious; they certainly don't see themselves as a burden!

Where have all the flowers gone? This is a pertinent question for many of our parishes who no longer relate to the many formerly active parishioners who, through disability, loss of friends and



# A Year in the life of... Noah's ark

*Marilyn and Warwick Dingle from St Peter's Riverslea described their time in Uganda when they had been there for a short time. They write again after a year and a half.*

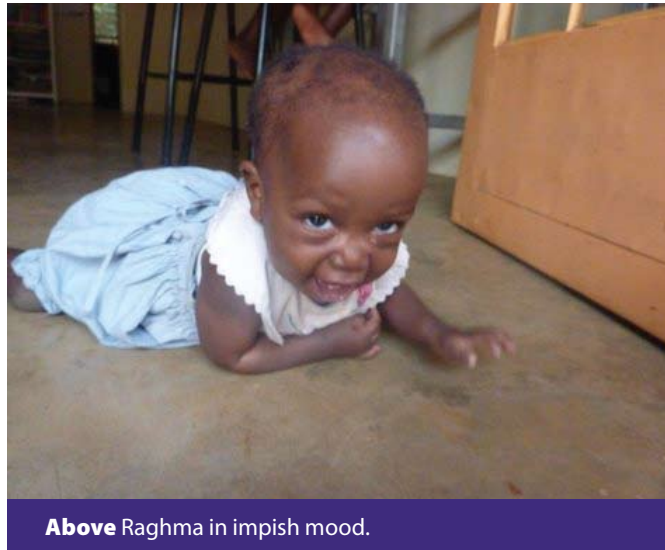
**N**ACMU stands for Noah's Ark Children's Ministry Uganda and we have been here for 18 months, managing a family unit of 8 Ugandan boys aged now between 7 and 11 years old. It has been a life-changing time for us and we have grown to love and cherish Matthew, Owen, Timothy, Joshua, Ezra, Paul, Mark and Richard.

NACMU is a children's home with almost 120 children being cared for, from babies only a few days old, through to 11 year-olds. God is very real here; we see evidence of His grace and goodness every day. Most of the children have been abandoned and come to us via the police. Getting a baby here takes more like 9 minutes rather than the usual 9 months. The home has been operating for nine years, five in its current compound. It is run by a Dutch couple, Piet & Pita Buitendijk and there are currently three other long term missionaries serving here, all young women from Holland. Within the compound there is the home, family units, health clinic, school, church, teacher's houses, worker's houses, workshops for wood, metal and engineering, a farm and sundry animals.

As well as running the family unit we also oversee the running of the girl's family unit next door. We coordinate the church activities on the compound and take the Sunday School. We also take two school assemblies on a Friday morning for a Bible lesson and have recently begun a Bible study group for the missionaries here. Many other tasks that come our way from time to time, so we are kept busy.

Let us tell you about a special child to us, Raghma.

Raghma was abandoned in the rain in a bush, when she was just one week old. She was found by a woman who wanted to keep her, but her husband would not allow it, so she was taken to the police and then on to us. We undertook to look after her when she first arrived and she stayed with us fulltime for the next two weeks. She was obviously premature, barely 2 kilograms. We couldn't care for her full time, although the boys would have loved us to keep her, so she went up to the home to be cared for there. She was only 5 kilograms when she was 7 months old and had a lot of illness in



**Above** Raghma in impish mood.

her life, and was close to death several times.

We continued to be involved with her care by bringing her down to our place most days, even if it was only for an hour or so. She sat each day at the table with the boys while they ate their afternoon tea and was truly a part of the family. She became our surrogate grandchild and gave us great joy. She was known as "Miss Family Unit" by the Aunties in the home and we loved her to bits. It staggers us that such a lovely child of God could just be thrown away. All of the children here have a story like this, and it would be true to say that many would not be alive today were it not for the love and care of NACMU.

Raghma had her first birthday on October 14th. Unfortunately her story does not have a happy ending. On October 15th she had her fifth bout of pneumonia and after struggling for breath all day, she died in the early evening. We were devastated that her tender life could end so quickly and part of us has gone with her. We are very appreciative of the prayer support we received during this time as we felt the presence of God very near.

The last year has been one of many emotions, but we can truly say

that it is still a blessing to be here, serving God and these children; it has given us greater fulfillment in our lives. It seems like all our lives God has been preparing us for this precious work. We are thankful for the loving support we get from St. Peter's Riverslea, and many other friends and family, without which we would feel very isolated.

For those in the latter (?) stage of their life, like us, we can thoroughly encourage a lifestyle change. As they say in Uganda 'God is good – All the time'. When we feel discouraged or we miss home (and we do at times) we always come back to our special passage, Jeremiah 29 verses 11 and 12.

Should you wish to know more about our activities you could go to [www.wandmdingle.blogspot.com](http://www.wandmdingle.blogspot.com) or email us at [wandmdingle@gmail.com](mailto:wandmdingle@gmail.com) we always love hearing from folk in NZ. As this is our final article for this year, may we wish you all a truly blessed and Christ filled Christmas.

