

# WAIAPU News

Issue 29

February 2008

## New bishop for Waiapu?

**L**ay and clerical delegates of the Waiapu Synod were summoned to meet in Havelock North on February 8 to 10 at the Diocesan Electoral College, presided over by the Rt Rev John Paterson, Bishop of Auckland, as Commissary for the Primate.

The College's task was to nominate someone to serve as the next Bishop of Waiapu. Six nominations had been received by the due date and referee reports and video interviews prepared for each candidate. Once the College agreed on a nomination, the name was to be sent by the President of the College to the General Secretary of the Anglican Church, who in turn would inform the House of Bishops and all members of the General Synod of Aotearoa, New Zealand and Polynesia. >>



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Judy Bailey becomes national patron of Growing Through Grief/Seasons programme

# Having children at heart

**J**udy Bailey, well-known television presenter and champion for the rights and well being of children, is giving her heartfelt support to the work of Growing Through Grief and the Seasons programme. The new national patron says: "I have long been interested in the support of those who are grieving, especially children, and am thrilled to be associated with a programme that is addressing the issue so professionally."

Judy considers herself lucky – her own childhood was unmarred by any major loss, but in adulthood the grief of losing loved ones has become more familiar.

"Grief is part of our lives," she says. We grieve over many things – the death of loved ones, the end of a marriage, the loss of health or a job – but people often don't understand how grief affects us, says Judy. Looking back, she feels that her understanding of grief really began with the loss of a young friend, who died aged 10 after battling cancers for much of her short life. This loss, along with Judy's involvement as patron of North Shore Hospice and the wonderful work with families that occurs there, has given her real insight into the need that grieving people may have for support.

"Children particularly are often forgotten," Judy says. "That's what interested me in Seasons – it really addresses the needs of children. Grief left unacknowledged can colour the rest of their lives." From her involvement with the Brain Wave Trust, an organization that studies the impact of early experience on the developing brain, Judy knows how important it is to attend to the things that worry us – "otherwise they impact on us later. We certainly see this in children, and the troubled adults they can become."

Judy has found that in times of grief she has often turned to working hard, and keeping herself busy, but it has been the love of family and others around her that has helped the most. "Being able to talk lots about the person >>

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"It is with great pleasure that I accept your invitation to be patron" – Judy Bailey.





# Something to sing about

*“We do not know how music provokes its effect on us. It stimulates responses that are different in both quality and extent from those of speech. Like other gifts of God, we can choose to use song wisely or dangerously, creatively or destructively, cherishing it or devaluing it.”*

– Alice Parker

The mystery of what music does to us as congregations was the challenge Adrienne Bruce confronted on her last study leave. Our Bay of Plenty regional convenor’s three-month effort has produced a great resource for Waiapu parishes seeking to nourish their musical life.

Her collection includes an update of previous work by Alec Clark of Dunedin on a selection of hymns for the three-year cycle, and a clear description of the types of hymns, songs and choruses best suited to each section of the liturgy.

The use of liturgical music for well-known parts of the Great Thanksgiving, the Kyries and simple chants for psalms are also included with hints on various ways to incorporate them.

Adrienne also spent time with Dr Hone Kaa and has been able to include appropriate himene and waiata, including the music in most cases.

The other eternal dilemma of parishes – “who will play the organ today?” – is also tackled with suggestions and sources.

Adrienne will be available for regional and parish gatherings to run workshops and make copies of her work available.

She is also working on an accompanying CD for the project as an encouragement to parishes as they develop their own music resources.

• Pictured: Arthur Bruce doubles as a music stand for Adrienne during a pilgrimage musical outing.

## New Bishop for Waiapu?

>> (from p1) Provided the bishops and members of General Synod don’t object via a postal ballot to the nomination, the name could be made public in early March and arrangements made for the ordination of the bishop-elect in the Waiapu Cathedral on June 7.

Bishop John will continue to offer episcopal ministry until July and possibly longer. That depends on the invitation of the new bishop whose first major commitment will be to represent Waiapu at the Lambeth Conference in the UK from mid-July, before returning home to chair the diocesan synod in late September.



Waiapu Anglican Social Services' "Growing Through Grief" provides Seasons™, a programme of peer support groups for children and young people who are experiencing loss or grief through the death of a loved one, the separation of their parents, imprisonment of relatives, or other major family change.

Respecting all cultural and spiritual beliefs, Seasons values each participant as a unique and special person with their own story to tell. The programme is available for children and young people from 5 to 18, meeting in small, age-appropriate groups. Groups may also be available for accompanying adults. Programmes run for nine weekly one-hour sessions.

Seasons™ programmes are made available around the Waiapu Diocese by Growing Through Grief committees, in Tauranga/ Mount Maunganui, Te Puke, Rotorua, Taupo / Turangi, Napier / Hastings, Gisborne, Opotiki, and Whakatane / Kawerau.

With the support of Waiapu Anglican Social Services, Seasons™ programmes are offered widely in Auckland and New Plymouth, with growing interest in other areas.

Nationally, around 700 children and young people, plus adults, attended Seasons™ programmes in the past year.

"It's very cool – you learn a lot and it helps you with your problems" – 9-year-old girl.



# Milestone in youth ministry

**J**o Crosse's appointment is a milestone in what has always been an exciting journey for Anglican youth ministry in Hawke's Bay. She begins a 15hr-a-week job this month as youth ministry facilitator for the region, as well as continuing her priestly role in the Weber Parish Ministry Leadership Team and her studies for a Bachelor of Theology.

Already very involved in children and youth ministry in Hawke's Bay, Jo will have close links with Jocelyn Czerwonka as Diocesan Youth Ministry Facilitator, as well as with the parishes and clergy, youth leaders and young people themselves.

She will nurture the Youth Council and involve young people in diocesan, national and three-tikanga Anglican Church activities that help them feel part of something bigger than their local parish or ministry unit (like Top Parish, Waiapu Youth Synod, National Youth Forum, Parachute Festival, Waiapu Youth Pilgrimage, and Tikanga Youth Exchange).

