

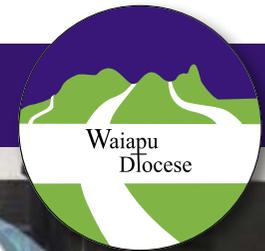


100 metres from Waiapu Cathedral is a memorial to Bishop Selwyn. How did it get there and why is it factually incorrect? **Page 8**

### **Saltires, étoiles and mullets**

Our diocesan coat of arms was probably designed by Bishop William Williams and is registered at Somerset House in London, yet what do we know about the meaning of its symbols? **Page 3**

## WAIAPU AT PARACHUTE 2010



Waiapu youth and Archbishop David – sunburn to saturation

## PARACHUTE FESTIVAL – Anglican Supergroup

It just gets better and better. The Anglican Supergroup at Parachute brought over 500 young Anglicans together from around the country (including 100 from Waiapu) to enjoy the great sounds and atmosphere of the biggest Christian music festival outside the USA. 300 artists performed music from folk to crunk rock. The big name speakers included Mike Pilavachi, pastor and founder of Soul Survivor UK, who presented a serious message while making us fall about laughing. The headliner bands came from all over. Switchfoot, Underoath, Family Force 5, Falling Up came from the USA; NewWorldSon from Canada, Hillsong United from Australia. I really enjoyed the Hamilton group, Late 80's Mercedes. Their brassy saxophone and trumpet sounds had our youth and bishop seriously moshing. The Parachute Band provided great worship leadership at Mainstage morning and evening to the thousands who

gathered. The big professional sounds of the artists, the fantastic lighting and the big crowds make Parachute an un-missable experience. However after Friday's sunshine, the deluge on Sunday would have worried Noah. When the weight of water collapsed one of our marquees we evacuated to a large covered space. With help from Archbishop David and our Bishop we set the chaos in order and carried on serving breakfasts and dinners so our last two days were a great experience despite the weather. Our superb response to this washout gave us the opportunity to feed bedraggled refugees from other groups who didn't have our resources and organisation. New friendships were made, including a Lutheran group keen to join us next year. The last gig at midday Monday still had around 5,000 present. Next year will be even better.  
– Alex Czerwonka

## From Bishop David



In theory, in Aotearoa-New Zealand, Christmas and Epiphany bring “quieter times”; yet in practice, particularly when entertaining over twenty relatives from all-over-the-world, any proposition for potential solitude is extremely ambitious. We rode tractors to the Gannet Colony at Cape Kidnappers and afterwards enjoyed great local cuisine and equally enjoyable vino at one of our many vineyards. We went “Deep-Sea-Fishing” and afterwards enjoyed great local food and wine at one of our many vineyards. We spent a day on the beach where parking was an interesting endeavour; remember, over twenty people including four car-seats and four cars. Enough sunscreen was applied to keep Nivea in business for years. And as with all things we did together, a good time was had by all, and yes, afterwards involved a stop at a vineyard. All-in-all, it was an extraordinary reunion involving many memorable moments of story-telling, laughter and play and, suffice it to say, the wine industry was enabled, not only during our relatives’ visit, but also as wines from our three regions made their way to Melbourne, Singapore, Madrid and Atlanta.

Amid all of this familial activity, I did find the occasion to lounge in our hammock once or twice, swinging under a shade-tree and reading a few books. One tome was Rupert Shortt’s: *Rowan’s Rule, The Biography of the Archbishop*. Perhaps the best way to offer a review is to quote the *Guardian*: “Outstanding... In Short, Williams may have found the perfect biographer: authoritative yet accessible, acute and fair-minded, sympathetic but critical.”

In one section from *Rowan’s Rule*, the Archbishop talks about ‘the acute risks involved in the episcopal office:’

“I can well understand why some people in and out of the Churches think the idea of having bishops is just bad in principle. Isn’t it practically unavoidable that this kind of infantilising will go on? That all sorts of crippling projections will be dumped on this figure who, in Anglican and Catholic terms, carries so much mystique, so much glamour (no, not exactly in the Susan Howatch style)? We had better be honest



Bishop David at the December youth service

and admit much of this is unavoidable; and that for this reason, being a bishop is – potentially very bad for the soul.”

Rowan continues as he suggests that the advantages outweigh the drawbacks:

“...the thing that keeps me convinced that the risk might be worth it is not the dangerous glow of charismatic leadership or efficient problem-solving but something that the Eastern Christian tradition has often been better at articulating than the Western. A bishop is a visible and personal sign of the Church’s unity through time and over space. And that implies that the bishop’s job is to make personal the kind of unity in and through conflict or misunderstanding that the Church has to believe in if it’s to stay sane and not become either a totalitarian empire or a free market.”

I am very aware that I was consecrated bishop in June 2008, and I have embraced this episcopal ministry with much prayer and care and, I hasten to add, very personally. However, I do want, as we begin 2010 together, to offer this reminder: the sort of unity, requiring both “individual and communal responsibility” which Rowan espouses, and clearly echoing the words and actions of One who walked among us in Galilee, is, firstly, profoundly personal, and secondly, involves all who are endeavouring to live out their baptismal,

hence gospel, faith. And so, yes, I am the Diocesan; it is an office I take very seriously: namely, one ordained to “make personal the kind of unity...” yet with equal, if not with more, significance, we are all a part of this episcopal ministry, thus the responsibility, both individual and communal, involves working towards even greater unity, and yes, be assured, this rests with each and every one of us.

May this year before us bring us closer to Christ, closer to one another, closer to being the people of faith God has called us to be in the place called Waiapu.

Blessings

+David

## Waiapu Lenten Studies 2010

“JESUS. NOW.” The title for our Lenten Studies 2010 catches the heart of the studies. An initiative from the diocesan Theological Commission, this is a series that invites the Church to see Jesus in and through contemporary contexts. Through four films available in local video/dvd outlets, the Jesus of our time and place comes to challenge us through active contemplation, discussion and biblical reflection.

Participants are asked to see Jesus as the suffering servant in a Pacific Island Leper colony, as “the little child shall lead them” in a story of a child’s unshakeable faith, as the transforming love in human relationships, and as the peace that can break down interfaith walls that divide. The films open up issues of social justice, peacemaking, who and where is Jesus, biblical and theological critique.

These Studies are for the whole Diocese to enter into, as part of building a culture of everyone belonging to the larger whole – diocese, country and wider Church communion. It is an opportunity to study the passion of Christ, the cost of discipleship and different understandings of servant, community leadership. Building on the success of the simultaneous dinners, it is hoped that we will enter into this

time of study with a sense of togetherness, open to new ways of seeing where the Christ is now.

There are four films; one being seen over two weeks if time frames require it. Parishes with a number of study/home groups may wish to see a film on the Sunday evenings of Lent with the groups meeting in the week following; or parishes to combine for the film and then meet during the week for the study.

It is up to each parish/region/cluster to decide how best to organise the study times around work and other local commitments.

The Studies will be available on the website, or electronically from you RMC. A hard copy can be sent to you from the Diocesan Office.

