

WAIAPU News

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Road story

PINNING DOWN WAIAPU'S FLYING BISHOP

Bishop John ends his Waiapu ministry after a month of farewells in each of the three regions, ending with a cathedral service on August 24. Here, Brian Thomas offers a personal appreciation...



Read all about it...

Bishop David and the Rev Dorothy Brooker reading one of the daily reports in the *Lambeth Witness*. Dorothy Brooker of Napier, Minister General of the worldwide Franciscan Third Order, led the Franciscans' prayer support for the bishops at Lambeth. *Lambeth chronicle*, p4

Waiapu took something of a risk back in 2002. In electing John Bluck as its 14th bishop, the diocese was handing the keys of the episcopal limo to a driver with a reputation for a heavy foot and an unswerving mindset.

Dean John had just taken ChristChurch Cathedral for the ride of its life, setting speed records for innovative, inner-city ministry and prophetic witness.

So, how would little old Waiapu keep this dynamo down on the farm?

Such a question betrays a misunderstanding of the man, for John was actually born and bred to Waiapu, in the bicultural heartland of Nuhaka.

And his decision to allow his name to go forward for bishop stemmed not from any ambition to wear purple and a pointy hat, but rather a pointed remark from a Maori priest visiting Christchurch in 2001: *"It's time you came home, John."*

So he did – and the dust hasn't stopped billowing up and down diocesan roads in six years.

"As Liz and I travel round this incredible diocese I often wish I could bundle our critics and naysayers on to a bus so they could taste and see the richness and variety of faith that Waiapu people hold," John says.

"We get so few opportunities to hold all those stories together and let them speak for themselves. The pilgrimage experience started to



do that. And, hopefully, the 150th anniversary in 2009 will continue that shared journey."

That call to pilgrimage has to be one of John Bluck's most dramatic legacies to Waiapu. He instigated and led 12 such journeys all over the diocese in 2006, teasing out the stories that "haunt and bind us" and pushing into hinterlands of bicultural grievance.

John didn't exactly dance a jig but his joy was evident when – as a direct result of pilgrimage – the diocese formally apologised to Tuhoe for supporting the suppression of tohungaism back in 1907.

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Pinning down Waiapu's flying bishop

>> from front page

Righting bicultural injustice has always been his strong point, and he'll long be celebrated up the East Coast for Pou Tomanawa, a support fund for the unpaid work of Tikanga Maori local priests. Over \$15,000 was paid out in the first year – an astonishing effort for a diocese that's pressed for cash to expand its own mission.

John's other great achievement has to be the way he has built on Waiapu's tradition of open informality and cemented it as a diocese where anyone may stand.

"We worry a lot in church life about insiders and outsiders," he says. "Excessive time is spent debating whose understanding of God is the right and proper one, which Christian lifestyle is or isn't kosher, whose voices count more than others, who deserves to be heard.

"Thank God Waiapu is less blighted by partisan politics than other parts of our church. But we have our moments."

Indeed. Waiapu has not escaped the universal row over sexuality, and John has been targeted by conservatives for his refusal to close the door on homosexual clergy.

"I love Elizabeth Templeton's description of the Kingdom of God as the one place where there are no outsiders," he says. "The church as a foretaste of that kingdom struggles to be like that some of the time in the confidence that God is like that, all the time.

"The glimpses I've had of local church as a community of all-comers provide the best of my Waiapu memories."

Such radical inclusiveness, in case you hadn't noticed, is mirrored in the banner on Waiapu's website. "You're invited..." it says – John Bluck's words, naturally.

In the round of formal farewells, we'll hear a lot about

his vision, his derring-do, his preaching, and his capacity to move things along. What we won't hear much of is the personal ministry – the private, one-to-one stuff in times of illness and loss.

Despite popular perceptions of impatience, even gruffness, the fact is that many individuals up and down the country know John better as a pastor than as a bishop. They'll testify that in the dark of night, the best thing to happen was a scratchy cellphone signal from the middle of the Whararatas or the Taupo steppes.

You'd lose him in the gullies but he'd always come back with the right word, the right piece of advice.

Waiapu folk also won't realise the full extent of his contribution to the national church. He's served on nearly every important commission and committee in the past 18 years, and time and again he has pulled General Synod/te Hinota Whanui from the pits of paralysis.

The most recent example: Saddled – at the eleventh hour – with the task of facilitating synod's political forum in May, John cut through the politicians' flannel and single-handedly pulled the occasion out of the slough of rhetoric. With a general election looming, it's surprising the political parties haven't wooed him as leader now that he's likely to have more downtime.

Synod farewelled John and Liz at the May meeting, and the sense of loss was so palpable that members should have been wearing black armbands. It's hard to imagine future debates without his wit, his analysis, his resolution – and his black leather waistcoat.

He'd have made an excellent archbishop, but maybe that would have blunted his edge. Having spent a fair bit of his

life working for other churches and ecumenical bodies, he's never been captive to things Anglican.

"The experience of being on the edge of this church and not quite accepted by the smug and the worthy stays with me," he says. "Often unintentionally, we exclude the very people who would contribute and benefit most from belonging."

But we're forgetting the greatest asset of all.

Bishop Api Qiliho of Polynesia nailed it – or *her* – during the tikanga tributes at General Synod when he remarked that you never saw John without Liz, the other half of this extraordinary episcopate.

Liz has accompanied John on most of his diocesan rounds – knitting furiously as the Nissan Maxima ripped through the gorges – and her hospitality at the Rissington spread is legendary.

One regional ministry convenor swears that the best part of their monthly meetings with John was the meal that followed. "She could have sold tickets for it," he says.

So, what challenge follows Waiapu? By his own reckoning, an old house at Pakari that's in far worse shape than any diocese. And some more writing, of course.

He's happy to hand over Waiapu to David Rice. But at the same time he says he's relished the role of bishop.

"We've got so much going for us in Waiapu," he adds. "A manageable size, a physically beautiful corner of Aotearoa, along with a few buildings that continue to inspire devotion, a bicultural heritage of faith that is longer and richer than we've even begun to recognise and honour, a thriving youth ministry that is already producing the leaders we'll need, a laid-back ethos that stops us taking ourselves too seriously, and on a good day, tolerance and acceptance enough to cope with the diversity we embrace.

"An old Jewish proverb says the only question God will ask of us on judgement day is 'Did you enjoy my world?' My answer for this piece of holy territory called Waiapu is 'Very much.'"

