

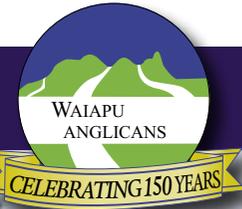
WAIAPU News



Waiapu News wishes its readers a joyful and faithful Christmas

Christmas is celebrated in many ways around the Diocese. Above: children from the Abbotsford Childcare Centre, Central Hawke's Bay, act out the Christmas story at St Peter's church, Waipawa, arranged by the ministry team. The Diocesan Theologian and Grinch each reflect on Christmas on page 9.

FINAL 150TH ANNIVERSARY EVENTS



Youthtober's Amazing Pilgrimage weaves a design of our Three Tikanga Church. Young members of our church learned more about each other in a three tikanga pilgrimage in Rotorua in October.

Getting together in a phone box. The 'Amazing' Three Tikanga Youth Pilgrimage

On the weekend of 9th -11th October (Youthtober month of Waiapu's 150th celebration year), 170 young people from Tikanga Pasifika, Tikanga Maori and Tikanga Pakeha, descended on Ohinemutu and St Faiths Tikanga Maori Anglican Church for the Amazing Three Tikanga Pilgrimage in Rotorua. Emma Hocking reports.

On the Friday night we were welcomed onto Tamatekapua Marae, then worshiped at St Faiths Church. Later we enjoyed some exciting ice breaking activities in the hall involving a lot of animal noises and some great mixing between the Three Tikanga. Then it was supper and time for bed. The girls had

the privilege of sleeping in the whare while the boys cleaned up and slept in the hall.

Saturday morning saw a very early rise – in some minds – for morning worship led by Tikanga Pakeha, and then into the full-on Amazing Pilgrimage in our animal groups from the night before. We followed the directions in our envelopes and did our best to answer the quiz questions and complete the many varied and difficult tasks with the aim of winning the most points.

Each group recorded their progress through a myriad of team photographs and poses including pretending to
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walk on water, washing each other's feet at the foot baths and squashing into red phone boxes together. The morning involved walking around Kuirau Park followed by a deeply touching reflection and prayer time at St Luke's focused on those brothers and sisters in the Pacific affected by the recent earthquakes and tsunami.

We then moved through town and on to the Government Gardens and

finished the morning with a barbeque lunch together. After lunch it was the final leg of our journey right out to Sulphur Point and back to the Marae for an afternoon rest. The journey was interspersed with times of Bible reflection together and interesting discoveries about Rotorua's history as well as the importance and significance of our three tikanga relationship. Tikanga Pasifika led our evening prayer and performed a very touching Lord's Prayer in Fijian which we'd all love to learn.

Following a yummy tea we prepared for our Sunday morning Three Tikanga service at St Luke's and then, at last, it was off to bed – tired but happy. Sunday morning pack-up was followed by a seriously cultural service with St Luke's Parish, involving songs of praise, drama and liturgy written by the young people in three languages.

The whole weekend was such a fantastic experience for all who attended. For most it was their first time in a Three Tikanga environment and for all of us it was a great learning experience on how to respect and incorporate each other's cultures and traditions. The chance to experience worship from each tikanga was really special and was a definite highlight of the weekend. A MAJOR THANK YOU to Jocelyn, Ngira, Jo, John and their group for all the organisation and hard work they put in to give us all such an 'amazing' and wonderful weekend!! Our three tikanga relationship is so important as a part of who we are as Anglicans and we all need work on it and share with each other even more into the future.



Youth Leaders Frank Ngatoro (Eastland) and Sandi Hall (Taradale) discover how many of their team they can fit into a box.

Youthtober – not just an unusual word

Sheila Little, Youth & Community Coordinator, St Andrew's, Taupo, tells how Youthtober made a difference.

I was asked, "What did I think about Youthtober?" my immediate reply was, "Great". Youthtober was not just another event in the youth calendar or a catchy name, because for Taupo's Anglican Rangatahi, Youthtober was just the catalyst we needed to step up a level in youth ministry and youth activities. Our combined Tikanga Pakeha and Tikanga Maori youth group met the challenge by testing their skills at both an individual and group level.

The month began with a new 'Youthtober' banner to brighten one of the walls at St Andrews. (Pictured) The second event was a cake stall in the CBD to raise funds to purchase Christmas gifts for youth who go without the blessings that most experience at Christmas time. Following the cake stall we held an evening youth service at St Andrews to celebrate Three Tikanga Youth Sunday.

All who attended were blessed by the youth as they ministered the word and prayer. Worship was led by the youth band 'United' who regularly lead worship at combined youth meetings in Taupo. An offering was received for the Samoan tsunami rebuilding fund as it was exactly one year ago that the youth group was on a short term mission to Samoa and they wanted to help those with whom they had shared their faith.



It truly was a Three Tikanga Sunday as members of the local Samoan church joined in the celebration of youth.

Youthtober was not just a time for youth to step up. We received great encouragement from many in the Parish who not only baked an amazing array of cakes and biscuits for the cake stall but were also eager to complete the purchase of vouchers for the Top Parish fund raiser.

The final new initiative begun in Youthtober was the Youth Prayer Breakfast, held every Monday at 7.00am. We meet for prayer and then enjoy breakfast together before going off to our various schools and jobs.

Thank you Waiapu Youth Ministry... for the challenge.



Youthtober band at St. Andrew's, Taupo.

From Bishop David



Funny isn't it, what one remembers, particularly around much anticipated occasions, like Christmas? Unfortunately, my opening reference may not (presuming here), readily translate into the New Zealand context. One of my fondest memories, during those halcyon days of childhood, involved the arrival of the Sears & Roebuck Christmas Catalogue. S & R was a mail order catalogue presented as an enormous bound volume of shopping opportunities for prospective yuletide buyers of all ages. The actual girth of said tome rivalled the family bible which, interestingly enough, along the dictionary, were the only books with that many pages in my parent's house, but I digress. The day SRCC arrived, our parents implemented time allocations so that everyone, siblings and parents alike, received equal time with what was affectionately called "The Wish Book." The catalogue was over 600 pages and the best part, certainly for the younger clientele, of "The Wish Book" was the last quarter devoted to toys. Suffice it to say, I spent hours, turning those pages, wishing-hoping/hoping-wishing, turning more pages, and devising ways in which to ensure my parents would know the preferred items on my wish list (the tried-and-true method was leaving the SRCC on my parent's bed, turned to page of interest, with of course, the toy-of-choice circled in red ink). I'm not altogether sure which was more exciting, the amount of time spent looking over the catalogue or seeing which item made its way from the page to under the tree on Christmas Day. I'm inclined to suggest that the wishing and the hoping and yes, the plotting was all-in-all the more exciting of the two.

This is my second Christmas in Waiapu and as I have come to know you, the People of our "Abundant Waters", moreover, as I have come to love you, I find myself wanting to revisit those "wishing-days-of-old." I want to open the SRCC, figuratively speaking, of course, and encounter and experience the same depth of hope, certainly wish-ful-ness, once known so well by the younger version of myself. So please allow me this indulgence as I name my hope, my wish for you....for us.

Firstly, my hope for our clergy, as we prepare for the "birth



At the Youth Pilgrimage.

of our forgiveness" (one of the ways in which I have come to describe the Feast of the Nativity), is that the liturgical experiences through Advent to Christmas will be moments of true festive celebration for us all. Said another way, I wish for us all less preoccupation regarding whether everyone is in the right place, singing in key, reading well, in the correct formation, as it were; and more attention to the extent to which we are fully engaged in the marvellous expressions of worship which are so rich during this season. Again clergy, my hope, my wish, better said my prayer, is for complete and utter joy and delight.

