

# WAIAPU News

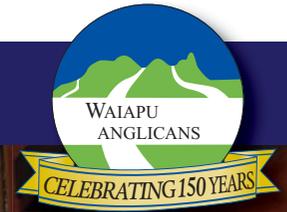
Issue 37 June 2009



## OUR OTHER BISHOP

**B**ishop Bear pictured at Kiwi Kidz Early Education Centre, a Hastings community preschool. Bishop Bear has got play dough on his coat from visiting children, sand in his fur from a walk on the beach, a clerical friend called Blair Bear from Taradale and a flea in his ear from sitting in Bishop David's seat at St Francis, Clive when both bishops were present together. B.B's diary makes for fascinating reading. Waiapu News will publish highlights later in the year, provided B.B. does not lose it. He assures us that unlike Winnie the Pooh and many bishops, he is not a bear of little brain.

## WAIAPU'S NEW HISTORY IS LAUNCHED



**Living history:** all Waiapu's bishops of the past 40 years except the late Ralph Matthews, with the 10 authors of the history. Back row: Bill Bennett, Noel Hendery, David Rice, John Bluck, Stephen Donald. Middle row: Jim Greenaway, Murray Mills, Peter Atkins, George Connor, Jon Williams, Neil Eagles. Front row: Philippa Chambers, Sir Paul Reeves, Dorothy Brooker, Gail Spence.

## Telling our history from the inside out

On Saturday 30 May Waiapu held the major event of its 150th anniversary celebrations: "The Gift Endures", the new 300 page history of the diocese, was launched at a special service at St John's Cathedral, in the presence of six of the seven last bishops of Waiapu and the 10 authors of the history.

Bishop John Bluck, who guided the project through to its completion, told those present: "We produced this book in the Waiapu Way; no big budgets, no reliance on academic

expert; simply a team of people who have lived the Waiapu story and could tell that story from the inside out, and give us a glimpse into why this gift we've been given will continue to endure. The first Waiapu history, written by Watson Rosevear in 1960 sets the church in a world long gone. The new book anchors us in the turmoil of today and will help us map a way through to the future that awaits us as Mihinare people, both Maori and Pakeha."

*(contd. pg.2)*

# WAIAPU'S 150TH CELEBRATIONS

## Forums - Looking back and looking forward

This anniversary year is a chance to take stock of where we have been, where we are, the direction we are going, and maybe where we need to be as a Diocese. For this reason we have planned three regional "forums" – as an opportunity to be inspired, challenged, encouraged, disturbed and enlightened by a dynamic speaker. At these forums people will be able to question, discuss and get a sense of direction for the next 50 or so years in the Diocese. This is for EVERYONE! It is our diocese and our mission. The hope is that these forums will help you to take your place and play your part in the great drama of the Christian faith, as it is lived out in the Diocese.

**FORUM SPEAKER: Rev'd Steve Maina**  
General Secretary of the Church Missionary Society

**Eastland: Holy Trinity, Gisborne on Thursday 25 June at 6 pm**

**Bay of Plenty: St Luke's, Rotorua on Friday 26 June at 7 pm**

**Hawke's Bay: All Saints, Taradale on Sunday 28 June at the 8 am and 10 am services**

**St John's Cathedral on Sunday 28 June at 5 pm**



Steve Maina

Steve (38) was previously General Secretary of Church Army Africa, an indigenous mission agency based in Nairobi, Kenya. Church Army Africa has trained and deployed over 500 evangelists and missionaries in Eastern and Central African

countries. Rev Steve Maina is a gifted speaker. He will share some of his vision and passion for the task and challenge of mission in the world today. Steve has a heart for seeing a new generation energised and passionate about living out God's call to mission.

## Simultaneous dinners on 1st August

The next major 150th celebration event will be the simultaneous dinners on the evening of Saturday 1 August. Throughout the Diocese every parish is invited to a gathering of local Anglicans over a meal. At that meal, at the same time in the evening throughout the Diocese, we will all watch a specially produced video telling our story.

In some places this dinner will simply be one or two parishes gathering its people together. In other places it will be a bigger affair. In Hastings, for example, seven parishes, from Clive to St Matthew's to Puketapu, will be coming together.

Find out from your parish what is happening in your area.

## Social Services Conference

For the first time, and to celebrate the Diocesan 150th year, all Waiapu social services teams gather in Napier War Memorial Centre in November. Beginning at lunchtime on Thursday November 5th with a service at the Cathedral, the conference will run for three days, concluding on Saturday 7th at noon.

It will provide an opportunity for staff, volunteers and all those interested in community-facing work in Waiapu to participate and enjoy the workshops and guest speakers.

A number of keynote speakers are already confirmed, including our Patron, Judy Bailey. Workshops for those interested in establishing new initiatives will be available along with opportunities for staff to share the story of their work.