God Bless,  
Marilyn & Warwick Dingle. ■



**Above** Warwick, Marilyn and friends celebrating Paul's birthday.



# Chaplains in Waiapu

*Jim Greenaway reflects on a survey just completed.*

“So the Chaplain visited you last week?”

“Yep. I don’t know how they found me.”

“Maybe your Mum sent them?”

“Maybe”

“What did they say?”

“Aw just checked up on my health, asked if the missus was coming in, got to talk about the kids, the bush and stuff.”

“Not too much religious stuff?”

“Well, nah, stuff you don’t have time to talk to the staff about. I used to help uncle Joe at our local church when I was a kid, serve him with the bread and wine, then there was school, sort have drifted away except for funerals and weddings.”

“Yeah! Me too! Still think about the wairua and the Jesus bit though.”

A recent survey found that in Waiapu we have around 20 priests who work fulltime, part-time or voluntarily as chaplains with staff and students in schools, managers, nurses, doctors and patients in hospitals, staff and residents and their families in residential aged care facilities, with the Police, the Fire Service, St John’s Ambulance Service, Seafarers, Returned Services Association members, staff and inmates of our Prisons and in Hospice. Chaplains find they are at the critical intersection between the community of faith and institutions often funded by and directed by government or trusts. They are isolated from the mainstream parish focus of the Diocese yet are working on its behalf with some of the most vulnerable people in our community as well as those who respond to the community crises.

The 17 chaplains surveyed or interviewed highlighted the lack of any planned and supported system of engagement with chaplains at a pastoral level and few opportunities for the work and insight of chaplains to contribute to the overall direction or celebration of ministry within Waiapu. Bishop David, who initiated this survey, is keen to see such a system in place and for chaplains to have access to him and the Diocesan staff at the same level as parish clergy. Chaplains indicated that visits at ‘the coal face’ would be seen as an expression of the relationship with the Diocese and of the growing understanding of the ministry setting, its issues and responsibilities.

Chaplaincy has always been on the cutting edge of ministry, where theological and priestly expertise are supplemented by in-house

training in personal safety, communication, crisis management or ethical decision making as required by all practitioners in the workplace. In the hospital setting there is a clear pathway to accreditation with training and supervision to ensure competencies for chaplaincy are achieved and monitored. In other chaplaincies further work is to be done to assure the Diocese that priests have attained the competencies required to function professionally and safely in their fields.

For a snap shot of chaplaincy in Hawke’s Bay Hospital, where there are 2500 staff and daily 400 patients, the chaplaincy team had over 16,000 inter-actions with patients, families and staff in a 12-month period.

The Coordinating Chaplain at the Hospital reported: ‘I normally work 5 days a week and up till recently I have been on call five nights per week but now I am doing three nights on call and a colleague is covering the other two. You may not be called, but you are always ready to respond when your pager goes off in the middle of the night. We are only called at night for serious situations. This chaplaincy service provides a 24-hour service 7 days per week. I am part of the chaplaincy team at the hospital, which has three part time chaplains and 11 Volunteer Chaplaincy Assistants. My role is to provide spiritual, pastoral, and emotional support – in a variety of ways to patients, families and staff. How this is undertaken varies from situation to situation and can be journeying with patients and families in ICU, supporting them when the life support machines are turned off, dealing with distressed families in the emergency departments, being with a dying patient, promoting reconciliation within a family at the death bed of a loved one, supporting staff as they care for patients who are really sick, providing comfort and support for patients, partners in the Maternity Ward, ministering the sacraments – anointing and occasionally baptizing critically ill

infants as requested by the parents, taking services on Sundays but also at other times, taking funerals if specially asked by a patient and or families.’ For me this is not a job, but a special ministry which God has called me into.

As well as these very special ministry privileges are the roles public relations, communicator and advocate on behalf of the chaplaincy team. Comforter and go between when bad news is shared by



**Above** Coordinating Chaplain Barbara Walker in the Soldiers’ Memorial Chapel, Hawke’s Bay Hospital.

the doctor, coordinating the chaplaincy team and maintenance of their readiness for the next crisis be it multiple car crash or earthquake.’

Hidden from view, integrated in the workplace, in the frontline at times of crisis, witness to the all encompassing love of God the chaplain needs to know they are equally part on Diocesan mission and ministry. The Chaplaincy ministry is at the forefront of mission work in this Diocese. ■

# Deirdre Lee – at 79 “I’ve never lost the adolescent fire”

*Noel Hendery wanted a photograph that expressed something of the ministry of Westshore Parish that Deirdre has helped to shape. She sat in front of St Andrew’s church, on the garden wall she suggested be a suitable width and height for people to sit on while eating their fish and chips from the café next door.*

**D**eirdre Lee, daughter of Rimu and Olive Sutton, was born six months after the Hawke’s Bay earthquake. Olive sought refuge in Marlborough, while Rimu rebuilt their home on a Soldier Settlement farm at Pakuratahi Valley. Olive, Rimu, four sons and baby girl, returned to Hawke’s Bay on Boxing Day that year.