And secondly, for our laity, I wish for you a willingness to expect the unexpected. That's precisely why I remember the SRCC with such fondness. This catalogue (an ingenious marketing tool by a national department store, by the way) became a prompter of expectations. I suppose, in a sense, as we have grown older it has become all-too-easy to recalibrate our willingness to expect (adulthood appears to teach us to protect ourselves from being disappointed). Brothers and sisters, dare to expect, risk disappointment, believe that God has something extraordinary for you this Christmas (from page to under the tree).

Here's to hoping and wishing, wishing and hoping.

Blessings for Christmas, clergy and laity, young and younger.....

+ David

A view into Waiapu's future

Strategic Planning are among today's 'buzz' words. Setting directions for the future and expressing these in ways that are achievable and measurable has always been the challenge of educationalists. It was the challenge for the Bishop with his Regional Ministry Convenors, Diocesan Theologian and others recently when the diocesan staff team gathered at Kopua in Southern Hawke's Bay. RMC Adrienne Bruce and Bishop David report.

Two days spent in rural Tararua in the beautiful new monastery guesthouse and the opportunity to join in worship all assisted this group as it "dreamed dreams and sought visions" for the Diocese of Waiapu into the next few years.

Perhaps the three key thoughts which stood out were the call for us to grasp hold of the concept of

- "belonging to something which is bigger". As a Diocese we can and must work together more, sharing resources and energy for mission
- being a Diocese in mission, not maintaining old structures where they are not serving the mission of the gospel to which we are called
- providing excellence in theological and ministry education by drawing on the many resources within the Diocese as well as in the wider church.

We hope this is a teaser to get everyone thinking about the ways we can work together in this 21st Century. Some specific ways of achieving these goals were explored. Watch this space!



Local Shared Ministry Conference

“Affirmation that we’re doing a good job”

The Diocesan Local Shared Ministry Conference in Hastings on 16th – 17th October, was attended by 33 Local Shared Ministry parishioners, Bishop David and three Regional Ministry Convenors. The group came together in Mahora parish’s new lounge on Friday night and met all day Saturday at St Clare’s, Flaxmere. Noel Hendery reports.

There were two main sections to the conference: working together in small groups to discuss issues of concern, and a session with Graham Millar, an experienced ecumenical minister from Wellington.

The conference also discussed the proposed new calling process for nominating and appointing Ministry Leadership Team members, both and ordained.

Graham Millar focussed on outward facing ministry, discerning and celebrating collective parishioners’ ministries. “All Christians have a ministry and the ministry of the Church is to the world,” he told the conference. “A ministry is the exercise of a gift. We are all multi-gifted and we exercise those gifts all the time.”

Before focussing on parish ministry, Graham asked the group challenging questions like: What is your ministry as a farmer? As a school teacher? As a grandmother? As a bishop?

When looking at outward facing ministry, he described the inter-connectedness of social services (loving practical help), community development (helping people help themselves) and social transformation (changing unjust structures). In asking how to minister to the wider world, parishes need to discover what are their resources, what are they good at, as well as what are the needs of the local community.

The small discussions groups focussed on resourcing and training; workload on aging teams and shrinking congregations; attracting younger people, and distance issues – travel in large rural areas



Waipawa parish members in a small group session

The feedback questionnaire provided strongly positive responses, including the experienced affirmation that the LSM parishes are doing a good job, and the importance of being listened to as well as talked at.

Footprints on the ceiling

Brian Hamilton describes a few small steps on our bicultural journey.

Thirty-five members of St John the Baptist Te Puke recently cancelled their regular 10 a.m. service to visit a sister Tikanga Maori congregation in the small coastal town of Maketu. The enthusiasm of the St John’s people was infectious, and was matched by the gracious and generous hospitality of the people of St Paul’s Maketu, whose historic church is lovingly tended.



Our host was the Rev’d Kotene Pihema and the church was an historic 141 year old church built with co-operation between early missionary Thomas Chapman and the local Maori, including the well-known Rev Ihaia Te Ahu. Such was the enthusiasm generated that the local Maori woman were asked by our ladies to teach them the Lord’s Prayer and other prayers in Maori.

After the service they pointed out to us footprints along ceiling beams which were imprinted by a child running along the newly oiled wooden roof beams prior to being lifted into place by the builders over 100 years ago. Perhaps the footsteps taken together by our combined congregations are the start of a path to the heavenly places.

Cursillo

Richard Spence describes a world-wide Christian movement about to come to Waiapu.



Cursillo? It's for growing Christians who are open to experience the grace and love of God in new ways through a Christian community.

In particular, it is for those who are prepared to commit themselves to make a difference in their world as a result of this experience.

Cursillo offers a method by which our relationship with God may be developed, lived out with the support of other Christians, and used by God to change the world about us. Cursillo inspires, challenges and equips us as church members for Christian action in our homes, communities, parishes, and places of work and leisure.

Cursillo is a world-wide movement which aims to Christianise environments through small communities committed to living and spreading the Gospel. It surfaces principally in Europe, the Americas and Australasia. Soon it will be here in Waiapu.

In the words of one enthusiast, John Hannum from West Tennessee: "Cursillo provided me with a helpful itinerary for how to live my life as a Christian. It's a straightforward method presented during a weekend that was fun and very meaningful. But most importantly, Cursillo provided me with a small group of close companions and a large supportive community to walk with me and to keep me on the track along the way."

Involvement in the Cursillo Movement begins with a three-day "live-in. Unlike a spiritual retreat a Three-Day Cursillo is made only once. There is worship, lay people who share their experiences of God, discussions, music and yes, there are some clergy around whose principal function is to conduct the daily Eucharist. Cursillo is led predominantly by lay people but is dependent upon encouragement and support of the clergy.

If you take it on you will find that after this shared experience, Christian living takes on a new dimension with a fresh awareness of God's love and purpose for each one of us where we live and work. Those who have completed the "Three Days"

also usually share a common understanding and purpose thereafter.

A secret society ? A bit weird ?

By no means. Cursillo integrates with everyday church life and parish activity. It's a short course, not a lifetime organisation. Some bits have a dramatic impact which create a unique experience and are not revealed in advance to retain the freshness of that experience. But apart from that, the Christian values that are promoted are those that get talked about in church. It's just that here they are linked directly to everyday life.

How do I get involved ? First you need a sponsor – someone who has already experienced Cursillo and who will undertake to explain, pray for you, and assist in involving you in the movement. There's a little bit of bureaucracy: a form to fill in and so forth. Your sponsor will ensure that the Vicar of your parish consents and endorses your application.

From Uganda Warwick and Marilyn Dingle keep us up to date

We have been here for nearly five months now and have settled into a routine of sorts. We continue to be blessed as we care for the eight boys in our home, and work with many of the other 110 children here. Life is never dull. We thought we would share some of the things we miss and some of the joys we have...

Things we miss:-

- Carpet on the floor as you jump out of bed
- Soft seats to relax in when they are all tucked up in bed
- Cider and a shared meal with friends on a Friday night
- Soft TP (toilet paper)
- Worship at CU4T Saint Peters
- The variety of green vegetables
- Sleeping in! (past 6.00am!!)
- Talking with neighbours, friends and family
- Roast dinners, and tender meat
- An oven that does not burn
- Seasons and the garden
- A car
- Space and privacy

Joys:-

- Praying with children
- Boys who run home to show us a particularly bright rainbow
- Building a bivouac out of



jungle branches and banana leaves • Taking 4 boys to the toilet at 10.30pm and watching where they wander (and the strange conversations) • Discovering God's guidance through His Word • Watching the boys trying different foods • Daily laughter over "little" things • Taking the boys outside the gate to see the world • Getting e-mails and letters AND parcels! • Teaching teenage Mums how to read and write, and seeing the joy when they understand and are successful • Meeting people and getting to know them.