A feature on the life and times of John Bluck will be carried in the Spring issue of Anglican Taonga.
www.anglicantaonga.org.nz

■ "Bishop John has further strengthened diocesan bonds and self-confidence by helping us discover more about who we have been in the past and who we are today. He has also faced up to some of the most difficult questions facing the church today, and been instrumental in reshaping our structures to enable us to better minister in the changing and challenging world of the 21st

century. Think pilgrimage, festival, diocesan history, youth facilitators and ministry convenors."
– Noel Hendery, Deputy Vicar-General

■ "Bishop John's steadfast focus has been on the role of Social Services in helping us achieve together one diocesan mission." – Liz Andrews, C.E.O, Anglican Social Services



■ Bishop John leaves the diocese:

- Better equipped to manage the changing balance between the number of vicar-led and LSM parishes.
- With excellent communications through the diocesan website, enews and *Waiapu News*.
- With Diocesan Social Services and parishes working much more closely together.
- With a clear focus on the future with well coordinated youth ministry throughout the diocese and with young people participating as members of Synod and General Synod.
- With clergy and laity grateful for his tireless efforts and dedication to their training and spiritual and pastoral needs.

– Hugh McBain, Standing Committee member



Big programme for diocesan sesqui

Despite the untimely death of the group's convenor, David Dinniss, work continues on the diocese's sesquicentennial year.

Three regional events in February will launch the year, beginning with a service and celebration in Waiapu's oldest church in Pukehou near Te Aute during the first weekend in February. An event in Waerenga-a-hika will follow for Eastland, and another in the Bay of Plenty.

The celebrations will end with an extended diocesan synod weekend based at Waiapu Cathedral in Napier in September (including a public event wider than the synod gathering).

In the middle of the year, a series of dinners around the diocese are proposed on the same night, with a video link up and common theme.

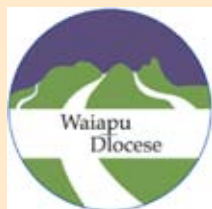
Other events inbetween all this and linking the regions and travelling from parish to parish include a portable art exhibition, a youth relay and a roster of speakers and resource people available to respond to invitations.

The new diocesan history has reached first draft stage and is currently in the hands of the editor. Neil Eagles is coordinating the collection of photos for the book and is happy to hear from people willing to lend suitable pictures.

Specially needed are photos from the First World War era, church building boom of large Sunday school gatherings, and Bishop Norman Lesser's big rallies.

The launch of the book, which will depend on pre-publication orders, will be a highlight of the year.

A limited edition of commemorative plaques to mark the sesquicentennial year is currently being planned with a major New Zealand pottery.



+David's Lambeth chronicle

The venue for the 2008 Lambeth Conference has been the University of Kent in Canterbury. This campus provided not only the space and facilities required for over 1200 conference participants; it also offered an extraordinary view of Canterbury and the magnificent cathedral which makes this cathedral city one of the most visited places in the UK.

The Conference began with a three-day retreat for archbishops and bishops at Canterbury Cathedral; the Archbishop of Canterbury led our retreat with five addresses, each followed by significant periods for prayer and reflection.

It was an enormous gift to pray and sit quietly in this cathedral which has been a place of Christian worship for almost 1,700 years. At the same time, the Spouses' Conference began. This was led by Jane Williams, wife of the Archbishop of Canterbury and author of *Marriage, Mitres and Being Myself*, a book launched at the beginning of the conference and gifted to each spouse.

Following the retreat, the Lambeth Conference officially opened with the Conference Eucharist at the cathedral, an occasion of worship to God I will not soon forget.

Each day began and concluded with worship. Following the Morning Eucharist our Bible study groups gathered with participants from different parts of the Communion. In my particular group, Uganda, Australia, the US, and England were represented, and of course, Aotearoa, New Zealand. Following these studies, our group joined with six other groups to form our Indaba Group.

"Indaba is a Zulu word describing a meeting for purposeful discussion among equals. Its aim is not to negotiate a formula that will keep everyone happy but to go to the heart of an issue and find what the true challenges are before seeking God's way forward" – Archbishop Rowan.

These Indaba Groups offered a wonderful opportunity to hear the stories of our sisters and brothers in other parts of our Communion.

On London Day the conference participants drove into London and then our entire conference, bishops wearing cassocks and spouses, many in "native/country dress," went



on a hikoi. This was the Lambeth Walk of Witness.

In a word, this hikoi was our way of saying that our Communion is committed to the Millennium Development Goals, thus offering our pledge to eradicate poverty. And so we walked from Westminster Abbey to Lambeth Palace carrying signs which spoke of love and justice and mercy. This was the type of "God's way forward" movement I hope to see from this conference and from our Communion in the days before us.

While at Lambeth Palace, we heard Prime Minister Gordon Brown make his own pledge to work in partnership with the worldwide church in coming to the aid of those in poverty. Following the Prime Minister's speech, we enjoyed lunch at Lambeth Palace and from there we drove over to Buckingham Palace for a garden party with Her Majesty, the Queen. It was a full and hot day in our Episcopal cassocks but one to be remembered.

Blessings, +David

Awesome and amazing

It was a privilege to attend the Trans Tasman Rural Conference, held every four years between Australia and NZ. There were 75 delegates at the Marlborough venue. They came from throughout NZ, South Australia, Victoria, Sydney, Perth and Queensland, representing Anglicans, Catholics, Presbyterians, Co-operating Parishes and Uniting Churches. The theme was Changing Seasons – Changing Times.

The amazing thing about this theme was that we had all shared experience of the changing nature of the church in rural areas. We all had the same concerns about dwindling congregations, droughts, pastoral needs, environmental issues, not enough time and money and too much travel. When you see the area of vineyards in the Marlborough region, you wonder about the sustainability of the land; more and more sheep and cropping farmers are planting grapes for a better economic return.

The speakers, workshops and worship services were all well prepared, interesting and challenging. The singing was awesome! Highlights of the conference were two nights on the Omaka Marae at Blenheim where we learned the protocols and history of the Marae and surrounding area. A day trip to the Awatere Valley took in visits to a live export lobster plant, an olive grove, the Grassmere Salt Lakes (which were being harvested), sheep and cropping farm converted to vineyard for better return financially (

they were growing and supplying three wineries), and St. Andrew's Church in Seddon, where good things are happening. A very special day alive with biblical symbolism. Travelling to



Nelson via the Wairau Valley we stopped at Lake Rotoiti, where the local community hosted lunch and afternoon tea. Conservation, Christian community church, faith and farming were discussed. The beautiful little church overlooking the lake with the mountains made you really appreciate the beauty of God's wonderful creation of all things. Accommodation at The Teapot Valley Christian Camp facility for the last two nights gave us a little more time to get to know our neighbours from across the Tasman.