A handful of enthusiastic volunteer youth leaders have carried the youth ministry programme with a number of annual events and a good turn-out to Top Parish and Parachute. However, this has put too heavy a load on already committed people, and the Anglican Youth Ministry Oversight Board realised it needed to employ someone.

Not having a paid facilitator had allowed the AYM Oversight Board to use some of its diocesan funding to support the Growing Pains programme, a highly respected AYM school-based programme for children at risk. Thanks to the reputation of this programme, it is now able to stand alone so funds can be freed for a paid facilitator.

Jocelyn Czerwonka, soon to move to her new base in Rotorua, is especially pleased with Jo's appointment. "One of the wonderful things about living in Dannevirke over the past four years has been getting to know Jo and to see her passion and enthusiasm for youth ministry.

"Living in the southern end of our diocese has also helped me realise how important it is to gather our young people, however scattered, from far and wide and encourage them in their faith journey.

"Jo knows this only too well, living in almost the most southern part of our diocese at Weber. I'm sure Hawke's Bay youth will be blessed with her appointment."



## Having children at heart

>> (from p1) we are missing, remembering and celebrating them, is really important. Seasons gives that opportunity to children – a safe place to talk about the hard things, and the good things – to remember and celebrate.

"Seasons is such a wonderful resource for families. It is an impressive programme – well researched and well designed, non-threatening, and sensitive in its approach."

Judy would like to see Seasons programmes throughout the country and available to everyone.

Carol Goldie-Anderson, National Coordinator for the Seasons programme, shares that vision and is delighted about Judy's support for the programme. "Her connection with Seasons will bring people's attention to the programme and the issues of grief, all to the benefit of our young people. Judy is one of the 10 most trusted New Zealanders of 2007! (*Readers Digest* poll) – what a great recommendation for Seasons to have Judy become patron."



Seventeen members of the St George's, Gate Pa congregation spent four days together in the Bay of Islands, learning about the early Maori-European contact period, missionary activities, the Musket Wars, the Treaty of Waitangi, the Northern War of 1845-6 and the Waikato War of 1863-4. The added incentive was to follow the story (and partly the route) of Heni Te Kirikaramu's journey to Gate Pa where her name became immortalised after she gave water to dying British troops.

# Gate Pa pilgrimage to Bay of Islands

Our journey through the Bay of Islands began at the Waitangi Treaty Grounds, followed by the site of the Paihia Mission Station, headquarters of CMS operations in New Zealand, and also Heni's childhood home. The Opuā ferry took us to Russell, New Zealand's oldest town. A visit to Pompallier, headquarters of the Catholic Mission for New Zealand and the South Pacific, revealed the extraordinary lives of the Catholic priests and the remarkable sacrifices they made. We learnt how they manufactured and distributed tens of thousands of religious books and transcripts over a seven-year period.

Russell, known as Kororareka then and still today by the locals, was the nation's first capital. It had been a rollicking seaport with a reputation as the "Hell-hole of the Pacific," but by 1845 it had become more sedate after the capital moved to Auckland. Hone Heke had felled the flagstaff on the hill, symbol of British authority, three times, but when he did so again in March 1845 it led to war. Back in the town itself we visited Christ Church, the oldest church and third oldest building in New Zealand.

The battle of Kororareka raged around the church in 1845, and several musket ball holes in the walls testify to the action there. This visit was a particularly poignant one for Rev Don and Wilma Fergusson who had stayed in the church's cottage on their honeymoon 49 years ago, when Don preached at the church.

An early start next day took us to the Haruru Falls and then to Kerikeri Inlet, site of Kororipo Pa and the Kerikeri CMS Mission Station. The first CMS station had been at Oihi Bay (Rangihou), but the poor location and friction between the missionaries meant that it barely survived. Kerikeri, the second station, was only slightly more successful, but its story is still told through the beautifully maintained Kemp House, the oldest building in New Zealand, the Stone Store which was the mission's warehouse and retail store, and the church.

The nearby Kororipo Pa was the launch-pad for numerous Nga Puhi forays to the south during the Musket Wars. Here we learnt about the massive loss of life and population dislocation that occurred when Hongi Hika initiated a wave of destruction as he waged war against his tribal enemies with his newly acquired weapon of mass destruction, the musket.

We followed the route taken by British troops in 1845 from Kerikeri to Hone Heke's Pa at Puketutu. It was here that the musket pa replaced the traditional hill pa, remnants of which dot the landscape. Next to Puketutu is the ancient Mawhe Pa which juts out into Lake Omapere and gives an eerie sensation of what life must have been



like there in the distant past. Travelling past Te Ahu Ahu battlesite where the pro- government chief Tamati Waka Nene defeated and nearly killed Hone Heke, we came upon the Ohaewai battlesite. Here, a beautifully simple little church is surrounded by a stone wall that traces the dimensions of Kawiti's pa.

Colonel Despard's foolishness here led to over 100 British casualties in a futile attempt to storm the pa. Not far down the road is the magnificently maintained Waimate North Mission Station, the fourth to be established by CMS in the bay. It was intended to be the agricultural school and food basket for the missions, but the determined effort to grow wheat there eventually failed.

The first stop on our journey home was the site of Kawiti's hilltop pa at Ruapekepeka. The mountain fortress took months to construct, and the British forces and Nene's men spent three weeks hauling guns and equipment up to it. Kawiti's force was dislodged on January 11, 1846. This was the last battle of the Northern >>

# Erice Fairbrother now ministers to ministers

**Bronwyn Watkins** chats to the new ministry convenor for Central & Southern Hawke's Bay

**T**he Rev Erice Fairbrother likes to travel lightly. That augurs well for her new work as the Central and Southern Hawke's Bay ministry convenor, which involves supporting, teaching, encouraging, stimulating, enabling.

"Jesus travelled lightly too. He had nowhere to lay His head – what a fantastic way to live and travel," Erice says. "I'm not carrying any agendas into the new job. My way is to work with what is in front of me. Certainly, I will bring some wisdom and experience to the work, as well as building on Alex Czerwonka's foundations.

"A driving passion for me is a conviction that the role of laity in ministry is a calling in the same way ordination is. When I die I will have been a lay person longer than I will have been a priest. [She was ordained in 1995 in Dunedin]. I'm committed and passionate about enabling the mission of the church, the whole body, lay and ordained, and now especially in the Central and Southern Hawke's Bay.