All missionaries from other countries.

- Buying new books, sharing them with the boys and seeing them "turn on" to reading
- Helping out at school in different ways
- Seeing 8 boys happily tucked up in bed after a good day
- Knowing we are where God wants us to be!!!

It is the knowledge of how God got us here, and how He prepared us in so many little ways for this lifestyle, that keep us going when we have difficult days. We know that right now we are where God wants us to be and that makes our mission here a real joy.

Thank you for your prayers and support. We are especially grateful for the tremendous support we have received from our friends at St. Peter's Church, Riverslea. Wayne's sermons and the many letters, messages and parcels have been of great comfort.

Regards Marilyn and Warwick Dingle (NACMU)
For more check out www.wandmdingle.blogspot.com

Diocesan staff farewelled

Noel Hendery reports on the departure of two diocesan taonga.

Debbie Wooten - accounting with a heart

If the photocopier jammed, you called on the Diocesan Financial Manager. If you wanted to know the financial state of a particular parish, or the record of an obscure transaction last year, you called on the D.F.M. If you needed a \$2 coin to park across the road, you called in the D.F.M.

With patience and humour, Debbie Wooten would explain complicated spread sheets to ignorant clergy, even when she had several other more important tasks to be completed by yesterday.

Bishop David told Debbie: “You have exuded a quiet yet unmistakable warmth, and due to that extraordinary characteristic, you have been approachable, trusted and respected for almost a decade-and-a-half. Moreover, you have

offered dependable and steady hands when approached by clergy and laity alike; you have assumed a position of ‘let’s see what we can do’ rather than the negative converse.”

In 1995 a friend at Ernst and Young who did the diocesan audit knew that Debbie wanted to move away from being a chartered accountant. She suggested Debbie apply for the position of diocesan accountant because “the ladies down there were lovely”.

She did, and in her first week found herself going out with “the ladies” to a lunch time birthday celebration and to dinner at Bishop Murray’s home to farewell another staff member. “And the partying has continued”: birthdays, anniversaries and arrivals of new grandchildren; also acknowledgements of bereavements and other sad occasions. Debbie has never elsewhere experienced being such a part of a big family working.

Recently Debbie’s ever increasing responsibilities and work load had been reflected in her title as Finance Manager. Her responsibilities included the diocesan finances, oversight of the annual report for 35 parishes (expanded from 10

parishes when she first came), the Waiapu Board’s management of the Call Fund and Permanent Fund and the Social Services Trust Board.

Debbie was brought up as a Methodist, married a Catholic, worked for a firm of accountants

who were Jehovah’s Witnesses and attends St Columba’s Presbyterian Church. Her new work is with the Napier District Masonic Trust, based at the Masonic Home in Taradale, overseeing the finances of their aged care facilities.

In Bishop David’s words: “Debbie, you have put a face, a heart, on issues of economics and accounting, something that is far easier said than done. For all of these reasons, and many more, the Diocese of Waiapu is a better place, the Diocesan Staff is a healthier, happier family.”



Alice Taylor – thirty six years of service to Waiapu



At Labour weekend Alice Taylor retired from the Diocesan office after working for the diocese for 36 continuous years. In May 1973 she answered a newspaper advertisement for an accountancy position. As a Roman Catholic, she knew little

about the Diocese of Waiapu. Her first question was: “I wonder how they could keep me busy?”

She was interviewed by Bishop Reeves, who asked her if she could start the next day. At that time, the office was housed in the small building next to the Cathedral car park in Cathedral Lane. The staff comprised a cashier, Bishops Paul and Manu Bennett and their secretaries. A week after Alice’s arrival a young priest named Peter Atkins arrived to be Diocesan Secretary / Treasurer. Peter and Alice more or less started from scratch. Everything was done manually. After a month Peter asked Alice if there was anything she needed. “We could do with an accounting machine,” she suggested. An accounting machine duly arrived. “It was a big help.”

Alice feels that the move to the Cathedral made the Diocesan office more accessible for both parishioners and clergy: “A lot more people came in.” In contrast the move away from the Cathedral meant a loss of contact with people coming into the cathedral, and less involvement by the staff in Cathedral events.

Living through 36 years of Waiapu history meant working with Bishops Reeves, Bennett, Matthews, Atkins, Mills, Connor, Turei, Vercoe, Bluck and Rice and with four diocesan secretaries / registrars: Peter Atkins, Robin Nairn, Neil Eagles and Cliff Houston. Equally important were the countless parish treasurers, wardens and clergy that Alice talked with, often on the telephone at the far ends of the diocese

The challenge over the years has been to adapt to change: three changes of office, the ever-growing number of staff, especially with the growth of Anglican Social Services, and the ever changing technology. “It’s more a young person’s thing,” concludes this very young 74 years old.

Bishop David’s noted that “when you leave, accompanying you will be an enormous amount of ‘institutional knowledge.’” He also spoke for many when he observed: “you provide ‘a calming-stillness when the environment is particularly stressed and the pace exceedingly frenetic.”

Bah humbug!

So we've finally buckled! After years of holding out against the tide, standing Canute-like before the waves of public and commercial opinion, Waiapu News has officially abandoned all hope of Advent and embraced the inevitable by making this a [sigh] Christmas issue!

Not I however! While all others may capitulate, I shall not. I shall fight them on the escalators, and at the sales desk. I shall fight them in the hymnody and resist the vile Snoopy! I shall never surrender (well, almost never!).

Here and now I claim these few column centimetres as Advent-only space – free from the hype and hassle of Christmas, determined to focus on the future (rather than past) coming of the Word among us, and eschewing all but the very tastiest fruit mince pies! Yes, this space is stridently violet and resolved to stay that way until white is, properly and in order, right!

There are those, I know, who will declare me to be nothing less than Scrooge-like for this stance. “Why delay the joys of Christmas,” they will ask, “why not revel in fruit cake and tinsel and ‘A Beach Boys Nativity’ for as long as humanly possible?” And therein lies the problem! We live in a land where December 25th is the shortest day in the calendar and Christmas trees bite the dust before you can say ‘Feliz Navidad’. “Christmas comes but once a year,” they say, and here it’s all over in a flash! So in a somewhat desperate attempt to draw it out further, and enjoy it just a little longer, we drag it ever forward, slowly drowning Advent in a sea of glittery angels, just so it can be Christmas a little bit longer.

Here’s my offer: I will happily sing Christmas carols and eat fruit cake for the whole of January if we can keep Christmas at bay until at least December 20th. That’s a tall order, I realise. Every decade it gets worse, and I swear I heard ‘Snoopy’s Christmas’ in September this year! But there is an alternative; we could go the other way, although we may have to shift Epiphany into July as a result.

In the meantime, here I stand, quite possibly alone, but in the words of someone else who appreciated Advent, I can do no other!