## The Waiapu coat of arms – what’s it all about?

**Noel Hendery has been challenged to find answers to several questions about our diocesan crest – or is it a coat of arms?**

We have our New Zealand/Aotearoa Anglican symbol, taken from the front page of the Prayer Book and our new logo of the Waiapu Diocese with its hills and river, printed on the cover of each Waiapu News, but the symbol I get asked about most, and the one that I have the fewest answers to, is the old fashioned crest or coat of arms that comes at the top of orders of services for diocesan occasions and the heading of important papers from the Bishop. Oral tradition has it that Bishop William Williams designed



our crest, but I cannot confirm the reliability of that tradition. To date the oldest example that we have been able to find of the crest is on the masthead of Waiapu Church Gazette in 1916.

The official description, printed in the annual Diocesan Year Book, states: “Description of Arms (Woodward), Azure a saltire argent, on a canton the arms of Auckland.” David White, Somerset Herald, College of Arms, London, has responded to our request for information by telling us that “The arms Azure a Saltire Argent on a Canton of the first three Mulletts one and two of the second were granted by letters patent of the Kings of Arms dated 16 December 1949. It is quite possible that the arms were in use unofficially long before the actual legal grant.” The actual letters patent granting this is displayed at the back of St John’s Cathedral. It assigns the Bishop’s Seal to Norman Lesser as Bishop, and to his successors.

What does it all mean? A “saltire” is a Saint Andrew’s cross and “argent” is silver or white and “azure” is blue. It has been suggested that the cross of St Andrew the fisherman was chosen because ours was a coastal diocese, dependent on the sea for travel as well as fishing.

A canton is a square in the corner of the shield and we are told that on the canton of our crest is the coat of arms of Auckland Diocese. When you look at the crest of the Auckland diocese you see that it has “three estoiles of eight points one and two argent”, which means three wavy white stars, each with eight pointy bits. A star with straight-sided rays is called a mullet while one with wavy rays is called an estoile.

The next question is: why has Waiapu borrowed the three stars on the Auckland coat of arms, and why place them into the corner of our crest, and why change them from wavy to straight-sided stars? Indeed all the older dioceses (Melanesia, Polynesia and the seven Pakeha dioceses) have Auckland’s three stars incorporated into their crests in one way or another (some wavy, some straight), except for Dunedin, which is the only one to share our St Andrew’s cross, but it perversely adds a fourth star. The stars of each diocese are quite different from each



other in form, and are placed differently on the crests. Warren Limbrick, former Dean of Dunedin, suggests a reason for Dunedin Diocese being out of line: “It was founded 1869 at the same time as the University of Otago and their arms are similar with, I think, the four stars of the southern cross (as in the New Zealand ensign), symbolising their southern latitude, and the scholarly tome of Otago University morphed into the Bible, with a mitre added as crest.”

Why the three stars for the other dioceses? The Reverend Warren Limbrick recalls: “when I was researching at the Turnbull Library in the mid ‘70s I came across a reference to the three stars having a purely geographic origin, symbolising the North, “Middle” and South islands of the colony named on maps like Arrowsmith’s 1850 map with their administrative names, New Ulster, New Munster & New Leinster. Possibly the “Pacific’s triple star” of Bracken’s national anthem confirms this. Certainly Selwyn seemed to embrace this symbolism for the “Diocese of New Zealand” Did he spiritualise it?” One suggested explanation for the three stars is that they represent the Trinity and the three foundations of Anglican belief: Scripture, tradition and reason. Another feasible idea is that they represent the original three areas of mission under the oversight of Bishop Selwyn: New Zealand, Polynesia and Melanesia.

In the same way, like diocesan coats of arms the world over, each shield is topped by a mitre. But again, there is no pattern. Most of the mitres in our diocesan crests are very similar, varying only in the patterns down their central stripe, except for Nelson’s mitre, which is gloriously different, being almost half the size of the rest. One can speculate whether this reflects Nelson’s lower churchmanship.

This article is more an appeal that a definitive explanation. I have spoken to everyone I can think of who might know how our crest came into being. I hope that there is someone reading this who can fill in the many gaps for a later and more definitive article.



# Beginner's guide to becoming carbon neutral

## Brian Dawson offers some answers.

After much heated debate the 2009 Synod agreed that our diocese will “endeavour to be carbon neutral by 2014.” So what does that mean, and how do we get there?

Why? This isn't the time or place for a detailed analysis of the many issues surrounding this topic. Suffice it to say that the vast majority of scientists believe the undeniable reality of significant climate change is at least partly caused by human-made greenhouse gasses being emitted into the atmosphere. Becoming carbon neutral, therefore, is an attempt to reduce these emissions and thereby slow down the effects of climate change.

But what does it mean? For a start we need to note that being 'carbon neutral' does not mean reducing our greenhouse gas emissions to zero (many who would argue this is effectively impossible anyway). To be 'carbon neutral' is to have neutralised the environmental impact of those emissions, both by reducing them and off-setting the balance, either personally (eg. planting a tree to off-set your drive to Wellington) or through the purchase of carbon credits, thereby paying someone else to do your off-setting for you.

But can we really make a difference? New Zealand is currently the seventy-third highest emitter of carbon dioxide, contributing 0.1% of world-wide greenhouse gas emissions (although per head of population we leap up to eighteenth place). So yes, if we all became carbon neutral we would only lessen the greenhouse gas problem globally by 0.1%, and of that only a small percentage stems from personal emissions (no more than 25%). However, many argue that every bit helps and New Zealand has a proud history of leading the way internationally (e.g., nuclear issues).

But surely this whole 'carbon credit' thing is a bit dodgy? The jury remains out on this. In the Middle Ages the Church sold plenary indulgences to wealthy individuals who wanted to live a dubious life without the inevitable post-death costs (a great fundraiser, but theologically questionable). The buying and selling of carbon credits has a similar air about it. Already it is clear that the trading of carbon credits will be the 'next big

thing' on world stock exchanges, but only time will tell whether big polluters (including nations) will use the scheme to simply continue business as usual. The theory, however, is good; if I have no choice but to catch a plane to a meeting, I can off-set the emissions caused by paying someone else to plant some trees for me, thereby neutralising my personal impact on the environment.

So other than buying credits, how else can I / my parish, move towards being carbon neutral? That's the spirit! The list of ways to reduce our emissions is very long, but here are a few basic ideas:

- Spend less time driving, and when you have to, do it in a smaller vehicle. This is a biggie! Most of our personal greenhouse gas emissions come from this one aspect of our lives. Walk when you can, car-pool if you can't! The same goes for church; arrange a car-pooling scheme for services, and maybe 'Walk to Church Sundays'.
- Make sure you're recycling (and check with your local council to see if you could be recycling more). Are all your left-over parish newsletters and song sheets being recycled?
- Use energy-saving light bulbs. Yes, there was some controversy surrounding these, but not only are they better for the environment, they last longer, making them better for the budget!
- Shop locally. This saves on travel, and supports local businesses.
- Check your heating arrangements. Can you turn down your hot water? Are your house and church appropriately insulated to save on heating in winter and cooling in summer? Solar heating?
- Plant a tree regularly. Nothing soaks up your carbon emissions better than a tree! If you plant one a year you're on the right track.
- Watch for more ideas for parishes through the diocese. The Diocesan Social Concerns Task Force will be producing more resources in the near future.



- Find more ways of reducing your emissions on reputable websites such as [www.sustainability.govt.nz](http://www.sustainability.govt.nz) and [www.sustainableliving.org.nz](http://www.sustainableliving.org.nz)
- Finally, when you've done as much as you can to reduce your emissions look to off-set the balance by joining an accredited carbon credit programme. The one suggested to Synod was the CarboNZero programme ([www.carbonzero.org.nz](http://www.carbonzero.org.nz)). The calculator available for individuals will help work out your own carbon-status, and will probably also work for your parish. Work is being done on producing a version of the calculator for non-profit organisations (including churches) so watch out for that when it appears.

