

Bishop David packs out the cathedral

Story and pictures: Lloyd Ashton

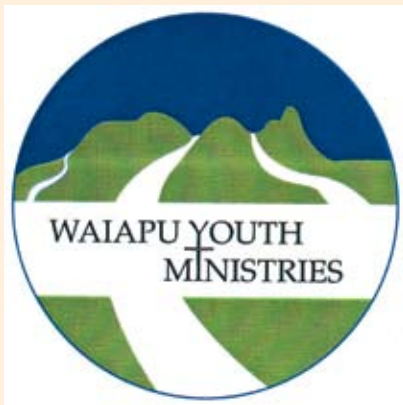


More than 800 people flowed into Napier's Waiapu Cathedral on Saturday, June 7, to celebrate the ordination of David Rice, fifteenth bishop in the diocese's 150-year history.

They included the three archbishops, 16 other bishops – including former Waiapu bishops Sir Paul Reeves, Peter Atkins and Murray Mills – and about 80 clergy. That in itself was noteworthy: Noel Hendery, former Dean, reckons he'd never seen that many clergy gathered in the cathedral in the three decades he's been in Waiapu.

There was a 40-strong contingent from Dunedin, too, including Mayor Peter Chin and Dr Tony Fitchett, a GP who is our church's lay representative on the Anglican Consultative Council and who preached the ordination sermon.

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Imaging Waiapu

Ideas gathered in 2007 from *Waiapu News* readers, crafted by a graphic design student from Wellington, then market tested in several versions around the diocese have resulted in a logo for Waiapu that is winning increasing acceptance.

The mountains of Waiapu's three regions – Mount Maunganui, Hikurangi and Te Mata Peak, are linked by roads and rivers in the green and blue livery of the pilgrimage year emblem. And echoing that year, a cross is now linked into the graphics of the latest version.

The designer has been working with Bishop John over the last 12 months, as the logo has been refined and developed. He is Joshua Stuart, a fourth-year student at Massey University in Wellington, about to graduate as a Bachelor in Visual Communication Design, majoring in advertising design.

He's hoping to work in the industry as a junior creative or art director.

Waiapu welcomes its 15th bishop

David Rice has been Dean of Dunedin's St Paul's Cathedral for the past seven years, and a large Dunedin contingent came to escort the new bishop and his family to Waiapu.

The service was rich and colourful, with karanga, waiata, and an affirmation of faith in te reo Maori; hymns, prayers, readings, vows and the sermon in English; as well as small contributions in Fijian, Samoan, Tongan, Hindustani, and Latin.

And for good measure Bishop David, who was born and raised in the United States, and who has Irish and Native American ancestry, also offered a traditional Cherokee prayer.

But it was a quintessentially Waiapu

celebration. You could hear that in the music: The Lord's Prayer, in Maori, led by the culture group from Hukarere Girls College, for example, and the singing of Bill Bennett's Waiapu anthem, Jesus of the Eastern Sky, and anthems by Napier composer Vincent James.

And you could see that in the gifts that were given to the new bishop: a bottle of water from the Waiapu River; a boulder from the bed of the Makaroro River, taken from the trail William Colenso blazed from Hawke's Bay over the Ruahine Range to take the gospel to inland Patea; and a glass cylinder with tiered layers of sand, soil, pebbles and shards of crockery.

Each layer in that cylinder has a

poignant significance: there was sand from "The Elms", the CMS station founded in Tauranga in 1835; another layer of sand from the beach at Opotiki, near the double tragedy of Carl Volkner's 1865 murder and Mokomoko's unjust hanging for that murder; soil and shards of crockery from Waerenga-a-Hika, site of the mission station set up by William Williams, the first Bishop of Waiapu; more sand from James Cook's landing place at Kaiti Beach, Gisborne – and shingle from the Napier beachfront, which had been thrust up in the 1931 earthquake that destroyed the first Waiapu Cathedral.

At two and a half hours, the service was lengthy. But according to Bishop Api Qilio, from the Diocese of Polynesia, one of the most significant attributes of the new bishop's ordination wasn't spoken about and might have gone unnoticed.

That's his age. At 47, David Rice is a young bishop.

"For me," said Bishop Qilio, "David represents the future. I looked out over the congregation and I saw many grey heads. But he is an embodiment of the church renewing itself.

"David is American, and I couldn't help but reflect on what we see happening on the political scene there. Barack Obama is saying is that this US election is about the future, and people are responding. I see David's election as about the future, too. I'm encouraged."

Robin Nairn, the former General Secretary of this Province and before that Executive Officer for Waiapu, liked what he saw too.

"David had a presence in the cathedral, I >>



David Rice is presented to the three archbishops, with the bishops ranged behind.



David's family: Tracy, Ian and Zoe.

>> thought – and I felt that presence just grew on us with his ordination.”

No doubt some of the congregation were keen just to eyeball the new bishop. But Erice Fairbrother felt that for many there was more at stake: they genuinely wanted, she sensed, to reach out and extend a welcome to their new Bishop and his family.

That was a sentiment shared by one of the three former bishops of Waiapu in Saturday's congregation.

Sir Paul Reeves – the first Maori Bishop elected in a Pakeha diocese – was Bishop of Waiapu from 1971-79.

“Waiapu,” he said, “is a diocese that is sane, sensible and committed. People don't get fussed. It is also a warm, embracing and welcoming diocese – and that was shown in the ordination service. I hope the new bishop will be encouraged by that.”

David Rice preached his first sermon as bishop in the Waiapu Cathedral the following day, Sunday morning – and that was also his last for a couple of months.

The Rice family left for the United States this week, and Bishop David travels on from

there to England, where he will attend the Lambeth Conference of Bishops. He will be back in Waiapu with his family in September.

