

WAIAPU News

Issue 38 August 2009



A heart to heart community relationship

Bishop David plants a kowhai tree at St Clare's, Flaxmere to celebrate the first anniversary of a heartening effort by a tiny Waiapu parish to make a difference for the children of its community, just by being there as a welcoming presence. The story of a heart to heart community relationship is told on page five.

150TH CELEBRATION FORUMS



Reverend Steve Maina with young people in the Bay of Plenty

Inspired and inspiring: CMS General Secretary challenges the Diocese

Adrienne Bruce and Bill Bennett report

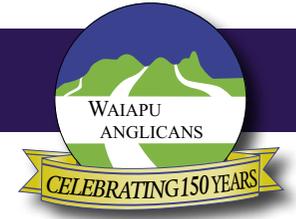
Our 150 celebrations Forum speaker was Steve Maina, CMS General Secretary. He spoke at forums in Gisborne, Rotorua and Napier in late June.

Those who attended the Bay of Plenty Regional Forum on a wet June Friday evening to hear the Reverend Steve Maina could only be inspired by his passion for Christ and the Gospel.

Steve made connections between our Diocese and the Church Missionary Society (CMS) of which he is General Secretary. He comes to New Zealand from Kenya, a God-inspired appointment by CMS, as a Mission Partner and more particularly as a missionary to our nation, which in the five months he has been here he sees as being in a spiritual drought.

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WAIAPU'S 150TH CELEBRATIONS



Cont. from pg 1

Steve reminded the gathering that our Diocesan beginnings were with William Williams, the CMS missionary, later first Bishop of Waiapu. Archbishop Lesser of Waiapu was President of the CMS from 1956 to 1970 and, whilst the Henry Williams Trust continues to support CMS, Steve suggested that this is the time for reconnection after a period when our links have weakened.

Steve's own story tells of four generations of Anglican priests dating back to his great grandfather who became a Christian and planted many congregations through the ministry of the CMS in Kenya. His own father, now 78, has been a priest for 45 years. This vibrant speaker sees his time in New Zealand as an answer to prayer and a testimony to the call for all nations to know Jesus. Steve recalled times when he saw God answer prayer: at the age of 12 his mother asked him to give thanks to God for the food. Usually this meant giving thanks for the food before you. On this occasion there was no food, on the table or in the cupboards. As he finished his prayer, the knock at the door saw neighbours bringing food for his parents and five brother and sisters to eat. It is this reliance on God which is his *raison d'être*.

After such a hand-to-mouth existence in a family where to be a minister was the lowest occupation in society and equally lowly paid, Steve had resolved he was definitely not going to follow his forebears into the ministry. But an incident at the age of fourteen resulted in his being stood down from school for a couple of weeks. Watching the significant ministry his parents offered to people each day while he was confined to home changed his views. The result is a gift to the New Zealand Church.

But Steve's greatest passion is young people – a challenge which we all need to take on.

Steve talks of the changing face of mission in the church as firstly a crisis of theology. "We don't have confidence in the gospel anymore," and giving money to the Anglican Mission Boards is not enough. "We need to recognise the place of God's Word to change lives." Secondly we face a crisis of relevance.



Steve Maina

This was a challenge to "those at the centre, who need to recognise that the future doesn't belong to them! Jesus was crucified outside the city. Observe what God is doing in the margins – Asia, Africa and South America – outside the centre!"

Steve's vision and that of CMSNZ, is to ask the question "how do we engage the young people?" This is Steve's priority in a church which has lost three generations. And to watch him with the young Bay of Plenty people gathered to meet him, this is Steve Maina's passion, and must also be ours as a Diocese into the next 150 years.

In Hawke's Bay, Steve spoke in the Cathedral's Maori chapel. About 50 people gathered from as far south as Waipukurau.

Steve observed what he saw as pressing issues facing the Anglican Church in New Zealand, but prefaced it all with a review of his own spiritual journey. He described his previous work with the Church Army in Africa, work which entailed him traveling to 10 countries. He described the rapid expansion of

the Anglican Church in the African continent, that in many ways it is now substantially an Anglican-dominated continent. Growth continues at an enormous pace, with a continuing need for trained clergy to work as pastors. For him a small church is one with a congregation of 400 or less.

The spiritual crisis he saw as afflicting Anglicans here was a real sense of mission, especially a mission to the emerging generations. He suggested that, from his own experience of working in Sydney for a short period, one effective way of involving young people in the life of the church is to develop locations and structures that lie outside the institutional church, its buildings and worship norms. He advocated a policy of "periphery mission": setting up opportunities in non-religious contexts where the language and styles of young people can have free expression in terms of their faith learning, music and social interaction; then in time gradually enabling them to find an involvement and profile in the mainstream life of the church. They have contemporary ways of communicating, they are internet and computer savvy, modern technology is something which they are at home with.

Steve said the notion of "power" in the West was coupled with economic security. We need to explore other types of power. When clergy take sabbaticals it is normal to do this in North America or The United Kingdom. He suggested people consider taking time to serve in Africa, Asia or South America, and be open to new forms of mission occurring in these places.

He suggested there is a need to challenge people, not with the theology that is implicit in the Great Commission ("Go out into all the world and make disciples..."), but rather the challenge of hospitality, of the "Great Invitation" ("Come, follow me, and I will make you fishers of people"). He promised to offer parishes all the resources of the CMS as they sought to make Christ relevant in this day.

From Bishop David



This week I attended the National Youth Forum for Tikanga Pakeha in Auckland. Once again, Waiapu was well represented by leaders and youth (having written that, I hope to see a significant increase in participants from our diocese in 2010). The theme of this year's forum was "Front-yard Christianity: God's Word in action." I was part of an "episcopal panel" of three, which included Bishop Victoria of Christchurch and Bishop John of Auckland. This panel discussion involved questions/comments posed by youth and leaders, responses by the panel, and rather animated dialogue covering a range of topics. It was intimated at some juncture in the conversation that young people often have some difficulty in expressing their faith (hence the notion of "Front-yard Christianity" – emphasis on expression of faith), to which I responded by suggesting that expressing faith is often a challenge for many across the generational continuum, not only generations X through Z.

Think about it for a moment: generally speaking, we talk about sport and politics and music and art with some degree of confidence and general ease, regardless of the context or situation, yet when it comes to issues of faith, our faith, often we are found awkward, reluctant, perhaps even reticent. I'm not altogether sure what is going on here. I suspect it could have something to do with being "ill prepared," or "out-of-practice" (presuming we were ever "in-practice"). Some might even take the line that faith is far "too personal" to hang-out-on-the-line. I wonder what Jesus would say about that one. The point is: How often do we talk about our faith with another? How often do we express why our relationship with God and God's Church is important to our lives? How often do we engage in such conversations?

Recently, we were honoured to have The Rev'd Steve Maina, the General Secretary of the Church Missionary Society as our forum speaker for our 150th celebration year. Interestingly enough, whilst Steve was making his way through our three regions, your bishop was, unintentionally I hasten to add, moving in the opposite direction, but I digress. Ultimately,

I was able to catch up with Steve as he spoke to a group at Waiapu Cathedral on his final night with us. On this occasion, the General Secretary spoke with energy and enthusiasm; I trust both important qualities for someone in his position. He recounted a story of riding on a bus from somewhere to somewhere else soon after his arrival in New Zealand. On that bus trek, he sat beside a young woman who appeared rather reluctant to engage in any conversation whatsoever, however as Steve recalled, by the time they arrived at their destination, both Steve and this young traveller had exchanged stories of their faith. How often do we talk about this integral part of our lives? How often do we participate in "Front-yard Christianity?" How often do we want for others what we have discovered for ourselves, namely faith? How often?

Now back to Youth Forum. During our panel discussion, it was suggested that endeavouring to complete the following sentences might help us along the way, that is, as we make our way into our "Front-yard:" "I am a disciple of Jesus Christ because....." and "I am a disciple of Jesus Christ in the Anglican Church because....." It seems to me that if we consider our responses to these words and work out the manner in which we complete these sentences, that is to say, to examine our faith and to express our faith, then perhaps we will be far more inclined to speak of our faith with others.