After a happy rural childhood Deirdre enrolled at Napier Girls’ High School for 5th and 6th form years. “I left in 1947, with a ticket to go to university, which was rather alien to our family culture. On the last day of school my history teacher said ‘You’ve got a brain, what are you going to do with your life? Go home and help your mother I suppose!’ Scathing, but quite true. There was a lot of work to do.”

By eighteen Deirdre had identified Finn Lee as her husband-to-be. “I thought about nursing training but it didn’t work out, so I toddled off with a girlfriend to pick apples near Motueka for five very carefree months. Back home I worked in market gardens, woolsheds, cowbails, a country store, kept an eye on Finn and married him in 1952.”

Finn and Deirdre settled on Lee Brothers farming property at Kaiwaka South, nine miles from Eskdale. “By March 1959 we had four children, and my orbit was a 30 mile radius for many years.”

Around 1977 Deirdre joined a writers’ group. “The editor of NZ School Journals came as guest speaker, and I seemed to have the knack of producing what he wanted to publish: childhood and family tales, to give the children an oral social history of New Zealand life. At seminars I met writers from all walks of life. I joined the Writers’ in Schools scheme, run by the NZ Book Council.”

Family life 1976-1996 was intense with engagements, weddings, funerals, sixteen grandchildren, and moving off the farm in 1983.

“I got to be a nurse after all, six years caring for my mother in our new home at Bay View.” There was golf, Red Cross, Indoor Bowls, National Party, “learning a little about the underbelly of politics, and all the fundraising was good training for Church life.”

“In 1991 Finn asked me what I wanted to do for my sixtieth birthday. Thanksgiving was in order, so we went to St Andrew’s Church at Westshore. It was not unattractive, quite different from church at the Cathedral in the 1940’s when we were high school students. We went back to St Andrew’s on Christmas Day.” Two years later Meg Dawson nominated Finn and Deirdre for St Andrew’s vestry; within two months Vicar Bill Bennett introduced the concept of locally licensed shared ministry.

“The idea that anyone could be called from the congregation to sacramental ministry really appealed to me. I knew from other community experiences that people who are involved are more willing to earn, and to own, their place. Discernment, involvement and ownership are all joyful and fulfilling. That was the first appeal of local shared ministry; secondly, Bill Bennet was passionate about the New Zealand Prayer Book. He taught us to use, explore and delight in it, and that was meat and drink to me. It was so refreshingly New Zealand, and user friendly.”

About 1996 the second LSM parish in Waiapu was established. On Palm Sunday, 1998 Deirdre and Winsome McConnochie were ordained deacon, and priested in June 1999. Deirdre was 67 at the time.

“All my training had been informal, sporadic, and varied in depth, with no post-ordination training. Winsome and I gatecrashed one training event at Maryknoll; it was about safe conversations, which was timely and helpful. But, as LSM priests, we were neither fish nor fowl. That was the greatest oversight of Waiapu. I sometimes sensed disapproval from other clergy. Perhaps they did not think we’d last.”

“Well, here we’ve been for eleven years. It’s been a good journey. I’ve met some grand people. My spiritual life has matured, but I’ve never lost the adolescent fire, passion for beauty, harmony, kindness, hope, and compassion – all the things God meant to me when I was fifteen.

“My family have all been helpful in their quiet way; Finn is a fair-minded man. He said I had supported his choice of career (in farming); now he would support mine, and he has never faltered. I was a ‘late starter’ but something was always there, in certain moments, in some people. I respected the Vicars who came round our shingle roads, visiting - like Timothy Fagg, Robin Mawson – manly gentlemen, dusty, travel-weary, tea-saturated, kind, cheerful. There was something about them you couldn’t ignore. That is probably where my willingness to serve in the church came from – those wonderful men – something shone in them that resonated with me.” ■



**Above** Deirdre Lee.





# Looking Back with Stephen Donald

*The synod for 1910 met at Napier for a week in October, and included public lectures, a clergy retreat and social events, and four days of official business. Stephen Donald extracts some of the material covered in the Waiapu Church Gazette published in December 1910.*