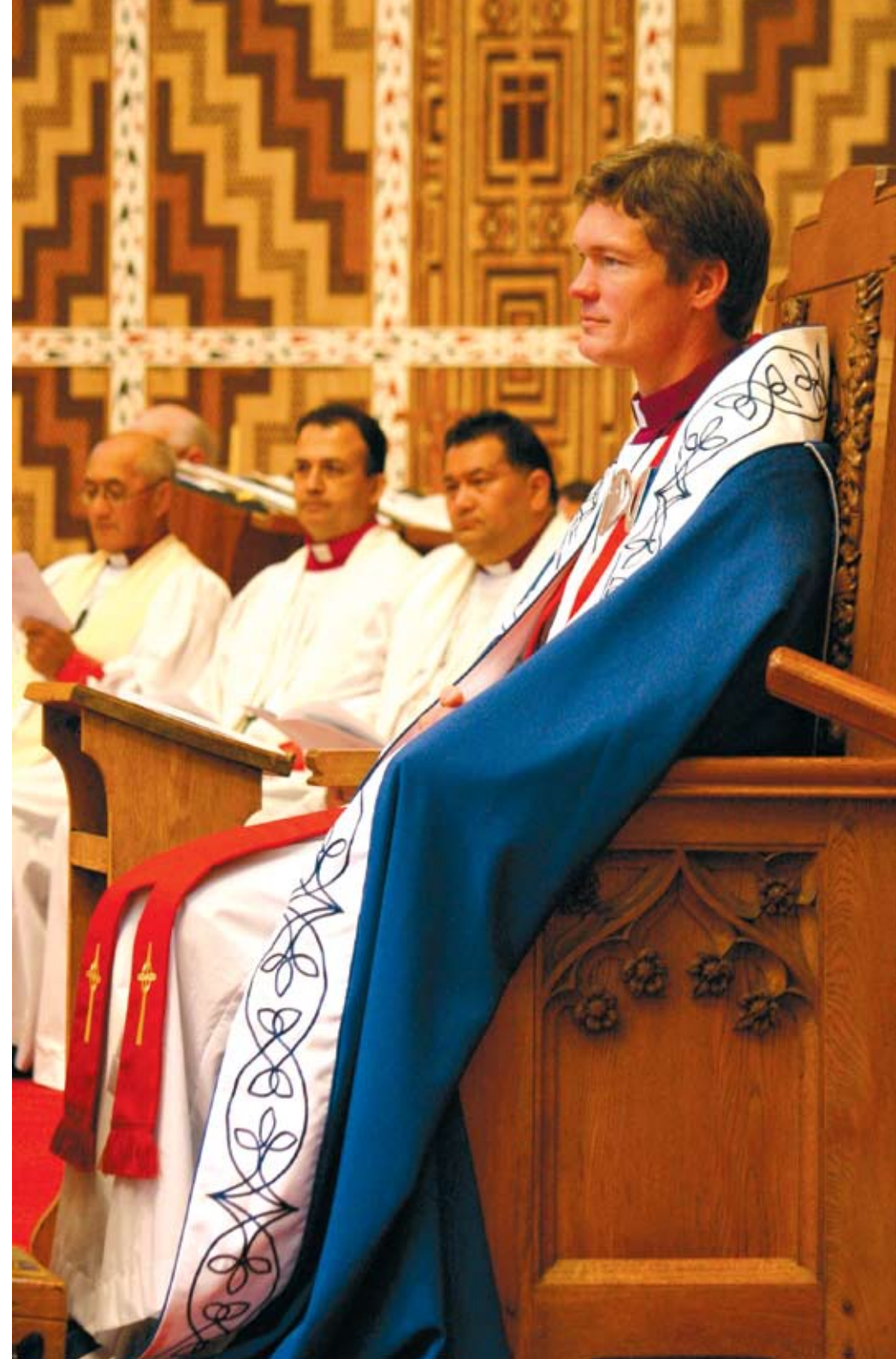
And the new bishop's verdict on Saturday's ordination service?

“When I was told afterwards that it had been two and half hours long, I simply had no idea. That's partly because I was in the middle of it, I suppose – but also because it was so well done. Dean Helen (Jacobi) did a superb job. It was liturgy at its best – seamless, and not remotely contrived.

“And based on the stories I've heard, and my brief experience about Waiapu, it felt like a celebration that had something of the flavor of Waiapu.

“Our family had talked about this day beforehand, and we recognised that this was going to be perhaps the most significant event of our lives. And it was... It was simply extraordinary.”

Footnote: Bishop John Bluck has agreed to serve as the new bishop's commissary. In simplest terms, that means he will ‘mind the store’ for Bishop David until he returns from Lambeth.



Clergy conference with a difference

Bishop John reflects on the joint Waiapu–Te Tairāwhiti Clergy Conference

A long overdue meeting of Maori and Pakeha clergy on separate journeys calls for more common ground. The first cross-tikanga clergy school in eight years was held in Gisborne in April and gave a strong mandate for closer partnership in Hawke's Bay and Eastland.

Challenging Bible studies (led by Don Tamihere, Moana Hall-Smith and Howard Pilgrim) and keynote presentations (by Tom Poata of St Faith's Ohinemutu and Gisborne psychotherapist Dick Johnstone) set the frame for the three-day meeting which set up

a working party to advance the outcomes of the conference. These included:

- Sharing resources between diocese and hui amorangi in a more structured way. By resources we mean not only money in the bank, but people power, skills, gifts, training opportunities, communication channels – everything we value as a church.
- Some simple measures could begin to address the gap between our tikanga immediately. These include: sharing basic information about each other's staff, and skills; creating local and regional social occasions; using each other's communication channel such as Enews and *Waiapu News*; sharing seasonal events

like ordinations, confirmations, Te Pouhere Sunday, Aotearoa Sunday, and ministry training days.

• Lower internal walls: In both tikanga there are severe restrictions on working together across either parish or rohe boundaries that make any wider partnership impossible. The usual response is that we each have to get our own house in order before we are able to get involved with our partner.

Given that none of our ministry units are strong or inclusive enough to work in isolation from their neighbours, Maori or Pakeha, is that response acceptable? Is there a way in which we can work collaboratively at a local level in planning all our mission and ministry? If so, what form would that planning take and who would lead it and evaluate it?

Goings and comings in Te Puke

Adrienne Bruce

Te Puke Parish has been riding a roller coaster of emotions – from the sadness of seeing vicar Joe Le'ota and Anne move into retirement on one Sunday, to the excitement of welcoming their new vicar, Rev Brian Hamilton, just four days later.

Joe and Anne's ministry spanned 19 years, the last five with Joe as the vicar of St John the Baptist. The service was a true three-tikanga celebration of Joe and Anne's ministry and was attended by a 60-strong choir from Joe's "other" congregation, where he has ministered bi-monthly, the 'Ofa-ki-he-Laumalie Tongan Parish of Otahuhu, as well as representatives from the local Tikanga Maori rohe.

The singing at the service was magical as the congregation listened to the Tongan choir, often with Joe tucked in alongside. Bishop John preached and presided at the service where special mention was made of Joe's very significant work at Te Puke High School as a counsellor, support and friend, as well as his wide community-facing ministry.

A final memory of the day, bringing tears to the eye for many, was Joe conducting the choir in the hall after lunch as they sang a song written by Joe's father many years ago.

Joe and Anne are taking a break for six months, when they will be living at the Mount. But then they can see further ministry beckoning with the Tongan community in Auckland while Anne continues her own "Creative Memories" business.

For Brian Hamilton, Te Puke is on the boundary of a former parish, Edgumbe-Kawerau, and of course a stone's throw from Brian's most recent parish of 19 years, Holy Trinity, Tauranga.

Another full to overflowing church saw friends and family as well as Te Puke parishioners gather to welcome Brian as the new vicar. He has spent the last year in a roving role within the diocese, acting as locum for three RMCs during their study leave as well as priest-in-charge of Rotorua prior to the arrival of their new vicar, and in his role as Vicar-General, which will continue.