Jesus' Birthday Pyjama Party at Te Puke

BIBLE REFLECTION Howard Pilgrim

A Christmas card from Luke

“Write something about Christmas and Luke’s Gospel” I think the editor requested. Well, that’s easy; we all know Luke has plenty to say about the birth of Jesus: his birth narrative introducing Jesus’ career is the longest in the gospels. No shortage of material there – Joseph travelling with Mary on the donkey, the baby born in a stable and laid in a manger with the star hovering overhead, angels singing, wise men and shepherds bringing gifts, the full Christmas card cover story. No, hold everything, subtract the wise men, gifts and guiding star; they only appear in Matthew. And forget the donkey; it’s not anywhere.

The traditional Christmas story we have carried with us from childhood combines features from Matthew and Luke. This is fine for a Christmas pageant, which may also get some other details thrown in from northern Europe to make Palestine more familiar (Christmas tree, snow, reindeers, Good King Wenceslas and all). While great for the kids, this does tend to obscure what Matthew and Luke were each trying to convey in their own ways of telling the story. And you know how mad you get when others don’t let you tell a story your way. Why don’t people just shut up and listen for a change? So what is Luke’s story of Jesus’ birth really like if we read it on its own? Quite interesting, actually.

For a start, Luke sets out to make the point that when Jesus was born he was low-class, socially speaking. His family looked like nobodies, even though Joseph had whakapapa connecting him back to King David, so no one bothered to make any space for them to sleep in the Bethlehem inn. Jesus was born out the back, unnoticed, except for a few shepherds, poorly paid peasants who had to stay out at night guarding other people’s sheep. And even they only knew because they got a tip-off from an angel.

An angel! Now the other side of Luke’s nativity story really comes to life. You see, what looks one way to society in general may be radically different from God’s point of view. A scruffy-looking family of refugees may actually have royal connections. Those we presume to be ignorant, like this peasant-girl Mary, may have their hearts and minds filled with prophecies and promises drawn from a great and sacred literary tradition. They may even have a life-giving encounter with God hidden in their past, as she did. Births that may appear to be sad accidents of no consequence may in fact be watched over by choirs of angels whose joyful songs go largely unheard. What seems to be an inauspicious start-out may be part of a great plan stretching as far back in history as anyone can remember, with its future significance made accessible only through the inspired words of prophets, ancient and modern.

Hope for the hopeless, in short. Don’t write anyone off just because they start out looking unimportant. Those we think are nobodies can turn out to be kingpins, when God is working behind the scenes. That is how it was for Jesus, and he grew up to be the messiah, saving the whole world. That’s Luke’s message for us, but it is more likely to be hidden inside his Christmas card than splashed across the front page.

From empty shop to lively mission – the Papamoa story

Adrienne Bruce describes the experience of building a new parish from nothing.

How do you extend mission into one of the fastest growing areas in New Zealand? Especially when church-planting is not one of the “things Anglicans do” because most communities have had established Anglican churches for years. This was the brief given to Arthur and me when we accepted the offer to be co-vicars at Mount Maunganui in 2000.

But the story begins a little earlier with Bishop George Connor calling a meeting of local Papamoa East Anglicans whose counsel was to focus ministry on young people and the elderly rather than building a church first.

The first question was “how do we do this?” A reconnoitre of the area turned up a very dirty empty shop. A meeting with the wardens and treasurer produced the idea of a drop-in centre and op shop, so after some negotiation the Dovecote became the first visible Anglican presence in Papamoa. The Mount parishioners rallied around and by June 2000 the shop was sparkling clean and up and running. For a time the shop doubled as the venue for the weekly Pre-School Music sessions as it began to draw local people in both as customers and volunteers.

Having established Dannevirke Family Services in 1993, Social Services were close to Arthur’s and my hearts, and seeing the Dovecote already showing “Christ in the midst of the community”, a further community development project seemed the way to go. So began the dream of a Community House where local mothers and their children could gather and the elderly could find support and company. At the time there was no bus service and Papamoa East was very isolated. There was one house available for rent, almost at the end of the road. Some were sure it was a mistake but St Mary’s and St Mary’s Tahatai Early Childcare Centres were prepared to pay the rent



Baptism service at Bree Court Papamoa Mission

and so in August 2001 Beachaven Community House opened its doors. Rumikub became a firm favourite for the seniors who gathered each week, a craft group sprang up and the Pre-School Music group moved. First Jeanette Coughlan and then Dawn Wilson managed the house, and programmes and family support developed.

Next, a social services venture found us – through Trudy Ake who had been contracted by the Waiapu Social Services Trust Board to research the needs of the Papamoa Community. The Papamoa Community Support Centre had just closed its doors due to lack of funding and WASSTB was asked to help. So Arthur, along with Peter Coughlan worked with the remaining staff member, Trish Ives, and the centre was gradually brought back to a viable operation serving the Papamoa community. This service is now operated by WASSTB and about to be relocated to a new venue in Hartford Avenue in partnership with the Tauranga City Council who has provided the land. Also located at the new village will be Te Akau Hauora – the Te Manu Toroa Iwi Health Clinic with these social and health services to be known as Hartford Village. Last month Arthur

and the Reverend Hati Kururangi blessed the land in preparation for the first sods to be turned on the project which hopes to be completed by early to mid 2010.

Meanwhile, worshipping at the Dovecote, an early experiment, didn’t work, so perhaps we needed a house with a large lounge from which to operate. Bree Court was rented in March 2004 as the next step.

Becoming a presence in the community drove the next step as we made the decision to resign as the co-vicars of the Mount and offered to move to Papamoa East to continue being part of the development of mission in this new area, allowing the Mount Parish to call a vicar who could give more attention to that area.

As this vision was put to the Mount Parish a parishioner caught the vision and has generously assisted financially and it is this God-send which has made so much of the next stage of the work possible. The Mission now has a worshipping congregation of about 20 most Sundays at nine, a Family Service and Contemplative Service once a month, a mid-week communion and a thriving Pre-School Music and recently a registered playgroup. Arthur is part-stipended to work both with the Mission and in partnership with WASSTB in the social service ventures in the area. The ministry team now includes a deacon, Mary Irving and a community priest, Sandra Johnston.

Land is costly in this popular part of New Zealand and the question before the Papamoa Mission and the Diocese at this time is “when do we look to buying land for a church – and for what kind of a church?” The Catholic Church in 1968 purchased a large block of land in Papamoa. We were not so visionary at that time – but I believe we do need to be visionary today, but perhaps in new and different ways from the past. The challenge to continue to be God’s people, of an Anglican flavour, in Papamoa continues. Much has happened in a decade!

From 'Kiwi Senior Walkers' to Silver Ferns to Woodford House

Jackie Barron was commissioned as Principal of Woodford House on 11th October. She talks to Noel Hendery about her varied background in business, sport and education management, and reflects on her first month in the new role.

Jackie Barron, the new principal of Woodford House, just happened to begin life in the Waiapu Diocese: her parents lived at the time in Opotiki. However, she has spent most of her life in the South Island.

With husband Grant and children Kate (18) and Henry (13), she has come to Woodford House from Gore High School, where she was acting principal (and Kate is Head Girl), after six years as deputy principal. She brings a wide experience in a number of areas. She has worked in the private sector for BDO Spicers and has a Masters degree in management. While their children were growing up, Jackie took time out from teaching to be the first Community Development Officer for Sports Southland. She considers her greatest achievement in that position to be the establishment and growth of Kiwi Senior Walkers. When it began, there were five members. By the time

she finished, they needed two buses to get them all around. "I heard all the gossip in the town. They were incredibly fit and energetic and committed to their community."