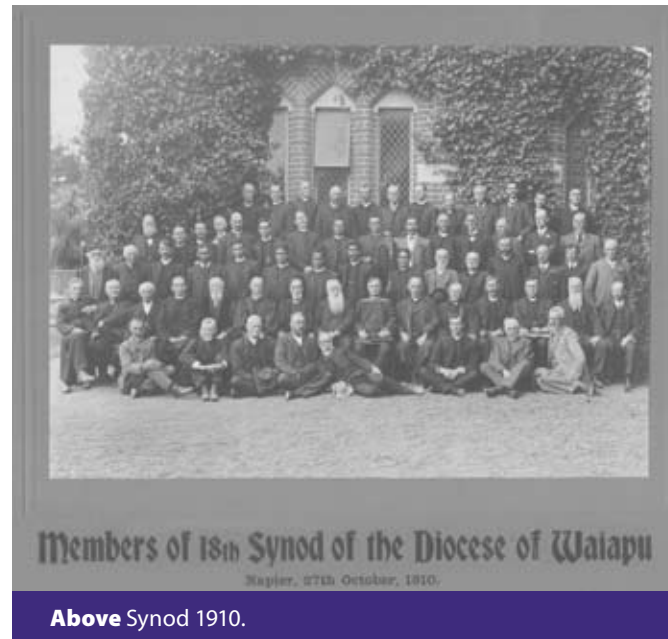
## Synod Jottings

The Archdeacon of Waiapu [Venerable Herbert Williams of Gisborne] always appears happy and fit, but to see him at his very best is at the moment when he is introducing a new Bill to the Synod! This year the Archdeacon's new Bill was one to make clearer what is required before an application can be made for the formation of a Parish, and the Bill was passed practically without amendment.

Boundaries of Parishes and Parochial Districts.—A. resolution was passed asking the President to appoint a Commission to inquire into the boundaries of the various Parishes and Parochial Districts in Hawke's Bay. A number of Parishes and Parochial Districts are far too large, and because of the cutting-up of large runs there has been a great influx of population, making it all the more difficult for the Clergy to keep in touch with their Parishioners. With the object of studying the conditions of the several districts, and of suggesting changes in their boundaries for the more effective work of the Church, the Bishop [Averill] was asked to appoint a Commission, and it is hoped that the result of its inquiries may be communicated to the Bishop before the next meeting of Synod.\*

Expenses of Clergy Transferred from one Parish or Parochial District to Another. — The Standing Committee was asked to take this matter into consideration; it was pointed out that the expenses of moving are considerable, one speaker stated that in his case they amounted to £70 another case to £50. And in view of the large expenditure entailed in moving, let us say, from Hawke's Bay to the Bay of Plenty, or vice versa, a Vicar might be

compelled to refuse what might be in every way a wise change of work. It would then be a great help to the Clergy on moving that, at least, part of their expenses could be paid by the Diocese. A donation of £10 was promised by one of the Clergy towards a fund for this purpose.



Hukarere School, — Archdeacon Tindall moved— “That this Synod desires to place on record its deep regret at the total destruction by fire of the Hukarere School [on 21st October], and to extend to the Misses Williams, and the Principal, teachers, and scholars its sincere sympathy with them in the severe blow that has come upon, them ; it notes with thankfulness that owing to the splendid discipline that was observed by everyone there, was no loss of life or accident of any kind; it further trusts that no effort will be spared and no time lost in the rebuilding of

the school that has done so much for the uplifting of the Māori race.

A number of speeches were made both by Pakeha and Maori representatives showing the utmost sympathy with the resolution, and warm appreciation of the great work of the school, which was founded in 1875; and also the general desire that the new school should be built, as soon as possible, on a more extensive site, and with accommodation for a larger number of girls.

*Other topics reported included a motion of thanks for the recent diocese-wide mission, the establishment of a church book depot (deferred to the next synod!) and Diocesan Mission Board, the perennial topic of religious instruction in schools, and a report on the clergy quiet day held prior to synod. The jottings conclude with:*

The Recreations of Synod Week. — The Bishop and Mrs. Averill very kindly gave a Garden Party on the Saturday afternoon, and a most enjoyable afternoon it proved. Fine weather, the City Band, the beautiful terraced garden, the glorious views, and last, but not least, the kindly welcome and hospitality of our Bishop and his wife, all combined to give to the many guests a most delightful and enjoyable afternoon.

On Monday the Clergy were all invited to lunch at the Bishop's house, where Mrs. Averill, assisted by a number of ladies, most assiduously waited on them, and they fared sumptuously! Needless to add the Clergy expressed their most hearty thanks to the Bishop and Mrs. Averill for their most thoughtful hospitality. On Thursday afternoon Mr. and Mrs. Douglas McLean also invited us to a Garden Party in their beautiful garden...

*\*Note: despite putting these processes in place to subdivide existing parishes, no new parishes were established for the next 40 years, although some smaller parishes were amalgamated into their larger neighbours. ■*



# Life With Brian

*"Another Year Over, And A New One Just Begun"*



Above John and Yoko.

## *"So this is Christmas, and what have you done?"*

It's a very good question, posed by one of my personal heroes, John Lennon, who would have been seventy this year had he not been gunned down on December 8th 1980. Thirty years on I occasionally wonder what Lennon would think about the 'progress' we've made since his death. When he released the song 'Happy Christmas, War is Over' in 1971, he and Yoko Ono plastered New York City with posters declaring 'War Is Over - If You Want It'; clearly we haven't wanted it quite enough yet.

Regardless of whether Lennon's goals have been realised, his question remains a valid one. As we move through the beginnings of the new Church year Advent has delivered us, what have we done? I wonder how many of us take the opportunity a slightly lazy summer offers us to do a bit of personal stocktaking on the twelve month's past.