Blessings

+David



Bishop Bear addresses Anglican members of Tikanga Bear at Westshore before moving north out of Hawke's Bay to Eastland. Bishop Bear has been overwhelmed by the warm reception he received throughout Hawke's Bay. Waiapu News apologises to Bishop Bear for referring in our last issue to his chaplain as Blair Bear, when, of course, everyone knows he is Blake Bear.

150th Celebration T-shirts and Caps

Available now

T-shirts	\$16.00
Caps	\$19.00
Combined purchase of 1 T-shirt and 1 cap	\$33.00



Orders with payment to Jillian at the Anglican Centre, P.O. Box 227 Napier

Howard Pilgrim – diocesan theologian

Howard’s looming retirement – and his soon-to-be homeless theology book collection – proved the catalyst for the new Diocesan Study Centre. Noel Hendery reports.

“When you retire, you’re not bringing all your books home, are you?” Sue’s desire not to have the house wall papered with theological tomes got Howard Pilgrim thinking about how best to use the books he had accumulated over his years of study and ministry.

He began with the idea of donating them as the basis of a diocesan theological library, and then took the thought further. “My books are an extension of what ministry is about. The church is a learning community.” Aware that half our parishes are led by people who have not had the opportunity to experience full theological education, Howard decided he wanted to use both his books and his own experience to help strengthen the depth of theological learning in the diocese and to encourage Waiapu Anglicans to use their theological experience to develop each other’s knowledge and faith. “Often, once a theologically trained priest gets into a parish,” Howard observes, “there is not a lot of reward for continuing your study or for sharing your knowledge.” He hopes to help change that.

As a diocese, we do not have a systematic on-going programme of professional development. Howard decided that he wanted to use the freedom that retirement offered to help rectify this. He approached Bishop David with the offer of establishing an academy: some structured way of ensuring Waiapu does provide such professional and theological growth.

Why an “academy”? The word means simply a grove of trees. The original academy was where a handful of Greek philosophers met for mutual teaching and mental stimulation. “That’s how it should be for us as a church. As Anglicans we consider ourselves to be a denomination that thinks about our faith. Our self image, if not our reality, is as a thinking



Howard, right, with colleagues Phi Dymock and Lenore Briant

Christian community.”

Bishop David warmly welcomed Howard’s vision and established a supervisory group to ensure that the vision became a reality. In practice, it has been easier to define a role for one person to be a catalyst than to develop an institution. Howard’s vision is to work with a holistic view of theology as it happens within the diocese: to plug the gaps where teaching is lacking; to support those who are doing long distance learning without any support, and to share resources. This sharing of resources will involve pooling books, but also drawing on the greatest resource: the people of the diocese who have areas of knowledge that they might like to revive and share with others.

Other dioceses have done similar things. This project will work most effectively if it is home grown, meeting the needs of Waiapu and using Waiapu resources, but adapting other dioceses’ experiences as part of that process.

The initial concrete form of the vision will be a Study Centre at Waiapu Cathedral. People will be invited to make their books available, and new books will be bought over time to keep the collection up to date. There will also be a computer and an on-line subscription service, providing local access to various

web site theological publications. There will be workshops and other training events both on site and around the diocese. One hope is that parishes will ask for teaching and preaching missions. For example, a parish could host a theological workshop on Saturday and this could spill over to the service and sermon on the Sunday. Howard is open for invitations from the regions and parishes.

About Howard

Howard Pilgrim took a B.A. degree in English and philosophy and for the first 20 years of his adult career was a secondary school teacher. In his early 40’s he studied successfully for a Bachelor of Divinity degree extramurally from Otago University while living and working in Christchurch. He knows what it is like to study from home, hold down a full time job and be a family man. He majored in Biblical Studies and Systematic Theology. While working as a prison chaplain he began a thesis for a master’s degree, which he ultimately upgraded to a doctorate. His Ph.D. thesis focussed on Paul’s First Letter to the Corinthians and was completed in 2002 before he became Vicar of Holy Trinity, Gisborne.

His next academic challenge is to revise this thesis for publication by opening a discussion on its contents on-line for people like his past supervisors and fellow scholars to critique, through an interactive web site. The theme of the end product will be the enduring significance of the phrase “One Lord, Jesus Christ” in 1 Cor.8:6 and the website is:

www.diocesantheologian.wordpress.com

Howard has made a strong impression as a teacher with his workshops on the lectionary Gospel of the year and his Bible studies at Clergy Conferences. He manages to combine a deep academic knowledge with an easily understandable approach to the subject.

A heart-to-heart community relationship



St Clare's and Te Hiringa Trust Whanau and Tamariki.

Erice Fairbrother talks to Noel Hendery about a parish-community relationship that is changing lives.

Flaxmere has a reputation for being the most troubled suburb in Hawke's Bay, with all socio-economic indicators at the wrong end of the scale. At the centre of Flaxmere, across from the police station, is St Clare's, a 1970's church hall supported by a tiny congregation with a big heart.

One of the main qualifications for belonging to St Clare's is to be called Margaret. It is not compulsory, but it helps. At least a quarter of the congregation are called Margaret. Margarets Taylor and Merry really wanted something to do for the children of Flaxmere. They prayed and prayed, and set up a kids and music group. A few children came, but it never took off. More prayer.

Then, says Erice, "the ministry came to us." A trust with a children's programme was squeezed into a little room in another part of the suburb and had to move, but had nowhere to go. They asked around the community about possible alternative accommodation, and were always given the same answer, "without exception" – Try St Clare's. "That," according

to Erice, "is how the ministry came to us." A new trust, Te Hiringa, was established by Alayne and Thompson Hokianga. They were told by St Clare's that "everything we have is yours."

"There's a great sense of mutuality," Erice explains. "It's based on a kaupapa Maori programme, but all children are welcomed with open arms. Alayne and Thompson saw the need in the community and the parents wanted their children to be safe."

It started a year ago with four children and there are now 45, with more on the waiting list. Thirty of them are between 5 and 8 years old, and the rest are from 9 to 10 years. Every week day in term time St Clare's is open from 2.30 until 6 pm for AKA – After Kura Activities. During the school holidays the programme is open every week day. The whole project is subsidised by WINZ and almost all the workers are volunteers, meaning that fees are kept very low. An 11 seater van has been obtained, and blessed, to provide free pick-up and drop-off, and a walking bus is organised by two staff.

"They know we pray for them and they offer that back by teaching the children respect for us and by looking after the building with great care," says Erice.

A typical after-school programme starts with free play as the children arrive. There is then time for mahi kainga (homework) and whariki (time together) on the mat, including waiata, karakia and story time. This is followed by afternoon tea. The holiday programme also includes outings in the afternoon.

In mid June Te Hiringa Trust and St Clare's celebrated their first year of partnership by planting a kowhai tree. The tree symbolises what is being grown at St Clare's, care and nurture

of the children. It is to be their korero tree, a safe place to talk.

Significantly, it was the staff and children who offered the whakatau, the welcome, to Bishop David, because St Clare's is now their place. The children had prepared the welcome with a speaker, a karakia and a haka. Bishop David replied in te reo Maori. "You could feel the wairua in this place," he said. He told the children that their presence made St Clare's continue to be tapu.

The kowhai was carried outside, Bishop David blessed it and turned the first sod and nine young boys performed a "fantastic haka of affirmation and acceptance". The boys dug the rest of the hole. The adult leaders spoke about St Clare's being a place of welcome. "There's a huge amount of trust there," said Erice.

The following Sunday the writer happened to be taking the service at St Clare's. It was Te Pouhere Sunday, the day we celebrate our three tikanga structure. The congregation of 17 was made up of people from all three tikanga. It reminded me again that church growth is about a lot more than raw numbers in the congregation on a Sunday morning.



Boy's haka to welcome Bishop David

Trevor Harrison – boundary rider

Sande Ramage talks to the Napier police chaplain and St Augustine’s vicar about his community-facing ministry with the men and women at the front line on the streets of Hawke’s Bay.