So how hard do I have to try really? The original synod motion said we would be carbon neutral by a set time. The alteration to 'endeavour to be' takes the edge off that slightly, but nonetheless it commits us to making a genuine attempt. Personally it is up to each of us to decide how much effort we're prepared to put in, but you might like to ask yourself what you would do to ensure a brighter future for your children's children.

# Making a difference – being just

## Adrienne Bruce speaks to the Waiapu Social Services CEO Liz Andrews about the relationship between her faith and work.

What is it that draws a Presbyterian elder to become the CEO of the Waiapu Anglican Social Services Trust Board? This is the question I asked of Liz Andrews recently.

Liz came to the CEO role four years ago from a nursing and teaching background. She worked for seven years with Presbyterian Support, and then the Ministry of Social Development. “I enjoyed what I did and worked with some fabulous people but always felt the ‘not-for-profit’ sector is where I am called to be.” “I find I always have to come back to the Gospel imperative of what is right, what is just and what difference I can make, one person at a time - it felt like I was going back to where I belonged in the first place”, she explains.

Liz sees parishes as “in the right place” and an integral part of this process of making a difference. As we talk she reflects on the church building often with prominent welcoming front doors as a metaphor: “doors which not only welcome people in but also look out into the community. ... We can’t, as a church, do justice to what we do ‘in’ the church in terms of worship, nurture, maintenance etc if we don’t also know what is happening on the streets. Some in society see us as working on the margins but we would be starting in the wrong place if we were in the centre”.

I asked Liz what role she sees for the church and its social services in a time of recession. “The recession gives us an opportunity which we might not get again in our lifetime. It calls us to stop in a chaotic world and think about what is important. People are assessing what they value. So the recession is an invitation for us. Not a window of opportunity



but a ranch-slider – to be welcoming, to get our doors open and get into the street where we have a contribution to make.”

Liz noted the call today by society for values-based education for our children and the recognition that as Anglican Care we are seen as a preferred provider of Early Childhood services. “The church is seen to have a degree of neutrality compared with those who are pushing their own ideas and wanting to make a profit. As Anglicans we are seen as wanting to support people and to be fair-minded and just. My experience is that there is quite a level of community trust in the church. People will open doors to us because of the reputation we have built, as both clergy and laity, over the years.” The contract for the Merivale Wh nau Aroha Centre in the Gate Pa parish is such an example.

Liz affirms that there is so much that we can feel really good about, thanks to so many people who have gone before. “It is important to look back – ours is a unifying story”. For Liz the work of social services is “a living out of one’s own baptism and so doing what we are designed to be doing”.

As we move towards the partnership agreements between parishes and social services, Liz affirms the need for us to continue the pattern we have adopted since the revised Canon 18 of always talking together rather than separately. “If we are about embracing diversity then we need to talk together to come to a place together.”

Liz sees herself as “a co-operative venture”. Raised at St Matthew’s in Hastings she also has links with St Mary’s, Waipukurau where her grandparents worshipped. She was lured over the road to St Andrew’s Presbyterian by a fabulous youth group led by Bruce Hansen. It was in this youth group where the seeds of vocation were sown as they talked about being vocationally called to be a teacher, or lawyer or nurse or... so it was natural for Liz to live out her faith day by day in her vocation. At the age of 29 Liz was ordained an elder.

Partnership is a recurring theme for Liz in this work. She notes that “we are receiving more approaches from M ori about how we might do more together. Conversations are at the heart of developing such partnerships where we can focus on the ways we are similar rather than the ways we are different”. Also dear to Liz’s heart is exploring ways we can be more ecumenical and out of our experiences and strengths how we can mentor, support and build capacity with others. “It is all about working “ ecumenically, collaboratively and with tangata whenua. “If we define ourselves only as “deliverers” of social services we have missed our opportunity to help others in the not-for-profit field.

What challenges are there into 2010 and beyond? “Our challenge is to pace ourselves when there is so much to do and we could become overwhelmed. As we look at the doors, to return to that earlier metaphor, we also need to remember those who stand alongside us, as staff and volunteers, in the work and ensure that we care for them well.”

And a final word: “as a church we are in a process of metamorphosis – not dying! We won’t necessarily ‘look’ the same but so long as we are demonstrating our faith through community-facing church and social services mission we are fulfilling the gospel imperative”.

# Boundary Rider – From shearing shed to Papamoa mission

## Noel Hendery talks to Arthur Bruce about ministry in the wider community.

Arthur Bruce grew up in the King Country and then boarded at King's College, Auckland. In the school chapel he first felt called to ordained ministry at 15, but "thought it a terrible idea." This King's College old boy then went shearing and fencing for 13 years, here and Australia. The interesting people he met and the variety of experiences were valuable preparation for ministry.

He returned home to manage the family farm and became aware of a growing "spiritual bankruptcy". The words of the Beatitudes and an unexpected sense of 'Jesus being there' drew him back to church in 1978. Geoff Crawshaw, Taumarunui vicar, nurtured this searching 29 year old, contacting Archbishop Alan Johnson to enquire about possible ordination for Arthur. The Archbishop's question: "Is he keen?"

Arthur was keen and moved to St John's College the next year. He "absolutely loved" his four years of theological and ministry training, of experience in parishes and communities, hospitals and prisons, and of getting to know fellow Maori and Pacific Island ordinands and families. It was there he married fellow student Adrienne in 1981.

Their first position was with Michael Bent in New Plymouth, as the first clergy couple in the Waikato Diocese. When offered the position in Tokoroa, the church canons of the time allowed for only one person to be Vicar. Arthur told Bishop Brian Davis that Adrienne was to be vicar, with Arthur the assistant curate! Within 18 months the canons had been changed, allowing co-vicars.

Next came a stint at Palmerston North hospital as Co-chaplains, and in 1991 they moved to Waiapu as Co-vicars of Dannevirke. As they became involved in the local community life the need for a local social services agency became clear. With the help of Duncan McDonald, the Diocesan Director of Social Services, this dream came to fruition and Dannevirke Family Services was established with Arthur as the co-ordinator, supervisor and counsellor. Arthur recalls ruefully: "I remember sitting there for the first few weeks. A lot of



Arthur conducts a baptism at Bree Court.

people had been coming to the vicarage for help, but no one came to the new service." However, after a while a trickle of clients became a flood. The service eventually had 8 dedicated staff plus volunteers, providing parenting and living without violence programmes, family support and counselling. Arthur found himself on a steep learning curve: social work, counselling, supervision, management and governance.

In 2000 they moved to Mount Maunganui as Co-vicars. On a drive around Papamoa East they found an empty shop. They returned to the Vestry with the question: "What do you suggest we might do?" The answer - a drop in and op shop, which has thrived ever since opening in June of 2000.

The following year called for another 'drive to explore the next step' in developing mission in Papamoa East. Just one house was available for rent. So Beachaven was established as a community house. Locals indicated their needs and early childhood services, programmes for seniors, two pre-school groups, a youth group, and 'just a place to gather' developed. Beachaven continues today. "I love doing that work," says Arthur, seeing people connecting with each other; helping people finding what they need."