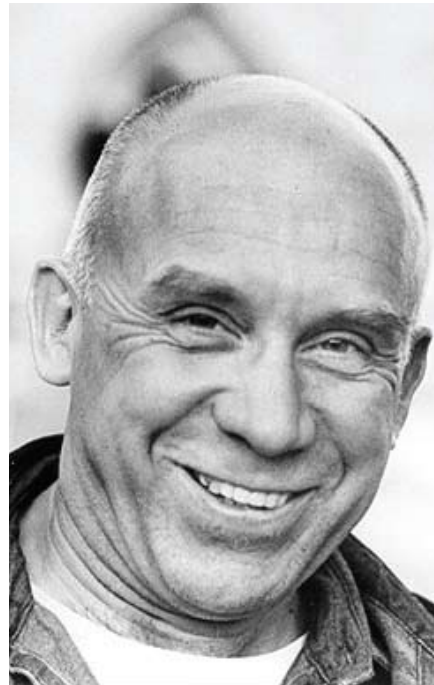
Certainly as a diocese we could answer quite confidently, 'a fair bit actually'. There's no doubt 2010 has been a busy year. The words of one of my colleagues a year ago still ring in my ears, "One way or the other, Waiapu will look very different in twelve month's time."

Key among the events of the past year has been the taking up of words offered by the Reverend David Battrick at our Clergy Conference, and oft repeated since. 'Deep change or slow death' has become a mantra for some of us, recognising that as a Church and nation we stand in the shallows of one of the greatest sea-changes we have experienced. The dire predictions of Lloyd Geering a generation ago begin to take on new authority as congregations dwindle to less than fifty and hard decisions wait to be made. At the same time there is new energy pouring into some places as boundaries get crossed and fresh things are tried. In the words of a great philosopher; "It's life Jim, but not as we know it!"

I suspect John Lennon wouldn't be too

surprised that things aren't perfect yet, but I also suspect that at seventy he would have still been encouraging us to try. As a diocese we are turning into the storm and facing the future. As we end this year and prepare for the new, I offer the words of another personal hero, who also died tragically in December:

*"God have mercy on me in the blindness in which I hope I am seeking You!" (Thomas Merton). ■*

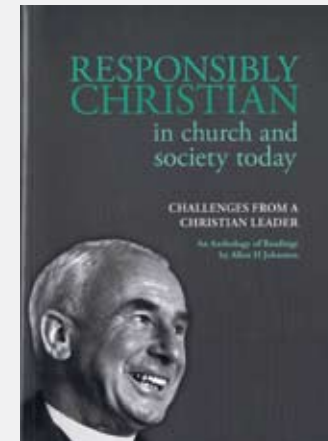


Above Thomas Merton.

## Book Review

by Robert Bruère

### Responsibly Christian – An Anthology of Readings by Allen Johnston.



If this man had not been my ordaining bishop I might have passed by this little book. But what a fortunate man I am. Allen Johnston ordained me in 1978 and his words to the first synod I attended in 1979 are as fresh as ever: "The major issue we face is the survival of human beings as persons who are fit to live with, and the survival of the earth as a place which is fit for persons to live in." As you

read the book it is hard to comprehend the words were written 30-55 years ago. My father read it and made the comment "he was a man ahead of his times."

I am grateful to Doug Tennant for his tribute and making the selections from Archbishop Johnston's addresses. Thanks to Rod Oram for a good preface. George Armstrong's historical setting is helpful, as are his and Jocelyn's (Allen's daughter and son-in-law) selection of Biblical passages and reflections which accompany each extract. As a person who has been challenged more recently to take the social justice aspect of our mission seriously I have found it is a helpful book.

Fifty-two readings are divided into six sections, three dealing with our involvement in the world and public policy. The other three deal with tasks for the church – evangelism and what the church should look like in the future.

The book is published by the General Synod Office and costs \$14.99 plus postage. Grab a copy so you may be encouraged to engage with our mission in the world which God has made. ■



# Watch out for the Mexican toilet dance!

*John Hebenton attended an international Anglican youth meeting in Mexico City in October.*

“Watch out for the Mexican toilet dance!” With that cheery thought ringing in my ears the Venerable Michael Tamihere and I set off for the annual meeting of the International Anglican Youth Network Steering Group in Mexico City. I attended as the regional representative for Oceania and Michael as one of two co-opted young people on the Anglican Consultative Council.

The youth network is an official network of the Anglican Communion. It began in 1988 with Belfast ‘88, the inaugural

the Lambeth Conference in 2008. This included operating a stall in the Networks market place, running workshops on youth ministry, and offering an interactive labyrinth to help the bishops prayerfully consider their role in leading and resourcing youth ministry.

- Ensured there were two co-opted youth representatives at the recent meetings of the ACC so that the voice of young people was heard in this forum. Along with the other Networks IAYN also ran a stall and workshops for ACC members.

At this meeting we worked on two new projects. The first, Buenas Nuevas (Good News), we began last year. This new and exciting journal is now finished and will be launched during Advent. Buenas Nuevas includes articles from all around the Communion. It also reminds us that not all Anglicans speak or understand English. We are hoping to have articles in a variety of languages in each edition. We intend to produce and distribute it annually.