Not one flower was left in the Hawke’s Bay the night before Len Snee’s funeral, the event that propelled Trevor Harrison, police chaplain, into the media spotlight. Parish duties at St Augustine’s took a back seat as he worked long hours supporting police through the siege that grabbed national news headlines.

‘If anything good was to come out of that shooting, said Trevor, ‘it was that the police encountered the support of the people of Napier through small tributes; food and flowers left for the bereaved and grieving.’ Symbols of love, he said, that would support police staff and the Snee family in the dark days that would inevitably come.

The condolence book for Len Snee opened at Napier Cathedral was suggested by the Dean and supported by Trevor. I asked: Was this the church unthinkingly siding with the powerful in society, after all there was no condolence book for Jan Molenaar? Trevor could see the contradiction but wondered how that tension could have been managed in a town high on emotion.

Riding the swing shift means rolling out of the station anytime between 4pm on Friday and 2am on Saturday. It’s pastoral practice on wheels for Trevor, enabling him to get to know his police parishioners and, at the same time, to view the underbelly of Hawke’s Bay first hand.

‘The police,’ says Trevor, ‘are dealing with some people who are through-and-through evil; people with not a scrap of good in them.’ He reckons that most of us Christians, who think love should govern what we do, wouldn’t believe the way some intensely evil people brutally govern the streets through fear.

Alcohol features prominently through night work with the police and Trevor insists that one of parliament’s biggest mistakes was reducing the drinking age. One night, 90% of the call outs were to incidents involving juveniles under the age of 17, of whom 80% were 14 year old girls who instigated three of the dramas.

Back in the car or during a quiet moment on the street, police talk to Trevor about anything and everything, perhaps because he’s one of the few people in the system not answerable through the chain of command. What’s said to him stays with him.

Alongside the requests for weddings or baptisms, the tough questions about relationship breakdowns eventually emerge.

‘Distrust is the most undermining thing for police personal relationships,’ says Trevor. When you’re dealing with people who lie to you all the time, that climate of suspicion clouds all your relationships.

Almost 10 years ago Trevor experienced this suspicion first hand as the new boy at the station. Breaking into that closed shop culture was the most difficult part in the role that Bishop Murray Mills had sold to him on the energising factor. Already a volunteer fireman, he didn’t need much persuading and has found his world enhanced by working with a different group of people than those in his parish world. ‘Many of them are people of faith,’ Trevor points out, and are people who need a certain moral fibre to commit to the demanding life of a police officer.

Beyond the exhilaration of street work, there’s regular pastoral visiting on Wednesdays. Trevor moves through the station as a listening ear, mobile vicar to all staff and a reminder of God’s presence with them in what he sees as the battle of good versus evil.

Trevor has nothing but the utmost respect for the police who, ‘act with patience and forbearance in the face of aggravation and provocation,’ both on the streets and in the line of fire from the media who he observes have it in for the police. In his words: ‘You’re either for them or against them.’



Photo by Warren Buckland, courtesy H.B. Today
Trevor Harrison conducts the funeral for slain policeman Len Snee.

A Gathering of the Clan



By Adrienne Bruce

In the Diocese of Waiapu, where it all started, we talk about “Growing through Grief”, whereas beyond Diocesan boundaries, in Auckland, Taranaki and Waikato, it is known as the “Seasons Programme”. Each year at least 700 children and young people and their families are touched by this very special programme of peer support groups for those who are missing someone important from their daily life or suffering a life threatening illness.

Recently, at the Papamoa Surf Clubrooms, all the co-ordinators gathered for their annual conference. This is the first time everyone (from Waiapu and Auckland, Waikato and Taranaki) has been able to get together in one place to share the work in which they are involved under the leadership of Carol Goldie-Anderson. Whilst all are paid staff (part-time) the programme relies on the dedication and skill of a large number of volunteers known as Companions. Programmes are also available from time to time in local schools. More information can be sort from the Social Services website: <http://www.waiapuanglicansocialservices.org.nz/>



The Referendum – why say yes?

Brian Dawson sets out the issues from a Waiapu Anglican perspective

OK, let's put it out there – I am, in many things, a bleeding heart liberal. I also want to make it clear that I am a parent and I have smacked my children and I do understand the challenges of parenting at the coalface.

That said, before you turn the page, remember that - bleeding heart or not - the Diocese officially supports me on this, so it's not just the rantings of yet another trendy leftie!

Yes, we're talking about The Referendum – like Madonna or Renaldo, it needs no other title. For weeks now it's been in our faces and now it's even in Waiapu News, but in case you've been holed up in a cave, here's what it actually asks:

“Should a smack as part of good parental correction be a criminal offence in New Zealand?”

Yes, as many have pointed out, it is a terrible sentence. Yes, it explicitly states that a smack is “good parental correction”. Yes, it implies that the law is treating good parents as criminals. All those points and more aside, however, we all know that ‘No’ is a vote against the law while ‘Yes’ is a vote for it.

As a Diocese we took our stance on this at last year's Synod, where this motion was passed almost unopposed:

“The Anglican Diocese of Waiapu applauds efforts to reduce the level of violence against children in our country and encourages both Government and Non-Government agencies to provide adequate resources for this work and explore further ways of enacting it.

In particular this Diocese supports The Crimes (substituted section 59) Amendment Act of 2007, strongly urges its retention, and wishes to make it clear that not all Christians or Churches wish to return to a state which provides less legal protection against assault for children than for adults.”

It's pretty self-explanatory and makes it unequivocally clear that as a Diocese we support the so-called Anti-Smacking Law and that being the case would want to urge people to vote ‘Yes’ in The Referendum.

But why should I? I'm pleased you asked. In fact I would have been pleased if a few more had asked at Synod. As the mover of the motion, I expected some controversy, especially given the often heated debates surrounding the issue. Of course by shifting the focus away from ‘banning smacking’ to opposing violence against children, we really do reframe the conversation.

You should vote ‘Yes’ because, as the resolution says, the whole point of the law change was to take “reasonable force” off the table as a defence in child abuse cases and grant children the same protection against assault as adults.

But surely a smack on the bottom never hurt anyone? Well, that's debatable, but it's also not the point. The new law gives police the discretion to decide which cases are and aren't worth following up and contrary to some claims our courts aren't exactly clogged with Mums and Dads caught tapping little Tommy on the bum.

The real reason for changing the law was to begin the process of changing our culture. The No campaigners will tell you the law isn't stopping serious child abuse, and they're right – today. When we made seatbelts compulsory many people still didn't wear them, but that largely changed over time. Similarly I recall the outrage from motorcyclists when helmets were made mandatory, today only a complete idiot would ride without one.

Legislation might not change actions immediately, but over time it does change attitudes, and if you change the attitude the action won't be far behind. What the law now says very clearly is, ‘it's not ok to hit children, for any reason’. Of course, that's what the law has always said for adults.

But what if I use force to stop my child touching the stove? Am I going to jail? No, but that's the kind of ridiculous example some are offering. The law makes it clear that this is about correction not protection. There are specific clauses allowing the use of restraint to protect the child or others. You just cannot legally use force (a polite way of saying violence) to punish or correct.



Picture courtesy BBC

But isn't this a Christian issue? Doesn't the Bible say “Spare the rod and spoil the child?” Yes it is and yes it does, although there is more than one way to read that verse. One of the points of the Synod resolution was to make it clear that not all Christians think alike on this issue. Sure, there are some scripture passages advocating physical punishment of children (and adults for that matter), but I would challenge anyone to stand up and argue in favour of all the instructions in Proverbs, let alone the rest of the First Testament. That said, I make it a point not to argue with Biblical Fundamentalists – my blood pressure can't take it.

So is the Church saying I have to vote ‘Yes’? No it isn't, although some of us might like it to. The Diocesan Synod has taken a clear stance and therefore any statements representing the Diocese need to mirror that, but each of us as individuals needs to make our own decision on which way we vote. That said – and repeating my declaration of bias at the start – I want to urge all of us to ask ourselves a simple question; why should children have less protection against violence under the law than adults?