Knowing that we all have the same concerns, issues and needs brings us together. We shared, we cared, and enjoyed.

AAW farewells Bishop John and Liz

The Waiapu Association of Anglican Women AGM was hosted by AAW members of St John's Church, Otumoetai on 14-15 June. Over a hundred members were welcomed to morning tea by AAW leader Chris Parkes.

Following worship, Overseas and Outreach convenor Robyn Hickman spoke on her visit to Fiji last year, and Shirley Shilling, from Anglican Care, spoke on early childhood care in Tauranga.

After lunch members were welcomed to the AGM by President Elizabeth Crawley. Bishop John chaired the meeting in the absence of Bishop David, who had left for the Lambeth Conference.

This provided an opportunity to present a farewell gift to Bishop John of a pair of bookends from wood saved from the original All Saints' Church, Taradale during extension work some years ago, and fashioned by a present member of that church. Liz Bluck also received a farewell gift: a rose bush, aptly named "Thank You".

Later in the afternoon members watched a fashion show during which St John's AAW members modelled clothing provided by Caroline Eve which covered styles from casual



Lake Rotoiti Community Church.

day wear to formal evening wear. All were presented with discount vouchers.

After dinner at Bureta Park members were entertained by Rev Bronwyn Marchant who raised much laughter as she told stories of her childhood, with accompanying screen photographs.

Sunday morning saw a large congregation at St John's 9.45 am Communion service, where Bishop John preached and presided, and members of the executive committee were commissioned by Rev Dorothy Brooker.

This was a memorable, well-planned weekend that was enjoyed by AAW members from throughout the diocese, and a big "Thank You" goes to the committee and members of St John's, Otumoetai.

Waiapu Diocesan Festival: 8- 9 November

- 'Hands-on' workshop at St Augustine's, Napier.
- Dinner at Cosmopolitan Club. Bishop David as guest speaker.
- Communion Service - 10am Sunday at the Cathedral.



Highlights from the regional conferences

Those who attended more than one of the three Regional Conferences noted the unique character of each conference.

EASTLAND

The Eastland Regional Conference was hosted by Waipaoa, with good attendance from all parishes. This provided a strong regional voice for the reporting, elections and discussion of issues during the conference.

The scene was set by our guest speakers, Rev Wally Te Ua (Chaplain, Tairāwhiti DHB) and Lynette Stankovich Te Ua (Manager, Te Wiremu House).

Advocates of social justice, their presentation fitted nicely with our theme: *Age Concern – Compassion and Justice*. Both speakers have a wide-ranging knowledge of life and work experience in the church and the communities they are closely involved with.

Wally spoke of the challenges of being a soldier and veteran of the Vietnam War, the Springboks' protest at Hamilton Rugby Park in 1980, and his experiences as an army, hospital, prison and aged care chaplain.

Lynette spoke of the challenges of her whakapapa, of being a social worker, governor of Mt Eden women's prison and, prior to taking up her present appointment, her work for Mission Australia. She has a passion for social justice and provided us with keynote points that included biblical references for group discussion. Both Wally and Lynette shared their great love of music.

In response to a pre-conference questionnaire to parishes based on their best event, bicultural development and desired areas of growth, two items topped the response list: Tikanga Rua partnership and relationship, and youth ministry.

"It would be of great benefit to our region if we looked to redirect our endeavours and became more effective in reaching out to our young people," says RMC Jack Papuni.



Hawke's Bay Regional Conference at St Mary's, Waipukurau.

"Recognising one another's gifts is the key to building Tikanga Rua relations – building confidence in our relationships will help our endeavours," he added.

One motion asked Standing Committee to take into consideration the needs of rural parishes when setting dates for regional conferences and diocesan synod.

The second motion asked synod to encourage those in fulltime stipendiary licensed positions to make themselves available to work in other ministry situations for a fifth of their time as a normal expression of their licence and ministry, and for their parishes or ministry units to support them in this.

Motions from Bay of Plenty were acknowledged, with the conference supporting the establishing of a diocesan social issues group.

Finally, the manaaki offered by Waipaoa Parish was top

notch – thank you, Waipaoa. The pumpkin soup would be the envy of all chefs in the diocese.

BAY OF PLENTY

Jackie Pearse, General Secretary of the Anglican Church in Aotearoa, New Zealand and Polynesia, was the guest speaker. Jackie shared some of the inside story on the three-tikanga church and the role of General Secretary.

As a Pakeha, married to a Tikanga Maori defence force chaplain from Waipapua who, soon after her appointment, headed for a term of duty in Afghanistan, Jackie brought many insights to what it means to belong to this rich three-tikanga church.

Jackie's initial journey began in Southland. She became a registered nurse, gathered a law degree on the way, worked with Tikanga Maori in Dunedin and now works as General Secretary out of St John's College College in Auckland.

The conference viewed a power-point summary of life in the region's 15 parishes, youth ministry and the wider mission of the church. The conference will challenge the diocesan synod with a motion to establish a social justice group, using current information and good research to submit proposals to government to initiate change.

It was great to see representatives of parishes and the social services CEO and managers mingling, with the same mission of caring ministry to our communities in sharp focus. We were grateful for the hospitality offered by the Gate Pa Parish and look forward to being with the people of St Luke's, Rotorua in 2009.

HAWKE'S BAY

Hawke's Bay Conference was warmly hosted by Waipukurau. Guest speaker was Rev Doctor Geoff Haworth, author of *"Marching as to War"*, the history of the New Zealand Anglican Church during the Second World War. Geoff enthralled the meeting (and quickly >>



Eight-month-old Waiotu Fairlie joins the worldwide church.

>> sold all available copies of his book). Although the book covers the whole New Zealand Church, his address focussed strongly on Waiapu's World War 2 story.

Motions passed by the conference included one from the newly created Environment, Justice and Peace Network. It acknowledged the 10th anniversary of the Hikoi of Hope by calling "the diocese to a renewed commitment to a just and fair society, and, in response to our church's Mission Statement ... to establish at diocesan, regional and parish level ... and in partnership with te Pihopatanga, the Social Justice Commission, and others active in our communities, spiritually-based

reflection / action networks that will nurture and co-ordinate our engagement in these mission goals," along with two motions with similar intentions.

Two members of the conference successfully moved: "That the Anglican Diocese of Waiapu applauds efforts to reduce the level of violence against children in our country and encourages both Government and Non-Government agencies to provide adequate resources for this work and explore further ways of enacting it. In particular this Diocese supports The Crimes (substituted section 59) Amendment Act of 2007...."