Joe and Anne take their leave of Te Puke. With them is Fr Amanaki Tu'itavake from Otahuhu.

One of the highlights of the service came in the person of Brian's 97-year-old Sunday school teacher, Audrey Duthie, who came to check out her former pupil, along with Brian's father, Guy Hamilton, both from the Whakatane Parish.

Papamoa launches into new model of partnership

Adrienne Bruce

The rhetoric around the diocese and Anglican Care, especially since the introduction of Canon 18 at the Diocesan Synod in 2003, has been primarily based on partnership.

This partnership takes many forms in a diocese strong on seeing parishes integrating social services into their everyday business with professional back-up from Waiapu Anglican

Social Services Trust Board (WASSTB).

Nowhere is this partnership more truly integrated than in Papamoa where the Missioner, the Rev Arthur Bruce, ministers to both the fast-growing Papamoa community as priest in their midst, developing the work of the Mission, and also to the social services themselves in a new role which began officially on 1 April.

This role means that the Kauri Centre, Papamoa Support Centre and Beachhaven Community House, as well as the two opportunity shops, Second Chance and The Dovecote, now have a diocesan priest working with the staff and clients in a chaplaincy-type role. The priest provides an Anglican presence, hospitality and support, theological and spiritual guidance, liturgy and celebration, educational seminars, pastoral care and prayer.

Arthur will meet with the managers and staff teams as well as the three Senior Managers, Shirley Shilling, Dawn Wilson and Molly Pardoe.

As part of this broad role, Arthur will also assist in strategic envisioning and implementation of new WASSTB initiatives in Papamoa. This will involve researching and understanding community needs.

Arthur's role complements what is already in place at the local level with the Mission's opportunity shop, The Dovecote, providing base funding for Beachhaven Community House each year, which it has done since Beachhaven's inception in 2001.



Beachhaven staff and volunteers with Arthur Bruce.



Dawn returns to community role

When you look at Dawn Wilson's photo it is not déjà vu. It was Dawn's sister, Joy Tomoana, who featured in the August 2007 edition of our *Waiapu News*. Building stronger communities is a great motivator for both these "good women." And Dawn is not really new to our organisation, having been the second Manager of Beachhaven Community House from November 2001 until she moved into private practice 18 months ago. She has recently taken on the Community Development appointment replacing Julie Chadwick in the Bay of Plenty.

Hailing from Tairāwhiti, Dawn has lived in a number of communities and came to tertiary education in her late 20s. Her undergraduate degree was in English and Economics with postgraduate study in Educational Guidance to follow, then a Masters in Counselling 10 years later. All this was achieved part-time alongside parenting and working.

Dawn has tutored at Tairāwhiti Polytech and at Waikato University in personal development and counselling.

Voluntary work also continues to be a significant part of Dawn's life. Initially, this came out of the women's movement as she worked with those affected by family violence through the Rape Crisis organisation. As time went by Dawn came to realise that while counselling one-to-one was useful it was limited.

"Family and community are powerful supporters and promoters of change. For me, alongside some personal realisations about the importance of family and community, there was the hopefulness that came from working alongside others." The word "whanau" covers both family and community for Dawn as she sees "family and community as different versions of one another".

"I enjoy long-term relationships of acceptance, difference, love and working together. This new role is about promoting that in practitioners in a way that becomes part of all our work together."

Kerry and Dawn have been in Papamoa for the last 13 years as share-milkers and have three children: Eloise (adult), and Oliver and Julian, 12 year-old twins.

Recreation includes bush and beach walking with their border collies, gardening, reading and playing her ukulele. Dawn is still involved with Living without Violence, and even manages to be 'on-call' as a volunteer at the Papamoa Mission Op Shop. Social Services in the Bay are delighted to have Dawn back on board. – **Adrienne Bruce**



Praying through the day...

From October 2007 – May 2008 a group of young people from All Saints' Taradale and the Cathedral journeyed together in a catechumenate process.

The catechumenate follows the church year in preparing candidates for confirmation at Easter. The group was led by Cathedral parishioner Fiona Bell and Dean

Helen Jacobi. After their confirmations, the group went on retreat at the Abbey of the Southern Star, Kopua, near Takapau.

Emma

We met weekly to talk about Jesus in our life and to

study the next gospel reading. Our discussions were varied and covered a wide range of topics, including where the Bible came from and how our faith is relevant in our lives today. We all also met with a sponsor of our own to share the more personal side of our journey. It was a most amazing experience and I have grown considerably in my faith. I'd like to thank all the wonderful people who lead us on our journey; you are truly amazing people!

Hayden

Last year I was fortunate enough to attend Summer Wine, Top Parish, Youth Forum and Youth Pilgrimage. The church and many of you sponsored me to do all these things. This gave me amazing opportunities to not only travel from as far as Tauranga to Dunedin. It also gave me the opportunity to meet some really nice people and have a really cool time.

This made me also realise that being around Christian people was so cool. They seemed to have it all together, no hang-ups and be really genuine people.

This is one of the reasons why I decided to join this Confirmation group. So I could learn more about being a Christian and what it means to have a relationship with God. I want to be one.

Hannah

Sarah, Emma, Kathryn, Hannah and I set our alarms for 3:45am to go to the 4am service. We were the only people at the service other than the monks, who all seemed wide awake. The other guests thought we were crazy getting up at that hour!

After the service, we went for a walk down the driveway in the pitch black. This was very reflective as it was so quiet and peaceful. We decided to turn back about half way down the driveway as we couldn't see where we were walking.

Once back at the guesthouse, we talked then slept until



Retreating at Kopua Monastery.

once again our alarm startled us at 5:45am for the 6am service.

Sarah

In a homely wooden church the monks worship all around the clock. Morning prayer consisted of prayers, singing of psalms, a reading, followed by morning Eucharist.

Everyone attended and was able to experience the transition from darkness to daylight through a service.

The brothers sit opposite each other in the church and sing a phrase of the psalm to each other with the congregation joining in with the brothers on their side of the church. Melodies to these psalms were quickly picked up and the volume was raised due to most of our contingent being part of the Cathedral choir.

At the Third hour, Sixth hour and Ninth hours of the day we attended services which also consisted of the melodic psalms, prayers and another reading.

Evening prayer is a service before supper and where we also sung psalms, listened to a reading and prayed.

The day ends on the Night prayer where “we invoke the intercession of Mary” before leaving the church into the night. It is a beautiful service before heading to bed before arising for the dawn office.

Kathryn

Psalms 23, “the Lord’s my shepherd,” filled the small valley we were walking in. All five of us sang as we walked through the farm. It was our first day at Kopua and we were already feeling closer to God.

Our first activity together was an adventurous walk. The walk involved a variety of experiences including meeting some unfriendly cows, taking numerous photos, collecting mushrooms, crossing the river, getting a shock off the fence, singing, talking; and our favourite part: meeting a 10-week-old puppy called Jessie with whom we instantly fell in love.