A conference dinner will be held on the first night with entertainment and the launching of the inaugural Waiapu Anglican Social Services Trust Board awards. There will be four award categories: social justice, innovation, service and academic excellence.

Trustees of Waiapu Anglican Social Services Trust Board are proud to sponsor the event and hope that as many people as possible will be able to attend. Trust Board Chair Lester O'Brien says: "We welcome all people in Waiapu to join in this event. It is a celebration of what has been achieved as well as that yet to be undertaken".

We encourage you all to make a diary note now and to join us.



## From Bishop David



I am in Wellington as my finger-tips clumsily (a commentary on my typing prowess) glide across the keys of my computer. It has been a long day, one that began at 5 am, thus allowing your bishop to catch the “red eye” to the capital city. Today was the first day of our church’s second Hermeneutics Hui, the first was held in 2007. Interestingly enough, other parts of the Anglican Communion have “adopted” our hui approach and hopefully similar conversations regarding how we interpret scripture will draw our communion ever closer together.

Over the years, I have found it to be a privilege being a part of our three tikanga gatherings; it is during these occasions when our cultural and theological diversity (not a pejorative word at all) is most apparent. As our flaxen cross suggests, we are an intricately woven tapestry of Maori, Pacifica and Pakeha and during times of hui, particularly when we pray simultaneously together in our own languages (reminiscent of Pentecost), the richness of our church is most evident.

As far as hermeneutics (the manner in which we interpret scripture) is concerned, one approach involves sola scriptura (“scripture alone”, a perspective often attributed to 16th century reformers). John Calvin figured prominently in this approach as he believed that scripture was a message directly from God. As far as Anglicans are concerned, historically, theologians like English Reformer Richard Hooker opposed the idea that the Bible is its own interpreter. Rather, he argued that the Bible is to be interpreted by the church in light of tradition, and weighed by our reason. I am not altogether sure those who subscribe to a sola scriptura approach will ever join fully with those who subscribe to what has become known as Hooker’s three-legged-stool: scripture, tradition and reason. However, I suggest that the more important questions for our hui and our church are perhaps: How are we to be joined fully anyway? Is it by the manner in which we approach the stories of the people

of God, namely the scriptures? Or are we joined fully only by living with the conviction that God is indeed with us through Jesus Christ? Maybe we are getting a bit too tangled up when it comes to questions of hermeneutics? Call me simple minded, but at the end of the day, who is it that really holds God’s people together?

As day one of our Hermeneutics Hui has come to an end, I am aware that unity in diversity through Christ, the very characteristic which expresses most poignantly our three tikanga identity, is the same characteristic that stretches the woven flaxen cross which symbolizes our church. Our cross has in fact been stretched for centuries over an extensive list of painful issues: the holocaust, apartheid, genocide in too many places to recount, to name a few. And all the while, the body of Jesus has been stretched on that same cross. If we keep our gaze on the figure on the cross then maybe, just maybe, we won’t cause him (read one another) any more pain. And that would be a very good thing indeed

Blessings

+David



## History Launch (cont. from page 1)



Enthusiastic buyers of the book in the Cathedral after the launch.

The Revd Canon Dr Ken Booth, recently retired Director, Theology House, Christchurch, has reviewed the book. “This is an inviting book to dip into as well as to read fully..... In the custom of the day, 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 at many points. The two accounts complement each other.....

As with all collections of work done by multiple authors there is some unevenness, but the Diocese of Waiapu 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 so far, and the wider church and community will find many useful insights and wisdom as well.”

The weekend’s celebrations also included drinks in the new All Saints facilities on Friday night, a rollicking dinner at Kohupatiki Marae on Saturday evening and a regional Pentecost Eucharist at the Cathedral on Sunday.

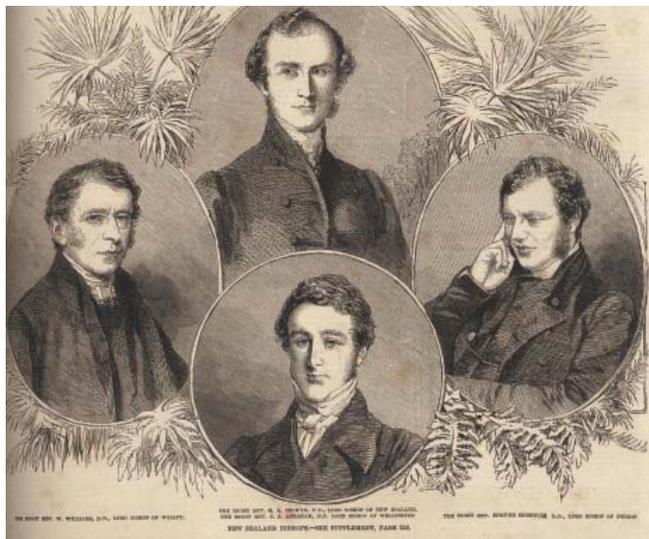
# WAIAPU 150TH CELEBRATIONS .....