Waiapu ReCREATION ■ ■ ■

Stephen Donald experiences some of his family history celebrating the 200th anniversary of a church in Australia.

Most visitors to Sydney limit themselves to city delights or hit the beaches, and those who venture beyond usually head west to the spectacular Blue Mountains or north to Ku-ring-gai Chase National Park. Between these well-known scenic wonders lies the Hawkesbury river complex, within an hour and a half of downtown Sydney.

My Australian-born maternal grandfather emigrated direct from northern New South Wales to Gisborne in 1901. We were brought up on A.B. (Banjo) Patterson ballads but had absolutely no knowledge of Grandpa's family background. In the course of research in 2001, I uncovered a couple of convicts, a potato famine orphan girl and some 'free' settlers in our ancestry. I also discovered the Hawkesbury, where the earliest parts of my Australian tree put down tentative roots.

The Dharug people lived along the Hawkesbury for thousands of years, harvesting the rich flora and fauna and inscribing their artwork on exposed rocky terraces. Prone to rapid rises



Ebenezer Church, Hawkesbury Valley NSW, recently celebrated 200 years of continuous use

and extensive seasonal flooding, and tidal for 145 kilometres from its mouth, the river they called Deerubbin was their highway to rich coastal resources at Broken Bay. By this route came the first European explorers in 1789, followed in 1794 by ex-convict settlers keen to exploit the deep alluvial soils.

In 1803 a group of 'free' emigrants from the ship Coromandel settled together in the Hawkesbury. With a rag-tag mixture of earlier occupiers, they worshipped in each other's houses or the open air, under the leadership of lay pastor James Mein. They built a small sandstone church and schoolroom in 1809 and called it Ebenezer, for 'the Lord has helped us all the way' (1 Samuel 7:12). Rev John Dunmore Lang celebrated the first communion service "in the little church on the banks of the noble river... on the edges of the interminable Australian forest" with Church of Scotland rites in 1824.

My great great great grandmother, Mary Anne Reilly, 18 year-old daughter of an Irish Catholic military guard, married the widower Ralph Turnbull in Ebenezer Church in 1829. The Turnbulls had been among the church builders. Ralph brought to the marriage six children, the eldest as old as her new stepmother. Another six children were to be born, the youngest less than a month before Ralph's untimely death in 1840. Mary Anne remarried in 1844 to convict James Ferris; we are descended from their younger son.

Expanding settlement resulted in inevitable conflict between Aborigine and settler. Superior firepower and the insidious effect of infectious diseases resulted in rapid decline in the Dharug population in the Hawkesbury, to the extent that few Aborigine remained by the late 19th century.

Racial conflict was one of many dangers faced by the settlers. The area was infested with bushrangers; the river, a benign friend in good weather, devastated settler homes when in flood and claimed the lives of the careless or drunk. The great flood of 1867 inundated the entire Hawkesbury- Nepean basin, threatening even Windsor, deliberately established above known flood levels. My ancestors joined the hundreds who moved north to start a new life.

Ebenezer Church celebrated 200 years of continuous worship the weekend of 19-21 June. I was among 4000 people; parishioners, supporters, and descendants of the original families gathered outdoors in damp soggy weather. Most affecting was the implicit recognition of Dharug first-people



New South Wales Corps at add colour to the day

status through 'welcome to country' and 'smoking' ceremonies, and elder Chris Tobin's call for justice and reconciliation a respectful challenge to present generations.

The Hawkesbury remains relatively wild and isolated. Most hill country is accessible only on foot; a remaining section of the convict-built Great Northern Road beyond Wisemans Ferry gives a sense of history, engineering achievement and natural beauty during the steep pull up Devine's hill. National park status protects the forested MacDonald and Colo catchments. Below Windsor, bridges give way to ferries on the Hawkesbury.

Of the five Hawkesbury towns authorised by Governor Macquarie in the early 1800s, Windsor most retains its Georgian character; convict architect Francis Greenaway's St Matthew's Anglican Church, built in 1819, is one of his finest achievements. A Sunday market and old hotels add to the charm.

The Hawkesbury is certainly a place of recreation and worth a gander if you are across the ditch!

A parish goes on pilgrimage

Val Ready reports on how Mount Maunganui parishioners have been reliving the area's rich religious history.

In the summer of 1908 a small launch brought half a dozen holiday-makers to the old Pilot Bay wharf on the harbour side point of Mauao. Among them was an itinerant Preacher who held a worship service "under the karaka trees at the base of the Mount".

One hundred years later parishioners reflected on the growth of ministry from those small beginnings with two pilgrimages.

Just what was the Mount like one hundred years ago with its sand dunes and swamp, scattered low bush and walking track from the Kaituna Rover mouth down by Maketu through to Mauao? Access was by boat or foot.

The growth of the port saw the building of a railway line from Taneatua and in 1910 the Ministry of Works set up a "camp" for their work force and families, two years later a small schoolroom followed and the first hall was built on Victoria Road for community social activities. Spasmodically worship



Missioner Arthur Bruce speaks to pilgrims at Papamoa

services were held among the trees, or on the beach, with the hall available if it rained.

The Tauranga Parish had been established in 1873, extending ministry towards Gate Pa and then to the Maunganui Peninsular. Early services were however non-denominational and ministers from various Tauranga churches officiated, being given free transport on the new Faulkner's ferries.

In 1917 Archdeacon Tuke, Vicar of Holy Trinity, felt it was important to establish an Anglican presence at the Mount, and was the first to provide regular services.

It was the Archdeacon who persuaded the Tauranga vestry to lend the money to the people of the Mount to buy a piece of land in Victoria Road. Soon two cottages were sledged in and the whole community turned out to see their new church hall settled onto its new site. The hall became the gathering point for various church groups, Sunday school and social occasions. When the schoolroom needed enlarging to cope with the increasing numbers of children, the Education Board rented the church hall for five years. This rent helped pay off the debt to Tauranga, and provided a base to build a new church.

Reversing the process the first pilgrimage took 35 parishioners back, this time by bus over the harbour bridge to Holy Trinity Tauranga for a service of Thanksgiving.

After lunch back in St. Peter's Hall next to the church built in 1956, the group stopped in the shade of three large karaka trees down by the modern day camping grounds, wondering if these were the same trees that had witnessed that first Service in 1908.

Next stop was what had been St James, built in 1965 for the people of Omanu, and then the group moved on to St Mary's, Arataki, where in that same year two halls had been put together on a section.

A month later saw the next pilgrimage beginning from the new church at Arataki which has grown and developed over the last 20 years to include a Drop-in Centre and Opp Shop and St



Mount pilgrims gather at the foot of Mauao

Mary's (Early Childhood) Family Centre. The journey this time was eastward taking in the St Mary's Tahatai Early Childhood Centre opened in 1998. From 2000 the parish was part of extending ministry into Papamoa East, where a new parish is currently being planted. This saw the pilgrimage visiting The Dovecote Drop-in and Opp Shop, Beachaven Community House, the Papamoa Support Centre and Kauri Centre, and the Papamoa Mission House. The pilgrimages were voted a great success by all.

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PLEASE send us any news snippets or pictures of interest from your parish. But PLEASE also ensure that your digital camera is set to maximum resolution.

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Out of Africa

Marilyn and Warwick Dingle from St Peter's, Hastings, are currently in Uganda at Noah's Ark Children's Ministry Uganda (NACMU) coordinating a family unit for eight boys. Uganda has 3.4 million orphans. Warwick reports.

Greetings from Uganda. The boys we are looking after are three 10 year olds, two 9 year olds, two 6 year olds and a 5 year old. These children have lived in NACMU for times varying from 8 years to 2 months and all have a story to tell. Our role is to parent them in a smaller environment as a family home, to love them (which is easy) and care for them and their needs (which has its challenges). There are 106 children being cared for in NACMU and having the boys in a family environment is really a big change for them. It is a big change for us too; it is a very different lifestyle here. While New Zealand has been suffering from cold and wet weather

the climate here is very nice (temperatures of between 25-35°C most days); some people will do anything to escape winter!!