Eastern initiative

For the first time in a quarter of a century, one of Waiapu's first and oldest ministry areas is enjoying stipendiary ministry. The area north of Gisborne where the diocese began its life has relied since the mid 1970s on unpaid minitā-a-iwi to carry the weight of pastoral and sacramental work.

Although for some of this time there was oversight by a stipendiary minitā-a-rohe based at Ruatoria, this ceased when the Rev Brent Swann moved to Holy Trinity in 2001. Following the 1992 constitutional arrangements, St Andrew's Tolaga Bay was serviced by visiting ministers from the Eastland region, with little co-ordination with Tikanga Maori partners.

The Rev Stephen Donald moved back to Tolaga Bay in May 2004 to care for his elderly parents and offer unpaid ministry from the St Andrew's base in the newly formed East Coast Parish. The work has flourished in partnership with Tikanga Maori, and the support of our Pou Tokomanawa Fund for non-stipendiary ministry has been widely appreciated and is now well established.

In a step of faith, Waiapu's Standing Committee has committed the diocese to underwriting a half stipend for Stephen as East Coast Parish Missioner, while the Rev Jack Papuni remains priest in charge of the parish as part of his role as Regional Ministry Convenor for the whole Eastland region.

The funding will allow Stephen to expand his programme of pastoral visiting to the remote farming families scattered up the coast and continue to develop the partnership with our Tairāwhiti partners. Stephen will also continue with his historical research, which is of value to both the diocese and the wider East Coast community.

Parishes and individuals are invited to contribute to this home-grown mission venture. The Diocesan Registrar is happy to provide further details.

Bishop John announced the new appointment in Tolaga Bay when he visited last month. Five local teenagers were confirmed, and 8-month-old Te Waiotu Fairlie, a great-niece of Stephen's, was baptised at this celebration service, wearing the 94-year-old Donald christening gown. The service was followed by the dedication of a refurbished church hall and a country lunch that deserves to be featured on the next series of Richard Till's "Kiwi Kitchen."

Jocelyn Czerwonka brings it together

When I asked Emily Haeusler what was the best thing she got out of Youth Forum 2008 she said “the Bible studies - *Lectio Divina*”. Every morning the 60 young people divided into their ‘Fruit Groups’ (eg Apple, Guava, Strawberry) and spent time reading the scriptures, listening and praying for each other. Emily and friend Radhika are both keen to see similar Bible study groups in their own backyard in Whakatane.

Dani Mortensen of St Augustine’s, Napier surprised us with her drive and enthusiasm to initiate and lead a discussion group on ‘Getting More Youth in Church’. Dani and her group came up with several ideas and are keen to get the message out to Waiapu churches. Watch for letters to your parish soon.

Evangelism and wearable arts!

“My first experience attending Youth Forum has been a good one. I didn’t know what to expect. However, any worries I had were offset after the first day, once I was settled in.

One of the workshops I attended was on evangelism, taken by Nicki Mora. She explained that to proclaim the word of God to others, first you had to have a deeper understanding of it yourself. She said the best way to do this was to ask questions – no matter how ‘gnarly’ you thought they were.

One of the many highlights of Youth Forum for me would have of been the ‘sweet hot, hot rave’ party on the Thursday night. The theme for the night was *Wearable arts* (very appropriate for Nelson) which saw many interesting and innovative costumes created. There was a catwalk staged before the rave, and shortly after the party had started people from the Auckland Diocese walked in dressed up as ‘jaffas’ and handed out packets of the lollies...it was a long night but definitely a good one!

I had a really amazing time at Forum and I have grown in my faith, made new friends from all over New Zealand and gained a greater understanding of the church and what can be done in it.” - **Jamie Hawkins Elder, Eastland**

Backyard Christianity

The Five Strands of Mission

The most valuable thing I took away from Youth Forum this year was from the workshop “The Strands”. The theme of forum was *Backyard Christianity*, and “The Strands” was about the five marks of mission: Evangelism, Social Justice, Nurture, Care of Creation and Pastoral Care.

The workshop taught us that it is all very well to be sending missionaries overseas to Africa, but the real mission is literally in our own backyards, as New Zealand is the second most secular country in the world. It also taught us how to apply these five strands/marks of mission in our everyday lives. - **Josh Reid, Hawke’s Bay**

Rachel’s taste of mission

There were so many exciting and eye-opening things during Forum that it’s hard to summarise them. One of the highlights was the Missions Workshop. I chose it because I feel that God has put a passion in my heart for missionary work. Our group of about 8 didn’t really know what to expect as we were secretly handed a note to decipher. This eventually led us to a young woman who explained about sneaking Bibles illegally into other countries. Our mission: to do the same, on a slightly smaller scale of course. With the hidden Bible tucked under a team-mate’s hoodie we took off to the hydro-slide, then the flying fox and lastly into the massive human maze. All the while, we had to watch out for the secret police, lurking behind buildings and bushes.

Adrenaline sent shivers up my spine as we weaved around the never-ending corners of the maze. Surprised shouts ahead of me – and my heart sank as I realised that our group had been captured. Two machete-yielding camo bodies surveyed the 7 shocked faces staring back at them and began leading us to the exit of the maze. We were marched into our prison cell (the tennis courts) by one of the guards. The other had gone off to find our team-mate holding the Bible. We eventually managed to buy our way out with some of the money we were given with the clues we found along the way. Even though this was a pretty

hilarious way to experience missions, it still struck us that this was the reality that some people live every day. The two guards did eventually unmask themselves. They were missionaries themselves, and they shared what it was like to go overseas – the sicknesses and cultural differences. It really motivated those at the workshop to get out there and help. It was absolutely awesome going on a mission and has given me so much respect for those already doing missions around the world. - **Rachel Macintosh, Whakatane**

Emma’s worship experience

Each diocese had a turn at running a worship. They were all different and heaps of fun, including Dunedin’s early morning trek up the frosty hill behind us to the cross. Very cold, yet we witnessed a fantastic and humbling view of our Lord’s creation. Waiapu were fortunate enough to run the Taizé worship. It was full of meditative chanting and prayerful silences as well as candle-lighting commitments to take back at home to action on one of the five marks of mission we had been looking at over the week. It was a wonderful service and deeply touched many of those at Forum.