We then did a reflection on our gifts that God gave us, which helped us to appreciate the gifts we have and how lucky we are.



Photoshoot with the Abbot and the Dean.

Father Brian, the Abbott, talked to us about life at the monastery and what life as a monk is like.

We also did a leadership exercise where each of us was a different type of leader. This exercise definitely gave us an insight into other people’s personalities.

The retreat was an experience we will never forget with lessons and memories we will always treasure.

Josh

I have been going to church most of my life, even before I was born one could argue. I went to Summer Wine at the beginning of last year, and that opened my eyes a lot.

I think you can be taken to church for only so long before you have to make the decision to become a Christian yourself. I find it amazing when I think: How can you even begin to thank someone? Someone who has given you so much. Someone who made the ultimate sacrifice and gave their life for you. How can you even *begin* to thank them.

I realised that really you can’t. You can only try and live your life the best way you can in honour of that sacrifice, and Confirmation was my way of doing something about it.

Someone said to me that faith isn’t what you say, but how you live. I think God has given me the most fantastic life I could ever want.

Jim Greenaway: Waiapu kaumatua

Jim Greenaway retires from chairing the Waiapu Anglican Social Service Trust Board this year. In a conversation with Noel Hendery, he reflects on his four and half decades of ministry, much of it in this diocese.

In 1964 the sixth hand on the winder at the Kawerau Pulp and Paper Mill invited the local vicar to come to his single men's hut to ask if the diocese would consider whether this newsprint maker would be a suitable candidate for St John's Theological College. "I knew little about ordination, even less what it was to be a priest."

Word got around the mill that Jim Greenaway was considering "going into the ministry." On hearing this, one of Jim's mates responded: "Ah! You'll be set up for life – the Ministry of Works is a great place."

"So," Jim reflects, "it has been a ministry of works, and of faith."

For over 45 years, with a few detours to foreign parts, Jim has been an important influence on the Diocese of Waiapu. He played a major role in the development of non-stipendiary ministry and team ministry in the 1970s and 1980s at St Luke's, Rotorua.

These novel concepts became the foundation stones for the establishment of Local Shared Ministry, now adopted by half our parishes. In recent years he has also played a major part in shaping Anglican Care, not only in the diocese but nationally.

In the mid-1960s Jim may not have known much about being a priest, but he was already working out his own theology with the help of radical authors like Roland Allen. "I decided that ministry had to be based in and around the lives of people rather than the people be fashioned to meet the expectations of the church."

Jim was priested at Waiapu Cathedral in 1968 and served his curacy at Holy Trinity, Tauranga. He moved to the UK and joined a team ministry in the Diocese of Durham, where he was able to live out his theology based

around team ministry and social service and community development. As a priest in this team he was invited to be supervisor for the New Town's community development workers, and also helped run holiday and community care programmes.

In 1971 Jim was invited to help set up a team ministry in Banbury. His focus was on social services, with responsibility for a church in a working-class community. Other members of the team focussed on industrial relations, the arts and civil society.

"That spurred me to think much more around how to be engaged as a priest with the hopes of the local community and enable them to redeem and develop the social structures they saw as appropriate for them."

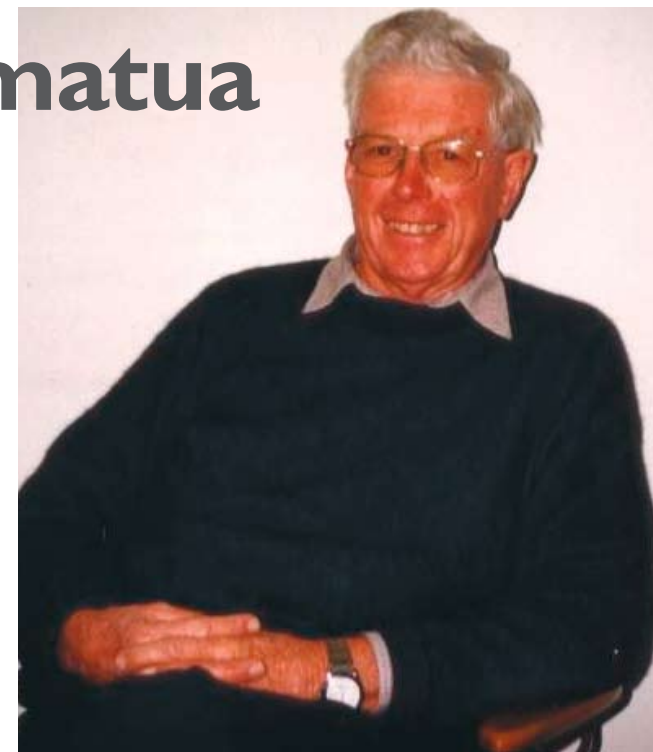
Bishop Paul Reeves invited Jim to return to Waiapu and become Vicar of St Luke's, Rotorua in 1972, with a view to developing a team ministry. In 1969 a proposal had been introduced by Jim to Waiapu Synod to establish non-stipendiary ministers to meet the needs of rural and Maori communities.

With Bishop Reeve's support, St Luke's Rotorua adapted this concept for an inner-city parish, and a team of three non-stipendiary priests (Geoff Chavasse, Noel Hendery and Rosemary Russell) were ordained to be part of a team ministry, each of whom would have a priestly focus in their secular communities to complement their parish ministry.

"In hindsight neither the Bishop nor the diocese were encouraged to develop a framework that gave equal standing to team ministry alongside the traditional one-vicar-one-parish model. We have learnt that lesson and ensured that Local Shared Ministry has got the framework which protects it.

"The theology of the Non Stipendiary Ministry was not about bringing Christ to people but about searching out and meeting Christ in the world, in the lives and human operations of the people, learning to celebrate that life and redeem it."

A mid-ministry time of reflection at the Virginia Theological Seminary in 1979 strengthened and clarified



Jim's calling to a ministry model which supported communities to seek justice in the tradition of the prophet Isaiah.

In practice this meant moving to Auckland for seven years to be Director of Anglican-Methodist Social Services, a community development agency of the Anglican and Methodist City Missions.

This involved developing community houses in new housing areas, a Pacific Island centre, a women's centre, detached youth workers working with low-income families and Black Power members and work with parishes. It also meant coping with the death of Jim's wife, Lesley and being Archdeacon for Hauraki.

In 1987 Jim and his new wife, Pam, moved back to Waiapu, to Opotiki, where Jim set up his own consultancy and worked nationally for Anglican Social Services and became President of the New Zealand Council for Social Services. He also served two>>

>> terms as one of the Anglican Social Justice Commissioners and was invited to be a consultant to Bishop Philip Richardson in the development of the Bishop's Foundation in Taranaki. Having also done some strategic planning for Waiapu Anglican Social Services, Jim was invited to join the Social Service Trust Board in 2000, and appointed chair in 2003.