During our first month some of the adjustments we have needed to make are:

- coping with variable power and inconsistent internet availability. The compound has its own generator so we generally have power, but not at a full voltage.
- adjusting back to using cash to purchase things involving large amounts. 100,000 Ugandan Shillings is about \$NZ80 so it is easy to become a Ugandan millionaire. Shopping is expensive; the cost of many goods compared to New Zealand is very high as most goods are imported.

We cannot just go down the road to shop; the best place is in Kampala which is anything from 40 minutes to two and a half hours away, depending on the traffic, on appalling roads with huge potholes.

- being called Auntie Marilyn (or Malerin) and Uncle Warwick (Warrik) and we are forever having children ask 'where are

you going?' and wanting to hold your hand or be picked up and cuddled. They love being read to also.



The Ugandan people are very hospitable towards 'Muzungus' (white people). They have such beautiful smiles but we have difficulty at times in understanding their English and accents, and they ours.

However, God is in this place, it has been established with Godly principles and His provision has been mighty, and still is day by day. Piet and Pita Buitendijk have established a truly amazing ministry and environment for children. You should check out the website www.nacmu.org to see more.

We value greatly the prayer support we have from the folk back home, God has led us to this place and it is encouraging to us to know that others are praying for us. The communication via e-mails and letters is also appreciated as is any financial support because the needs here are great. To follow more of our journey visit our website www.wandmdingle.blogspot.com or our e-mail is wandmdingle@gmail.com Our love to you all.

Book Review



The Gift Endures: A New History of the Waiapu Diocese, edited by John Bluck (Napier: The Diocese of Waiapu, 2009). Reviewed by The Rev Canon Dr Ken Booth.

This handsome and well produced book charts the triumphs and crises of the diocese from its first beginnings to the present day. It delves back to the work of missionaries and Maori teachers who laid the foundations for the diocese.

It is fifty years since the publication of Watson Rosevear's *Waiapu: The Story of a Diocese*. Much has happened since then, and ways of looking at the past have also changed. So it was appropriate for a different perspective.

This is an inviting book to dip into as well as to read fully. There are numerous illustrations of people, places and events to highlight the story, and useful section headings. From time to time use is made of boxes to present a little side story. Some of these are real gems culled from contemporary accounts, such as John Thornton's vigorous defence in 1906 of the academic education he offered to Maori at Te Aute when the government wanted the school to concentrate on farm skills

(p. 92), or Bishop Herbert Williams's thoughts on changing life-styles written in 1931, when telephones, electricity, cars and movies were novelties (p. 118).

The substance of the book is divided into eleven chapters, eight following the chronological story of the diocese, then three on specific aspects of diocesan life: Women, Youth Ministry and Social Services. For the first six chapters the history parallels the one written by Rosevear. This is neither a repeat nor a revisionist account but a different way of writing history. Rosevear's history was more institutional and concerned with bishops, clergy and officials. The new history throws its net more widely with local stories and people. The two accounts complement each other.

A dominating theme is the interaction between Maori and Pakeha. The diocese and the church at large, and those interested in New Zealand history generally owe a debt of gratitude to Stephen Donald. He has undertaken some detailed and meticulous research into that interaction in the East Cape region, with insights into the complex relationships through the period of the wars of the 1860s and the bishoprics of Edward Stuart and Leonard Williams. Stephen Donald was also responsible for the extensive and useful time-line at the back of the book.

The bi-cultural nature of the diocese is never far from centre stage, because the bishop of Aotearoa was suffragan bishop of Waiapu. It is a good account of the developments of the bishopric from suggestions that a Maori should be made bishop of Waiapu when William Williams resigned in 1876, through to the emergence of our present three tikanga churches. There is a moving account of a much more important aspect of this, the mutual relations of Maori and Pakeha in the East Cape area since the establishment of the revised constitution. Are there hints here of where the future of our church might yet go?

It is inevitable that there is a degree of inward looking history in the book. However, the final chapter is a fascinating account by Jim Greenaway of the social work undertaken in the diocese, read against the backdrop of changing government policies and the context of New Zealand society in general. Here we can see clearly a church seeking to respond to human need in an often confusing and constantly shifting situation.

With multiple authorship, there is some unevenness, but the Diocese is to be congratulated on this production. In order to know where you want to go to, you need to know where you have come from. The people of the diocese will benefit from this account of their story, and the wider church and community will find many useful insights and wisdom as well.

Let everything that hath breath



Director of music Gary Bowler tutors Hannah West

Bill Bennett writes about the Cathedral organ and praising God in the Anglican tradition.

In 250 BC Ctesbius of Egypt introduced people to a new musical instrument – the hydraulus. Applying water to a wind reservoir which then supplied air to a series of flute-like pipes, the ancient Egyptians could make music. There's evidence that the second Jewish temple also had a similar instrument called a magrepha. So begins the evolution of the pipe organ. Over the centuries organs gradually became larger, with ranks of different sounding pipes, e.g. reeds and flutes. The most familiar organ pipe sound is called diapason. Very quickly manpower became the important ingredient. People were assigned to pump the wind bellows up and down – the lucky ones got paid for it.

Anglicans have a rich heritage in the organ. It accompanies the choir and congregation. And, despite the fashion for other instrumental groups throughout the centuries, it has endured. (The large rood screens in English churches were often places to locate a small instrumental group.) With the advent of electricity to power the bellows there was no need for a sturdy person pumping hard – and sometimes falling asleep on the job. The poor man's version was the American

organ or harmonium. Those of us brought up on the 'squeeze box' or harmonium know that there's quite a technique in pedalling with both feet, operating the stops and keyboard, and controlling the swell paddles with your knees. A pipe organ has one or more manuals (keyboards), plus a pedal keyboard played with the feet, as well as an array of couplers and other pedals to produce various sound qualities. With electronics advancing at a rapid pace many churches have organs requiring no pipes, though some have amplification systems added.

The story of cathedral organs at Napier has interesting twists and turns. The first wooden church had a pipe organ made by Messrs Hill and Son of London installed. In 1888 it was transferred into the new brick cathedral (the one that eventually collapsed during the earthquake). The choir at the time was all male. But by 1897 the parishioners agreed that it would be good to have women as well, and that they could even occupy seats in the chancel with the men!

Meanwhile in Dannevirke the vicar of the day, the Revd E. Robertshawe, persuaded the cathedral to sell its organ in 1907. This was then installed at Dannevirke and reconditioned by J Lee of Fielding many years later. So, if you want to hear the quality of organ sound that those first cathedral parishioners heard then go no further than Dannevirke.

A new instrument was purchased and installed at Napier. It was a three manual organ from J E Dodds, Adelaide, only to be totally lost in 1931. When the pro-cathedral was built a three manual organ was purchased from Knox Church, Dunedin, and installed by the English organ builders, T C Lewis.

When the present cathedral was completed in 1960 this organ was reconditioned by J Lee. Fourteen years later it was expanded to its present size by an Auckland firm, George Croft and Son. Since then it has served the needs of the cathedral and the community superbly. Gary Bowler, the present Director of Music, says, "This is a glorious instrument and has been played and praised by some wonderful organists." John Wells, Auckland City organist, says, "This is an asset that can be shared by local and visiting musicians alike. The organ has a uniquely rich repertoire and can be surprisingly versatile too, when used with voices and other instruments."

But the faithful instrument is soon to have a long overdue rebuild and restoration. After all, some of it is almost 80 years old. A pipe organ of this size (3000 pipes) is like a large

symphony orchestra at one's finger-tips. More importantly, it enables worshippers and listeners to catch the majestic beauty of music and give praise to God. And the cathedral choir has built up an enviable reputation nationwide, bringing to our liturgical life some of the great music of the world's composers. It's encouraging to know that there is a new generation of young people learning the instrument. The organ is of complex construction, yet much that was up-to-date when first installed is now obsolete. So, there's a real need to utilise the latest in computer technology.