The challenges continued. Arthur, backed by the Anglican Social Services Trust Board, helped an ailing Papamoa Community Support Trust pay off its huge debt and get back on its feet. It is now a pivotal social service provider in Papamoa and part of Anglican Social Services. Its Kauri Centre provides respite care for caregivers through a day-programme for elderly with disabilities and early signs of dementia.

The next step in the development of the Papamoa ministry was the renting of Bree Court in 2004. This adapted house has become the centre for the Anglican worshipping community.

In mid 2004 Adrienne was appointed as Bay of Plenty Regional Ministry Convenor. This raised the question of what Arthur was going to do. On April Fool's day 2005 Arthur officially became the Missioner for

Papamoa. There is now a steadily growing congregation at Bree Court, a mid week communion and a pre-school music and play group alongside the social service work. "Bree Court provides a focus for our identity as an Anglican mission."

The most exciting and arduous project has been the Papamoa Village: 3.8 acres of Council land in one of the lower socio-economic streets in Papamoa. It is an Anglican Social Service Trust Board – Tauranga City Council partnership. It will provide homes for the Papamoa Support Centre work with the local kohunga reo and Maori Hau Ora and other community groups joining the village. (See following page)

Why has Arthur chosen this role as a boundary rider on the edge of the traditional church? "I feel a strong Gospel imperative to work alongside those who are disadvantaged. I enjoy that challenge. I love seeing people's lives change for the better. Jesus changed my life; that is what is at the heart of what drives me."

"It has been a faith journey – with no initial master plan or money – to work with youth and the elderly and develop ministry in Papamoa. God has blessed our endeavours. I'm probably a quietly passionate person and I love seeing communities flourish"

# Papamoa Village

## – Finally the wheels are rolling!

The Papamoa village is finally underway with four of the buildings being transported and currently sitting on drums before being set down on new piles.

The project has been four years in the making and will see the Dickson Road service which currently houses the Papamoa Community Support centre, move to Hartford Avenue in Papamoa.

Another organisation, Te Manu Toroa is joining us and their existing Health Clinic, which was previously on the property has been relocated on site, re-clad, gutted and refurbished. For Waiapu Anglican Social Services the Youth facility, a storage building and the Op Shop were the first buildings brought on, with the Administration building and Caretaker's house making their journey over the Kaimais shortly. It will be an early morning arrival as the house moving trucks must be off the road by 6am! The Administration building will be transported in three pieces on three trucks and then put back together again.

The anticipated time for completion is 3 months and we hope to be able to invite you all to its blessing and opening in April 2010. Watch this space for more information and updates.



The Youth building on its way to its new home



Liz Andrews on site



Some of the buildings in place



A different side of Anglican Social Services: the huge trench that was dug for all the (non-social) services that have to come onto the site



Barry Mead, the Project Manager

# The Puzzle of Selwyn's Rock

## by Jon Williams

Near the bottom of Shakespeare Road in Napier is a single large limestone rock in a park. The tablet on top bears the inscription:

THE RT REV GEORGE  
AUGUSTUS SELWYN D.D  
FIRST BISHOP OF  
NEW ZEALAND  
PREACHED FROM THIS  
ROCK NOVEMBER 1842

It has long been known that the inscription is not true to history. For instance, the original date was some years ago altered from 1844. Accordingly the story it tells poses some fascinating questions.

In 1842 the new Bishop of New Zealand made a visitation to his diocese. In November he entered Hawke's Bay. His diary notes:

Wednesday November 16. We arrived at Ahuriri, having passed over a very noble plain, watered by the Tukituki – a very numerous Christian community, although they had only once been visited by a missionary. The chapel is a substantial building capable of seating 400 persons... conversing with, and joining in service with, the natives. In the evening we dispatched a canoe to go to the harbour, to be ready to take us across the next morning; but it stuck fast, and were left without our tents and food until near midnight.

The diary of William Williams corroborates Selwyn's account:

November 16. Set out on our return and arrived at Ahuriri about 5 o'clock. The Bishop took the native prayers in the evening.



George Augustus Selwyn 1809-1878

November 17. ....The natives are very urgent to have a missionary located with them, and the Bishop has promised to do what he can for them. At his suggestion a site was looked out on which a house may be erected by the natives. At one o'clock the natives were assembled for service, when I read prayers and the Bishop preached.

From these accounts a number of things become quite clear:

- The Bishop preached to Maori in H.B. on two occasions in 1842. There was no possibility of any preaching to settlers. It was years before any number arrived.
- A site was selected for what would become Colenso's mission station near Awatoto.
- The nearest point to modern Napier on his route would have been "the mouth of the river", where the Tutaekuri entered the inner harbour at the inland end of the hill

Selwyn was not in H.B. in November 1844. However throughout his time as Bishop of the whole of New Zealand until 1859 he was again in the Ahuriri district on a number of occasions:

He arrived on December 31st 1845 to visit William Colenso; in January 1852 he was again with Colenso at the Waitangi station. In March 1853 the bishop returned, with Governor Grey, Samuel Williams and others for the establishment of the new station at Te Aute.

It was not until after the survey and sale of town sections for Napier in 1854 that it would have been possible for Selwyn to address pakeha settlers in the Napier area in any number. Selwyn was in England throughout 1854 and did not return to this country until July 1855. Following this absence he undertook a six month visitation of the Diocese of New Zealand, not reaching Napier until January 1856. On this occasion he arranged with local settlers and officials to buy a number of town sections for the Church and contributed personally towards the new schoolroom.

In February 1859 the Herald reported: "On the Sabbath, 6th inst. the Bishop of New Zealand held Divine Service in the Schoolroom at Napier. Although but a short notice had been given, the place was well filled by an attentive auditory. After the Service of the Church the Bishop proceeded to deliver an earnest and impressive discourse.... As a result of the

Bishop's visit Mr. Tiffen called a meeting in March in the Land Office on the hillside at the west end of Government Lawn. It was decided 'to make immediate arrangements for building a place of worship'."

## Some conclusions

The bottom of the Shakespeare Road gully would be a natural place of assembly for new settlers gathered to buy sections. It may be significant that the Land Sales Office was built by 1859 only a few yards from the rock. Soon also the Provincial Chambers would be erected nearby. By January 1856 also there would have been a sufficiently large group of settlers to make an impromptu rostrum desirable so that the bishop could be seen and heard, and by 1859 an even larger number.

Local Maori could well have been also present, as was believed when the plaque was installed in 1919. To Maori the bishop was a well known figure. The sellers of the land had already received their payment, in 1851, and were keenly interested in the doings of the settlers.

It is possible that at some time during one of his last visits in 1856, or 1859, Bishop Selwyn used the rock for an open air address to a large group and that this is the origin of the reference on the stone. The muddle over the date will then have happened during the oral tradition. However the persistent legend has to be accounted for somehow.