To conclude our week, everyone split up into mixed diocese groups to plan a marvellous final worship. Based on our *Backyard Christianity* theme we had a Backyard Cricket pitch as the centre and the bowler’s ball was passed around as each group lead. This represented the passing on of mission from us to others, whether it’s close community (ie. the bowler to the batter) or across NZ and beyond (ie. the batter out into the field). The worship we shared as a group of young people over the week was a remarkable experience I won’t forget easily. - **Emma Hocking, Taradale**

If you would like to learn more about Backyard Christianity or getting more youth in church, ask your Regional or Diocesan Youth Ministry Facilitator to arrange a Youth Forum member to visit your parish. Email: jocelyn.dymf@xtra.co.nz



Meanwhile, back at the coalface of ministry...

Brian Dawson cuts through the politics

If one good thing comes out of the ongoing kerfuffle in the Anglican Communion it will be that many otherwise penniless authors have earned a living. At last count I had discovered six books published in this year alone, and that's not counting the avalanche of essays and opinion pieces sprouting up daily on websites and in magazines everywhere.

These learned tomes mostly come with urgent-sounding titles emphasising the gravity of the situation. See, for example, *Anglican Communion in Crisis* by Miranda K. Hassett, or *Rebuilding the Communion: Who Pays the Price?* edited by Peter Francis. These and many more suggest that Anglicanism is facing its biggest challenge since Henry VIII lost interest in Ann Boleyn, and that may well be true, but (and I think this is a very important but) what none of them really do is explain what difference this is making to Frank and Judy in the second-to-back pew of St Luke's, Havelock North.

The answer, of course, for the most part appears to be, 'not much at all'. Bishops may bark at each other, synods

may toss the issues to and fro like a shuttlecock, writers and would-be essayists may attack their keyboards with unbridled glee, but come 8am Sunday morning the organ still plays, the wine still flows and the sermon still sparkles with majestic brilliance! For Frank and Judy it's business as usual, just as long as they avoid the bookshop, the magazine rack and the internet.

Only it's not, of course. Frank and Judy may not know it (and probably won't for quite some time) but every time a GAFCON meets in Jerusalem, or a Jensen speaks in Sydney, or a Lambeth comes together in Canterbury; (a) the energy and passion of those charged with the leadership of our church is being sapped and drained, leaving little for a wider, more mission-shaped, focus, and (b) good and faithful people who feel passionately about these issues (regardless of which end of the spectrum they sit on) are left disillusioned and frustrated. The reality is that eventually, inevitably, Frank and Judy and every other local parishioner will be touched by these issues, one way or another.

You see, I've been here before. I've experienced a church putting huge amounts of energy into not splitting apart, leaving little for anything else. I've lived through the frustration and anger that comes with no one winning in the end, and I don't believe it's worth it.

Yes, I applaud efforts to listen to each other and struggle with each other and do the things that have to be done for a relationship to be real, but not at any price. Not if it means leaving people broken and burnt out in our wake. Not if it means our bishops are expected to put more energy into this struggle than anything else. Not if it means we haemorrhage and suffer, only to ultimately face the reality of a split regardless. There has to be a better way!

And there is. Tens of thousands of us are proof that there is life after separation and sometimes – often even – splitting up is the best thing for all concerned. Maybe after the split is done and we're no longer competing for control of the house, then we can actually learn to talk to each other, then perhaps we can listen.

Just my opinion, of course.

From Blackpool to Waiapu

Noel Hendery profiles the new Hawke's Bay Manager of Anglican Home Based Care

Jade Holland began as the Hawke's Bay Regional Manager of Anglican Home Based Child Care in January this year. She immigrated to New Zealand in November last year, was appointed to the position three weeks after stepping ashore, and began the job a few weeks later. It was a rapid transition from Blackpool to Hawke's Bay, from Lancashire to Kiwi accents, from "nurseries" to "kindys", from childminding networks to home based child care; into a new world of WINZ and DPDs, of biculturalism and Te Reo.

Jade was born in Blackpool and had lived and worked there all her life. Her husband Graham was from nearby St Helens. They decided it was time to do something adventurous. Why New Zealand? There was "just something about New Zealand." Jade's father-in-law had visited and brought back stories and photographs; and they had heard so much good about Hawke's Bay, especially the weather – good enough to go through the two-year, very expensive process of acquiring New Zealand visas.

Graham acquired a position as a glazier in Hastings before leaving the UK. He specialises in leadlight work, and would love the challenge of restoring some of the stained-glass windows in our Waiapu churches.



As the time to leave Britain approached, Jade was still looking for work on the internet. A chance link with Susi Shaw, then at St George's early childhood centre in Whakatane, meant that information about the Hawke's Bay position arrived a few days before flying out of Britain. Her application form was sent to Napier from an Auckland internet café in transit to Hawke's Bay and her interview took place in the midst of finding somewhere to stay and learning to live and work in a different world.

Jade's Blackpool qualifications and experience are impressive. Before coming to Waiapu, she held the position of Childminding Network Co-ordinator in the government-funded "Sure Start" early intervention programme. This programme seeks to provide all services for parents and children under one roof, especially in low socio-economic



areas. The Childminding Network provides a service similar to Anglican Care's Home Based Child Care, but there was also a social worker, midwife, family support workers and links to the job centre, the Citizens Advice Bureau, and a coffee lounge drop-in for mothers. In the evening Jade also worked with fathers who had their own football team.

Jade's initial qualification was a National Diploma in Health Studies. At her primary school placements she discovered her love of working for children. A stint working in a resthome for the elderly confirmed that interest, and she returned to study for a Higher National Diploma in Early Years and a Bachelor of Arts (Honours) in Education.

These qualifications led to work in management and assessment, training young people straight out of school who were taking "modern apprenticeships" in early child care. Jade then moved to a teaching position at Blackpool and Fylde College as an early years trainer and assessor

and lecturer, then took on the challenge of a hands-on job managing and building up a new nursery (kindergarten) for 55 children. From there she went to her final UK position as Childminding Network Co-ordinator.

Despite the different terminology, Jade's English experience has prepared her well for the challenging task of building up the Hawke's Bay Anglican Home Based Child Care. The Hawke's Bay service is based in Waipukurau and in Hastings and Dannevirke. The service has about 50 Educators looking after around 140 families (involving 187 children) throughout Hawke's Bay, in the Educators' own homes.

Jade is responsible for the Financial Administrator, Co-ordinators, and Field Officer, who are in regular contact with the Educators, ensuring that their homes and practices provide a safe, caring and stimulating environment. She is also responsible for the personal development of the whole team. Although most caring takes place in the Educators' homes, they meet to socialise at play groups weekly.

In her first few months in the role, Jade has also overseen the establishment of the before and after school care OSCAR programme at St Matthew's School, Hastings, "which has been exciting and challenging."