"What I like about this new position is that it is not for me to have the dream or the scheme, or to say what I want to do. A convenor listens to the desires and needs of what each church group might be. It is a role that respects

the calling of others, supporting ministry that is authentic to each place, and rekindles a desire for God. I'm looking forward to enabling the discernment of the dreams that others have."

Erice is to be inducted on February 27 at St Peter's, Waipawa. She will continue as the Flaxmere missionary but with fewer hours, still leading worship at St Clare's with deacon assistant Numia Tomoana, who was ordained in December.

The Fairbrother parents and grandparents belonged to the Salvation Army and Erice and her well-known brothers, priest John and Labour MP Russell, were brought up in a strongly Bible-based home in the Wairarapa.

"I know the Bible backwards. All Salvationists are trained in evangelism. When I was 8 my sister took me to a service at the Anglican Church. I just knew God was in



the Anglican Church. I actually saw 'the beauty of holiness' – beautiful flowers, a beautiful wooden church and organ music. I knew the phrase well but was blown away by the reality of it – people knelt and didn't chat – everyone was focused, waiting for God. As a child I knew it was where I was meant to be and pursued it. At 14, I became an Anglican.

"It's why I love liturgy. I fell in love with it. It's respectful. As a child I learned how to preach, evangelise, to explore my world theologically. It is that journey which both formed me and continues to inform me – even though my theology and

spiritual expressions have changed over the years.

"It has given me respect for other people's journeys, the experiences they bring to the faith. I have only ever known God's grace and love in my life. I don't have a lot of time for doom theology or theologies of exclusion. One of the first phrases I ever learned to read was '*whomsoever will may come*'. I believe it. I believe God means it still.

"I didn't immediately see myself as a regional ministry convenor but the suggestion and encouragement from others became something I realised I needed to take notice of. When another sees something in us, be it potential, gift or talent, it is important to listen. Others often see in us possibilities we can't see clearly. It's one way, alongside Scripture and prayer, that we can hear God's voice and discern next steps in our lives."

Erice does crosswords; loves movies, music, wine and good food shared with family and friends. She is a published poet who rises at 5.30am for a quiet time which she 'absolutely values beyond price'. She is an associate of the Anglican monastic Benedictine Order of the Holy Cross. "Its discipline of prayer and study sustains me and recently I made a retreat to prepare for my new role."

## Gate Pa pilgrimage

>> War. Who won is still debated. Pene Taka, the man who built Gate Pa 19 years later, had been involved in the engineering here.

The journey home wove in and out of Heni's story. After the sacking of Kororareka in 1845, the 8-year-old Heni had moved to Auckland with her mother and the mission families. She eventually became a teacher and governess. The motorway south from Auckland follows the general route of the Great Military Road constructed by soldiers for the invasion of the Waikato in 1863. At Bombay we discussed the growth of the

Maori King movement, the government's preparations for war, and Heni's decision to side with the Kingites. We stood on the Kingite pa sites at Meremere and Rangiriri and discussed the tactics and technology of the war which was so much greater in scale and complexity than the Northern War.

The British victory at Rangiriri laid open the way to the King's capital at Ngaruwahia which was abandoned in the face of the advancing troops. This concluded the first phase of the Waikato War, and also our journey. We stood at the confluence of the Waikato and Waipa Rivers, the site of the King's rudimentary palace and drew our trip to a close.

# Waiapu's young interns hit the road

**W**aiapu's first ever youth intern programme began this summer. Three teenagers representing Hawke's Bay, Bay of Plenty and Eastland spent a month travelling around the diocese with a Road Show and a story to tell. Michael Hebenton of Mt Maunganui, Brendon Bryon-Kay of Gisborne and Josh Reid from Taradale were also joined in their first week by Hannah Jacobi (Napier) and Kathryn Stewart (Hastings). Here is their story:

**Michael:** Our internship began the week before Christmas, camping on the Czerwonkas' front lawn in Dannevirke. We put together the Road Show for promotion of youth ministry (consisting of PowerPoint presentations, video clips, and telling our stories). We also helped serve at the Hawke's Bay youth leaders' dinner, spent a day with Bishop John and gave some mini-presentations. On January 7 we returned to Dannevirke after our Christmas break and launched straight back into it, though this time we were preparing sermons as well as practising the Road Show.

**Josh:** I have been privileged to be a part of this internship. The time we spent touring the diocese and the time with Alex and Jocelyn was very worthwhile.

**Brendon:** On this internship we have presented our Road Show at several different locations, each with a different kind of crowd. For example, our first presentation was in Jocelyn's livingroom in Dannevirke, which was really good. It was our first so it was a bit nerve wracking. Our next one was at St Luke's, Vigor Brown St, in Napier at the Thursday morning service. We also had sermons to write. We have done 12 Road Shows all together. We have been having an excellent time travelling to places like Tologa Bay and Wairoa, presenting our Road Show, promoting youth ministry and sharing ideas on how to get youth involved in church and events.

**Josh:** We had very good responses from everywhere. Bill in Tologa Bay said to us as we were leaving their marae: "...last year was a hard year for our community, but you have brought inspiration and encouragement to us." One of the highlights for me was getting to stay with Sheryl and Gregg McGrory, where I had the most delicious potatoes I have ever eaten, accompanied by the most exquisite desserts.

**Michael:** On Saturday we headed off to Gisborne, stopping to do a Road Show in Wairoa. On Sunday I preached at Holy Trinity, Gisborne and we did a couple more Road Shows there. We enjoyed a meal out at the Fisherman's Club with Eastland youth leaders on the Sunday night before heading up to Tologa Bay. Wednesday involved an evening at Te Karaka playing mercantile lawn bowls with Frank Ngatoro, the newly ordained deacon in that parish, and the local Te Karaka community.

**Michael:** Then we travelled the coast doing another Road Show at Whakatane and enjoying the wonderful hospitality of Tessa and Barry Keene.