During Jim's time as chair, the Board has reorganised its structure, with a Chief Executive Officer, Liz Andrews, and a Senior Team, each with an area of responsibility: early childhood education, Growing Through Grief, care of the elderly and community services.

Each service now contributes to the costs of financial, management and human relationship services required of such a large and complex organisation, a cost supported by the dividend from the diocesan company running five aged care homes and nine villages.

What reflections does this Waiapu kaumatua and practical theologian have on the Diocese of Waiapu after his four and a half decades working in and around it?

"The Waiapu tradition has over the decades spawned many innovative forms of ministry, has encouraged engagement in the social justice struggles, be they of poverty in New Zealand, the roles of women in the church and community, racial inequality here or abroad; and has not been afraid to incorporate the ministries of professional lay people in social services and early childhood education as part of God's mission in this place. If Waiapu can seek out and connect with the generation born in the 60s and 70s and join with them in this mission, then the spirituality of engagement with the living and pioneering Saviour will continue to be made real."

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Youth leaders outside St Faith's, Ohinemutu.

Youth leaders' weekend 'awesome'

Jocelyn Czerwonka

What do you get when you bring 16 youth workers from around the diocese to Rotorua, add in two more from Te Manawa o Te Wheke, and focus on training, sharing resources, ideas and fellowship in Rotorua? A weekend of laughter, new friendships, encouragement, learning, and new enthusiasm about ministry to children and youth. This is what some of them had to say about the Youth Leaders' Weekend:

"Target7 was very worthwhile. The concept of covering 7 modules in 7 hours was a challenge, but motivating. Having 7 practical application points to take home and place into action as personal goals was awesome."

"What an incredibly inspiring group that met together in Rotorua. We were taken on a journey by Murray Brown from Youth Train NZ, who talked in the Target7 seminar about things like listening to youth, giving eye contact, and having a positive attitude. He also reminded us about the importance of being a good role model and using prayer at every opportunity throughout our work."

"But this was more than just the Target7 seminar. This was an opportunity to fellowship with others who also

work with young people and share the joys and difficulties that arise in our roles, to go home feeling refreshed, energised and keen to go back to our ministry roles with more clarity."

"Society is quick to notice our youth in regards to issues such as crime, sex and antisocial behaviour; though sometimes little focus is given to their spiritual growth. But as Christian youth workers we see many of the issues for what they are and some of the solutions. This for many of us is our motivation for being involved with Christian youth work. But our motivations do not automatically transfer into the perfect programme. Only through experience and actively seeking out situations and opportunities to learn and grow can we then turn passion into vision and then vision into holistic change. This weekend was one of those opportunities."

Rachel Macintosh, aged 16: "I found the course very motivational. It has inspired me to go back to my own church and make a difference. Youth can do big things – they just need the beliefs and support from leaders and role models."

The consensus: "Let's do this more often!"

Three-tikanga church is alive and well

The 158th General Synod, held on the eve of the Lambeth Conference, could have been a most divisive meeting. Instead, it proved to be the most robust and well centred of gatherings and the clearest yet demonstration that Anglicanism's three-tikanga church is alive and well.

The ongoing and potentially divisive debate on sexuality and leadership took place in hui mode on the first day of business. The result was an agreement to disagree on the practice followed by individual dioceses and hui amorangi. (Waiapu, along with several other dioceses and the whole of te Pihopatanga o Aotearoa, does not make sexual orientation a test of suitability for licensed / commissioned / ordained ministry).

But the consensus of the synod was very clear. It sent

its bishops off to Lambeth, urging them to debate the issue of gay ordinations and blessings with grace and honesty, and not to let these issues become reasons for breaking communion.

This debate didn't dominate the synod as many had predicted. Nor did the discussion about primacy that had consumed earlier synods. The model of three archbishops sharing the one primacy was formalized, although the constitution still allows the return to a single primate.

The much-canvassed and much revised international covenant to hold the 38 independent Anglican provinces together with something more than "bonds of affection" received a lukewarm reception by General Synod. The shift away from giving disciplinary power to the international primates' meeting, investing it instead

in the Anglican Consultative Council (ACC) of both lay and clergy, was welcomed. But among Tikanga Maori in particular there was strong opposition to giving away any sovereignty over our own church life to international bodies. Synod agreed to continue to debate the covenant through Lambeth and towards a further draft for the ACC meeting in the West Indies next year.

Important for Waiapu was the passage of a new bill allowing a diocese

to elect a coadjutor bishop to succeed a diocesan bishop. The practice is widely used in the Roman Catholic Church and Episcopal Church in the US. The new legislation would help the diocese make a good transition of episcopal leadership, with the overlap of two bishops limited to 24 months.

Synod also confirmed a shared diocesan episcopacy bill that allows a diocese to follow Waikato's lead in having two bishoprics within one diocese, standing equally in one synod.

Liturgical changes received much of synod's attention. Eight revised Great Thanksgivings were adopted, two of them especially for children, all shorter and all using common responses.

The biennial synod was hosted by the Diocese of Wellington in the midst of its 150th birthday year. The celebrations included a grand scale Cathedral service, weaving the 10 different languages this church uses to pray and sing with exhilarating choral music, a brass ensemble and colourful processions.

Throughout the week, delegates received gifts of lapel crosses, prayer stones, and artworks and invitations to a special dinner in the banquet hall of the Beehive. Ideas abounded for Waiapu to borrow and adapt for our own coming sesquicentennial celebrations.

It was a good-humoured assembly with cross-tikanga conversations taking place more honestly and freely than ever before. But hard questions remain. One raised in a motion from Bishop John Gray addressed the still huge imbalances of resources between Pakeha and Maori, who still see a threat to their survival as a people.

The report of imaginative cross-tikanga youth ministry gave some reassurance on that score but much more is still to be done in building relationships and lowering the walls between tikanga, both inside and out. That more than anything else will help the human, financial and spiritual resources we share flow more easily between us.



Our three archbishops – David, Jabez and Brown – with the youngest synod observer.

Experience, wisdom, professionalism

Susanna Shelton is a parishioner of St John's Otumoetai in Western Bay of Plenty and with Hugh McBain of Hawke's Bay served as lay delegate to General Synod from the Diocese of Waiapu. Here she shares her first-time impressions of the biennial meeting of the Anglican parliament:

It was a marvellous occasion in so many ways. From the welcoming stewards at Wellington Airport through to the closing session I experienced being part of a great church family that has strong bonds locally and globally: the rich experience of the three-tikanga church interacting as one and three offered as a living example of Trinitarian relationship!