## 1859 and all that

### PART 2: THE FIRST BISHOP AND THE FIRST SYNOD.

In the second of a two part series, Noel Hendery asks Waiapu historian Stephen Donald about the events and people involved in the birth of Waiapu Diocese.

In the Last issue of Waiapu News Stephen described the events leading up to the decisions to create a new diocese on the East Coast in the late 1850's. He now answers questions about the ordination of the first Bishop and the meeting of the first Waiapu Synod.



#### How was Bishop Williams ordained bishop?

William Williams was the first bishop to be consecrated in New Zealand. This took place on 3rd April 1859, in the closing stages of the first ever New Zealand General Synod, after many of its members had already left following a month of deliberations! Edmund Hobhouse (Nelson) and Charles Abraham (Wellington) had been consecrated as bishops in London in September 1858 before they sailed to take up their new roles in New Zealand. Abraham was installed as the bishop of Wellington by Selwyn at St Paul's on the morning of 3 April and Williams was ordained bishop at St Peter's, Willis Street (the largest church available in Wellington) on the same afternoon by all the New Zealand bishops: Selwyn, Abraham, Hobhouse and Harper of Christchurch.

William's diary entry for the day reads rather starkly: "Apr 3. Read prayers for Mr Burrows at St Peter's. Services at 2.30pm when the consecration took place. Bishop preached a sermon with many peculiarities. Loaves and fishes. In the evening I preached at St Peter's."

Jane Williams junior (William's wife Jane was not present in Wellington) and some other women had spent the week making William's robes. Daughter Jane wrote: "Mrs K[issling] and Mrs Selwyn took a round of the shops to search for silk, lawn and stuff for a cassock and succeeded better than they expected". At one stage Selwyn and Williams were stood back-to-back in a Wellington street while Sarah Selwyn took measurements. William was obviously unaccustomed to wearing vestments, as Jane remarked on the Sunday following that "I assisted him in the vestry to put his robes on. He is only a young bishop yet and will have to learn to dress himself." (He was 59 years old.)

Etching from Illustrated London News, depicting Bishops Selwyn, Abraham, Hobhouse and Williams.

While Samuel and Mary Williams were in Wellington for the ordination a newly-built barn at Te Aute burnt down. This was the last straw in a long line of disappointments and failures and led to Te Aute College being closed until 1872 when it was re-established on a better financial footing and its buildings were completed. On the other hand, in this same year Samuel used his own funds to build Christ Church at Pukehou across the road from Te Aute, the church used in February to open our 150th anniversary celebrations.

#### Why the delay before the first Synod?

The 1859 General Synod had drawn up rules to govern synods. Selwyn made it clear in his address to the first General Synod that the Missionary "Diocese of Turanga" (as he referred to it) was being constituted "to widen the basis of Native Ordination".

He hoped that in time the two races would draw closer together and CMS would hand over schools, etc. and provide an endowment to continue the work under diocesan structures.

Williams felt it necessary to prepare his Maori clergy and lay representatives for the synod process and therefore made visitation right round the new diocese during 1859-60. He also felt the need to ordain more clergy first. The first ordination was of Raniera Kawhia as deacon at Whareponga (near present-day Ruatoria) on 17 February 1860. Later in the year he priested Rota Waitoa and Charles Baker, and appointed Rev E.B. Clarke to assist with the school at Waerenga-a-hika. Carl Volkner, formerly a Lutheran missionary, had worked with Brown at Tauranga and then with Williams at Waerenga-a-hika. He was also ordained deacon in 1860 and appointed to Opotiki. Tamihana Huata was ordained deacon on 22 September 1861.

### What happened at the first Synod?

This was held at Waerenga-a-hika from 3rd to the 5th December 1861 and was conducted and reported entirely in the Maori language. Williams' major concerns (aside from administrative issues) were to erect more church buildings, encourage Christian education and training for ordination, collect endowments to support stipends (Kawakawa had already raised the necessary £200) and turn around the drift away from the Church by many younger people (sounds familiar!). He set up a standing committee: the bishop, the Reverends Leonard Williams and Raniera Kawhia, and laymen Anaru Matete and Wiremu Pere.