The most exciting project was the development of a resource entitled “Ending Violence Against Young Women and Girls”. We are offering this to encourage Young Anglicans across the Communion to take part in the UN year of youth: Our year, our voice which began on August 12 this year, by reflecting and acting on the theme of ending violence. This resource is offered to help young people to look at the issue of violence towards young women and girls by exploring the causes of this violence, what the Bible and

Anglican tradition have to say about it, and to find ways of taking action to stop it. All those who take part are encouraged to send reports back to us to be posted on the UN and ACC websites, and for use at next year’s provincial youth officers meeting.

Other highlights of this meeting included meeting with young people from Mexico City, all leaders in Happening, the youth version of Cursillo. Their passion and enthusiasm for the “Ending Violence” resource was very motivating for us. So too was the opportunity to meet with the whole house of bishops.

Finally, being able to take part in some of the Day of the Dead celebrations (Día de los Muertos) was just amazing. Unlike Halloween, this is a time to honour and celebrate deceased loved ones. The altars to those loved ones and the costumes were just incredible.

We were very generously hosted by the Anglican Province of Mexico. The Archbishop, The Most Revd Carlos Touché-Porter, expressed his gratitude that we had chosen Mexico for our meeting. He commented that several groups had cancelled their time here due to the media reports about violence. We were extremely well looked after, both in terms of places we saw, people we met and the food we were fed with.

But most of all, it was inspiring again to be part of a communion-wide body, to experience again the breadth and depth of what it means to be Anglican, and what a loss it would be if the communion did shatter.

For more reflections go to [www.colourfuldreamer.blogspot.com](http://www.colourfuldreamer.blogspot.com). ■



**Above** The steering committee at the Pyramids at Teotihuacan, Mexico.

International Anglican Youth Conference (IAYC) which explored the same themes as those set for the next Lambeth Conference. Since then it has run one more IAYC, and several gatherings of Provincial Youth Officers, the last in England in 2007. The steering group meets to keep the work of the network going. Over recent years this work has included:

- Holding triennial meetings of Provincial Youth Officers for mutual support and resourcing; the next meeting in Hong Kong in 2011.
- Organising and running the Youth Network presence at



**Above** John Hebenton faces his own mortality.

# Simple goodness key theme of 65th CWS Christmas Appeal

**A**n image of simple goodness with a mother and child sets the key theme for Christian World Service's 65th Christmas Appeal.

The CWS Christmas Appeal has now been an iconic part of the Protestant faith community's Christmas rituals since 1945 when the very first appeal was held for what was then war torn Greece.

The 65th appeal was seen in CWS as an opportunity to mark the milestone in a way that summed up the essence of Christmas appeals past while also celebrating the present and future.

This was a major creative challenge in itself. The problem of how to capture the core of CWS tradition was unexpectedly solved after the January 12 earthquake hit Haiti. Within days of the quake the CWS world partner, the ACT (Action by Churches Together) Alliance sent in award winning photographer, Paul Jeffrey to tell the story of the quake aftermath in pictures.

The ACT Alliance is the service arm of the World Council of Churches with 100 national churches and groups working in 130 countries for aid and development.

Paul filed a photo of a mother bathing her baby in the ruined streets of Port Au Prince that staff realised summed up what Christian World Service is about.

"It showed a strong woman managing to provide her baby with love and nurture even amongst almost complete devastation," said CWS national director, Pauline McKay. "In one image it managed to show strength, courage and someone who with support had no intention of being a victim."

The image managed to tell the CWS story so strongly that it ended any debate about what picture to feature this year.

When the staff group tasked with producing the Christmas appeal studied the photo they interpreted its message as one of "share the care." This theme summed up how over the years CWS supporters, staff and partners have all been involved in growing a virtuous circle that has "shared the care" around the world.

This strong record of positive global achievement in empowering people and helping them lift themselves out of poverty and crisis is especially vital to promote in a year of major change for many Non Government Organisations, including CWS.

Sudden changes to Government funding methods and focus announced this year mean that much of this world citizen record could be at risk. For the 65th Christmas Appeal these changes mean that support from traditional and new supporters is more vital than ever.

Well before the Government funding shock the decision had already been made to compile a Christmas Appeal that put a positive spotlight on the work and partners of CWS.

With over 30 partner projects to choose from the appeal team chose to go with the traditional system of having a focus story for each week of Advent.

The partner projects are in, Uganda, Tonga, Haiti and Gaza.

Within the theme of "share the care" are sub themes of health and healing.

In the partner profile stories supporters will find out about how we support those caring for HIV and AIDS so everyone gets a better quality of life; how we help heal through therapy programmes for children traumatised by war and disaster; support mothers and children against the backdrop of war; and help people reclaim their original low cost farming techniques while also improving nutrition and incomes.

It shows how CWS and its supporters literally "share the care" in a way driven by basic Christian values. ■



**Above** Maternal love amongst the ruins of Port Au Prince.  
Photo by Paul Jeffrey, ACT Alliance.

## Looking back over 2010 as a Waiapu Youth Intern

### Emma

Where do I start? This has been a whirlwind of a year! I have certainly been blessed to have had the opportunity to experience our diocese in such a new and exciting way. I could easily rave on for pages; however my few major highlights will have to do.