**Josh:** We are on our way to Rotorua tonight for another Road Show and then to Mt Maunganui where Brendon and I will be preaching. At the Mount we will be helping Bonnie Hebenton with the holiday programme called Wild Wednesdays and writing an opening prayer for the Sir



From left: Kathryn Stewart, Josh Reid, Michael Hebenton, Brendon Bryon-Kay and Hannah Jacobi.

Edmund Hillary memorial service to be held on Tuesday night. From the Mount we will head to Parachute Festival where we will be cooking dinners for the Waiapu group. It has been an awesome experience and the best is yet to come.

**Michael:** I think this internship was a very good idea and should be done again with a different bunch of young people and a different theme. It has let us explore why young people go to church as well as share our ideas with others. Overall, I feel it was a great success and I had heaps of fun.

Diocesan Youth Facilitator **Jocelyn Czerwonka** agrees. "It has been an amazing month spent with these young people. Thank you to everyone who helped out with hospitality, transport, food and supporting us in so many different ways."



# One down, a big one to go

I have no idea what year this is in the Chinese calendar, but if there's any such thing as The Year of the Vote, this is it.

Already we've had our much-discussed Episcopal election, which provided an almost endless source of summer conversation – the first time since I arrived in Hawke's Bay where a discussion during January didn't start with a comment on the weather – and now the focus shifts to the national stage and this year's general election. Or at least it should.

Actually, going by previous experiences I suspect many of our parishes will have very little, if any, focus on the election. Perhaps it's a holdover from the Bishop Reeves / Citizens For Rowling kerfuffle many years ago, or maybe it's just a sign of our provincial setting, but there does seem to be a bit of paranoia in our diocese sometimes when it comes to church and politics.

Much like the infamous 'Don't mention the war' episode of *Fawlty Towers*, Waiapu seems to have cultivated an avoidance of politics (other than the church type, of course). I recall when I was candidating for ordination a person who knew of my political involvements asking with all seriousness if I thought I could "keep politics out of the pulpit"? My honest response was "no" and it's fair to say it still is.

Personally, I am very keen on politics in and out of the pulpit. The gospel is, after all, an inherently political affair, which isn't to say I'm going to encourage everyone to run out and vote for whatever the next version of Christian Heritage may be. I would argue that

very few (if any) supposedly 'Christian' parties have embodied or represented gospel values at all, but that's no excuse for Christians to keep out of politics.

I had the pleasure of being in Sydney a few years ago in the run-up to a general election in Australia. The difference was marked. The Catholic Church in particular took a strong and unapologetic stance, writing to all churchgoers to urge them to look carefully at each party's policies and compare them to the church's before casting a vote. There was, of course, a lot of discussion – much of it heated – about the rights and wrongs of this, but the job was done. People were talking and thinking and reflecting in some depth before they voted, all with the encouragement and guidance of the church. Brilliant!

I'd love to see us do the same. It's not about urging people to vote for one party or another; it's about providing a template for people's decision making. It's about really grappling with what it is the gospel says about social policy and governance and then comparing that to what the politicians are saying and promising. It's about getting involved and recognising the deep, personal impact politics has on the lives and wellbeing of us all, and especially those whom we are called to serve. It's about being honest and saying the election at the end of this year is really much more far reaching than the one at the beginning.

Or we could just ignore it and let it pass by, unacknowledged and untouched, while we wonder why it is that so many people find the church irrelevant ...

## Havelock, stock and carols

Instead of the traditional Christmas break and a few well-earned weeks off, summer has been a series of funerals, baptisms and finding her way around a new parish for Oenone Woodhams as the one-time Education Review Office inspector reviewer begins her new position as Priest Assistant at Havelock North.

Ordained in 2005, Oenone was Priest Assistant at All Saints', Taradale, before moving to Auckland for a year to further her training. While there she completed a Clinical Pastoral Education course, undertook chaplaincy work at the Starship Children's Hospital, participated in the newly launched Anglican Studies Programme at St John's College, worked alongside a Tikanga Maori worship team for college services and spent most of the year 'attached' to All Saints' Church in Ponsonby.

"While I really enjoyed my time in Auckland and learned and experienced so much, my family is here, so it's wonderful to be back home," says Oenone.

'Home' may be in Greenmeadows, but 'work' is a hop and skip away in Havelock North. Based at St Luke's, Oenone has already had a taste of the variety the parish has to offer.

"Christmas included a 'Carols round the Christmas Tree' event at the Kairakau Beach motor camp an hour's drive away, then four funerals between Christmas Eve and mid-January, plus a resthome service, several weddings, some baptisms and the usual round of Sunday services, so there's been plenty happening, and I am excited about what lies ahead."

With a long and successful educational career behind her, and plenty more to come, the decision to seek ordination was a hard one for the working wife and mother, but Oenone says she's always had the support of her family. "When I told them I thought God was calling me to ordained ministry they wondered why I was leaving a satisfying career, but they've been there for me right through the process."

Having survived the first couple of months Oenone is looking forward to the challenges of parish ministry. "Havelock is a bit different from Ponsonby, although Brian [the vicar] insists the cafes are just as good."



## OVERSEAS MISSIONS

**Hugh and Caroline McBain** reflect on three weeks spent in East Africa at the end of last year visiting mission projects supported by the Henry and William Williams Memorial Trust.

Scarlet, mauve and orange Bourganvillias, scarlet flamboyants and the vivid blue of the jacarandas are part of the colour of Canon Andrea Mwaka School (CAMS) School in Dodoma, Tanzania's capital. The sound of Christmas carols can be heard in the distance and nearby the joyful noise of children on a treasure hunt during a birthday party.

"This is Africa" we constantly reminded ourselves, as we learnt to cope without some of the comfort and order we are used to at home. We travelled through Kenya, Uganda, Rwanda and Tanzania visiting the Anglican Church at work in six dioceses over three weeks.

Dodoma is a place where Jim Hickey would resign as a weather forecaster through utter frustration and boredom ... it hasn't rained since February. This is not too much of a problem in town as people are somewhat oblivious to what is happening in the countryside. If there is no rain by Christmas it will be too late for sowing the maize and bean crops which will mean food shortages and famine next year. We are in the Diocese of Central Tanganyika (DCT), a diocese with a population of 1.2 million people 500,000 of whom are Anglicans. The Bishop is Mdimi Mhogolo, well known to many New Zealand Anglicans as the keynote speaker at the recent Missions Conference in Rotorua.