The Waiapu Cathedral Organ Fundraising Committee aims to raise \$400,000 for repairs and renovation. A pamphlet is available describing what has to be done and how people can contribute to this challenging project. (see also www.napiercathedral.org.nz or write to PO Box 495, Napier 4140, or Ph. 06 835 8824). Members of the committee are available to present a PowerPoint explanation. John Palairet who chairs the committee says few people get the opportunity to climb up into the organ loft to appreciate the workmanship and complexity of such an instrument.

Some ask whether such an outlay is justified, given the fact that other digital instruments are now on the market. And some parishes prefer just instrumental groups when faced with a paucity of competent organists. However, for centuries Anglicans have had a congregational, choral and organ music tradition – this certainly holds true for cathedrals. The appeal is warmly supported by Bishop David: "One cannot imagine a cathedral without an organ."



The engine room

A local Anglican dynasty

Family's Hawke's Bay Anglican connections stretch back to 1855.

Noel Hendery talks to Laura Mathers about her family's five-generation history serving in local parishes – from the earliest days of Pakeha settlement in Napier through to today.

Thomas and Sara Reynolds landed in the fledgling Ahuriri settlement in 1855, around the time that the area was officially re-named after the recently deceased Sir Charles Napier. The young family lived first in Main Street, one of few streets available. Once the first town sections came onto the market, they bought properties in Carlyle Street. Thomas, a carpenter, built their first home at the foot of Scinde Island (better known today as Napier Hill) and later probably helped build the barracks for the 26th Regiment and the new provincial government chambers.

They had arrived from Britain with two children, Laurretta, born in 1851, and younger sister Ada. Sarah Ann was born while the family were in Carlyle Street. Being a very religious Anglican family, they almost certainly attended the first Anglican services in the late 1850s in Mr Marshall's school room in the centre of town. Laurretta attended school at the St John's parsonage.

In 1862 they left Napier and moved south to open a new hotel at Patangata. When they realised the railway line was not going to pass their site, they moved the whole hotel by bullock cart, bit by bit, across the Tukituki River to Havelock North, where it became the Exchange Hotel. It was an important institution in this small township of a few hundred people, a venue for school committee meetings, the Roads Board and even the Licensing Committee.



Laura Mathers

In April 1874 Laurretta, the toddler who had arrived in Napier 19 years earlier, married Alfred Danvers. The wedding took place, like many other important events, at the hotel, because the newly built St Luke's church was not consecrated by Bishop William Williams until September of that year. Mr Marshall, the former school teacher and host of the Napier church services, was now the incumbent in Havelock North, and so officiated at the wedding. In February the following year little sister Ada married George Grant, this time in the new church. At the same service Laura Danvers, Laurretta's first child, was baptised – said to be the first baptism at St Luke's.

Laurretta and Alfred Danvers moved to Clive, to a house on the site of the current Hohepa home, across the river from Colenso's original Waitangi house. Of their 12 children, only five survived to adulthood. Church continued to play an important part in their lives. The Reverend Harry St Hill provided a weekly church service at Clive from Havelock North, but reduced this in 1881. "There will be only services on alternate Sundays in Clive," Laurretta wrote in her diary in May 1880. "He is very unpopular with the Clive people and

he does not seem to take any interest in the Clive people. I shall not be able to go to church now for some time as I think I look too stout to go to any public place." The cause of this stoutness arrived soon after and on August 22 Laurretta wrote that the baby "is just six weeks old today and we took him to church and to be churched.... but when Mr St Hill sprinkled him so plentifully with water he did not cry once.... Kate came to the church early and held him for me while I was churched."

In 1881 the family moved to a new house in Southland Road, Hastings. Laurretta wrote: "I started a Sunday School. My scholars are May and Walter Chapman, Laura and Freddie (her own two). I have been teaching in an irregular fashion for some time but last Sunday I started to have a regular time for lessons, from 10 am for two hours."

In June the following year a child was born prematurely at six and a half months and had to be buried in the garden "because no minister would read the burial service." The parents had hoped to have the child buried with the others but could not.

In May 1883 the Bishop of Melanesia preached to the children. He asked them if they would all join in contributing ten pounds a year to assist in the mission. "He said that would maintain one boy for the year. My children want to help so we are giving them either two or three pence and they are to put one penny if they like per week." Laurretta confided to her diary that she would have liked to have been a missionary herself, but lacked the qualifications.

In April 1884 she wrote: "Baby christened at two weeks old and I was churched at the same time. I went to St John's church Napier. The dear old church that is much altered and much enlarged, where we used to sing in the choir with Captain Withers. How we enjoyed those practices – those good old days."

Laurretta's daughter Laura married Herbert Tyers at St Matthew's in 1906 and died at 94. Her published obituary said of her: "An energetic church worker, having been in



St Luke's Havelock North

the St Matthew's choir and Sunday school teacher for 16 years, and a member of the Women's Guild, regular exhibitor at the Church flower shows over a long period, gave many years to the Girl Guides and was in charge of the Brownies."

Laura's daughter Sybell married William (Bill) Ashcroft in 1939, again at St Mathew's. Bill sang tenor in the St Luke's choir, along with his own daughter, also named Laura. Laura recalled that they attended church three times every Sunday, for Communion, Matins and Evensong. Bill was mayor of Havelock North for nine years, from 1965 to 1974.

Laura, the fifth generation, was baptised at St Luke's by Sefton Weymouth. She and John Mathers were married by John Wilson at St Luke's in 1964. After a year at the cathedral while living on Napier Hill, they moved to Taradale in 1965 and have been part of the life of All Saints ever since, including sixth generation Brenda spending time in the All Saints junior choir. A family that has been an active part of the Church in Hawke's Bay for the whole of its history.

History rewritten

All in the best possible taste

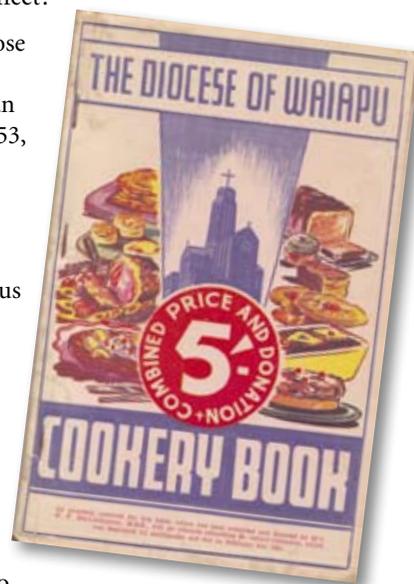
Diane Hopson writes about creating a Cathedral fund-raising cook book in the tradition of the first Waiapu Cookery Book, produced to help the Cathedral building fund in 1953

The idea of writing and publishing "Cathedral Culinary Capers" for the Diocese stemmed from the Cathedral AGM in 2008. Writing and publishing it became an important and challenging task that took nearly a year.

We wanted to produce a quirky Dinner Book that would appeal to those who enjoy cooking but feel that sometimes the effort is just too much; hence the motto 'minimum effort – maximum effect'.

Our thanks go to those who compiled the first Waiapu Diocesan Cookery Book in 1953, which inspired our efforts, and also to the "Terrace Times Cookbook" whose unusual layout gave us great ideas.

Parishioners, family members and friends were asked to rummage for recipes. Little did we realise the task we had taken on was going to be so complex and yet so much fun. The challenge of finding recipes that would appeal to all lovers of cuisine was a little daunting but the assistance of all those who offered their tantalising and well-tried 'favourites' has been fantastic. Husbands and families 'lived like kings' as new recipes were tried and mostly enjoyed.