Placement 1: St Andrew's Taupo, with John Blundell. I had the privilege to work with Jenny Blundell and re-vamp their Friday youth group. The children named themselves Kidz 4 Christ and we took off with a movie and burger night, followed by a mini Olympics afternoon and a newspaper wedding. It has

been awesome to hear that the youth group is going great guns and is bigger than ever.

Placement 2: St George's Gate Pa, with Bronwyn Marchant. One of my community focussed weeks was at the Merivale Whanau Aroha Early Childhood Centre. It was a perfect insight for my future plans of becoming an early childhood teacher and I had a brilliant time. I loved them all so much I went back in the following weeks each Thursday to run music and movement with the children.

Placement 3: St Luke's Havelock North, with Brian Dawson. Running with the theme of Youthtober I

organised and ran a Mad Hatter's BBQ evening. We had three-legged, egg and spoon and sack races as well as gumboot throwing. Brian and his helpers cooked a delicious barbeque meal and we had such an array of mad hats that the judges had trouble deciding on any winners.

My biggest highlight of all was being a youth steward at General Synod in Gisborne. I found the whole week fascinating and loved interacting and meeting the many Bishops and other Tikanga representatives.

Overall my internship has been an incredibly varied and inspiring experience which has set me





# From the Ministry Educator

**A**t the beginning of November I went to a ‘Messy Church’ conference, two days facilitated by Rev’d Debbie Smith of St John’s, Woolston, Christchurch and Julie Hintz from the national children’s organisation, StrandNZ. (A more in-depth article on Messy Church is on page 4.) The presentations were inspiring, informative, educational and challenging and gave me much food for thought. But a key learning I continue to ponder is the different ways there are of being church and the exclusive nature of much of what we do as church.

At the conference we were asked to choose words to describe church. We were then asked to refine these lists down to the core words, those we consider to be absolutely vital in order to be church. And the interesting thing for me is that ‘in the church or connected to the church’ people load words with hidden meaning.

We talk happily about call or teaching or body or lamb or even love in ways that would mean very little to the vast majority

of people for whom church is an abstract concept. These are ordinary words, not discipline-specific words such as scientific terms for instance. And because they are ordinary words used in extraordinary ways the possibility of misunderstanding and therefore exclusion is obvious.

There is an amusing book in the Ministry Education library called *‘The 77 habits of highly ineffective Christians’* by Chris Fabry. Here’s an extract from Habit 61: Speak Christianese.

*“Christianese is that rare language of those in the in club. If you learn to master its usage, you will feel that you’re part of the inner circle of the righteous, whether you are or not... A few favourite phrases of the language are: ‘Born again’; ‘A real blessing in my life’; ‘Asked Jesus into my heart’; ‘Let me share this with you’; ‘The Spirit really spoke to me..’.*

*Action point: Write out your testimony using Christianese so that your message will be incomprehensible to anyone but you. It will really be a blessing to your heart.”*

Overstating the case, as satire does, it still resonates as being behaviour that works against mission. And we can’t act as agents of a missional church unless we communicate clearly.

It’s a pertinent reminder, especially for those who spend the majority of their time in a Christian context. It is so important that those who know Jesus do not forget or ignore what it is like to not know Jesus. That may prove difficult, but ‘walking a mile in someone else’s shoes’ is a crucial part of our mission.

Messy Church is a fresh expression of church that does not assume prior knowledge on the part of those who attend. It is a model that can be usefully employed, I feel, in many aspects of mission and ministry. Our Waiapu vision is to ‘know Jesus and make Jesus known’ – simple – so let’s use simple words.

Shalom.

Oenone Woodhams. ■



in great stead for my faith journey into the future.

## Michael

My experience this year has been extremely beneficial, both in learning about the church, and learning about myself. I’ve had a fantastic year roving around the diocese and learning plenty

of new things, and experiencing plenty of new things. I’ve lived in three very different places and feel better off for it. A highlight for each of my three visits. Havelock North’s would be helping the parish get a senior youth group who requested a space where they could learn about the Bible and God was very exciting for me; good to see young people are enthused. Rotorua: helping out with the weekly drop-in, a fantastic form of outreach. Dannevirke: either organising a Halloween street carnival with Brendan Russell or being able to visit parishioners, visiting really helped me get in touch with people and get to know the people of the parish which for me is what it’s all about. Thank you to the diocese

for putting this programme together and to all the families who hosted me for however long and to all the parishes for inviting me into your communities.