### Who was at the first Synod?

Bishop of Waiapu;

Clergy: William Leonard Williams (Turanga), Edward Clarke (Tauranga), Rota Waitoa (Te Kawakawa), Raniera Kawhia (Whareponga), Tamihana Huata (Te Wairoa);

Lay: Hakaraia Mahika, Rewi Tereanuku, Eruera Te Ripi, Mihaera Taumanu, Hunia Hapai, Wiremu Kopa, Maaka Te Ihutu, Mohi Turei, Hoani Ngatai, Rihara Paipa (Te Horo), Kemara Te Hape, Rapata Wahawaha (Whareponga), Hirini Te Kani (Turanga), Wiremu Pere (Waerenga-a-hika), Anaru Matete (Turanga), Pitihera Kopu (Te Wairoa), Henare Potae (Tokomaru).

Many of these men were to feature in the events which shook the diocese over the subsequent decade.

### Any other observations?

The Waiapu diocese was established on the eve of the Land Wars. This series of inter-related conflicts gradually disrupted the work of the church across the central North Island,



Bishop William Williams.

and eventually led to the departure of William Williams from Waerenga-a-hika in 1865. Williams evacuated to Hawke's Bay but soon went to Bay of Islands with his family, settling in Napier June 1867. Within this complex and fluid political situation, and extreme geographical constraints of a mountainous and disparate diocese, Williams was able to lay a foundation that is the legacy we build on today. There are few tangible, physical reminders of these early years due to the ravages of fire, war and time, and those oral memories that remain are shaped through the lens of the conflicts, disappointments and failures of 1864-72.

By knowing more of our fascinating beginnings we can understand the decisions made within that time and place, and how these have shaped the life and mission of Te Hahi Mihinare – the Anglican Church in the eastern North Island.

## Resources Martin Davies Ministry Educator



### Diocese adopts “Back to Church Sunday”

The diocese has decided to adopt **Back to Church Sunday (B2CS)**. See the weekly Waiapu E-News for more information and updates on the 13 September event.

B2CS offers a good opportunity for us to consider why people may have left in the first place, and to ask what may now be different for them – and with us. Why would people who have left want to return to church again, even once more?

There is some suggestion that we need to make church more accessible for B2CS by reducing or eliminating the use of overtly theological and liturgical language. Distinctive but otherwise unfamiliar language may be integral to identity and culture, or even survival. (I have not heard of anyone running short of money because they didn't know what EFTPOS meant.)

The Archbishop of Canterbury's 2009 Lent Book, *Why Go To Church?* by Timothy Radcliffe (Continuum, 2008) offers a refreshing look at Christian identity through an examination of what we are doing when we confess wrong-doing, offer praise, listen to readings, break bread and share the cup at the Eucharist. It is a book I highly recommend to all planners of B2CS activities in local parishes. It offers a very accessible invitation to engage at considerable depth with ways of drawing people into an encounter with God, in company with brothers and sisters in Christ. If B2CS is a new beginning both for those who have stayed and for those who are invited to return, it will have been effective.

# Community partnership impacts on farming district

**Stephen Donald writes about the new parish-based early childhood education facility, opening soon in a remote corner of East Coast Parish.**

**W**aikura Valley is the most remote farming district in the North Island, lying between the rugged Raukumara ranges and steep bush-covered sandstone hills of the far-eastern Bay of Plenty, 170 kilometres from my Tolaga Bay base. Access to the seven mostly absentee-owned stations is up a winding gravel road leaving SH 35 near Potaka, over three hours from Gisborne and Whakatane. Around 20 families live in the district; the children travel out of the valley daily for schooling. Kohanga reo at Whangaparaoa and Hick's Bay are the nearest early childhood education facilities.

So how did the Waikura project begin? Tasha Maru, a trained early childhood teacher from Kawhia became aware of the local issues in early 2008 during her partner's interview for a job on Waikura Station. With support from station manager Barry Griffin and others in the Waikura community, Tasha made contact with parents of local pre-schoolers, Tairawhiti REAP, (Rural Education Activities Programme) Ngati Porou Hauora, Potaka Maori Women's Welfare League, and Ministry of Education officials.

East Coast Parish heard of this initiative through vestry chairman Jeremy Williams, and offered our support. We met with the local drivers of the project, along with Tikitiki-based REAP staff, Adrienne Ngata and Vanessa Kupenga, and Susi Shaw, early childhood practice manager for Waiapu Anglican Social Services (WASS). A community hui at the Waikura Station in November 2008 gave full support for establishment of an early childhood education facility in the former station school. WASS was endorsed to operate the service in partnership with the local community and East Coast Parish.

The Ingleby Company Ltd, owner of Waikura and Pakira Stations, has resourced the building work needed to meet Ministry and Council standards. This exercise has been complicated by regulations more suited to an urban setting, and by the extreme isolation. A community working bee



Waikura open day

rebuilt the perimeter fence to meet early childhood education requirements. Tasha and local volunteers have spent long hours cleaning down and repainting.