How has she found her first half year in a strange land? "I feel incredibly supported in my job role by the CEO, the senior management, the managers I interact with at the St Matthew's Early Childhood Centre, Abbotsford Early Childhood Centre, Anglican Homebased Service in Whakatane, and that includes my team as well." She has appreciated the accessibility and openness of people here: "it does make things happen – we can get the outcomes we all want. That's what I like about working here."

"I feel that we go the extra mile. For example, a parent can ring up if they are having money difficulties, and we have the flexibility to talk to them about it, make any alterations necessary, and find a solution for the family."

A final word? "We are a strong team. We are looking to the future. We are committed to the community, the parents and the children. We are solid."

Unearthing spiritual gold

Books on spirituality abound, and a little guidance or the recommendation of others is sometimes helpful to distinguish the gold from the dross.

I have always been fascinated by the published diaries and letters of writers, which often give more useful glimpses into authors' lives and contexts than is generally possible to see from their more formal polished and edited writings. While perhaps mercifully few writers are as spellbound by their own diaries as Oscar Wilde – *"I never travel without my diary. One should always have something sensational to read in the train"* – these writings do provide an often intriguing encounter.

Three 20th century authors' whose diaries and letters give valuable insight into their approach to the spiritual life are Evelyn Underhill (1875-1941), Thomas Merton (1915-1968) and Henri Nouwen (1932-1996).

English spiritual writer Evelyn Underhill's letters to spiritual directees form an enlightening contrast to her impressive scholarly books, *Mysticism* and *Worship*. In the more intimate style of personal correspondence in her Letters, she easily communicates her profound awareness of the tradition. Waerenga-a-hika priest Joan Edmundson is attracted by this "down to earth approach" of Evelyn Underhill to the spiritual life. Evelyn Underhill was convinced that the one hope for the future depends on a mystic approach to life, which was simply "a robust common sense".

Forty years after his death, it is interesting to read American Cistercian monk Thomas Merton's works against the background of what can now be known through his private journals, published in the 1990s. Gisborne parishioner Sue Dick's relationship with Thomas Merton is uniquely

personal in that she is a relative of this monk, whose father was a New Zealand-born artist. The letters and journals of this benchmark figure of 20th century spirituality reveal the apparent paradox of a contemplative monk with extensive contacts and influence in many areas, including literary, peace movement and interfaith circles. His search for ever-greater solitude led him to live in a hermitage, though, as someone observed, his constant flow of visitors suggested his ideal hermitage site would have been New York's Times Square.

Henri Nouwen was a Dutch Catholic priest whose many writings on the spiritual life are widely read. After a teaching career at Notre Dame, Yale and Harvard universities, he worked among mentally handicapped people at the L'Arche Daybreak community in Toronto. Among his books,

The Wounded Healer, *The Way of the Heart*, *Life of the Beloved*, and *Return of the Prodigal Son* are particularly notable. An appreciative

Nouwen reader, Bay of Plenty priest Adrienne Malcolmson, sees the source of his accessibility in his personal knowing of the brokenness of the human spirit. This is most evident in his *Genesee Diary*, kept while he was living for seven months at Genesee Abbey in upstate New York, which closely reveals his personal struggle with what he encountered of himself in the life, prayer and work of a monastic community.

When I was a young priest, a person I knew would often ask me what I was reading at the moment. It's a question which you may care to ask of others, to discover the living resources among Waiapu people whose connectedness with an aspect of the spiritual tradition can possibly guide your journey.



DARFUR APPEAL



LET'S WALK TOGETHER

Over four million people suffer because of the continuing conflict in Darfur, western Sudan. At least 2.5m are homeless, forced to live in tents and makeshift camps. Christian World Service and Caritas Aotearoa New Zealand, working through international partners and Sudanese relief organisations, are providing health care, clean water and sanitation, agriculture and education services. Darfur people need your continued support.

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Searching for God on Elijah's mountain



Di Woods describes her desert experience in the Sinai

The first day of the course saw us gathering for Eucharist at 5.30 am – and straight away the low turnout portrayed the dual purpose of the group: for some this was a vacation, and for others a pilgrimage.

The bus was on its way an hour later, and we kept moving for the next 11 hours. Through the Negev, across the Eilat border (where the bus was traded for jeeps), into Egypt and down the Eastern coast of the Sinai for an hour before travelling off road for the final hour. There was just enough light left for us to grab a sleeping bag and find a bit of sand to call our own – and another two larger bits of sand to be designated as bathrooms – by which time the campfire was glowing and the Bedouin guides had whipped up a welcome dinner for us.

As my new American friends marvelled at the clarity of the night sky, I thanked God for the privilege of living in New Zealand where I can appreciate such beauty on many an occasion. The desert wind started to swirl around, taking sand into every imaginable place, and we quickly worked out who knew about finding sheltered sleeping spots. Funnily enough I and the sole other Kiwi in the group seemed to end up in the best location!

We were up with the sun; as was the Bedouin shepherd who brought her flock of goats through our camping area, stopping for a while to see what jewellery she could sell. As she headed off, she simply called in a shrill voice, and her flock clearly recognised her voice and followed her. As some of us reflected on what we had seen, however, there was debate over what was most remarkable – the way her flock followed her, the fact that some of

us had assumed a shepherd would be male, or the fact that she was only about 9 years old. After a breakfast of fresh Bedouin bread, we departed on foot, following the track she had taken.

The awe and majesty of the desert really is for experiencing, rather than reading about. The stillness is tangible and whilst we hadn't yet reached the mountain on which Elijah's experiences of 1 Kings 17 are said to have taken place, it was already utterly understandable to think of him searching out God in a place such as this, and to have experienced earthquakes and winds before finally discovering the Divine Presence in the silence...

The jeeps had driven around to meet us, and so we continued our drive towards St Catherine's. En-route we discovered different ways in which water is found in the desert, learnt about the tribal pattern of the Bedouin culture, and discovered that if you don't want to share your lunch with flies and wasps, you're best to eat downwind of the campfire, where the smoke acts as an insect repellent! We set up a new camp that night – and this time they waited to see where the Kiwis put their sleeping bags before picking their own patch of sand.

Day 3 in the desert took us to the township of St Catherine, for the climax of this excursion: the climb up Mount Sinai. As usual there were frequent stops en-route to study the ways of the Bedouin and of the desert, but also to connect the world around us to the scriptures – cedars and acacia trees now mean something concrete to me. Having been persuaded to book a camel for the first part of the climb, it was time for an early night.