Each tikanga began by meeting in caucus for two days. Our gathering was led by Archbishop David Moxon. The cross-pollination of wisdom, ideas and inspirations was triggered in the opening session where each diocese shared a 10 minute powerpoint presentation highlighting events and initiatives over the past two years. Brian Hamilton's summary of Waiapu's life, highlighting pilgrimages, youth ministry, diocesan festival, was well received. Business was conducted with great efficiency and I was amazed at how many issues

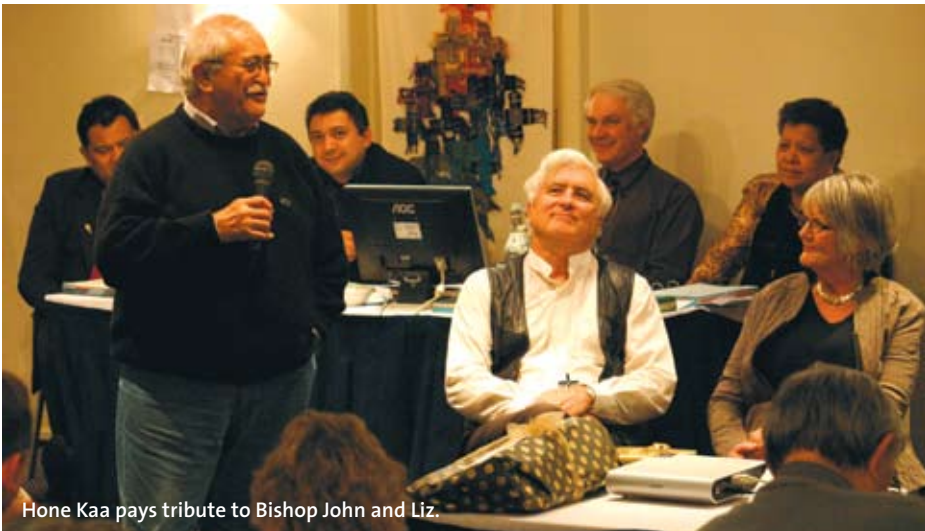
were addressed and affirmed in the time we had.

The formal opening of General Synod took place in Wellington Cathedral. The majestic opening service was preceded by a colourful and enthusiastic powhiri and mihi. It was a powerful demonstration of the three tikanga as separate in identity but together as one church family. The waiata and responses were moving and full of grace and power. It was my first real experience of Tikanga Pasifika in action and I was deeply moved by the harmony of their singing and the joy of their worship. Though the smallest in numbers, they are to me the most colourful and joyful members of our family!

No minute was wasted over the next three days as we dealt with motions and reports. I have never before experienced such a wide range of life experience, wisdom, professionalism, care and concern gathered together – working collectively for the care and growth of our church. This was particularly evident in the hui we shared on the sexuality and covenant issues before the Anglican Communion. It was also strongly evident during our reflections on the Hikoi of Hope that took place 10 years ago and remains a focus for our shared commitments to social justice as an imperative of the Gospel.

The depth and breadth of our communion was reflected in the people, policies and processes I witnessed at General Synod. The breadth and depth of our church includes young and old; theologies of all variations; many colours and ethnicities; single and married; gay and straight; learned academics to common sense sages. The gifts of all were acknowledged and I believe the richness and productivity of the synod was due to the inclusion and mutual respect of all.

I came away with greater respect for the legacy of the Anglicans that preceded us, awe at the strength of our current Communion in these isles and renewed enthusiasm for our common future.



Hone Kaa pays tribute to Bishop John and Liz.

What's in a name?

The names that have described the three tikanga of our Anglican Church have been reviewed in the last 12 months. Sixteen years on from the revision of the constitution, do they still serve us well?

One alternative to the Tikanga Pakeha / Tikanga Maori / Tikanga Pasifika labels would be to talk of tangata (people) instead of tikanga (cultural pathway). Because Pakeha is associated with a European settler heritage, many immigrants from non-European backgrounds find this label difficult.

Richard Tankersley of the Diocese of Christchurch has another solution. He suggests we call ourselves the people of the sea, the land and the four winds.

Word counts

A typesetter's mistake back in 1987, reflecting the same mistake in a translation for centuries before, was set right by General Synod. Anglicans will be relieved to know that in Psalm 106, Moses stood before God in the breach and not in the breech, let alone in his breeches.

Musical tribute

Josh Reid's farewell song to Bishop John includes the words:

His Episcopacy makes our diocese one.

But just like that roll of tape,

his Episcopacy broke off before we thought it was done.

Hawke's Bay, Eastland, Bay of Plenty, stick them together with the tape, the tape of Bluck, the sticky stuff. Good luck.

Heated debates, copious food – and Sudoku

Josh Reid is Waiapu's youngest delegate to General Synod. He tells the story of his first encounter with our highest court:

General Synod was an amazing experience. It taught me how little I actually knew about the Anglican Church at a national and international level. I learnt a great deal in that week, from how to check into a hotel, to the incredible work involved in an episcopacy, and even more so in a primacy.

Bishop John invited me to help him lead the Eucharist on the Monday morning. I was fashionably several minutes late and greeted by a very patient bishop. When synod started, I felt excluded as I was the only person not taking notes, but as I looked closer I realised it wasn't notes but crosswords and Sudoku puzzles being solved. The synod sessions started at 9 each day after a Eucharist and Bible study, and continued until 9pm, followed by prayer.

Wednesday was the political forum. It had been 10 years since the Hikoi of Hope when the Anglican Bishops called the people of New Zealand to re-examine the wider

choices we were making as a nation. The Bishops were seeing deeply disturbing trends in employment, benefit and wage rates, housing and education, and these were discussed with parliamentarians.

There were a lot of heated discussions in the sessions, as well as in our tikanga caucuses, and fascinating debates on topics such as changing the name of "Tikanga" (for example, from Tikanga Pakeha to Tangata Tiriti or to the New Zealand Dioceses), the ordination of gay and lesbian priests and bishops, changes to the prayer book (including minor spelling errors), and alternate forms of liturgy.

The first time I spoke in the synod was to amend the motion changing prayer book references to people with disability rather than handicaps. I also spoke to the motion that Bishops allocate 20% of their time to youth ministries. Synod also consisted of lots of food and copious amounts of tea, in every flavour known to humankind.

We held farewells for Bishop John of Waiapu and Bishop David Coles of Christchurch. There was a speaker from each tikanga, reminiscing about their experiences with each bishop. This was followed by a musical tribute.



Bishop David enjoyed his favourite hymn played by the Bishop of Nelson, and Bishop John endured a slightly different song from me (*see box on page 11*).

Next up was dinner in the banquet hall at Parliament which was an amazing night. The dinner was hosted by Peter Dunn. After dinner, a man stood up to speak about having a carbon neutral lamp for his parish, and I thought he was a vicar from Dunedin. He looked and sounded like but when he mentioned there were 50 bishops in New Zealand, I realised he was actually a comedian.

I really enjoyed the experience of General Synod and would willingly do it again.