This is a diocese on the move with rapidly growing church membership where the Bishop struggles to keep up with Confirmations and new parishes need a membership of over 800 before they will be allocated a priest. Social services form a large part of the diocesan workload. What is a bishop to do when he has 40,000 orphans in his diocese because of AIDS? Bishop Mdimi with the help of



# This is Africa...

a New Zealander started the Carpenter's Kids Programme which is a partnership with the Episcopal Diocese of New York.

Miriam Plume, a young lawyer from Wellington, is running the programme and has visited the Diocese of New York on two occasions to talk to contributing parishes. Currently, 2850 children are on the programme, all carefully selected according to need. Most are at primary school where for annual sponsorship of \$50US they get a school uniform, school materials and breakfast on school days. No donors have yet been found to sponsor

these children at secondary school where sponsorship costs rise to \$135US to \$250US. This is just part of the HIV/AIDS ministry which focuses on orphans and vulnerable children. The diocese also provides wide-ranging medical services, including dental and eye care and a pharmacy, at the diocesan offices.

At one of the two diocesan hospitals, Mvumi, we were shown round by a UKCMS doctor, Simon Walton, who was having a bad day. The morning we were there DCT had decided the entire administrative staff had to be dismissed before the hospital went bankrupt. There was frustration



over poor communication with overseas project funders and their agents in Dar es Salam. There was frustration at the lack of administrative infrastructure for ordering drugs to ensure continuity of supply particularly for pregnant women with AIDS. There was also frustration with the increasing difficulty of maintaining registration in Western countries that is making life for medical missionaries virtually impossible even for people as dedicated as Simon and his family.

This is a 280-bed hospital serving the needs of 400,000 people with only 60 nurses and three doctors. On a more positive note, the ward set aside for the treatment of malnourished children was empty because last year's harvest was a good one.

There are a number of Anglican schools in the diocese; in Tanzania most children receive a primary school education but less than 10% receive a proper secondary

education. CAMS school has a New Zealander, Vickie Hooking, as its principal as well as a number of teachers from New Zealand, the UK, Canada and Australia. It is a well-off school with a nursery department, 200 primary students and 40 secondary students. New Zealander Patricia Kestle was the only muzungu (pakeha) teacher at the very poor Holy Trinity primary school.

At Mvumi Secondary School we met the principal, John Clarke, who had been a housemaster at Eton College for 25 years. He came to be there through New Zealand contacts starting with Richard Morris, who had been headmaster of St Peter's school in Cambridge, who was principal at Mvumi for 10 years. These overseas contacts all help to get sponsorship and capital funding especially when one of these is the CEO of Marks and Spencer. Richard Morris's efforts mean this school is one of the best resourced in the developing world.

The Diocese of Central Tanganyika also trains its own priests, at Msalato Bible College. Here we met the principal, the Rev Dickson Chilongani, who is also Vicar-General. He is running the diocese while the Bishop is on 3 months study leave in Australia. In his spare time he is a member of the group (which includes Bishop John Paterson of Auckland) preparing the Bible study programme for the Lambeth Conference!

A number of New Zealanders have taught at Msalato but we were fortunate to spend time with the Rev Iri and Kate Mato, mission partners from Waiapu, before they return home for a six-month break. We also spent some time with NZCMS mission partner Robyn Appleby who teaches English at the College.

The new St John's Anglican University is also in Dodoma. Offering a wide range of courses this new university seems a daunting project, even though it is being undertaken by the Anglican Church of Tanzania as a whole. We talked with a range of key people ranging from the Chancellor down to Dr Elizabeth Taylor from the UK who was working so hard to provide reasonable computer facilities for 800 students on a miniscule budget. In the near future the roll will reach 3000 and as yet the Department of Biblical Studies has no books in its library.

We attended a Sunday service in Dodoma Cathedral. It was New Zealand's turn to run this English-speaking service. Patricia had her junior class from Holy Trinity School taking part and they sang *Te Haranui* which they had learnt specially for the occasion. As soon as our service was over the Africans started their service with loud singing and dancing that comes so naturally to them and not to us!

In this diocese we were privileged to meet so many fine and dedicated people, both local and mission partners from overseas working together to make life better for the local people. They all had three things in common: courage, a willingness to make sacrifices in their own lives, and those of their families, and a strong faith in God.

And so it was time to leave the Diocese of Central Tanganyika as we had five more dioceses and three more countries to visit...but that is another story!



# Are you being called to Titoki?

Titoki Christian Healing Centre, 10 minutes from Whakatane in the sunny Bay of Plenty, is seeking a Chaplain (either ordained or who has a firm commendation by a denomination's executive) with a gift of spiritual healing. Titoki is an inter-denominational registered charitable trust inaugurated in 1979 and provides guests with the opportunity to receive Christian healing, time for restoration, renewal and time out. The centre is situated on 10 acres of rural land and accommodates individuals and couples and provides facilities for groups for seminars, retreats etc.

Currently Titoki has 4 full time live-in staff involved in all aspects of operating the 10 bedroom centre. A weekly chapel service is held and is open to the community at large.

The person we seek will, ideally, have pastoral, management, leadership and administrative skills and will be proactive in the healing and promotional aspects of Titoki's operations.

Expressions of interest are sought from those who see themselves in this exciting and invigorating healing centre, providing hope and healing to the community.

As Titoki is a faith ministry and relies on financial assistance from guests and the community, remuneration is by way of free accommodation and keep, together with a small monthly allowance.

A schedule of the Chaplain's duties is available on request. For further information contact: Mrs M Newdick, 46 Te Rahu Rd, RD 3, Whakatane, ph 07 308 5939,

Email: [ohawe@paradise.net.nz](mailto:ohawe@paradise.net.nz) <http://www.titoki.org.nz/>



"We're six!" Beachaven Community House Manager Gale Gordon and Family Advocate and Counsellor Dee Redmayne, holding the birthday cake, surrounded by local residents who enjoy the various services and programmes offered by Beachaven.