Tairawhiti REAP has provided resources for pre-schoolers onsite for work days, and to get the centre up and running. Other WASS early childhood education services have donated equipment and resource materials. Thankfully the round of inspections, health reports and other bureaucratic hurdles are almost over. The centre will open shortly with 8 under-5s from three neighbouring stations. Several whanau in the wider Potaka school catchment are keen to get their children enrolled.

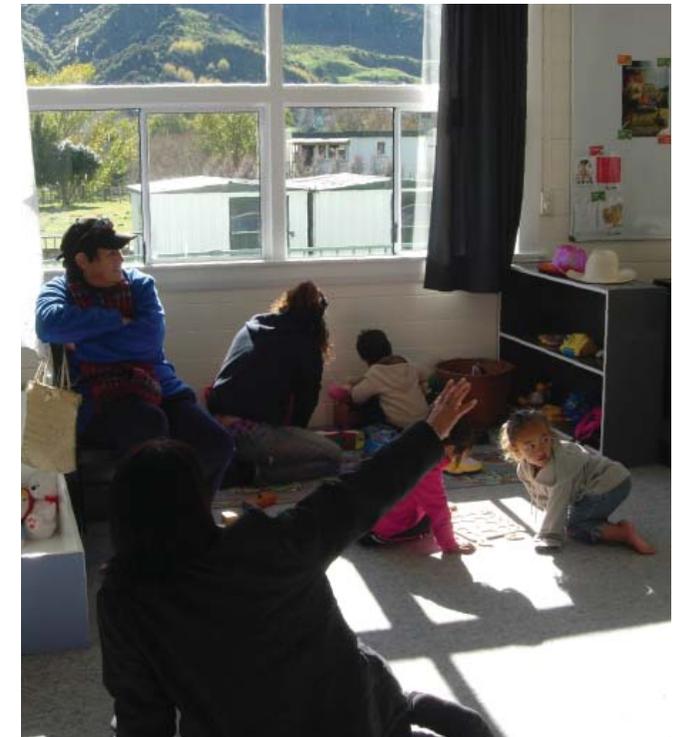
Early childhood education is seen as part of re-establishing a community hub for Waikura Valley, sorely missed since the closure of the school nine years ago. Adult education and social activities are planned, along with promotion of existing services, including the community library. A women's exercise group is already underway in the refurbished building.

Without the happy conjunction of a trained teacher, the

generous support of The Ingleby Company Ltd. and the Waiapu Anglican Social Services Trust Board, this project may not have passed the 'what a good idea' stage. Our management committee is determined to meet both the immediate need for pre-school education, and to work with the Ministry of Education and other agencies to make the venture sustainable.

East Coast parish has a vision to support initiatives to build capacity and resilience among scattered rural communities and coastal townships north of Gisborne, working alongside our Tikanga Maori partners. Already we have enquiries from others with their own local projects. Interest in the Waikura initiative is high as Waiapu Anglican Social Services extends service provision to the farthest northeast corner of the diocese.

Bishop David visited Waikura in mid-March during his familiarisation trip to the parish, and was impressed with the initiative, location, and people involved. He is determined to be back there for an official opening once full licensing is granted; the guest list is growing by the day.



# Music & Faith

## What we sing is what we get

**Adrienne Bruce led a very successful workshop in Hawke's Bay on nourishing the congregation's musical life. Waiapu News invited Adrienne to share some of her insights with the rest of us.**

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

These words spoke loudly and clearly to me when I thought about the challenges of providing music in worship which nourishes and encourages faith. They also explain a little of why music can get so many people "steamed up" in our parishes. There are a few things I would want to say as we make music together in worship.

Firstly, music has everything to do with faith and the corporate life of a group of people and as such exists not only for itself but for the purposes of worship and praise by that group of people. And the congregation probably won't go home with the sermon word-for-word on their lips, but they may well go home singing one of the hymns or songs. Therein lies a huge responsibility.

Secondly music is not a concert. Concert-goers can ignore those parts of a concert that don't "fit". They can even choose to attend another concert. When parishioners attend church they do not come primarily to hear music – music is used rather as an expression of their faith. And the purpose of attending extends beyond the music to other forms of expression in which music is embedded, such as rituals. Additional to this there is the relationship with those around – once someone has belonged to a community of faith to any level, leaving a parish community and joining another is not the same as leaving one concert hall and going to another.



Adrienne Bruce at the Hawke's bay Faith and Music workshop

Almost inevitably the music we sing conjures up memories and images. A particular song touches us because we remember a special event which occurred when we first heard that song or hymn. If that memory is of a significant stage in our faith journey emotions, often strong ones, can be evoked if someone casts aspersions on it, or reinforced as we sing it again and again.