Making funerals our friends

Brian Dawson suggests pre-empting the final curtain

I'd like to spend a moment discussing death. Yes, I know, it's not a conversation many people enjoy having despite it's inevitability for us all, but whether we like it or not death is one of our 'core businesses'.

A recent spate of funerals in the parish reminded me that the vast majority of people don't get their experiences of church during a Sunday morning Eucharist. During the final fortnight in May our main church hosted some 300 people at a variety of Sunday and midweek worship events and a further 700+ at funerals. It's a fact that most people find themselves in a church for (in order of decreasing popularity) hatching, matching and despatching and that's about

it. So the questions that have been bugging me over the past few days is, what are all those people finding when they come to an Anglican funeral, and what could/should we be doing to manage this process better?

Let's think about the latter issue first. For some years now I have been quietly encouraging people to do some pre-planning of their funeral service. After all, we pre-pay the funeral director's fees and pre-purchase plots, so why not put some pre-emptive energy into the service itself. I'm constantly reminded that for so many people church is a pretty alien concept anyway, so to be suddenly thrust into the task of choosing hymns and readings at the worst possible point, when they're trying to grieve and do a million things at once ... well,

it's not easy. Don't get me wrong, I'm not suggesting we should present our families with an entire funeral liturgy, mapped out to the final comma with no room left to move. Flexibility is important, families need to feel free to pay their tributes in their ways, but ask nine out of 10 people who have had to organise a loved one's funeral and they will say they would have loved Grandma, Mum, Dad, etc. to have left some ideas for readings and music and so on.

So from that point of view pre-planning some service details is an act of love and caring for those whom you leave behind, but there is, of course, another side to this.

Returning to my first question, there's something>>

Frank Fillary: from Assisi to Westshore

Frank Fillary is to be ordained by Bishop John as a transitional deacon in the St Andrew's Westshore Ministry leadership team on 3 July.

Frank was born in Sussex in 1941, and was moved around England to avoid the ravages of war. In 1946 he emigrated to NZ to Hamilton where he attended St Andrew's Presbyterian Church from an early age. He still remembers a New Testament given to him by an Aunt before he left England as this established his interest in religion.

He was educated Hamilton Boys' High School where he enjoyed considerable academic success. His major studies were in languages and biology, and he participated in Crusaders.

From age 6, he was involved in dance, and speech and drama, and also enjoyed success in these activities. He believes the speech and drama experiences enabled him to move into preaching without too much nervousness about "public performance".

At 15 he took up gymnastics, and continued with this interest into adulthood when he served on the National

Executive and was a NZ selector. He met his wife-to-be, Rose, through the sport.

Bible Class was important in his life, and was confirmed in the Presbyterian Church in 1958, but felt he did not really understand what it all meant.

In 1960 he went to Auckland to university, and became involved in the Sandringham Methodist Church where he met Bill Loader, now Research Professor in Religious Studies at Murdoch University. Frank felt that university was for learning, not just to earn a degree as a ticket for life's work.

As a result, he studied a range of subjects – education, anthropology, Italian, French, Latin, psychology and linguistics, and completed his BA in 1974 and Honours degree in 1975 at Victoria University.

Beyond university, he also made a study of religions. He says of those years: "I was searching for a set of beliefs on which I could base my life and conduct." In 1961 he made a commitment to Christ after talking at length with his friend Bill Loader. He describes that experience as "a complete spiritual awakening; I was no longer just going

through the motions; Christ was with me in all things."

In 1962 Frank moved to Wellington and became involved in St Andrew's Church on the Terrace, where he enjoyed a mentoring relationship with Rev John Somerville. He qualified as a teacher in 1966, and married Rose in 1970. They had two children, Thomas, now an engineer in Nelson, and Inga, now living in Auckland, mother of two girls; she had previously worked in the movie industry on camera teams.

He worked at first as an educational psychologist, and in 1972 won a position at the Christchurch Teachers' College, lecturing on a postgraduate special education course. He also had some involvement at Canterbury University.

The family was not entirely happy in Christchurch so he took up a position as senior psychologist in Napier, where he specialized in Special Education.

In 1986 he became principal of Kowhai Special School in Hastings where he worked until his retirement in 2003.

His passions are family, church, music, science/nature, wine and food.

It was during a visit to Assisi in 2001, that once again, Frank felt a strong call to serve the church. He joined St Andrew's, Westshore, soon after, and from that time has travelled a journey which he felt was inevitably leading to ordination. At St Andrew's he has served on the ministry team, has chaired vestry for three years, and is in the third year of EFM studies. He is to be ordained transitional deacon on July 3 at St Andrew's Church.



>> that niggles me about the fact that more often than not the funerals I lead and/or attend feature; the 'traditional' Lord's Prayer (the 'new' Lord's Prayer still being considered such despite the fact that it's now over thirty years old), hymns that are definitely more ancient than modern, and numerous other features that simply wouldn't pass muster on a Sunday morning. Why? Because that's what many people remember from their days at Sunday School or Boarding School and they haven't really done Church since and it's very hard to get into an argument in favour of contemporising the liturgy at such a time.

So what we're left with is the vast majority of

people experiencing Church in a situation where what we do bears little resemblance to what we usually do in what we would consider our main liturgical events each week. Hmmm.

Here's my plan, let's encourage people to do some funeral planning – and do it ourselves – and while we're at it, let's encourage them to make sure that what they plan looks like the church of today.

Ultimately I'm really happy that people are still making connections with the Church, even if it's only at funerals, what I would hope is that the Church they're connecting with is the Church as it is, otherwise for many the Church as it was will be the Church as it always shall be!



Hang glider memorial

An old boy of Hereworth School is commemorated in this chapel window. Matthew L.H. Williams (23/8/1959-17/1/1979) was hang gliding on Te Mata Peak when the glider slammed into the hill and Matthew lost his life. The window depicts the Tuki Tuki River, Te Mata Peak, and the beautiful landscape of Hawke's Bay, and of course there's a picture of a hang glider and its pilot.

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BIBLE REFLECTION

Jesus' shocking stories

Tim Delaney (Vicar of Dannevirke) reflects on Matthew 13:44-52

Jesus told a lot of parables and he was not the first to do so. Rabbis who were Jesus' contemporaries also spoke in parables, usually to illustrate a point about their particular area of expertise in religious law. Here's an example: discussions and debates raged about whether the Israelites were expelled from Egypt at the Exodus, or did they escape? To illustrate the predicament, one rabbi told a parable about a fat man riding on a donkey. "He was wondering, 'When can I get off the donkey?' and the donkey was wondering, 'When will he get off me?' When the time came for the fat man to get off, which was more glad?"

In Middle Eastern culture, the telling of parables was a popular way to debate and teach religion and spirituality. The preferred method in the Western world is to crystallise doctrine, to zero in on the "Truth". The end result is a theology that is structured, mechanical, and inflexible. The end result of the Middle Eastern method is a theology that is dynamic, flexible and inviting to the imagination.