People in the frontier town of Napier would have been too busy attending to their basic needs to erect any monument, but the rock in situ could provide a ready-made memorial. We should not underestimate the significance to this young community of visits by a person who was not only a leading citizen of the colony, but for many of them the leader of their church, and as well a reminder of their link with the far away "home country". *Cont. Pg 09*

In the area surrounding the rock an early photograph shows a scattering of small stones, but by the 1880's these had been removed and the "Government Lawn" was well landscaped, tidy and formal. The rock is a survivor following the removal of the smaller rocks. It would not have been difficult to move "Selwyn's" rock as well. Why was it then left in position, apparently from at least the 1870's and until 1919? Surely the endurance of this piece of local limestone implies that it held some significance for the settlers, from at least as early as the

# John Selman

## – A Tauranga birthday party and 1300 African children

### Adrienne Bruce explains the link between John Sellman's 80th birthday celebration and Tanzania.

The idea came from John and Catherine's second son who, for his 50th birthday, invited all his friends to offer money rather than gifts to help establish a trust to enable the training of businessmen in Cambodia to be more effective. In turn, this would make it possible for them to support their local churches rather than relying on money from overseas.

When John was planning to celebrate 80 well-lived years, his mind went to the Diocese of Tanganyika where for ten years John and Catherine served with the Church Missionary Society. In this diocese there are 40,000 AIDS orphans and

1870's. Almost certainly it remained in place because of the belief that it was used by Selwyn.

The memorial inscription dates from 1919. It was placed on the rock to be unveiled during the General Synod of the Anglican Church in New Zealand held in Napier. The Hawke's Bay Herald, Monday May 12th reported: "Yesterday afternoon on the Government Lawn, Shakespeare Road, Napier, there was a large attendance of the public, school children and scholars of the Hukarere school to witness the ceremony of unveiling the rock on which the Right Rev George Augustus Selwyn, in November, 1844, stood and preached to the settlers and natives of the district."

In spite of mistakes in the inscription and doubts about the history it would seem very appropriate for there to be in Napier some memorial to Bishop Selwyn. In the course

a programme called The Carpenter's Kids, where for \$80, a child can be given a meal a day, school fees, school books, a uniform and shoes for a whole year. John's inspiration was to follow his son's lead and invite "everyone on their Christmas card list" and the congregation from their parish of Holy Trinity, Tauranga, to celebrate his birthday by providing for at least 50 orphans. The dream was to raise \$5,000. At the time of writing over \$11,000 had been donated. "And every cent will go to these children" as there are no administration charges taken out of this fund raising effort by Holy Trinity, CMS or the Diocese of Tanganyika.

This birthday celebration has the potential to make a difference to 1,375 children's lives, at the very least. The party began with every guest being given a soda drink and a samosa – a reminder that this could be the total food for a child for a day in Tanzania. But party fare was to follow, along with entertainment by family members, a special musical presentation by the '0800 Singers' (the group who sing once a month at the 8.00am Sunday Communion service) and an address by the CMS General Secretary, Steve Maina. For John his birthday was the catalyst for a whole weekend's emphasis on overseas mission, with Steve speaking at the Sunday services as well. Even those unable to attend this special event in person have responded to John's African celebration to support ministry in the Diocese



of Central Tanganyika. John will be looking to add to his Christmas card list for his 90th birthday.



1929 Boy standing on the rock, which appears close to the Government building. The oak tree on the left of the photograph is still on the site. HBM & AG 4116b

of his long and difficult travels our first bishop made a large number of visits to Hawke's Bay. He had significant dealings with a number of the first settlers and took an active interest in the beginnings of the town. The Cathedral is exploring with the Historic Places Trust what to do about the rock and its inscription.

FOOTNOTE. Neil Eagles, on reading this story, reports that when he was Diocesan Executive Officer one of the inner city's "characters" reported his concern at the growth of lichen on the wording on the tablet, explaining to Neil that he had cleaned it with a wire brush, unfortunately "cleaning off" some of the lettering in the process.

# Wayne Thornton

## – A lifetime in Waiapu

**Noel Hendery talks to Wayne Thornton as he prepares to leave St Peter's, Riverslea in Hastings.**

We are sitting in Wayne's office at St Peter's Riverslea talking about his life in Waiapu. "My earliest memory of Sunday School is as a four year old is in this very building," he says. "And my brother was baptised in St Martin's," he adds, referring to the other Riverslea parish building.

Wayne was born in Dunedin in 1960 and the family moved to Hastings in 1963. He attended Parkvale Kindergarten and Parkvale School, then Heretaunga Intermediate and Hastings Boy's High. He originally intended to study law, but in the summer before going to university felt called by God and visited Bishop Paul Reeves. The Bishop encouraged him and suggested he go to university as planned. He did so and studied History and Philosophy. In his third year he received a telephone call from the new bishop, Ralph Matthews, who said, "I've discovered your name in a filing cabinet. Come and see me when you are home."

Wayne went through the selection process later that year and was given a church scholarship to support him for a fourth Honours year at Victoria University. He and Kim married at the end of 1981; then, to avoid going straight from one educational institution to another, he worked for a year at Watties, much of the time on the night shift on the weighbridge. This gave him opportunities to talk to people he would not otherwise have met, about things they would not otherwise have discussed. During this time, he and Kim attended St James, Mahora.

The next three years were spent at St John's theological college. "I learnt as much from my fellow students as I did from the official educational process."

Out of college, his curacy was at Taupo. Alan Arrowsmith, his first vicar, "started me off with ministry roles like funerals and weddings. He gave me valuable pointers and encouragement which is with me today. Then we were fortunate that George Connor came along to be vicar. He was a very good person

to be curate with – good attitude and grounding in church life, history and ministry. He would say, 'You don't have to do it this way, but it is a place to start' – and it was a very good place."

Wayne's first position as a vicar was at Te Hapara in Gisborne. During his time there the Whanau Aroha Centre was established: they converted a run-down hall "into a place that helped kids have a good start when they got to school, and helped parents to discover the joys of being a good parent."

The next decade immersed the family in the very different world of All Saints, Taradale. This was a good experience of working with teams of staff and volunteers. Wayne put a lot of energy into people, especially youth and family ministry.

In 2003 he felt a strong call to go to Riverslea. Bishop John Bluck suggested that he and Kim go and meet with the people. "After ten minutes, we looked at each other and said: 'Yes, this is where we are meant to be.'"

"We at St Peter's had an Episcopal licence to be off the wall." For example, the evening services were unique in so far as the people who come along have become a community drawn from a range of churches and congregations and no church.. This has developed into the current "CU4T" evening meal and worship. "You can see God's Spirit working," Wayne says with conviction.

Other important achievements have been the redevelopment of St Martin's. It took four years to work out what God wanted them to do, but it is now a great community centre and home to the Heretaunga Seniors group, and the Op Shop has a new lease of life as well. Another important ministry is the "Connections" magazine, a non-church publication delivered widely around the community.



Among the things Wayne will miss will be the recently developed St John chaplaincy. Wayne has done ambulance and garage blessings and been on shifts with officers.

Bishop John originally asked Wayne to give five years to St Peter's. After seven Easters and Christmases he thinks that their work is done, and he and Kim are ready for the new challenge and adventure of Motueka Parish in the Diocese of Nelson. "I have become aware that God is not only in Waiapu!"

Wayne's last service in Waiapu will be Easter Day.

## Communion table at St Peter's, Mount Maunganui

**Doug St George, priest and "hewer of wood", describes the new altar he has created at St Peter's. Photo by James Tubbs.**

This table has an open-ended cross. It looks like a crossroad on a road-map. It is about coming into the centre and going out again. We come in to be refreshed by word and sacrament, we go out to love and serve in the world. I pray that this Communion Table may always be both a quiet centre and a busy intersection.



Recycling timber is a kind of resurrection: new life and new beauty come out of what was old and tired.