## Beachaven birthday bash

FROM three months old to over 70 years young, a group gathered in Papamoa East to celebrate the sixth birthday of Beachaven Community House.

Centre Manager Gale Gordon says it was great to see mums with toddlers and babies who attend play and music groups come together with seniors who meet for regular socialising and walking groups at Beachaven.

The kids enjoyed face-painting and games, says Beachaven's family advocate and counsellor, Dee

Redmayne, while adults socialised over lunch.

Founded by the Papamoa Anglican Mission in 2001, Beachaven continues to develop programmes as funding permits. Regular programmes include playgroups, a youth group, a monthly educational Big Day Out and activities groups for seniors, and monthly luncheons.

For further information, contact either:

Gale Gordon, Manager, Beachaven Community House, 1326B Papamoa Beach Road, Papamoa East. Ph 542-1725.

Julie Chadwick, Community Development Advisor, Family and Community Development, Bay of Plenty, Waiapu Anglican Social Services. Mobile: 021 722-097.



# Martin Davies crosses a solemn divide at Kopua

Waiapu Diocesan Ministry Educator Martin Davies is possibly the first Anglican priest to preach at Southern Star Abbey, Kopua. Abbot Brian Keogh invited Martin to preach at Mass for the New Year's Day celebration of the Solemnity of Mary as Mother of God. This feast celebrates Mary as the God-bearer or Theotokos, a title used of her since the fifth-century.

Abbot Brian has become a familiar presence among Waiapu Anglicans, welcoming many retreatants and visitors to the monastery. His recent front-page newspaper appearance in *Hawke's Bay Today*, wearing his Waiapu Pilgrimage cap, is a visible sign of the prayerful solidarity between Roman Catholics and Anglicans at Kopua.

Martin welcomed the opportunity to preach about Mary, saying that Anglican attitudes range from affirmation of Catholic teaching, through to passive ignorance and extreme rejection. Martin pointed out that despite Reformation destruction of her shrines, the inclusion of feasts of Mary's Purification, Annunciation,

Visitation, Nativity and Conception survived successive editions of the Book of Common Prayer. Mary's place in general consciousness was too deeply ingrained to allow her memory to be completely erased, despite the bitterness of the English religious climate.

Martin commented that the third-century anthem *Sub tuum praesidium*, sung by the monks, is the oldest known prayer addressed to Mary and includes a petition for her to intercede for our deliverance, in the same form as the Lord's Prayer "to deliver" phrase, addressed to God.

For those who prefer descriptions of Mary focusing beyond her motherhood, Martin pointed to the description of Pope Paul VI of Mary as "our sister".

Martin concluded with reference to his namesake Martin Luther's teaching that "Mary is the mother of Jesus, and the mother of us all. If Christ is ours, we must be where he is; and where he is we must be also, and all that he has must be ours, and his mother therefore also is ours."



## Camberley kids' stuff

HB Anglican Community Youth Ministries Trust holds a Christmas Arts Festival at Camberley School, Hastings every year. Camberley is a decile one school in a community that has more than its fair share of social issues. The hope is that events such as this benefit the children and link them with the wider community.

The Festival says thank you to Camberley School for continuing support of the successful early intervention initiative Growing Pains which targets at-risk children.

•This striking mural took 149 pairs of hands to paint! It was designed by artist Jil Sargent based on the activities the children enjoyed at Camberley School as part of the Christmas Arts Festival.



Martin Davies with Abbot Brian who joined in celebrating Martin's silver jubilee of his priesthood.

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# Anglicans *in* Waiapu



■ are you part of this story?

■ check it out and see...



## Reconnecting our 'hidden constituency'

**W**e might see 5000 Anglicans across the diocese on your average Sunday. What about the other 45,000 or so who identify with this church but we rarely see, except sometimes at Christmas and Easter?

A new brochure (*left*) has been designed to connect with this group. Bishop John calls them "Waiapu's hidden constituency" and he'd like us to put more energy into finding out who they are, why they continue to identify with this church and, when asked, continue to support.

The brochure answers the questions active parishoners already know about so it's not intended for the insider. "We're aiming to engage with people

whose knowledge of contemporary Anglicanism is often dated and distorted," Bishop John says. "And given the contemptuous way that media cover church news, that's hardly surprising. If an Anglican isn't on a parish roll, there's no way we can currently communicate with them."

The brochure aims to do something about this communication gap. Bishop John hopes every parish will have a supply ready to give away through person to person, special outreach mailings, within families, reunions and those special occasions when active and not so active Anglicans meet and talk.

Due for publication in mid-February the brochure will be available in bulk orders at a minimal cost.

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### Holiday in Tolaga Bay

Take an affordable break in the St Andrew's ministry cottage at beautiful Tolaga Bay. Cottage only 5min walk from the beach. Tolaga Bay has a burgeoning cafe culture – Marine Pde or Devonport Rd without the crowds! Details <http://www.holidayhouses.co.nz/properties/3353.asp> or ph Cheryl, 06 862-6742. Clergy discounts.



Jack Perry, 8, guessed the number of snakes in the jar at the Hastings Anglican Home Based Childcare stall at the Haumoana Fair. Well, almost. He guessed 312; the correct amount was 313. The stall generated a lot of interest in the childcare service.



# Pictures of Waiapu, please

A picture tells a thousand words? For our new Waiapu diocesan history due out in 2009 for the 150th anniversary year, a range of interesting photographs and illustrations is essential. Can you help us?

We are aiming at a wide audience, with the hope that this will be a “must-have” book for every household within our diocesan boundaries. So we need pictures that show the way we were and how we looked to the people we tried to serve.

Libraries, museums and archives hold a number of relevant images, but many are of the “bearded gents and blokes in robes” category.

Checking the repositories is well in hand, and obviously some will need to be included as chronicling of the personalities, buildings and milestones of the diocese is important. But we hope to go beyond this to include interesting material not often reproduced in such a publication.

Action shots, such as the photograph (below) of Lizzie and Emma Walker, wife and daughter of building contractor J.S.

Lincoln, nailing the first weatherboard on St Andrew’s Church, Tolaga Bay, in 1913, is one example of what we are looking for. Another is an extract from a beautifully executed Waikohu parish profile produced in 1946.