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>> We met at 2.30am and an hour later a train of camels was snaking its way up a path – lit by many handheld torches, and fortunately an almost full moon. As we ascended we passed hundreds on foot making the same pilgrimage. Mine turned out to be a racing camel, so I also found myself passing a dozen or more camels – usually on precarious bends where the camel's neck would extend out over the cliff edge before swinging back around. No need for caffeine to provide a wake up call on this fine morning!

As dawn approached we found ourselves at Elijah's plateau. We had agreed to share Eucharist as the sun rose, and I was delighted to be the one asked to celebrate on this occasion. We were literally at the point where the Ministry of the Word transitions into the Ministry of the Sacrament as the sun peeped over the horizon's mountains, so I invited the group to receive the Peace from God by appreciating the rising sun – with cameras if necessary... I was intrigued how many of them commented later that their priests would never have embraced such informality, and how appreciative they were.

We had a couple of hours in which to climb a further hour to the very peak if we wished, and then to make our way back down to the monastery. These two hours were among the most precious of the whole trip for me. The place has a spirituality of its own...

As with virtually every 'site' visited, there is some doubt whether this is actually the place... but it should be! Of all the 'holy sights' I was to visit, this one still holds a raw credibility that has etched itself on my heart.

Desert times are truly ones in which a greater depth of spiritual experience can be found. The very physical nature of the experience heightens spiritual awareness too, and given the numerous biblical references to the desert, it's impossible to avoid theological insights too. In the simplicity and starkness there is a clarity of understanding not so easily found in the "multi-everything" societies of which I am usually a part.

This trip was incredibly valuable to me, and I believe it has already been reflected in my ministry since my return to New Zealand.



The biggest morning tea

The Beachhaven Community House in Papamoa East got behind the nationwide "Preventing Violence in the Home" initiative recently when Dawn Wilson hosted morning tea there.

Pictured are some of those who came, enjoyed morning tea and a chat. A 'goodly sum' was donated towards continuing the ongoing focus of keeping people safe in their homes through the development of a national helpline for victims of domestic violence.

"Beachhaven is about bringing people together and supporting people in difficult times. Those sorts of things can help reduce family violence," said Dawn, former manager of the House, who now works for the Trust Board as the Bay of Plenty Anglican Care Community Development Advisor.

Staff from the house are (from the right, back) Gale Gordon (Manager) and Dee Redmayne with Dawn Wilson.

– **Adrienne Bruce**

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Seasons programme National Patron Judy Bailey visited Growing Through Grief -Tauranga in June to be part of a Seasons programme in action. She saw the 21 children, plus parents and the Seasons team, fill the Tauranga venue to overflowing – children obviously happy to be there, and parents telling Judy how glad they were to find this support for their children during hard times in their lives. Talking with parents, Seasons Companions, and most of all the children, Judy was delighted at the chance to join in the group activities and gain more insight into the Seasons programme. She is impressed by the work, and is keen to visit other programmes. Growing Through Grief has a wonderful patron in Judy; she brings understanding and relates easily with children and families.

Jackie Pearse inspires local women

When the Anglican General Secretary came to Waiapu for the ordination and installation of our new Bishop, the Central and Southern region was quick to invite her further south. After the special first Saturday in June, General Secretary Jackie Pearse entered into local experience in the diocese with obvious delight.

In response to an invitation by Missioner and Central Southern Hawke's Bay RMC, Erice Fairbrother, Jackie visited Flaxmere where she was guest preacher, and husband Lem presided at the morning Eucharist. Jackie then came to Takapau.

Over a shared lunch of "soup and a bun," Jackie spoke with women who had been invited from all over the region. We learned about the role of General Secretary and the great responsibility it carries in our church. More particularly, she brought challenging insights from her recent visit to New York where she was part of the United Nations Commission on the Status of Women Consultation. Listening to the



stories of women who live in places of immense poverty, war and fear, made current events alive and present for us. We were made aware of the definitive role women are playing in sourcing financial support for building gender equality and peacekeeping strategies in present and post-conflict areas. Gender equality, a privilege to explore in our context,

is a life and death issue for women in many places in the world.

Jackie also told about attending Sunday morning service at St Paul's Chapel near Ground Zero. The only building left unscathed on 9/11, the chapel became a place of rest and resourcing for the rescuers and recovery units in the weeks that followed. Today the chapel has been re-organised to reflect its ministry of reconciliation and bridge-building in the city.

We left the lunch meeting feeling that Jackie, with her soft-spoken manner, will be a great advocate for women. As a result of her inspiration, Southern Hawke's Bay will become part of the national network for women that was established at General Synod.

Friends' generosity making big impact on diocesan social services



Friends of Anglican Care continues to make a significant impact on many of our diocesan social services. Almost \$10,000 was raised in the past financial year, just \$600 down on the previous year. Only a third of that came from the \$10 subscription. Twice as much came from members' extra donations.

The biggest beneficiary this year was Growing Through Grief, which provides Seasons programmes around the diocese. Eastland and Taupo programmes each received a \$1000 grant, two others \$500 each. Other groups to receive \$1000 were the new Kauri Centre in

Te Puke and the Papamoa Support Centre. The ADHD Parent Support Centre in Gisborne benefited by \$700. In all, 22 services from pre-school to community to aged care services, from Waipukurau to Papamoa, from Dannevirke to Whakatane, received financial help, often for costs that few other donors are willing to provide money for.

Taupo has been one of the regions to benefit. Growing Through Grief, the only Anglican Care service in Taupo/Turangi at present, has flourished in the past year. The Seasons programme has been re-introduced into Turangi schools after several years, and the numbers of children

attending in Taupo increased significantly again. The support of Friends of Anglican Care for this is greatly appreciated by the team there.

"We received a grant of \$1000 towards the coordinator's wages which are always hard to find," says Anne Booth, Coordinator for Growing Through Grief – Taupo. "This supported the growth and development of the last year, enabling us to take the programme further into the community with nearly 60 children attending programmes. Thank you to Friends of Anglican Care for your on-going support."

Mountaintops are special

August is the month when we celebrate the Feast of the Transfiguration. This year we read the story from Luke's gospel (9:28b-36), and we get plenty of clues that this is a hugely important event. Jesus goes up to a mountain to pray. Elsewhere in Luke, he goes to pray in "a certain place", "a quiet place" or just "alone, with only his disciples near him" but the only previous time he has gone to a mountain to pray was just before he chose the 12 who were to be his closest companions. Obviously, he could, and did, pray anywhere, but mountains are special: Moses received the 10 Commandments from God on Mt Sinai; Elijah also met God there, in the sound of sheer silence, after his encounter with King Ahab on Mt Carmel, when Elijah's altar to the Lord God burst into spectacular flame and Ahab's altar to Baal most definitely did not. What's going to happen this time?