Jesus certainly preferred to tell stories than formulate doctrine. That is evident from even a cursory reading of the gospels. Jesus tended to tell parables about the nature and characteristics of the God's reign – a new reality, a new community being gathered by God and breaking into this world. For Jesus, God's realm was not an other-worldly place. Jesus knew it to be a state of affairs where God's will determines what goes on. The realm of God is about real people living real lives dealing with real issues in the real world – all in the here and now, all the while practicing the real love of God. For Jesus, the realm of God is not theory or programme – it is alive and infectious and insidious and found where we least expect it.

Many of the parables Jesus told have a remarkable characteristic. It is true that he used imagery from the daily lives of normal people. But he often did so in a

striking, even preposterous way. The parables in Matthew 13:44ff are an example. According to Roman legal codes, the man who found treasure hidden in a field, hid it again, and then went and bought the field is breaking the law. Roman courts determined that buyers who discovered hidden treasure on recently purchased land had to return the treasure to the vendor. The reign of God, Jesus says – shocking his audience – is like this: a person who knowingly breaks the law in order to get a treasure that isn't rightfully theirs.

Or, Jesus continues, the realm of God is like a merchant who finds a single pearl of great value, and must sell all that he owns to possess it. =Of course, no reasonable merchant would do that. =What would they live on? With what would they trade? Again shocking his audience, Jesus says God's reign is like this – a merchant who foolishly abandons all business acumen in the single-minded pursuit of a pretty bauble.

These parables must have struck his audience as strange, but provocative indeed. "Do you understand all this? he asks. "Yes!" they boldly answer. Well, they might have understood some of what was being said, but, Jesus goes on to say, "Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old" – that is to say, everyone who has their eyes open for signs of God's reign, signs of God's compassionate will being practiced, will notice these signs first in unusual, unanticipated and novel circumstances. And then old traditions, old words of wisdom are given new life and meaning.

For Jesus, signs of God's reign are found precisely where we would not normally look – among people we would rather shun, in situations we would rather avoid, in places we would rather ignore. God's reign sneaks up on us at the most inconvenient of times, when we least expect it, from among those we would rather it didn't – like a thief in the night.

Containing our love for Vanua Levu

One week before departing on a three-month sabbatical in Fiji, Marie Gilpin, Vicar of the Mount Parish, blessed a container of goods bound for Vanua Levu.

Inspired by Noel and Jenny Hendery's story of their time in Dreketi Village last year, Marie began asking if it might be possible for her and husband Jimmy to also do a sabbatical in the same parish.

Dreketi is an isolated village about 60km from the nearest town on Vanua Levu. Unemployment is high and most people live off the land. Their Vicar, Henry Bull, is studying at the College of St John the Evangelist in Auckland with his wife Mita and the parish is being cared for by a local team and a non-stipendiary priest.

Once the sabbatical was finalised, some friends at the yacht club suggested the Gilpins gather a few goods to take with them for the community in Dreketi. That suggestion grew to a container-sized reality and an overwhelming outpouring of generosity from parish and local community.

Marie and Jimmy spent time with Mita and Henry, who gave detailed suggestions of what goods would be useful but never imagined the quantity of supplies their village will receive.

Mita and Henry's visit to the parish, with lots of photos of home, helped make it much more real for the Mount parishioners, who now know the conditions the Gilpins will be living in and some of the challenges facing the villagers, one of which is the daily river crossing for some children to get to school.

After spreading the word about the container widely through a newspaper article plus letters to local schools and businesses, there was an avalanche of supplies over a three-week period. Two parishioners worked fulltime sorting and boxing the goods for three weeks and another team of three packed the container.

As well as lots of good quality second-hand items – clothes, shoes, toys, books, school bags, linen and furniture – cash donations have enabled the purchase of tools, a new laptop, outboard motor and two rowboats. A dozen bicycles have been packed into the container and



Marie Gilpin blessing the rowboat taken in the container.

Henry was given one for use while in Auckland. Carter Holt donated 45 sheets of ply which Jimmy will use to line some of the homes and community buildings. A sports company donated new balls and Neptune Shipping reduced the cost of shipping the container from \$5000 to \$800.

When it was discovered that Noel Hendery is working on another Fiji project, raising funds for a worship centre

near Labasa, the Mount parish agreed to gift an altar no longer required, and that too was squeezed into the container.

Marie and Jimmy go with the love of the parish in their hearts and the tangible love of the parish and community in the container. We look forward to the photos and stories of how this container of love impacts the remote village of Dreketi.

Linking with Polynesia

Waiapu Synod last year wrote to the Diocese of Polynesia: "We have enjoyed many informal links and visits with your diocese, through youth leadership exchanges, working parties, AAW exchanges and Episcopal visits... We rejoice in these links and hope and pray that they may continue and grow."

Polynesia has responded positively to this offer to strengthen our ties.

One of our strongest links has been Hawke's Bay's "Fiji Encounters" and Bay of Plenty's links with Tonga. We are now working to develop these into a diocesan link.

Our first planned project is to build a church next year for an Indian faith community on the outskirts of Labasa on the island of Viti Levu. Plans for this have been drawn up, and Breige Rendell raised \$5000 for the foundations before she left her position.

We now need another \$10,000 to be raised within the diocese, and a team of at least 2 builders and 1 plumber to go to Labasa to work with the locals to build the church.

The Havelock North Missionary Guild has already pledged the first \$1000. If each parish in the diocese could commit \$200 to \$500, the Vunivau-Basoga congregation could move out of their tin shack (pictured below) and have their own church and community centre.

Bishop Api of Vanua Levu and Bishop John both warmly support this project. If you can help with money or person power, contact Noel Hendery, ph 06 835-6552.

>> *Containing our love, page 15*



Audrey Baldwin turns up the heating for Solomon Islanders Aline Koran, Asneth Hoke and Rosemary Simelum.

Warm welcome for Solomon Islanders

Forty feet will be much cosier in 20 more tempting beds after a warming act of kindness in Te Puke on Sunday, May 11.

Many of those coming into New Zealand to work during the kiwifruit harvest come from tropical climates where temperatures rarely fall below 20°C, so the onset of Kiwi winter has left the 'new locals' shivering.

On a recent Sunday morning, two busloads of Solomon Islanders and Ni-Vanuatu staying at a camping grounds in and around Te Puke and Rotoiti, arrived at St John the Baptist Anglican Church in Te Puke.

Afterwards, during morning tea, some of the group admitted they were really feeling the cold and were only able to have heaters on for a limited time in the evenings.

The warm-hearted "Anglican Ladies," led by Audrey Baldwin and Maureen Hansen of the Anglican Community Care Shop, all agreed being cold was no fun and arranged to buy 20 hotwater bottles (sold at cost price through Unichem Blackett's Pharmacy).

Covers were then made for the bottles and they were presented to the delighted Islanders. The parish was also able to provide them with 20 Bibles.