## Josh

In the words of John Henry Newman, former Anglican priest, Roman Catholic Cardinal and starter of the Oxford Movement: “To live is to change, and to be perfect is to have changed often”. The late cardinal was saying that without change we cannot grow. Within this year I have experienced continuous change. Three times during this year, the interns have moved to a new area, and faced the challenges associated with

starting at a new parish. It has been a fantastic year, and an incredible privilege, although a year of challenge. It has also been a year of deconstructing and reconstructing theology. This year I have felt more distant from God than I have ever felt, and yet I have also felt closer to God than I ever have before, meeting Christ again and again. I have really enjoyed walking alongside clergy and lay people as they exercise their ministry in Waiapu. Many lifelong relationships have been formed, and I have had the opportunity to sit and listen as so many people have told me their stories of life and faith. It has been an awesome experience. This internship year has been a gift from God of which I am truly grateful. ■

# On the buses, Taveuni style!

*Stephen Donald writes of a recent trip to Fiji's Garden Island.*

Each work day starts around 5.45 a.m. for Waisiki Tuiniu, Anglican deacon on Taveuni, when he heads south in his 60-seater bus from Dromininuku settlement. Twenty minutes later he and his first 30 passengers, mostly school children, stop on the road below the house. Several children and adults from his extended household board, heading for school or work. There are few side roads on Taveuni, but Waisiki's route seems to include them all, so progress is slow.

During the day, Waisiki drives to either end of Taveuni; both routes are at least four hours return, mostly on rough unsealed roads; then the reverse afternoon school run, returning home by 5.30 p.m.

Several times a month, Waisiki travels to congregations at Matei at the northern end, or Vuna in the south on Saturday or Sunday afternoons. Duties take him past the day's last bus run. He returns home by taxi, at five times the price of the bus fare.

My love affair with Fiji began in 1978 when I spent over a month in a village near Savusavu on Vanua Levu, Fiji's second largest island. That visit included time on Taveuni, and I was keen to return. This time I headed by overnight ferry to Savusavu. Southern Vanua Levu and Taveuni were one of Fiji's earliest areas of large-scale European farming. Consequently, it has a distinctive mixed-race population: Fijian, European, Melanesian, Indian, Chinese and other Pacific Island groups.



**Above** Bouma, Taveuni.

Savusavu Anglican Parish includes Taveuni (pop. 18,000), Fiji's fourth largest island. Travel to Taveuni from Savusavu usually involves either three bumpy hours by bus and an hour's ferry ride, or four hours by direct ferry from Savusavu. I rode with friends in a much more comfortable four-wheel drive and crossed Somosomo Strait in a six-metre aluminium boat.

Our trip involved a detour to a new housing development in a beautiful isolated bay. Across Fiji, 87% of the land is in the ownership of Fijian mataqali (clans), but pre-colonial history means this province of Cakaudrove has more freehold land than elsewhere. Combined with a benign climate, fantastic coastal views and

safe anchorages, Cakaudrove has become a favoured location for 'a place in the sun'. Many a prominent headland, small island or secluded bay has dwellings occupied by wealthy overseas owners for a month or two each year.

Many Taveuni Anglicans are Solomoni people, descendants of 'blackbirded' Melanesians taken from the Solomon Islands and present-day Vanuatu as indentured plantation workers from the 1860s onwards. They speak Fijian and have some Fijian ancestry, but being outside of the mataqali system, have limited access to land; they are among the poorest of Fiji citizens.

At Dromininuku, seven households, including Waisiki's family, live on Anglican Church land. With people from nearby Qacavolu settlement, they make up the bulk of the congregation who worship weekly in a tin shelter.

Dromininuku residents share the same fabulous views as their wealthy neighbours on Taveuni Estates. This 385-section development, with 30 kilometres of wide tar-sealed roads, a private golf-course, country club and access to a private anchorage, stands in stark contrast to nearby flimsy-looking houses. However, most local people welcome the employment opportunities created.

Taveuni is known as the Garden Island; along with fertile soils used for the growing of dalo (taro), yaqona (kava) and other crops, there are large areas of untouched native forest. Some of Fiji's best diving lies off Taveuni's shores,

and seven large resorts cater for tourists. There is a range of lower-priced accommodation too, mostly operated by local families.

On the rugged east coast is the exceptionally beautiful Bouma National Heritage Park, with stunning waterfalls, bush walks and a marine reserve. The three villages have each developed unique tourism ventures: Waitabu the seascape and reef reserve, and Bouma has guided walks to Tavoro Falls, bird-watching and traditional bushcraft. Lavena does a full package, including accommodation, guided kayaking and tramping a coastal walkway.

Three buses a day reach the Lavena Lodge and visitors centre. There are clean backpacker rooms and cold showers, and a self-catering kitchen. All earnings go directly to the village. Accustomed to working together, last year the community built their own school, with materials provided by the government, completing the task in two months. Local children now easily access primary education rather than at least 16 kilometres return walk every day, or staying over during the week.

My stay on Taveuni included a night at Lavena. Waisiki Tuiniu, his wife Meresiana Wasa and the Dromininuku congregation were generous hosts; I will not be leaving it another 32 years till I return to Taveuni.

For information on Taveuni see [www.taveuni.org](http://www.taveuni.org) and Bouma National Heritage Park [www.bnnp.org](http://www.bnnp.org) or [www.boumafiji.com](http://www.boumafiji.com). ■

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