What happened was obviously extraordinary; searing in its intensity. Jesus' clothes become dazzling white, his face is changed and with him Jesus' three companions see – *actually see* – Moses and Elijah, the two towering figures of their faith. The experience must have been terrifying, though that word is not used to describe it till fairly late in the piece. How will they react to the holy, literally standing in front of them? Three cheers for Peter, the Can-Do apostle, whose ability to blurt things out and miss the point must have been a comfort to millions of faltering Christians ever since. Let's capture

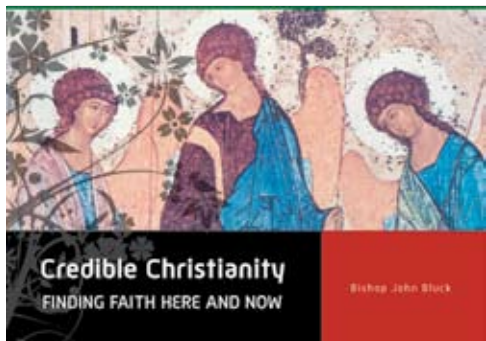
this moment forever, preserve it as holy and set apart, keep it uncontaminated by the rest of life, so we can keep it safe and always have it available to refer to (escape to?) when necessary.

No. It's highly unlikely that there was a first-century Jewish equivalent to the children's game, *We're Going On a Bear Hunt*, but the principle is the same. We cannot hold on to things, nor can we avoid them by going under or over them. "Uh-Oh, we've got to go through it". Given the absolute loving goodness of God and the fear and panic that manages to entwine itself around the roots of even our best and most selfless actions, there is going to be conflict. And given God's absolute commitment to us, the recipients of his loving goodness, Jesus is not going to back away. His death is an inevitability. The word often translated as "departure" in this passage, literally means "going out"; Exodus. Moses led his people to freedom through the Red Sea and the desert. Jesus leads us to freedom through the events that are about to unfold.

Fortunately for us, what is immediately confronting us is not always heartbreaking or terrifying – though sometimes it will be. But in spite of potential heartbreak or terror, we are called to live and trust, for, again, the principle remains the same. Living is how we find – or are found by – God.

You show me the path of life.

In your presence there is fullness of joy (Ps 16)



Special book offer to Waiapu

Bishop John Bluck's latest booklet – *Credible Christianity* – is fresh off the press, and Waiapu Anglicans can secure TWO copies for the price of one (\$5) – but only until the end of August.

Easy to read but ambitious in its scope, this full-colour booklet is written for people curious about Christianity but cautious about believing all its claims. Using the classic phrases of the traditional Creed, Bishop John recasts them in language spoken by contemporary New Zealanders, well laced with story and poetry. Order now from Jan Downing, jandowning@waiapu.com



For control freaks & bishops

Bishop John enthuses on the unique joys of being a Top Parish Marshal

The best thing about Top Parish coming to a place near you, provided you are too old to enter a team of your own, is the chance to be a MARSHAL.

They've been banned officially since the Wild West gave up its guns, and these days marshals rarely get the chance to do more than park cars. But Top Parish in Waiapu has continued to refine and upgrade the role.

Imagine 200-plus very energetic 10 to 18-year-olds in a paddock, competing in 20 different games of skill, strength and co-ordination, following strict rules and a ruthless timetable, all seeking prizes for the best team.

The people who prevent that turning into chaos are the locally recruited marshals. Their word on the day is final. The teenage competitors have no right of reply. No correspondence can be entered into.

So if your life as parent or grandparent is frustrating and the young fry in your family don't listen to you anymore, then here is your chance for a day in the sun where for once in your life you can enjoy being in control.

Next year's Top Parish is in Gisborne (March 27-29). Can you help? We need lots of marshals and other helpers. And do you have photos or special memories from previous Top Parish events you can send to us. Contact Eastland's Regional Youth Ministry Facilitator, Frank Ngatoro.

Abbey house ushers in new era of hospitality

At dawn on a cold June morning about 200 people assembled at Southern Star Abbey, Kopua. The monastery's new Guest House was complete and ready to receive its name, Whare o te Rangimarie.

After 50 years in temporary buildings, the Kopua monastic community began prayerfully discerning its "Vision for the Future". Generous gifts resulting from national and international fundraising allowed a beginning to be made on architect Hugh Tennent's design for a new monastery.

The Guest House is the first stage of a project to be completed over several decades, and has resulted in a contemporary expression of a simple and beautiful place of hospitality. The thoughtful interpretation of the essence of Cistercian architecture is seen in the creation of a space in which guests may find their own inner place, and in which the stillness of the environment may allow their own prayerful voice to be found.

When funds allow, work will begin on a Retreat House where those desiring a deeper silence and solitude may stay. The harmony of the buildings with their environment is evident in the guest house being set against the backdrop of the Ruahine Ranges, and looking out to the low hills of the Turiri Range. The retreat house will combine seclusion and grandeur on its proposed site above the river valley



The new Guest House.

which cuts through the monastery property.

At the liturgy in the monastery church before the blessing of the guest house, Bishop John Bluck noted that this project was unlike any other he had seen, in that the needs of pilgrims and visitors came before the monks' own accommodation needs, and even before the building of a new monastic church.

Bishop John's presence at the guest house opening was his last official act as bishop of Waiapu, just hours before the ordination of

his successor. The close Anglican links with the monastery were clearly visible in Abbot Brian Keogh's invitation to Bishop John to join Palmerston North's Roman Catholic diocesan Bishop Peter Cullinane and retired Bishop Owen Dolan. Waiapu priest and monastery associates co-ordinator Martin Davies also attended the opening.

Scarcely a week goes by without Anglican clergy and lay people from many parts of the country arriving at the monastery guest house for a time of solitude and retreat. People of all religious traditions or none are welcome at Southern Star Abbey. The donations of those who are able to give, assist the provision of hospitality at Kopua.



An Anglican bishop and a Franciscan friar in deep conversation.

"God is the reason for loving God" – Bernard of Clairvaux

"Monasticism is something that each new generation of monks is called upon to build and perhaps to rebuild"
– Thomas Merton

"The greatest care should be exhibited in the reception of the poor and pilgrims, for Christ is more especially received in them" – Benedict of Nursia

"Solitude has its own special work: a deepening of awareness that we all need. A struggle against alienation. True solitude is deeply aware of the needs of others. It does not hold the world at arm's length"
– Thomas Merton