Yet our music is also a fantastic opportunity to enunciate and develop our theology. And some songs and hymns are just not good enough theology to be included in worship. Likewise, some of the tunes we use are best left unused!

Choosing hymns requires time, prayer and careful reading of the scriptures from the lections of the day in order to tie the music we sing to the theme for the day.

The New Zealand hymn writer Shirley Murray would go so far as to say "no music is better than bad music" (quoted from Music in the Air Summer/Autumn 2009).

While I would perhaps not go to quite those lengths I would encourage parishes to advertise for a competent musician if that is your lack. But do ensure that they are prepared to play what you choose. My other plea is to be prepared to be daring. And that comment applies to those who are wedded to "Hymns Ancient and More Ancient" and those who think God only speaks through the latest chorus as seen on Shine TV. We need to be discerning about music from the widest range we can, especially music from our own New Zealand composers. The reality is that our churches are filled with people who enjoy music from a wonderfully wide spectrum of musical styles. The challenge is to meet people where they are, and then extend their repertoire. That means that the people who choose the music really have to know their local community of faith. Really listening to folk may well present some surprises! We cannot import another church's music success into our own because it will not reflect the community of faith gathered in our particular place.

In conclusion I would suggest that what we sing is what we get. If we sing about the glories of battle...! But conversely if our lyrics are mission-minded, avoiding archaic, exclusive and theological language, and reflect the three tikanga church to which we belong here in Aotearoa New Zealand I believe very firmly that our hearts will be inspired and stirred as we sing together and our communities will change and grow.

For me the words of Shirley Murray's Hymn alongside the music of Colin Gibson always cause my heart to leap, and sum up music and worship for me.

*"Song of faith, that sings forever, through God's people ages long, Word that holds the world together when our hearts take up the song, always always somewhere sounding, though the source we do not see, counterpoint to all despairing, it is hope that sets the key".* (Faith forever Singing No. 57; NZ Hymnbook Trust – used with permission)

# Jack Papuni - boundary rider

**East Coast boy, Warrant Officer in the army, priest in Tikanga Maori and Tikanga Pakeha, Jack Papuni is one of those rare people able to bridge gaps and act as a leader across culture, class and race. He talks to Noel Hendery about his childhood, working life and the values that have been his rock.**

Born in Tolaga Bay, Jack was strongly influenced by his mother's kinship ties. In his early years, he alternated between his parents and maternal grandparents. They lived on Jack's ancestral land at Anaura Bay, north of Tolaga Bay. It was a life of subsistence farming, seasonal labour and relative poverty, without electricity, running water, in poor housing compared to modern standards, and travel was generally by horse. The radio was the main link with the wider world and social life revolved around sports, kapa haka groups and dancing. Most Sundays they would gather on the marae for a church service followed by a community hui and hakari.

School was not always happy. "Being left-handed, my hand was continually tied behind my back, to force me to write with my right hand. If I didn't, a yard rule would come down across my fingers. At intermediate our teacher forced the knuckles of his fist into our temples. 'Think!' he would say. These men were to be respected by us in the likeness of God. Therefore, for me, God became a cruel, mean, punishing and arrogant deity, which meant I had no sense of religion or God being something precious or of value. It was not something that I would draw comfort from or that challenged and changed my life."

But from these two formative experiences, at home and at school, Jack developed the two foundations for his life: the importance of respect for and relationships with God, people and the land. "That has been my life – those principles," Jack states in his quiet and confident manner.



Joining the army at seventeen, for Jack God was "on the boundaries". What got him through the army were his two principles, trying to form respectful relationships with everyone. This was not the usual way of relating in the army, and at least one senior officer believes that Jack was instrumental in changing the culture of army relationships and leadership styles. Rising to Warrant Officer First Class, Jack learnt about discipline, personal standards, listening and team management. It also got him used to challenges, a quality useful in his ministry in the Anglican Church.

Jack says that his "dormant spiritual life started to come alive when my mother died." When he left the army in 1990 he felt an urge to be in church. His relatives were surprised to see him at church and Rev Lovey Pahau took him aside after one service and told him: "You should be standing in my place."

"There was something pulling me," Jack recalls. He sat in the congregation for three years before becoming a Kaikarakia. "When commissioned as a Kaikarakia I was told of my grandfather predicting at my birth that I would be the next priest in the family." Priested in 1999, Jack felt he lacked the knowledge to preach and be a pastor. He asked to go to St John's College. There, this boy from Anaura Bay with only four years secondary education struggled with academia at Auckland University, and would have given up without some wise words from Dr Janet Crawford. He faced the challenges and completed a master's in Theology.