So start looking through your parish records, old albums at home and asking around friends and relatives who may have recorded significant or interesting events in the life of the local church or the wider diocese. We know that this material is out there, but are relying on local knowledge and interest to bring this to light for our diocesan history.

This includes images right up to the present, as our book covers the very recent as well as distant past.

At this stage please do not send in originals or scans; a photocopy (reference copy) is all that’s needed, with contact details of the holder of originals, to the Bishop’s Personal Assistant, Jan Downing, PO Box 227, Napier. One of the editorial and writing team will get back to arrange for scanning to publication requirements.



Picture: Courtesy of Beth Chrisp



It would be **Patrick’s Pleasure** to assist you with all your real estate needs.



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# St Matthew's sets the pace

St Matthew's Early Childhood Centre in Hastings has been chosen by the Ministry of Education to be part of a three-year pilot programme that looks at providing parental support to families with preschoolers.

Fiona Strange is the Family Support Worker based in the Family Centre, designed to become a 'community hub' where parents and families drop in to use the family room or parent library, attend the free workshops and activities, and receive support, guidance and advocacy.

Regular free coffee mornings, workshops, and playgroup have been held at the Family Centre which is covering topics such as toilet learning, healthy snack options and so on.

Other workshops to be held in the future will include first aid, car seat safety, budgeting and income issues, and other parenting skills and issues requested by parents.

St Matthew's ECC is also currently implementing the "All About Me" personal safety programme for preschool children and their parents.

There is also a Play Group every Thursday in the Guild Room in St Matthew's church hall. This group is a joint venture with Hastings City Playgroup and St Matthew's Early Childhood Centre and is open to all parents with preschoolers in the Hastings community.

For more information, contact Fiona Strange, ph 06 870-9375.



## How would you like a challenging leadership role in cross-cultural mission?

The New Zealand Church Missionary Society (NZCMS) seeks a creative and inspiring leader for New Zealand's oldest Anglican mission agency. Position starting date is negotiable, between July 2008 and February 2009. For further information contact NZCMS Chairman, Paul Cooper, email: [nzcmschair@paradise.net.nz](mailto:nzcmschair@paradise.net.nz)  
Full applications to be received before Wednesday, 16th April 2008.



WAIAPU

from Martin Davies

Resources

# Focus your Lent on baptism

**I**n 2008 Ash Wednesday falls on February 6 and the season of Lent begins at its earliest possible date.

## Lent in the Church

Since the Church's earliest days, Lent has been the season of intensive final preparation for the celebration of baptism at the Easter Vigil. Easter was once the only time at which baptism was celebrated, to get a full sense of baptism as dying to the old life and being born into new life, as the church celebrated the three holy days of Christ's passing through death to life.

Early Christians had a vivid understanding of their baptism being deeply united with Christ's dying and rising. In our day, we continue in this tradition by responding to Lent's invitation to reflect on the life of faith, in preparation for our Easter renewal of baptismal commitment.

Recovering an appreciation of symbol has been important to many people looking for an alternative to their experience of overly talkative worship. The Lenten season, with its invitation to prepare for baptism and its reaffirmation, presents an ideal opportunity to enter more fully into the world of symbol.

To keep awareness of our baptism constantly before us, consider making Lent the only time when the font is empty and covered. Part of the Ash Wednesday liturgy could involve emptying and covering the font. Perhaps ask someone to make a large cross-covered pall. Then at Easter the font can be uncovered and filled. Its life-giving waters are a newly-visible reminder of the life we entered at baptism and still live to this day.

Even better, have someone draw up plans to

create a pool around the font, allowing the water to overflow as an extravagant sign of the abundant life that baptism's waters give. (Remember to apply for a bishop's faculty first!) Why not make baptism and its water visible in your church, from Easter and throughout the year?

Strong symbols of baptism allow our experience of baptism to become a constant and visible reality in our lives. The strongest symbols of baptism I have seen in Waiapu are the generous and full fonts at Tauranga and Gisborne's Holy Trinity churches. By contrast, meagre symbols impoverish our experience and distort our understanding. Covered and empty fonts, and even worse, small stainless steel sugar bowls posing as fonts can never hope to be adequate as symbols for conveying the generosity and extravagance of new life in Christ.

## Lent in the community

This Lent's late summer and early autumn timing make this an ideal season to extend the Waiapu pilgrimage theme in your district on an early evening Sunday or weeknight. At what local places of pain and joy, desolation and hope can you gather to reflect and pray more deeply into the way of the cross and the new life of resurrection? Bishop John's call to put faith back on its feet could find local expression in your own parish. Others might even walk with you.

## Lenten praying and reflecting

An excellent collection of readings, psalms and prayers for every day of Lent is the two-volume *A Lent Sourcebook: The Forty Days* (Chicago: Liturgy Training Publications, 1990). It is available at Pleroma Christian Supplies.





# Heavenly treat or dark as sin?

**Sally Kibblewhite** of Opotiki (along with Rowan Williams of Canterbury) says the much-publicised warnings about letting kids see the new movie *The Golden Compass* are scaremongering. In fact, Sally thinks the book is worth reading as well!

**O**ne email warned the author is an atheist who wants to “kill God in the minds of children.”

How appalling!

Before receiving this email I had never heard of Philip Pullman and *His Dark Materials* trilogy and felt slightly anxious when I learnt that my 13-year-old grandson had “long ago” read all three volumes which make up the fantasy. Rather apprehensively I began reading *Northern Lights*, known as *The Golden Compass* in USA; hence the title of the film my Christian correspondent was urging me to boycott.

I particularly wanted to experience the atmosphere of the book: that is what sends me back to Narnia regularly... the feeling of Heaven. Would readers be dragged down by the ethos of this fantasy?

Well! I was quickly drawn into the universe of feisty Lyra and her daemon and their mission to rescue her friend, Roger. No wonder this book had received two awards soon after its publication in 1995. I was soon into *The Subtle Knife* where Will from our world, also on a quest, joins Lyra.