She has used her skills to act as manager, over time, of three national women's sports teams: the Black Ferns (rugby), Under 21 Netball team and the Silver Ferns. In 2002 (when she was not in paid employment) she was simultaneously managing the Black Ferns, the Southern Sting and the NZ A Netball team.

Managing the Silver Ferns was "a hobby I did around managing my family and my job. It was an inspirational environment to work in – close knit, demanding high standards. They were inspirational women with a strong collective responsibility and high expectations of each other." Jackie recalls some of the "glamour" of playing in foreign countries: trying to do the laundry in Manchester or finding yoghurt in Jamaica; or coping



Jackie Barron in the school chapel

with the media back home on the other side of the world when they considered the team can do nothing right.

Jackie was attracted to Woodford by the school's reputation, its size and its special character. How has she found it now that she is here? "Fantastic. People are so welcoming and warm. Every day I learn something new. I have had a very intense but very positive time."

The differences between a state school and Woodford House are obvious ones: the special spiritual side and the boarding. Gore High School has twice the role but only half the number of boarders. There are also many similarities. All schools are about the quality of the teaching, the building of relationships with the pupils, the staff and the boards.

What are Jackie's hopes for the future? "Woodford House is in very good heart. The challenge is to keep on improving that, not to become what ERO calls 'a cruising school', to develop a 21st century education." There is also the challenge to keep the chapel as the centre of the school's life, to keep chapel and faith relevant, integrated seamlessly into the life of the school. Jackie herself comes from a family with a strong Anglican affiliation, so the chapel feels very familiar. Likewise, for the present girls, faith is a part of their lives. They seem very respectful. And, interestingly, the chapel is the focus of the school for the Old Girls; quite a bit of their affiliation is around the chapel.

"I just feel very, very fortunate to have this opportunity and I am really enjoying it."

Tolaga Bay mission cemetery unveiled

Students and staff of Tolaga Bay Area School, and the Uawa community, gathered at Tolaga Bay public cemetery on 28 October to unveil a memorial stone over the reinterred remains of over 56 Maori children, women and men. The discovery of these koiwi tipuna during building work at the school in early August 2007 made national headlines. They were exhumed over the following five weeks. Stephen Donald reports.

The discovery of so many human remains within the school grounds was a difficult time for the school and local community. This unveiling helps bring closure for

everyone involved.

Lost for over 100 years, the urupa was associated with the Uawa mission station chapel on the edge of Mangarara, a Ngati Kuranui pa of long occupation. Forensic analysis by the archaeology team, and the journals of CMS missionary, Charles Baker, indicate a series of infectious diseases killed many Maori in the 1840s and 1850s at Tolaga Bay. Babies and young children, having no resistance, were particularly vulnerable.

Blessing of a plaque marking the original cemetery and chapel site, and an explanation of the historical context by local historian, the Rev'd Stephen Donald, was followed by a hakari provided by the five local marae.

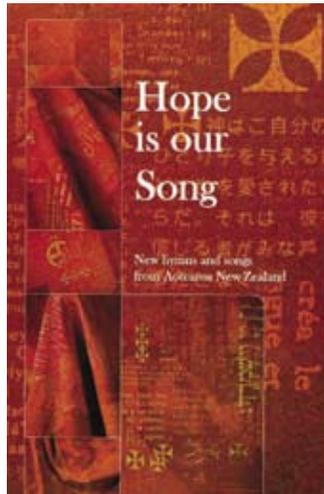


Archbishop W. Brown Turei, Abby Waru Atkinson, SunnyRose Rangiwai-Tuapawa, Rev'ds Stephen Donald & Bruce White, Tawhiri Kirikiri and Wiremu Maurirere at the reburial site Tolaga Bay public cemetery.

Singing in the aisles

'Hope is our Song' is the latest of the New Zealand Hymnbook Trust's publications. Waiapu's resident hymn writer, Bill Bennett, describes the launch of this new collection.

There is nothing more that delights or blights congregational singing than the choice of hymns in worship. The singing of hymns, religious songs or choruses is unique in today's society - it's one occasion when people sing together communally. Apart from weddings and funerals, ANZAC Day or even at the beginning of an All Black Test, we rarely burst into song corporately.



Over Labour Weekend 65 people from all over the country, from Australia, India and the USA, enjoyed time together at Palmerston North. The theme was 'Peace, Justice and Creation'. It undergirded the launching of the latest book of 150 hymns and songs. With most of New Zealand's hymn writers and composers present it proved a wonderful stimulus to a uniquely Kiwi characteristic - an outpouring of creativity that is beginning to influence the hymnody of other countries, in particular the USA. Jim and Jean Strathdee (of 'I am the light of the world' fame) commented that hymn writers here have been prepared to explore themes in hymns that tell of political, ecological and social dysfunction in today's complex world.

Jim and Jean introduced us to some of their own songs, hymns and choruses. Imagine a bunch of Kiwis swept along by their rhythms, hand-clapping, bodies swaying to the beat, such was the energy and challenge of their music. But it was the

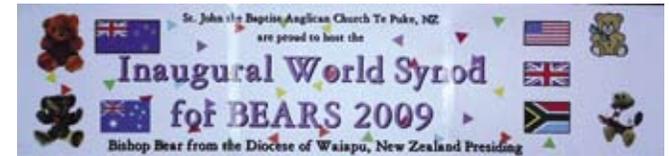
sharpness of the issues they were addressing that gave their music real potency.

Clive Pearson, a Kiwi theologian in Australia, spoke about a public theology of peace, justice and creation. Colin Gibson, explored 'Justice in the hymns of indigenous, Pakeha hymn-writing'. And several workshops covering a range of issues (Brian Dawson led one on hymns and modern technology) were held.

The plenary sessions raised several themes that will need to be addressed by those who make decisions about what people sing:

- conspicuous by their absence were young people and those training for leadership positions in the church - the words and themes of hymns and songs may well be relevant to today's and tomorrow's younger people, but the music style will need to be contemporary to have any appeal if it is to speak to the culture of the young. Interestingly the Strathdees have relied on the great folksong tradition of the 1970-1980s as a launching pad style for their music
- it's taken about 15 years for 'Alleluia Aotearoa' to gain wider circulation and acceptance. Later books ('Carol our Christmas', 'Faith Forver Singing' and this recent publication) will no doubt take much longer to settle into the national congregational repertoire
- how do we encourage those who choose hymns Sunday by Sunday to avoid the temptation of only singing the tried and tested (often 19th century or older hymns with theologies far removed from our age!)?
- the new challenge for many congregations is evolving a common repertoire appropriate for the several cultures which are now part of church life in New Zealand - Samoan, Tongan, Pakeha and Maori
- there is a need to help those who make the hymn/song choices Sunday by Sunday to decide what is best for their congregation from the overwhelming wealth of hymnody now available. Adrienne Bruce's study leave report, 'Music in Worship', received warm response, as it addresses many of the above issues (still available from the Diocesan office)

One thing is certain - the Kiwi creative energy is very strong - and all were asked to encourage those in our congregations who want to write hymns and songs for local use.



From Bishop Bear's diary

September 11th Arrived in Te Puke. Quiet evening organising myself for the weekend. What an honour, to lead the inaugural World Synod of Anglican Bears. Feeling a bit apprehensive but am sure the Lord will guide our deliberations.

September 12th St. John the Baptist Church built 1901 is a beautiful example of early pioneer craftsmanship.

Marvellous to see Bears who had travelled from near and far to attend this Synod. It was especially gratifying that all were in agreement with the two main Remits which were:-

1. Instigate world peace for all Bears
2. Initiate worldwide distribution of all honey to wipe out hunger

In General Business Synod agreed to assist Growing Through Grief, Te Puke, with their fundraising.