During the last months of his Master's degree, Jack received a call from Bishop Bluck and, with Bishop Turei's support, he became vicar of Te Hapara, Gisborne. There were separate services for Pakeha and Maori at the Church of the Resurrection and St Mark's respectively. Jack first brought both services into the Church of the Resurrection, with the result that as one service ended and the next was about to start, members of the two congregations met up and realised they often knew each other – their children had been to school together. More talking led to a combined service using both languages. Jack was careful never to use too much of te reo, spoke slowly and chose hymns familiar to all, with verses in both languages, and listened respectfully to complaints.

Jack was then offered a new role: to continue as Vicar of Te Hapara but to be half time Regional Ministry Convenor for Eastland. "Oh no, not another challenge!" was his first response. He felt that the other R.M.C's had more ministry experience than he did, so for some time he tried to just sit in meetings to listen and learn.

The latest development is both a logical step and yet another challenge. Jack has been appointed as Kaiwhakamana, Enabler, for Tairawhiti, looking after five Rohe and about fifty minita from Woodville to Hicks Bay. As a hobby, he will continue in his role as Ministry Convenor for Eastland. His first step has been to send out a survey asking the Tikanga Maori clergy what areas of training they need, what health issues they have, what experiences they need to be effective ministers. He has been heartened by the response to this survey.

Jack will combine his responsibilities for Tairawhiti with his Waiapu role as he travels up and down the East Coast. Linda, his wife, is his greatest support, not only at home, but professionally as Personal Assistant to Archbishop Brown, helping, for example, with the extensive administration required for a ministry position funded by St John's. Whether he likes it or not, Jack, with a foot firmly in both Tikanga and a warm relationship with the Diocese of Polynesia, is an example of where not only the Anglican Church, but New Zealand as a whole must travel.

# HATs online

## Brian Dawson puts out a challenge on behalf of ....

It may not seem like that big a deal – five parishes in a reasonably contained geographical area agreeing to work, pray and play together on regular occasions, but if you've ever lived in or near Hastings you will know that behind those short distances lies light years of differences! To call Havelock North part of Hastings is like describing C.S. Lewis as a Catholic – something recently attempted by a certain Waiapu Clergy Conference presenter; it's accurate in the broadest possible sense, but hardly acceptable on the face of it.

Four years ago a group of us decided to ignore all that and form HATs – Hastings Anglicans Together – covering five parishes in the greater Hastings District. We launched our alliance with a service at Flaxmere where we all made our own mitres, and the group was endorsed by all our Vestries (although I do recall some minor debates in my own).



Every year since we have gathered for an annual HATs service with regular social events in-between, and we even celebrated our own pilgrimage, visiting each parish church in turn, learning a little about its history and experiencing some of its culture and hospitality.

What we also did from the beginning was advertise and promote ourselves jointly. There have been three editions of the HATs brochure, offering brief descriptions of each parish as well as general information about addresses, service times and upcoming events. These were costly initiatives, but essential in helping build our corporate identity.

Now we're trying something new. At a planning meeting early in the year we agreed to abandon the brochures in favour of an online presence. In the very near future [www.hastingsanglicans.org.nz](http://www.hastingsanglicans.org.nz) will feature up-to-date information about each parish and all you could ever know about what we're doing and where we are. The website will be added to our newspaper and local advertising and provide a gateway for visitors wondering who and where we are.

Once again, it may not seem a big deal, but we HATs people just want to ask you this – is anyone else doing it in Waiapu?



Youth Leaders training, Taupo in May

## Year long youth internship

### Jocelyn Czerwonka describes a very different opportunity for Waiapu school leavers

It's looking like 2010 will offer some exciting opportunities for 1-3 school leavers in our Diocese. Plans are underway to develop our Waiapu Year Long Internship. How does this differ from the currently popular 'gap' year? Our plan is for the internship to be our gift to these young people as they explore where God is calling them, what gifts and ministries they have to offer the church and community and hands-on experiences of 'ministry' in the Diocese of Waiapu. They will also be given the time and space to study Ministry related papers. With such exciting results from our past two summer internships we have been encouraged by Bishop David and Standing Committee to work with our dream of a Year Long Internship.

How can you be involved? Does your parish have a vision to see young people grow in leadership skills and explore God's calling in their lives? Can your parish offer a placement for 3-4

months? Can you offer hospitality and accommodation for one or more Youth Interns for 3-4 months? Would you like to offer financial or other support?

For more information contact Jocelyn Czerwonka, Diocesan Youth Ministry Facilitator, email: [jocelyn.dymf@xtra.co.nz](mailto:jocelyn.dymf@xtra.co.nz)



Photo of Youth Interns (Cruz Karauti-Fox, Kathryn Stewart, Hayden Simmiss) at Taupo Parish with Youth Leader Sheila Little and vicar John Blundell and wife Jenny and Taupo youth member Brock

## YOUTHTOBER

### October is Youth Month in Waiapu!

Soon every Parish will receive a Resource Pack encouraging you all to take part in Youthtober! This is an opportunity for every Parish to focus on young people in your Parish and/or community. Whether you have 1 or 100 young people, there will be something for you in the Youthtober Resource Package. Our goal is for every Parish to focus on young people in the month of October. You may say – but we have no young people! If that's really the case then make October the month that your Parish pray for the young people of your community and our Diocese.