The legs are made from the old communion rails at St Peter's

There is rimu panelling from the communion rail of the former side chapel.

The top is of oak and a sliver of mahogany from many sources.

There is a variation of colour, a few scars and old nail-holes, as it should be.

# A match made in heaven

**Brent Chamberlain, Waiapu's new Finance Manager, talks to Noel Hendery.**

Brent Chamberlain took over the diocesan financial reins late last year. He and Belinda, with Jacob (9) and Halle (5), live in Havelock North. Belinda is currently studying for a degree in early childhood education at the EIT. The family attend the Hastings Baptist Church; Brent is a keen cyclist and he and Jacob enjoy fishing together.

Brent attended Palmerston North Boys' High and took a Bachelor of Business Studies degree at Massey University. He spent six years in the early 1990's in chartered accountancy firms in Palmerston and Wellington, before going off on his

O.E., where he earned his living doing contract work, including 18 months working for the Virgin entertainment group. He met Richard Branson twice; Branson really does pop into the office to meet the staff!

He returned to New Zealand to a Hastings firm of chartered accountants, then Hawke's Bay Today and latterly the regional office of APN, the newspaper's owner (APN owns regional newspapers, the N.Z. Herald and a magazine division). When the regional office was moved to Auckland, Brent decided not to follow, and worked briefly for the District Health Board before coming to the Diocesan Office.

Why the Waiapu Diocese? "Being a Christian and looking for a financial manager's role, it seemed like a match made in heaven, with the same values and morality." How has this slice of heaven worked out so far? "I have been made to feel welcome by the staff, parish treasurers and Board members, and the people I have had contact with in the parishes. The work has been a bit of a learning curve – very busy and a



diverse role. It was a challenge arriving just after both Debbie Wooten and Alice Taylor had left which has left quite a gap in our knowledge base."

Brent's final word: "Feel free to pop in to meet me or give me a call."

## Book Review

**The Lord's Prayer. John Bluck and Muru Walters. Published by Anglican Taonga, 2010. Photographs by Jessica Bluck and Marcus Thomas. 40 pages. Available at: [bjthomas@orcon.net.nz](mailto:bjthomas@orcon.net.nz).**

"If you're not sure whether praying the Lord's Prayer will make any difference to your life, or have given up trying, then read this booklet because it's written for you." So says the blurb above the photographs of the two retired bishops on its back cover.

This little book is designed either to read on your own or to use as a study resource, with a section on each petition and some discussion questions. It begins, as John Bluck usually begins, provocatively, focussing on the strangeness of the prayer. "At face value, the words of this prayer are simply incredible."

The issues surrounding the opening words of the prayer are confronted squarely. "The idea of God as our father divides our gender-twitchy, parentally ambiguous, family violence-prone culture down the middle." However, the real issue here

is not gender but intimacy. Jesus is talking not only about God but about heaven being very close, "even within you". "It is outrageously up close and personal." The writer then touches on modern understandings of heaven, from that of the suicide bomber, to the movie makers, to the Kiwi bach as our own little bit of heaven. For John Bluck, heaven is not an escape from the world but opens us up to the world.

He explores the meaning of "hallowed", of places, things and people made holy, and touches on the significance of our names and God's name.

The petition: "'Your Kingdom come' is a call to be hopeful about the future, however tough the present times." And to pray 'your will be done on earth' "doesn't mean we ignore the damage being done to the planet and each other" but is rather "a sublimely confident and optimistic statement about the future."

Asking for daily bread is about a world freed from want; we do this most effectively by avoiding waste and sharing our own surplus. "Sin" is a word that "sticks in the craw of self-respecting Kiwis", so is defined as "falling short, missing the mark", but it is also our failure to act responsibly and caringly as a society. Praying to be saved from temptation and evil is

when one looks "at all the pain and brokenness of the world and asks God to help us get through it gracefully."

Bishop Muru Walter's section is entitled "What happens when the Lord's Prayer is translated and prayed in te Reo Maori?" He translates the Maori back to English and comments on the meaning: "Our father, in the cosmos, set apart is your name. Coming is your blessed leadership..." Spending time in this section will certainly bring a fresh perspective.

The photographs, taken on the coast north of Auckland where the Blucks now live, enhance the Kiwi flavour of the text.

John Bluck, in this little book, is doing what he does best: expressing Christianity in language that might resonate with literate 21st century New Zealanders. It is very readable and surprisingly traditional. I suspect that he wrote it with a Waiapu study group in mind. I think it would work well for such a group, who will find it a stimulating discussion starter. My only quibble is that, given the considerable work done recently on the social, cultural and linguistic origins of the Lord's Prayer, I would have liked Bishop Bluck to have doubled the length of the book.

Noel Hendery

## BIBLE REFLECTION

### Joan Edmundson



If Lent is about to come and take you by surprise, coming so soon (as it always does) after the summer break, then it may be reassuring to note that it follows the established pattern of past Lenten. We begin, as usual, with the Temptation of Jesus in the Wilderness. It is Luke's version this time (4:1-13) and, no, it hasn't changed since the last time we read or heard it. Indeed, if you are a Sunday School graduate, you can probably visualize the whole story in flannelgraph:

- Jesus is led by the Spirit into the wilderness
- With nothing to eat for 40 days, he is tempted by the devil to
  - turn stones into bread
  - receive all the power and glory in the world, in exchange for worshipping his tempter
  - throw himself off the Temple roof and be miraculously saved
- he refuses each temptation as it comes along, quoting Scripture in support
- eventually the devil goes away.

Some points in the story tend perhaps to strike us as unexpected. It's the Spirit who leads Jesus into the wilderness, not the devil who inveigles him out there. And turning stones into bread, to feed the hungry – surely that would have been a very positive thing for Jesus to do? But if we see the temptations as:

- wanting to fix things and do it my way
- wanting recognition and approval from others, especially important others, for doing this
- wanting proof, rather than the often demanding business of having to live in faith

then things look different. They are all temptations that we are familiar with ourselves. We can see how, as Jesus considered his

unique calling, they must have loomed even larger and more acutely than they do for us.

However, essentially, it's one of the Church's most familiar stories, and when we come to it, particularly if we are still struggling to shake the last of the sand out of the good towels that should never have been taken to the beach anyway, our own temptation is to go: yes, yes – I know this one. Can I remember all three temptations? Have I got them in the right order? Right, then let's move on to the action part of the story. We've been here before; it's all clear in my mind; I know what we're talking about here; I can put a big tick for "sorted" beside this one.

Except that growing in faith and understanding is never about ticking boxes. And the temptation to think, "Yes, I've got it sorted," fits very neatly into the set of temptations we've been considering. We are, after all, hopefully all slightly different people, to the people we were this time last year. What does the story of Jesus' wilderness experience have to say to us now? And in one point, Luke's account of this story is different to the others we read. The devil leaves off testing Jesus and goes – but not permanently. He's going to be back, at "an opportune time". If we hope to become more and more the people God has in mind for us to be, this story, and our response to it, must be ongoing.