All in all, the Synod was a great success and I look forward to attending next year as a member of the general clergy and not the presider. It was hard work.

September 16th Attended the final session of the Term for Growing Through Grief, Te Puke. Was joined by the smart-looking bears that the ladies of Te Puke knit for the children in their programme.



Leaving Waiapu

The Rev'd Martin Davies has resigned as Diocesan Ministry Educator to pursue further study in Sydney. Martin came to Waiapu in 1995 as vicar of Waipawa, and since 2005 has been Ministry Educator. Martin, with his distinctive spirituality, has touched the lives of many of us in challenging and refreshing ways. He reflects on his past and future.

The model of the Church described in Acts, and some words of Cistercian monks Thomas Merton and Matthew Kelty have particularly accompanied me during the years in Waiapu. Through both deeply satisfying and unsettling aspects in ministry as Waipawa parish priest, I learned the truth of Merton's words, "It is essential to experience all the times and moods of one good place." They apply equally well to spiritual life, relationships and work, as well as to geography.

The graciousness of much rural hospitality, coupled with anxiety at the decline of the ways and claims of traditionally-expressed church life, were the context of seeking to be faithful to a vision of the Church which gathers for the apostles' teaching and solidarity, for the breaking of bread and the prayers. After nine years, against a backdrop of liturgy, prayer, learning, and pastoral care, it was time to leave Waipawa.

Living near Southern Star Abbey enabled a unique personal basis for my often mobile work as diocesan ministry educator. I no longer had a regular place of sacramental ministry, but was deeply sustained by participation in the Prayer of the Church, both in my home and in my Kopua choir stall.

While I have sometimes wondered why a more settled life has proved elusive for me, American Cistercian Matthew Kelty helps me to reach through to a deeper truth. "I suppose a priest, like a monk, like a prophet, a poet, a dreamer, a solitary, is a jarring note, a disturbing nonconformist voice. Possibly he (sic) frightens people. I have been frightened myself. Perhaps if I am too acceptable, to myself or others, I am no help at all." At this crossroads in my life I believe I am more appropriately called to be at the margins rather than the centre.



Martin with recently ordained clergy. From left to right: Martin Davies, Frank Ngatoro, Oenone Woodhams, Blake Ramage, Pat Davidson, Sheryl McGrory, Frank Fillary

I continue to be drawn by the spirituality that gave rise to monasticism. In this next phase of my life I am undertaking study focusing on monastic insights. In particular I have long been drawn by fourth-century teaching on the Eight Thoughts concerning food, sex, things, anger, dejection, soul-sickness, vain-glory, and pride. These preceded the Seven Deadly Sins as a tool for understanding the nature, causes and remedies of affliction. I believe these eight facets of human existence may offer a framework for spiritual formation over the life-cycle of ordained ministry.

The contrast is often made between widespread spiritual searching and the decline of organised religion. Seven years ago I was part of founding the Cistercian Associates of Southern Star Abbey. Over forty people including many Anglicans expressed their commitment as associates to be guided by the Benedictine wisdom found in the contemplative community at Kopua. I believe the Church is integral, not irrelevant, to the spiritual search. In studying the sources of Christian spiritual tradition, I hope to learn ways in which I may have something further to offer in the work of spiritual formation for ordained ministry.

I am thankful for the opportunities to respond faithfully in forming, teaching and serving in this church, and I ask forgiveness where I have been lacking.

George Connor – Our bishop and theirs

George Connor retired as Bishop of Dunedin in November. Bishop George, 67, chose St Andrew's day because it marked the 44th anniversary of his ordination, and gave the diocese time to elect a new bishop before General Synod.

He was ordained bishop in 1989 in Waiapu, and served as Assistant and then Regional Bishop here until 2005, when he was 'translated' to Dunedin.

In its announcement of his retirement the Diocese of Dunedin wrote: "In some ways, the selection of Bishop George showed the diocese's appetite for an experienced, steadying hand at the diocesan helm. In other ways, Bishop George showed he wouldn't shy from controversy, ordaining an openly gay man to the diaconate in November 2006.

Bishop George spent the early decades of his ministry in the Bay of Plenty, and was vicar of Maori pastorates and mission districts for several years. He is fluent in te reo, and for years found himself defaulting in his private devotions to praying and reading in Maori.

He is also known as a devotee of good liturgy. Under his leadership, the Liturgical Commission prepared an Aotearoa New Zealand version of Celebrating Common Prayer; introduced Living Liturgy, the electronic liturgy planning resource, and one of his last acts was to lead the hosting of the International Anglican Liturgical Consultation in Auckland.

Bishop George says he hopes he will be remembered as a bishop who tried to bring 'a caring consistency' to his role.

He and Nonie will retire to Waiheke Island, in the Hauraki Gulf, where he may return to non-theological study."



Bishop George and Nonie Connor

Murgwanza hospital

Hugh McBain reports on a Tanzanian hospital supported by Waiapu

High in the hills of Western Tanzania is the district of Ngara from which five countries can be seen, Uganda, Rwanda, Burundi, Congo and Tanzania. When the first missionaries went from Australia in the 1930's the local chief gave the church some land close to the Rwandan border in one of the most productive areas of Tanzania. This is now the headquarters for the Diocese of Kagera and the Cathedral stands on the highest point at 6,500 feet. Also on the site are the diocesan offices, Mother's Union offices, Bishop's House, a guest house, vehicle workshops, a Bible College and a technical training centre. Close by is a secondary school built and supported by the Diocese of Wellington and a primary school supported by the diocese of Ipswich and Edmondsbury. Also on site is the Murgwanza Hospital which is owned and run by the diocese. As with many countries in Africa the churches have to play a very significant part in the delivery of basic health and education.

The diocese has 70 parishes and 315 churches, served by Bishop Aaron Kijanjali, 78 priests and 485 lay evangelists.

The Murgwanza Hospital, owned and run by the diocese, is the main hospital for the Ngara district with a population of 335,000 people. The government funds about 80 % of running costs, but for a 200 bed hospital it is understaffed, with 180 staff, less than 10 qualified doctors and only around 30 qualified nurses. The medical officer in charge, who is only three years out of medical school, is responsible for all administration as well as performing all operations required using equipment which is totally out of date by western standards. The nearest hospital for referrals is 400km away.

The hospital itself has to fund all staff training and has constructed a nursing school to help reduce the shortage of nurses. A private ward has also been constructed to bring in more revenue as government funding could be withdrawn at any time.

The hospital faces staff shortages in all departments because of the remote location and because salaries and training opportunities are more attractive elsewhere. The number of missionary doctors and nurses from overseas has declined to almost nil as the difficulties of maintaining registration in home countries have increased. Despite the lush and productive environment, the hospital often has to take in



Nursing students at the opening ceremony for the new nursing school in July

mothers and babies for six weeks to teach them about nutrition, as fruit and vegetables are not rated highly in the diet. Some of these mothers have been rejected by their families and communities for various reasons, including HIV/AIDS.

These problems together with very poor facilities tend to produce low motivation levels, which the hospital is trying to counter by training its own doctors and nurses. The Waiapu Board of Diocesan Trustees has agreed to support training at the hospitals by providing \$15,000 each year for three years using funds from the Anderson Trust which was set up to assist with medical mission overseas.