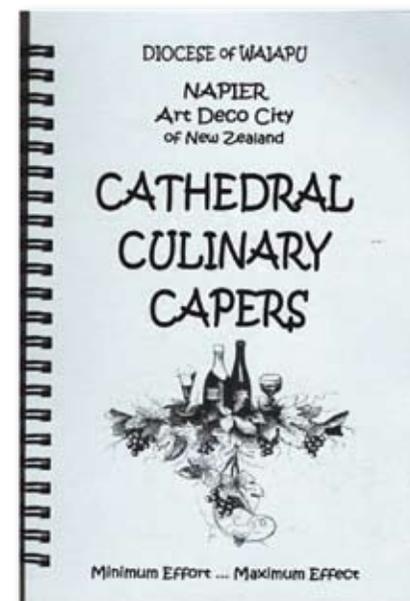


We tried to make it different from others on the market – a book that not only has recipes suitable for all occasions, but also tips on wine and anecdotes from past years. We included some 'Trendy Tasters' from around the world to get the taste buds moving. With illustrations from the early 19th century more character was added to this book. We scoured numerous website looking for interesting and varied quotes from famous people like Oscar Wilde, Shakespeare and added some clever one liners, such as: 'The only way to get rid of temptation is to yield to it' and 'A smile is a curve that sets a lot of things straight.' A long hard slog this book might have been, but we have had a lot of fun in putting it altogether.

We wanted to tell readers something about the Waiapu Diocese and Napier Art Deco. Bishop David has written a Foreword in keeping with the quirky style and the editing team are grateful for his support. 'Bishop's Brownie' is one recipe that all should try. A late inclusion about 'Tea and Coffee' was an interesting learning curve for us, and 'Preserving a Husband', taken from Aunt Daisy, makes interesting reading. Proof reading was a nightmare for Judy Mills and Helen Williams. We lost count, though our husband didn't, of the number of proof-reads we had to do. There were great sighs of relief from our spouses when at last this book was 'put to bed'.

So though this book may be small in size, the content is crammed full of ideas for unusual meals. We hope that the illogical and at times light-hearted mixture of history and 'minimum effort - maximum effect' cookery will appeal to all cooks. Funds raised will go towards the restoration of the Cathedral organ.

For information:
dianehopson@vodafone.co.nz





You know what it's like – when something you hear or see gets stuck in your brain and keeps nudging away until you grab it and take it for a little spin? It's been that way for me over recent weeks with a term in an article that grabbed my eye. It was really just a reference to something someone else had written – I don't remember who, what or where – but it was enough to get me thinking – 'iPod Theology'.

I am, I freely confess, a lover of gadgets, and that's probably part of the reason why I'm so taken by this term, but as I've thought about it and chewed it over I've also come to the opinion that it's a great fit with Anglicanism.

That may sound a little odd given the somewhat older demographic in our churches. That's not to say older people don't use iPods, some certainly do, but they aren't really the target market (possibly why I've never seen an iPod ad in an Anglican magazine?).

Target market or not, it seems to me that an iPod Theology should sit well with who we are, or at least it should if what an iPod Theology suggests to me is true:

Mobile: iPods are designed to be where we are. I don't have to go all the way downstairs into the lounge anymore to listen to the stereo, I can stay right here and do so. We may not quite have a 'church on every corner' anymore, but we still cover a lot of territory. In rural areas especially, we Anglicans are often the only game not in town.

Personalisable: OK, there's no such word but we are talking theology and theologians are constantly inventing new words! The great thing about an iPod is that I can access my music, in all its eclectic glory, and not be restricted to just one style or genre. So if I want a bit of Metallica alongside Brahms, no worries! While most of our parishes haven't gotten quite so varied (be sure to invite me to your first Metallica / Brahms Mass), most do have a flavour. Hopefully there aren't many that still rely solely on Hymns Ancient & Modern every Sunday, while even the hippest of congregations manage the odd bit of Wesley occasionally – there's room on our playlist for most.

Universal: Show me somewhere you can't find an iPod and I'll eat my USB stick! Equally true, you can't escape the Anglicans – some have tried!

Standardised: Regardless of the music or the user, every iPod works the same way using the same framework to operate. That way, when you swap iPods, or borrow someone else's, you still know how it works. Anglicans are roughly the same, despite our quirks, regardless of our styles, we all work within and around pretty much the same framework.

We are an iPod Church. OK, so we're not exactly an iPod Church. We're not as mobile as we could be, some of us are a bit stuck in our styles, you can find us almost anywhere, but far too much of the time we're closed when you get there, and unfortunately some of us have lost, forgotten or just plain ignored the frameworks that once bound us, meaning 'Anglican' is little more than a faded word on an old sign. But we're not that far away. The potential is there if the spirit is willing. So let me invite you to take the term 'iPod Theology' for a spin – you might find yourself somewhere rather interesting!

Resources Martin Davies Ministry Educator



Worship beyond words

I learned much about faithful clergy from the priest who was my vicar when I was a young adult. I learned even more about faithfulness from him recently. Now in his eighties, nearly blind and unable to read, he prays what he can remember of the Church's daily prayer, reciting the psalms from memory, and when all else fails, kissing his office book with the same love and devotion with which he kissed the altar at the Eucharist.

Many of the things we do in worship are symbolic and ritual ways of expressing deeper truths, beliefs, and sense

of identity. Much of what we seek to express about profound levels of experience and conviction is beyond words. We already know this from our experience of closeness with those we love. A look or a hug can convey more than words. A verse in a card can say more than a closely reasoned speech. A beautiful melody or stirring chorus has far more power than spoken words trying to convey the same message. The sports captain receiving the newly presented trophy with a kiss of elation expresses more joy than words. These are the symbols and signs and ritual acts of everyday life.

In my last parish, a children's behind-the-scenes look at worship included a look around the sacristy, opening drawers and cupboards. When the priest kissed the stole while showing the vestments and putting them on, a little boy giggled and said "Kissing clothes is funny!"

A kiss is a powerful sign. A kiss is given in greeting. It is an intimate contact. It is a sign of affection. It is an act of love. A kiss is a sign of deepest communion. There are at least four kisses that may be given in church. These symbolic and ritual acts of love and affection point to deeper truths and experience.

The kiss of the stole is a recognition that this symbol of ordained ministry carries with it the privilege and responsibility

of leading and presiding in the community's worship and life. The priest may kiss the altar in loving recognition that this is the place of the Eucharist, where Christ's risen life is celebrated and sacramentally given to the community of faith assembled in worship. The deacon or priest may kiss the gospel book in recognition that these words are the proclamation of the life and teaching of Christ.

There is a further kiss. The greeting of peace has its origins in a kiss of peace. "Greet one another with a holy kiss" is the invitation. The sign or greeting or kiss of peace is recognition of being bound in a common baptism. In the liturgy of the early church, the unbaptised were not permitted to stay beyond the instruction given after the reading of the Scriptures. After the catechumens had been dismissed, the baptised greeted each other with a holy kiss. The greeting of peace - the greeting of the baptised - is much more than a how d'you do, or a social catch-up with friends. It is far deeper; it is recognition of our common life in Christ's life.

The kisses of stole, altar, gospel book and peace, recognise and honour priest, eucharist, scriptures and people, without even a word being uttered.

The flu pandemic – should we dip or should we sip?

Christine Hickton a medical laboratory scientist and assistant laboratory manager at Hawke's Bay hospital helps us decide.

Before we worry too much about the way in which we receive communion it might be helpful to understand a bit more about this “new flu” which is currently much in the news.

The flu known as H1N1 or swine flu is not a completely “new” disease. What is commonly known as the “seasonal” influenza, which does the rounds in New Zealand at this time every year, can be a hotch-potch of different flu viruses.

The novel strain of the virus which has appeared this year, and is being referred to as H1N1 or Swine Flu, is slightly different from the usual strains of 'flu we get every year. Because of this, it is expected that many more people than normal will be affected because we have not met this particular variety of the virus before.

As has happened in previous 'flu epidemics, it is expected that this new strain will affect mainly younger people because those of us who have been around longer will have come in contact with a number of different strains of 'flu during the course of our lifetime and so will have built up a degree of immunity to the group of viruses as a whole.

Current clinical information available on this new strain suggests that at the moment this particular virus causes a mild form of 'flu, and at the time of writing the death rate associated with this strain is about half the death rate experienced every year with normal seasonal 'flu.