## Living out her faith

### Adrienne Bruce acknowledges Shirley Shilling's contribution to community and diocese.

After over 40 years in early childhood education Shirley Shilling retired at Christmas. Most recently Shirley has been the Early Childhood Practice Manager for the Northern region of the Diocese for the Social Services Trust Board. Prior to this she was the Manager of St Mary's Family Centre at Mount Maunganui. Retirement is a relative word for Shirley, as she will continue as the Vicar's Warden in the Mount Maunganui Parish and her interest and involvement in Growing through Grief and the other multitude of activities that have been part of the way Shirley has lived out her faith will continue. Husband Doug is looking forward to some campervan



Shirley with gifts at her farewell.

tripping, however, beginning with a South Island excursion in early 2010.

Over the years Shirley has fulfilled many roles in the Diocese including on the Pastoral Care and Stewardship Council and being a director of Anglican Care Waiapu Limited. A testimony to Shirley's leadership was demonstrated at her Tauranga farewell where a number of long-serving managers from other Anglican Care early childcare centres who had worked with her at St Mary's in the past, joined with other colleagues to wish Shirley well. Changes as a result of Shirley's retirement will see Cherie Hughes becoming the new Northern Practice Manager. (Cherie was Manager of St Mary's Tahatai Centre) and Trish Parkes, previously a staff member at St Mary's will become the new Manager of St Mary's Tahatai.

# Diocesan symbols end their journey in Eastland

Stephen Donald reports on the final stage of the journey of our 150th celebration taonga.



The Waerenga-a-hika cross with (from left, rear) Essie Keelan, Rawiri Matahiki and Tunis Keelan with (seated) Aria Lelievre and Uenuku Kohatu, at Tuatini Marae (Photo: Uenuku and Karla Kohatu)

Eastland parishes featured the diocesan symbols during Advent 2009 as they made the final leg of their journey for the 150th anniversary year. Poignant links between the original diocesan headquarters at Waerenga-a-hika (represented by Andrew Gordon's carving), Kate Williams' Maori New Testament and the Stopford chalice, cast from silver retrieved from the ruins of St John's Cathedral, Napier, were appreciated by those who heard the stories around these symbols. Lydia Catherine (known as Kate) Williams, was born in 1841 in Poverty Bay and grew up at Waerenga-a-hika. She was the last surviving daughter of our first bishop, William Williams (1859-76), and died of injuries received in the 1931 earthquake.

East Coast parish gathered at Tuatini Marae, Tokomaru Bay, to receive the diocesan taonga. Tokomaru was the first parish constituted in Waipatu Diocese (1863); Matiaha Pahewa, was ordained deacon that year and served as vicar until almost until his death in June 1906. Matiaha, along with fellow mission school student, Te Kooti Arikirangi Te Turuki, accompanied the Rev'd Thomas Grace on his first reconnaissance trip to Taupo in 1853.



There has been an Anglican church building on the Tuatini site since at least 1840; St Mary's, built in the early 1880s, is probably the third. Combined Tokomaru pariha (parish) - East Coast parish worship is held at St Mary's on second Sunday of each month and on major festivals. (Photo: Uenuku and Karla Kohatu)



Rev'd Sheryl McGrory presides at Church of the Resurrection, Te Hapara, with the Waerenga-a-hika cross hanging in the sanctuary. (Photo: Alan Radcliffe)



Rev'd Matiaha Pahewa, vicar of Tokomaru 1863-1906, is buried close to St Mary's Church, Tuatini Marae (Photo: Stephen Donald)

# Angels flying and humans sailing

**Napier Port Chaplain Richard Spence writes about one of our hidden ministries.**

Many Anglicans are aware of the Mission to Seafarers a.k.a. the Flying Angel. Not everybody realises that the Mission is an Anglican missionary society, caring for the spiritual and practical welfare of seafarers. Beginning on the coast of Britain 150 years ago, this work has spread around the world.

The Mission's flying angel logo is inspired by a verse from the Book of Revelation (8:13): "Then I saw an angel flying in mid-heaven with an eternal gospel to proclaim to those on earth, to every nation and tribe." She used to hold out the Bible as she flew. Today, the Mission's outreach to all seafarers, regardless of nationality or faith, has caused her to cast aside her book and extend the unencumbered hand of hospitality to all.

Through its network of chaplains, staff and volunteers in 230 ports worldwide, the Mission reaches out by visiting crew on their ships, offering a welcome and assistance. Headquarters are at a Wren church not a stone's throw from St Paul's Cathedral, London.

Often separated from their homes and families for months at a time, the men (and increasingly women) from international ships get the opportunity at a Mission facility to relax, play pool or table tennis on a stationary table, get a cup of tea and the friendship offered by volunteers. There is a tiny chapel and chaplains to attend to their spiritual welfare.



Telephone cards are also popular; the plummeting cost of telecommunications has meant that phoning home is now a viable option for most sailors. Access to the Internet is also increasingly important.

Some of the seafarers serve on flag-of-convenience ships, which fly the flag of a country other than the country of ownership. Cheap registration fees, low or no taxes and freedom to employ cheap labour are the factors behind a ship owner's decision to 'flag out'. Some of these countries have poor safety and training standards, and place no restriction on the nationality of the crew. Sometimes, because of language differences, seafarers are not able to communicate effectively with each other, putting safety and the efficient operation of the ship at risk. In such cases the Mission may be called upon to provide advocacy on the seafarers' behalf.

Two Mission ports – Tauranga and Napier – are in Waiapu diocese. We also play our part in the wider ministry of the Mission: last September Tauranga hosted the Mission's Oceania Council which oversees its work in ports around New Zealand and in the South Pacific. Next May there will be a training course in Napier for chaplains of the Oceania region.

Every Seafarers' Centre is different. For example, Tauranga has a permanent, professional management team, and covers rent and salaries by running a profitable shop and offering peripheral services to the Port of Tauranga company.

Napier, on the other hand, is a wholly volunteer operation which runs on the proverbial smell of an oily rag. Not having to pay rent or salaries, its shop is small and carries only the most essential comforts that a seafarer might want. The Hawke's Bay Seafarers' Welfare Society is the organisation that operates the Napier centre, representing the Mission to Seafarers, Apostolate of the Sea (Roman Catholic) and the Sailors' Society which has Methodist roots.

Recent highlights include a Christmas BBQ for a crew far from home and a blessing of a ship of Chinese construction who's Filipino crew was distressed that their vessel had not been properly Christianised.

The Napier building's maintenance needs can be a challenge. When recently the cracks started showing (literally) and the future of the Centre became doubtful, the Port of Napier company generously offered to include the Centre in the Port's

own maintenance plan. That was an excellent offer, for not only would urgent existing problems – about six thousand dollars' worth – receive attention, but the maintenance of the building would come under the expert eye of the Port Engineer.

Neither centre belongs to the Mission to Seafarers. Both are inter-denominational in their ministry, and are shining examples of how the various denominations can combine to do a real job in a secular environment. Alongside our own Mission to Seafarers sit the Apostolate of the Sea and the Sailors' Society. In Tauranga the centre also hosts the Galilee Mission (Presbyterian).

That volunteers come from all these churches is a hopeful sign. Some people alive today can remember when the churches ran independent and competing operations and lay in wait to snaffle unwary sailors as they came off their ships.

The Mission in Waiapu is a low-profile operation with its sleeves well rolled up. The respective chairmen, Ian Hopson (Napier) and Wilf Foster (Tauranga), work with their colleagues from other churches to care for the spiritual and practical welfare of all seafarers. They make no claim on your individual or parish funds but could do with your support both prayerful and practical. The Flying Angel always needs wind beneath her wings. Maybe it's you.