Celebrating 40 years of AAW

"The first time a good thing occurs in nature, it is called a miracle; later it becomes natural, and no attention is paid to it..." (old rabbinic saying). Forty years ago, the restructuring of Women's groups in the Church was a radical event. It signified a change of direction and a desire to be an inclusive place, a place especially where younger women would be at ease in the Church.

Times pass, stories and early passions can be lost. However, AAW has produced women who have been at the top of national and international bodies – just some of the "miracles" arising out of those early beginnings.

In its usual understated style, the AAW gathered in Auckland from all over the Anglican Church in Aotearoa, New Zealand and Polynesia to celebrate 40 years of miracles and faithful ministry to their church. Keynote speakers included community as well as church leaders, from Pansy Wong and Joy Cowley, to Robert Kereopa and Duncan McDonald. The final worship at Holy Trinity Cathedral, honoured AAW faith and leadership, with Bishop Victoria of Christchurch presiding and Bishop John Paterson preaching. Not surprisingly, Waiapu had the largest representation, and were proud to represent the diocese so strongly.

Milestones have been marked within the diocese as well. 40 years of service was marked in the Bay of Plenty with celebrations including an anniversary cake being cut by the two eldest members present; Florence Jonathon (94) and Jean Abernathy (90) (Pictured)



St Matthew's Primary School – something unique

In the heart of Hastings City, nestled right beside the parish church, St Matthew's Primary School is about to celebrate the completion of its fifteenth year. St Matthew's Primary is very much part of the Anglican Schools Network, a group of 43 schools spread right through Aotearoa, New Zealand and Polynesia.

Starting with just 24 children back in 1995, the school will end 2009 with 145 pupils, very close to its maximum roll.

Over the years the Board of Trustees has managed the roll growth well, culminating with the opening near St Matthew's Day this year of a purpose built double storey teaching block that compliments the site well.

Based around the old vicarage and grounds, the Parish of St Matthew certainly stepped out in faith back in the mid nineties as the school was launched.

St Matthew's pupils come from all over Hastings and surrounding areas, with the school catering for New Entrants (5 years old) through to Year 8 (13 years old). The school

community has a very supportive feel to it with the children and staff clearly taking time to look after each other.

The inner city location has a number of benefits that they capitalize on. The Hastings Library is 5 minutes walk away and this is used this every week, instead of having a much smaller library on site. The senior pupils go weekly to Hastings Intermediate for their Technology programme. The school is able to make use of local concerts, performers, art exhibitions – all a stone's throw from school.

They also make the effort to leave the city, delivering part of the Education Outside the Classroom programme well away from school. The seniors alternate an annual week long camp between Camp Kaitawa (near Lake Waikaremoana) one year and from a choice of Wellington, South Island or Auckland the following year. Two of the classes have just completed a week's camp at Matahiwi Marae – a great experience that they are keen to repeat.

The school's close relationship with the parish and Anglican Care has gone from strength to strength. Working together on the parish site are the Early Childhood Centre, an OSCAR programme for out of school care, Growing through Grief and a Family Worker attached to the Early Childhood Centre. Place them together with the parish's outreach groups – Pre School Music, Op Shop, Playgroups – and the parish site is very busy right throughout the week.

As an integrated school, St Matthew's offers the normal range of school subjects following the NZ Curriculum, as well as



St Matthew's pupils at the opening of the Waiapu Block in October.

providing the added dimension of our Special Character.

The School's Special Character pervades school life, with fortnightly Eucharist services, weekly Christian Living lessons, daily prayers and devotions – as well as a joint school and parish Sunday morning service once a term. The school's motto comes from Proverbs 22:6 "Teach your children the right path and when they are older they will stay on it." This certainly sets the direction for an exciting inner city parish ministry.

Cathedral Culinary Capers goes international

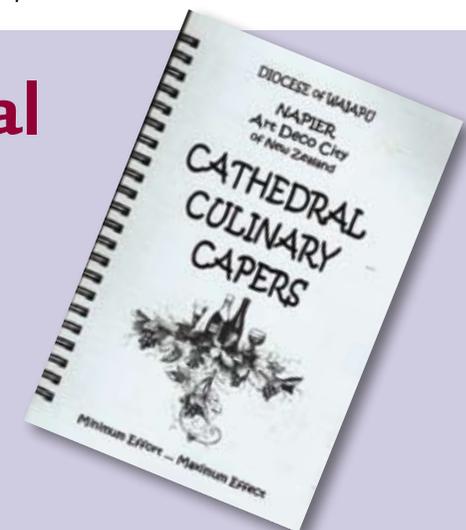
Our quirky book has proved extremely popular and we are delighted to be onto our fourth print run. The Editing Team thank all those who have supported us. A little exercise in marketing has seen parishes from Tauranga and Gisborne in the north to Porangahau and Turangi in the south with numerous orders, ensuring that this book has reached many budding cooks. It has travelled to the South Island, Australia, England, Canada and even China.

So though it may be small in size, the content is crammed full

of ideas for unusual meals and the price is only \$15. We hope that the illogical and at times light-hearted mixture of history 'minimum effort - maximum effect cookery' will appeal to all cooks. An ideal last minute Christmas Gift.

To order, email dianehopson@vodafone.co.nz

All proceeds to the restoration of the organ of Waiapu Cathedral.



Being part of something bigger

Joy Tomoana and Bronwyn van Hooijdonk report enthusiastically on the first ever Waiapu Anglican Social Services Conference.

The warmth, good humour and learning that took place at the War Memorial Centre in Napier recently matched the brilliant sunshine that Hawke's Bay turned on over the 3 days of the first Waiapu Anglican Social Services conference. Over 130 people attended at least one of the presentations, workshops or discussion groups that together ensured we more than met the expectations set by our conference theme: strengthening our communities. Many people stayed for the three amazing days.

On November 5th the conference began with a service at the Napier Cathedral, participants were then welcomed to Napier and to the conference by kaumatua Heitia Hiha and our 4 Regional Ministry Convenors.

Our first speaker Judith Duncan, Associate Professor at Canterbury University, introduced us to the concept of 'social capital' and how communities are built and maintained through the processes of linking, bridging and bonding. She chaired a panel discussion with representatives from the rural, Maori, Pacific and disabled communities that reminded us of the richness and diversity of our Waiapu Diocese community.

We were entertained by members of the vibrant Kahurangi Maori Dance group at the conference dinner on Thursday evening and, dressed up in Art Deco gear, we laughed, ate and socialised. Linda Papuni and other members of the Trust Board presented service awards to particularly deserving members of our four social services sectors.

Mary Kippenberger and husband Peter Charlton-Jones opened our second day with much laughter and hilarity while Bishop David Rice's message gave us a time for reflection. Over the next two days, we learned about the importance of the first 3 years of life especially in terms of brain development, from Judy Bailey; were introduced to both the myths and realities of the Gen Y generation by freelance journalist Jehan Casinader;

learned of the findings of research undertaken by the NZ Council of Christian Social Services into the needs of users of social service agencies, and heard more about the needs, rights and responsibilities of people with disabilities.

Workshops covered the Men's Shed Project in Taupo, the Christchurch City Mission's work, Gardening Development Projects and a Parish-based Nursing service in Nelson.

We heard from our RMC Noel Hendery as he gave us a history of Waiapu Social Services and Lani Morris our MC, facilitated discussion on reflecting on our conference theme.

During lunch and tea breaks people who work in social services across our Diocese along with many parishioners and Diocesan staff met, talked together and made connections that will help make our organisation stronger and more sustainable into the future.