The media are reporting the numbers of patients with this novel H1N1 strain seriously ill in intensive care units around the country, with the first deaths now occurring. What is not

usually reported are the numbers hospitalised and in intensive care every year with the seasonal 'flu, so there is little sense of perspective around this current illness.

Again there has been a lot of comment in the media comparing this pandemic with the 'flu pandemic of 1917/1918 which swept the world immediately after the First World War.

It is important to remember that the medical world has advanced quite a lot in 90 years! For instance, antibiotics were not used in clinical medicine until 1941, not that antibiotics are effective against the 'flu virus, but pneumonia following on from the viral infection is not uncommon and may cause increased morbidity if not mortality.

While the spread of this current disease is looking similar to that of 1918, it does not mean that the disease severity and the high death rate seen at that time will be repeated; it would take the current strain to mutate or change significantly for that to happen.

The information coming out from health professionals recommends that if suffering from a 'flu-like illness we should isolate ourselves. That does not just mean that we should stay away from work or from school, but that we should avoid contact with anyone outside the members of our own household or family. That includes staying away from the supermarket, sporting or other social functions, and staying away from church.

So how do we keep ourselves and our church communities safe from 'flu in the weeks and months to come? This question is much wider than the question of dipping or sipping.



You may only feel a little off colour but the elderly, the young and those with existing chronic medical problems are the ones always hit hard over the winter months by all forms of 'flu. So first of all, stay away from church. Most people will only be unwell for a week at most. One week away from church will not harm you, attending church while you are unwell might well harm others.

We all remember our mothers repeatedly telling us to wash our hands. There was a wisdom in that advice, our hands make contact with innumerable surfaces every day and therefore are potentially covered in bacteria and viruses from many different sources. In other words – our hands are dirty!

So should we dip? No we should not. While you may be careful that your fingers do not touch the wine, if you receive the bread in an out-stretched hand it sits there in your “dirty” palm until you hold it in your fingers and dip it into the wine. While we may use high alcohol wine, this practice of intincturing is potentially unsafe.

Sipping from a clean metal, not wooden or ceramic, chalice is actually much safer. There is no documented case of any disease being spread though the use of a common cup. If it were possible to pass diseases on in this way, the priest, who drains the cup every Sunday is the most exposed, and most likely to be continually infected with the bug of the moment.

We do need to be careful with general hygiene; the chalice should be well washed in hot water with detergent before and after use. Dry it with a clean cloth, not the nearest one hanging on the towel rail which may have been used by someone to dry their hands. The chalice assistant should be careful to wipe both the inside as well as the outside edge of the cup before moving on to the next person.

If you are nursing sick family members, or are concerned that you may be carrying the 'flu virus, it is perfectly valid to just receive the bread.

The important thing is to keep a sense of perspective around the 'flu epidemic. Yes it is possible that many of us and the people we know will become ill, but most will recover within a few days. We do need to remember that there are vulnerable people amongst us and take what precautions we can to protect them.

National Anglican Youth Forum and 'Front Yard' Christianity

The Rotorua vicarage was almost bursting at the seams when Waiapu youth gathered from Eastland, Hawke's Bay and Whakatane on their way to the 2009 Tikanga Pakeha National Anglican Youth Forum in the Hunua Ranges, South Auckland. After much chatting and laughter the team managed a few hours sleep before the early start the following morning.

We gathered first at Tikanga Maori Church of the Epiphany in Otara, South Auckland, for a powhiri and wonderful welcome and lunch. The enthusiasm of the welcome and lovely voices of the young people of the Epiphany Church were very moving. We shared the Eucharist together after Rev Michael Tamihere's sermon and later hear the stories of Otara from local people. They were keen to share the stories, unreported by the media, of the depth of community spirit and of the loving and caring in the Otara community. We were challenged by the stories of 'real front-yard' Christianity at work.

We arrived at Camp Adair in the Hunua Ranges later than expected. It was so cold that even the hardy young people from Christchurch and Dunedin struggled to keep warm. Needless to say, our Whakatane and Eastland girls discovered what cold really meant. Layers upon layers of clothes were needed.

The real warmth of the camp was found in the friendships formed, the willingness to listen, to worship together and pray for each other, to share ideas and to commit to ongoing contact and working together as a group of young people wanting to ensure 'front-yard' Christianity happens in our own backyards.

Last year we explored 'Backyard Christianity' in relation to the 5 Marks of Mission – Evangelism, Nurture, Pastoral Care, Social Justice and the Care of creation. This year 'Front Yard Christianity' was about exploring how to take those Marks of Mission to the people around us and in our communities.

Workshops included: Preparing and presenting a Testimony, Being a Christian in a non-Christian environment, NZ History and the Treaty, Caring for people who annoy me, Boundaries, Getting involved in Youth Ministry, Baptism / confirmation (Archbishop David Moxon), Order of St Stephen and Praying.

The 'open space' business sessions were a way of conducting business where anyone could put forward their ideas. Once the idea had been put forward to the whole group any others interested in the same topic could join and take any necessary action on the topic. Several ideas were put forward around the environment and social justice issues. Some of them included "What more can the church do to care for the environment?", "How can the church further support fair trade?" and "What is real community?" The people who posed these questions then joined together to form an environment / fair trade discussion group trying to tackle these topics. There was large support for these topics, which are some of the areas that need attention from the church. Unfortunately, this discussion was so broad that no immediate action was taken on the issues at forum. We have, however, asked the members of forum to support and implement the use of fair-trade products in their home parishes and we have also started a discussion group on a networking site around these issues. Most of the members of this business group felt they didn't quite have enough time to finish talking on these topics and we look forward to further action being taken at future forums.

Others in the Leadership Networking Strand had opportunities to attend open discussions such as with our own Bishop David, Bishop John Paterson and Bishop Victoria Matthews. Bishop David Rice joined us for one day. His passion for the young people and the Waiapu Diocese was very apparent, especially when he put our hands up for hosting next year's National Anglican Youth Forum – watch this space!



The Waiapu group at the Forum enjoyed catching up with Bishop David on his Wednesday visit. Back left: Bishop David with Daniel Keogan, David Tait, Michael Heberton, Michael Baron, Jo Keogan, Kirsty Thomas, Emily and Sophie Haeusler, Frank Ngatoro (Chief Frank) Bottom left: Jocelyn Czerwonka, Jamie Hawkins-Elder, Jo Crosse and Rachel Macintosh

Highlights for Waiapu Youth

Emily Haeusler - Whakatane

"My favourite bit was Lectio Divina. It's great way to do Bible study in small groups of people the same age as you." Lectio Divina is a way of reading scripture, listening to God, listening to each other and praying for each other. Every morning we started the day with Lectio Divina.

Michael Heberton - Mt Maunganui:

"I was really pleased with the discussion on Three Tikanga issues and the Taize service".

Jamie Hawkins-Elder from Gisborne helped lead a business session on the Environment, with input too from Michael Baron of Dannevirke.

Sophie Haeusler of Whakatane enjoyed the Testimony workshop

Rachel Macintosh also of Whakatane followed her passion for children and was elected as the Youth Forum rep to the national STRANDZ committee.

Three Tikanga Youth Pilgrimage 9-11 October in Rotorua

This is an exciting opportunity for young people from all Three Tikanga in our Anglican Church to gather together, worship together, and listen to each others stories and journey together. Learn more about what it means to belong to The Anglican Church in Aotearoa, New Zealand and Polynesia. For more information contact:

Jocelyn Czerwonka jocelyn.dymf@xtra.co.nz (Waiapu Diocesan Youth Ministry Facilitator) or Ngira Simmonds, Manu Kokiri, Te Manawa o Te Wheke ngira@rangatahi.org.nz

Remember October is the month for every Parish to celebrate the young people in our Parish, Communities, Diocese and Three Tikanga Church. For your Youthtober resource contact; jocelyn.dymf@xtra.co.nz or your Regional Youth Ministry Facilitator.