Seafarer's relaxing outside the Napier Seafarers' Centre

# Year of a lifetime

## Jocelyn Czerwonka introduces Waiapu's first Year Long Youth Internship.

I am listening to the pleasant background music of the Rotorua Ragamuffin Festival occurring just a few blocks away. It reminds me of the sounds, fun and joy that we are about to experience at Parachute Festival and the year to follow with our 3 enthusiastic Youth Interns who are about to set out on their Year Long Youth Internship in Waiapu.

Josh Reid, Michael Heberton and Emma Hocking are all about to embark on a year of a lifetime. The internship will be a year to explore God's call in their lives, experience some of the many varied ministries of the Waiapu Diocese and to meet many of the wonderful people that make up our Diocese.

At this particular moment they will be saying their farewells after spending three days at the Ecumenical Institute of Distance Theological Studies (EIDTS) Residential School in Wellington in preparation for the two papers they will undertake during the year.

After helping at Parachute Festival they will be off to their first of four retreats as they prepare for their commissioning on the 7th February at the Waiapu Cathedral as the first Waiapu

Diocesan Year Long Youth Interns (YLYI). Throughout the year they will be hosted in different parishes around the diocese for a stay of approximately 3 months in each. They will live and experience life amongst the people of the parishes and communities, visit some of the many Anglican social services and be involved in many different aspects of Parish ministry.

You will see our Waiapu Youth Interns pop up at various events during 2010 such as Top Parish, Youth Leaders Training weekend, Diocesan and Youth Synod, Regional Youth Councils, Youthtober and more! The Anglican National Youth Forum to be held in Napier in July is another major project they will be preparing and planning for, along with Jamie Hawkins-Elder and Brendon Bryon-Kay of Eastland.

Josh and Michael are not new to youth internships. They were amongst our first to experience the Summer Youth Internship in January 2008. Josh and Emma of Taradale and Michael from Mount Maunganui, have all been involved in their own Parishes and many Diocesan and National Anglican events. In December last year they attended the OSS (Order of St Stephen) retreat led by Rev Bryan Haggitt (OSS co-ordinator) along with Kathryn Stewart and Brendon Bryon-Kay (also previous summer interns) as they further considered God's call in their lives. Josh was also commissioned as an OSS member. Although Brendon is not part of the YLYI programme he is joining in with the EIDTS studies and working alongside Rev

## Youth Service and OSS commissioning at cathedral

December 5th was a great day, with the Order of St Stephen (OSS) retreat for young people and the Youth Service and Josh Reid's commissioning as an OSS member. Led by the All Saints Taradale band, many young people and supporters gathered to celebrate 2009 at Waiapu Cathedral and to pray along with Bishop David for special blessings upon our Waiapu young people moving on to new opportunities in 2010.



The end of year dinner after the youth service happened to be on Brendon Bryon-Kay's birthday.

Frank Ngatoro helping with youth ministry in Eastland and the Three Tikanga Youth Synod.

We are privileged as a Diocese having these young people among us who have such a desire to serve God and explore His call for their lives.



Our three youth interns, with Brendon Bryon-Kay and Kathryn Stewart who were Summer's Youth Interns in previous years, and Rev Bryan Haggitt, the OSS co-ordinator.



Who can resist the Rice family's chocolate fountain. Zoe Rice, Kristy Boardman and Michael Heberton dip in at the BOP end of year Youth Leaders breakfast.

# Waiapu's new Ministry Educator

**With a new role that covers all diocesan parishes from Omokoroa to Woodville, it is just as well Oenone Woodhams's "other" passion is travel. Noel Hendery talks to our new Ministry Educator.**

Oenone Woodhams began as Ministry Educator in the middle of February. Previously she had trained and worked as a teacher in both the state and Montessori education systems. She began teaching at Porirua East, took time off to bring up her four sons and then returned to teaching, this time at a Montessori school. "I became fascinated by the way they approached learning and the way they tailored learning to the individual child... helping them paddle their own canoe." Knowledge gained while completing Montessori qualifications has "stood me in good stead for all sorts of things."

Oenone was then able to fulfil a long-held dream by becoming a rural principal, at Rangiwahia, in the foothills of the Ruahines 20 minutes past Kimbolton. She later moved to Te Pohue school. The whole family loved the Hawke's Bay lifestyle, especially the weather, which is why this country family sold their farm in the Mangaroa Valley near Upper Hutt and moved to suburban Taradale.

Oenone's final educational role was as a reviewer for the Education Review Office, "which I loved, funnily enough, first because you saw incredible teaching... and, secondly, because in schools where things were not going well you could be a real advocate for children."

She felt "a strong call to be a priest, but not knowing really why. I left ERO with a sense of sadness, but knowing it was the right thing to do."

She was priested in late 2006 at All Saints, Taradale and the following year chose to go to St John's Theological College to enrol in the Anglican Studies programme and continue her Otago University Bachelor of Theology degree. Being at St John's allowed her to see many ministry styles. For the year she was attached to All Saints, Ponsonby, "one of the best things that could have happened to me."

She returned to Hawke's Bay, where she completed her curacy at St Luke's, Havelock North and late in 2008 became Associate Priest



at St Luke's, with her main responsibility being pastoral care. "It is ironic that having spent my life with children, I have discovered the joy of working with older people."

Oenone met her husband Mike, an Englishman, at the Moscow Olympics in 1980. They share a passion for travel. Oenone has visited over 70 countries and lived in the USA, UK and Australia. "I'm endlessly curious. I spend all my spare money – and money not so spare – on travel!"

Their four sons are Jay (25, living and working in the Czech Republic), Adrian (24, working in the finance sector in Auckland), Angus (21, who has just completed a music degree and is embarking on life as a musician in Wellington) and Carl (19, studying science at Victoria University)

What does Oenone see as her role as Ministry Educator? Her primary task will be "walking alongside people who are exploring

a call to ordained ministry: through the selection process, training and in their first years of ordained ministry. There are currently 30 people in the diocese in that process. There will also be a role with people who offer themselves for ordination but who are not selected, to help them explore other ways to fulfil their ministries." Another priority that Oenone feels passionate about is maintaining and strengthening ties with Tikanga Maori.

Wider responsibilities will include lay training and input into clergy training in conjunction with the Diocesan Theologian. "I will be getting out and about around the diocese and look forward to visiting parishes I am unfamiliar with, and getting to know people."



Bishop Bear would like to give a big bear hug to those who made his 2009 Visitation to the Diocese such a memorable occasion. He has returned to his own diocese with many fond memories of the bears and humans of Waiapu.

**WAIAPU NEWS** is published by the Anglican Diocese of Waiapu, Bower Street, Napier, New Zealand.

**EDITOR:** Noel Hendery. Email: [hendery@xtra.co.nz](mailto:hendery@xtra.co.nz)

**SPONSORS:** Thanks to our sponsors: Woodford House, Patrick Dingemans, Property Brokers, Westshore Parish and Stephen and Pam Campbell.

Others willing to be sponsors or advertisers, contact the Editor.

**WEBSITE:** <http://www.waiapu.anglican.org.nz>

There is a weekly "Current News" page. News and photos to: [hendery@xtra.co.nz](mailto:hendery@xtra.co.nz)

**E-NEWS** is a weekly emailed bulletin of current diocesan events and information. Subscribe: [belinda@waiapu.com](mailto:belinda@waiapu.com)