We know from the feedback forms that people appreciated the lovely venue and the food, but most of all the chance to meet new people who are also interested in serving, and strengthening, our community.

What people had to say:

"Thanks for a fantastic few days. I have come out with a lot of new knowledge and feeling inspired."

"Extremely enlightening – strengthening my own spiritual journey."

"Each presentation had its uniqueness – each a different topic but with a resounding message of faith, inspiration and empowerment."

"An overall feeling of 'community' – the sense of belonging and inclusion in its highest form."

"This conference is the best I have been to. Respectful, inclusive, fun, inspiring, warm and friendly. It gave me a real sense of being part of something bigger and connected me to the overall vision of Waiapu Anglican Social Services."

The conference feedback forms showed people were happy with all aspects of the conference. Most mentioned making connections with others as the aspect they found most valuable: for some this was renewing old acquaintances and for many it was meeting new people and making connections. The overall warmth, fun, and developing sense of community was noted by many.



Lighting candles at the opening service in the cathedral.



Story teller extraordinaire Mary Kippenberger and supporting cast. The one with horns is the Bishop.



WASS Chief Executive Officer Liz Andrews at the Memorial Centre in a reflective mood.

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“The money to buy luxuries like lipstick”

This year one village woman in the Philippines summed up her economic progress as: “it gives you money to buy luxuries like lipstick.” It was an instant bridge across cultural and national differences that summed up what years of support toward empowerment had brought into her life.

She was just one of the many women Christian World Service national director, Pauline McKay, met in the Philippines in September. The women were participants with the CWS partner organisation, Developers Foundation, who have been working with groups of women on social and economic empowerment since 1993.

The programmes have taken place against a backdrop of a society where traditional life patterns have been upended by many economic and social changes. There are relatively few adult men to be seen in the region as the men, famed sailors, are working at sea for long periods.

Moreover, the Philippines are one of the world’s largest exporters of migrant labour to other countries. These migrant workers then remit part of their income to support their families back in the Philippines.

It was in this context of a traditionally very male dominated society that Developers began to work with village women 16 years ago. The village Pauline visited was at the top of the economic development scale and poised to become a mentoring centre for other villages as it “graduates” to helping others.

The CWS/Developers programmes had given the village women the tools and confidence, along with mechanisms like microcredits, to build economic and social power. In some cases the trip from subsistence to active economic and social participation had been a long journey.



“We heard from a woman who said she had gone from subsistence living to owning a roadside stall and having two posts in public office. Her husband had started to complain that she was never home anymore, so she had fixed that by buying him a motorbike after which he stopped complaining.”

Pauline said that the women were vibrant examples of what happened when people on a subsistence level setting were given a chance to develop their potential.

“Kofi Annan said, when running the United Nations: “There is no development strategy more beneficial to society as a whole – women and men alike – than the one which involves women as central players.”

“They have plenty of food, they can fish, they run chickens and there is a state run health service they pay into that provides village clinics with health workers,” she said. The Developers partnership was giving them a chance for something more, an opportunity many had grasped with both hands.

Children got their basic immunity shots and there was free education available. At the same time there is no running water or rudimentary sewage schemes like septic tanks.

Developers Foundation is now planning their exit strategy from direct funding from CWS. Their final project will be to build grain silos after which they will take up a mentoring role with other newer groups.

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An ever-changing story

Stephen Donald, a former vicar of Porangahau, reflects on centennial celebrations at All Saints' Weber.

My memories of spring weather at Weber are the cold howling nor'west wind, threatening to wrench the car door off its hinges. But Weber turned on hot sunny weather with not a breath of wind on Sunday 1 November, as parish and community gathered to celebrate over a century of Anglican witness.

Weber is named after German-born Charles Hermann Weber, responsible for many early surveys in Hawke's Bay. Milling the Seventy Mile Bush that once covered all the land south of the Takapau plains was the basis of Weber's early economy. Once the land was cleared, farming followed. Lying halfway between Dannevirke and the coastal settlements of Herbertville and Akitio, the settlement became a stopover for packhorse teams and, later, the twice-weekly coach service.

In the early days, Anglican services were variously taken by F.E. Telling Simcox, Edward Robertshawe, vicar of Dannevirke, or visiting clergy. The first vicar of a newly constituted Weber Parochial District, Bertram Fox, began services at Weber school in 1904. Rev'd Fox was responsible for organising construction of a church on a section donated by local settler, L.G. Crosse. His successor, Rev'd Frederick Whibley, saw the project through to completion.

All Saints' Church was opened on 6 October 1906, and consecrated by Bishop Leonard Williams on the eve of All Saints' Day 1909. The design is typical of the period; a well proportioned rectangle, lined with rich-coloured native timber and sporting original obscured glass windows. I suspect one of the early ministers was very tall, as the lectern, prayer-desk, font and altar were all built for a person of well above average height, a challenge for subsequent generations of clergy and readers!

Weber Parochial District was relatively short-lived. The district came under Porangahau after Rev'd Whibley's departure for Ormondville in 1916. During my time as vicar (1990-94), All Saints' was one of four regular worship places in a far-flung

and sparsely populated parish covering much of coastal southern Hawke's Bay and northern Wairarapa. Amalgamation of farms, increased forestry plantings, rural depopulation, and changes to the rural economy, resulted in a major reorganisation of Porangahau parish in 1997. Weber became a separate mission district with ordained ministry provided by Dannevirke parish.

By 2005, Weber had moved fully into local shared ministry. Worship leadership is provided by father and daughter priests, David Speedy and Jo Crosse, and deacon Jane Laver. Heidi Lewis undertakes hospitality ministry, and Sue Morgans looks after administration.

Religious education in schools was a long-standing feature of Porangahau's outreach, and much of my time as vicar was spent organising lay teachers or teaching across eight primary schools. Primary education is now centralised on Weber, where fortnightly Bible in Schools lessons continue under parish leadership.

Preschool music sessions are held regularly during the school term, and for a number of years Weber teams have attended (and on occasions won) Top Parish. Rev'd Jo Crosse is employed part-time as Hawke's Bay youth co-ordinator and takes a major role in diocesan affairs, proving a small rural parish like Weber can punch well above its weight.

On the day of the celebrations, the church interior seemed much lighter than I remembered. This was due, I suspect, to relocation to a new site in 2002. For most of its life, All Saints' occupied a damp low-lying section with overgrown trees on three sides. Although within the surveyed township, the church stood some distance from the school, hotel and cluster of houses that make up present-day Weber, the only other nearby building being the district hall. After the hall was moved onto the school site, it seemed natural for the church to follow.



All Saints church during the celebrations.

Planting established since 2002 has now matured and the building sits comfortably on a central location opposite the school. The distinctive bell tower, which originally stood beside the now-removed church at Matamau, just north of Dannevirke, complements the freshly painted exterior of All Saints'.

Bishop David, taking up the All Saints' Day theme, encouraged locals and visitors alike to continue as witnesses to the faith of their ancestors. He encouraged us to 'take the opportunity to look into the eyes of another human being and tell each other why we are all here'. The bishop further reminded those gathered 'we are participants in sainthood', and that saintliness is the mark of all Christians.

Following the service, generous country hospitality was provided at the spruced-up hall. Peter and Nan Smith, who served All Saints' in various roles for over 40 years, cut the obligatory celebratory fruitcake, and a booklet outlining the history of the church and parish was launched.

Weber Anglicans have proven resilient during more than a century of ever-changing circumstances. While we cannot know the shape the Church in another 50 or 100 years time, the present leadership and parish community leave a vibrant legacy for coming generations.