Finally, I read *The Amber Spyglass* and was in no doubt that the tone of these books is positive and the 12-year-old heroine and hero inspiring. Dare I say, more rounded and interesting than CS Lewis’s children – and I am an ardent fan of his, though Pullman is not.

However, it is nonsense to declare that “his motivation for writing this trilogy was specifically to counteract Lewis’ symbolisms of Christ that are portrayed in the Narnia series” and “In the final book, characters representing Adam and Eve eventually kill God, who at

times is called YAHWEH. Each book in the trilogy gets progressively worse regarding Pullman’s hatred of Jesus Christ.”

This is a gross distortion of the facts. Jesus Christ is not mentioned, nor is there any character who symbolises Him, though there are plenty of characters who show Christlike qualities of compassion and selflessness. As for Adam and Eve killing God, they don’t, and we would all agree that the creatures who die are nothing like the God we worship.

It is worth hearing what Pullman himself has to say ([www.philip-pullman.com](http://www.philip-pullman.com)): “I am a storyteller. I revel in the ambiguities and shadows and suggestions of metaphor ... Some critics of mine ... are treating my novel as if it were an allegory and they have the key to it. It is not an allegory and they don’t have the key to it because there is no key apart from the sympathetic and open-minded understanding of the reader ... I am a religious person,

although not a believer. Religion is at its best when it is a long way from political power. Charity is the highest virtue. When we remember that and act accordingly it does good but when religion acquires political power it goes bad very rapidly. That’s the criticism I think the story is making, because in Lyra’s world, power is wielded by religious authority and that’s why it’s gone wrong.”

Although Pullman is clear that the “church” in his fantasy embodies all totalitarian systems, the Catholic League (USA) and the Vatican have defensively condemned the film and the books.

The Archbishop of Canterbury, on the other hand, would like to see *His Dark Materials* included in Religious Education courses. And so would I. Because it would lead to healthy discussion about the true nature of God and the meaning of faith.

Our children will not be led astray by reading these books. If I had not been “warned” I would have thought the author was a Christian because his main message is the power of selfless love.

So I encourage you to read *His Dark Materials*. It is a great story intended for adults as well as children, and far from being “militant atheism” it is a celebration of the value of life in our extraordinarily beautiful world.

## A ministry like no other

>> (from back page) with PADYS (Paid Anglican Diocesan Youth), a group of people “passionate about what we were doing, with some bishops running with our dreams”; being involved early in the Hikoi of Hope and the National Anglican Youth Pilgrimage at Karori and the Pacific Island links, which go back many years.

What of the future? Breige plans to finish her nursing degree and then work on a Masters in the area of community health, especially of young people. She hopes to continue travelling, spending half her time away, including taking private work groups to Fiji.

And when she is home, she wants to grow stuff in her vegetable garden and continue with Te Ao Marama, working with young people through art.

Breige’s legacy will be those young people she touched during half a working lifetime. And it will also be seen in the continuing work of Hawke’s Bay Anglican Youth Ministries as we continue to seek to be relevant to young people linked to the church and also to those in our schools and communities who can be touched by the church in a special, practical and life-changing way.

Thank you, Breige, for the energy, ideas, insights and challenges.

# A ministry like no other...

**E**nergiser”, “Facilitator”, “Field Worker” – the titles have changed over the past two decades but Breige Rendell’s passionate commitment to young people in the name of the church never changed.

Her passion has led her on a constantly changing quest to find the most effective way to work with young people in need. At times it has also made her critical of the Anglican Church’s approach to youth ministry, but her criticism has always been accompanied by her own innovative and creative actions.

She led by example, often leaving exhausted helpers in her wake. In the words of one such long-term helper: “Detail was not a strong point but energy, enthusiasm and sheer dogged perseverance and persistence were. ‘No’ was not an acceptable answer, nor was ‘you can’t do that’.” Or, in Breige’s words, “I’m not a Mary, I’m a Martha.”

I clearly remember the day in the late 1980s when Breige dropped into my Cathedral office. At the time she was leading a very successful youth ministry at All Saints, Taradale, with senior, intermediate and junior youth groups, and was working fulltime as a theatre nurse at Napier Hospital. But she felt a calling to fulltime ministry. I was able to tell her that the diocese was exploring the possibility of having regional youth workers. Would she be interested in the Hawke’s Bay position?

Nearly 20 years later Breige shows me her original 1989 “Deed of Appointment” as Regional “Youth Energiser”. Her task: *“The encouragement and support of parish and regional youth and the enthusing of young people and drawing them into the activities of the Church.”*

“I took on this mad job,” she says, “with no job description and little precedent.” The first year was spent collecting up young adults and forming the Diocesan Youth Council, which would meet in Taupo with enthusiastic young people like David Moxon and Tim Anderson (now respectively Archbishop and principal of St Matthew’s

School). “The vicars of the time in HB were very supportive.”

Although the job was church-focussed, she always had a strong call to be connected to the young people on the fringe. “I never wanted to get young Anglicans into pews – because that is not what Jesus wanted us to do.”

Breige was always on the side of the less fortunate, particularly children. Programmes and activities sprang from this commitment, like the Eastern Hastings project involving Karamu High school, St Peter’s Parish and Anglican Youth Ministries. This grew into Te Ao Marama in Hastings, an innovative art-based programme for young people at risk.

Another example was the Growing Pains concept that Breige carried as a seed and found others to help put into action, with Breige supporting and raising funds for the programmes to flourish. Growing Pains has now been working in a number of Hawke’s Bay Schools for six years, and is enthusiastically supported by principals, teachers, parents and children.

What are some of the highlights of Breige’s 20 years of ministry to young people? The answer comes easily: “Knowing there is a whole bunch of awesome men and women practising the Gospel in a real and relevant way in the world – and I can name them. They put me to shame, they’re so awesome.”

Breige also names the camps and retreats, “building up



Breige Rendell taking rare time out in Vienna.

a community for a period of time, with great young adults leading it. It creates life-changing moments in young people’s lives.”

There were also the 7-day residential holiday programmes which resulted in the production of sellout musicals like “The Toy Box” and “The Prodigal”; the Sights and Sounds of Christmas at St Matthew’s with 7500 children coming through one year; being involved >>

*story continues on p15*