For more resource packages contact: [jocelyn.dymf@xtra.co.nz](mailto:jocelyn.dymf@xtra.co.nz)

## Exciting staff changes at Beachaven



Welcome to Naara and Joe

### Adrienne Bruce reflects on the fulfilment of a dream

It is always exciting to see the growth and development of any Social Services throughout the Diocese and Beachaven is one agency pushing the boat out a little further – a great analogy for a social service situated just a stone's throw from the wonderful surf of Papamoa Beach.

At the far end of the Mount Maunganui – Papamoa coastal strip, 23 kilometres from the Mount in fact, you will find the Beachaven Community House. With the resignation of their counsellor early this year an opportunity for some expansion and new directions has seen the employment of Naarah Simpson as the counsellor (18 hours a week) and the Reverend Joe Le'ota as the Whānau Counsellor and Family Support Worker for 10 hours a week.

Naarah wears two hats in terms of Waiapu Anglican Social Services. Alongside her counselling work in the Papamoa community Naarah also works with Anne Shilston as the co-co-ordinators of the Tauranga-Mount Maunganui- Papamoa 'Growing through Grief' for 12 hours a week.

Matua Joe comes to Beachaven as the recently retired vicar of Te Puke. Yet Joe brings so much more to this role because of his work with the young people of Te Puke High School, Tikanga Pacifica and these young people who live in the Papamoa area in particular. The Waiapu Anglican Social Services Trust Board have partnered with Beachaven in this new venture.

On a personal note, as I write of this latest development at Beachaven, it is very special to see the way the vision that Arthur and I had for Beachaven, when it began as an outreach of the Mount Parish in 2001, is developing and expanding and providing significant care for the fast-growing community in which it is placed. This type of social service – community development project – is a challenge to how we take the gospel into our local community.

## Margie Delaney – Seeing the possibility of growth

### Eric Fairbrother meets the Dannevirke Family Services Practice manager

Meeting Margie Delaney is to meet someone with creativity and passion for others. Quietly spoken and with a smile that invites you in, Margie is the newly appointed Practice Manager at Dannevirke Family Services. As Practice Manager, Margie is there for staff, and among other things, looks after case management, looks at new projects, enables Professional Development, progresses reviews in the organisation as well as professional supervision. However Margie brings to her work much more than the professional ability and experience that have fitted her so well for this position and which her CV describes.

Born in Toronto, Canada, Margie has a love of life and a passion for the dogs that she and husband Tim share together.



As a breeder of Chow Chows, Margie along with Tim, show Kea and attend dog shows and kennel meetings whenever work allows. Listening to Margie describe her love of the dogs and her pride in her family of two adult sons and a granddaughter of three years old, one catches a glimpse of a deeper love of creation and for the Creator of it all. It's all about quality of life and ensuring that having the best out of life is available to all.

This faith is present as Margie describes her work. A counsellor by profession, Margie describes herself as having "kind of fallen into it". Her love for seeing people open up to themselves, and make the connections that are needed for wellness and change to happen, is both challenging and fulfilling. To see others find strengths that they have within, and bringing them into focus and possibility for growth is part of what keeps Margie in the work. And her work record is impressive. She has been a teacher of Life Skills, and held significant management positions in the area of addiction services, as well as working with those recently released from prison while working with the John Howard Society.

And much of Margie's work has focussed on addictions, especially drug, alcohol, and gambling addiction, where the focus is to develop new skills and abilities. For Margie the work is toward formulating new goals, and assisting the people who come to her, to determine whether or not to stop. The story of Jesus asking the sick "What do you want?" strikes a chord as Margie speaks. (cont. pg 11)

# What is church for us, here, today?

**Di Woods attended the national Anglican hui to talk about this.**

Sometimes we “held silence and reflected on the words” that had been spoken; other times we met in groups to discuss presentations that had been made; and there were informal conversations over breakfast, morning tea, lunch, afternoon tea and dinner. Lots of listening, lots of talking. What am I on about?

In May, six delegates from Waiapu went to Wellington to join in a theological hui with representatives of every Diocese throughout NZ, Aotearoa and Polynesia. It was the second in a series of three hui, seeking to help our Anglican Communion to move forward together beyond the current tensions and disagreements centred on issues of sexuality. The first was in 2007. It explored “hermeneutics”, the way we read the scriptures and allow the scriptures to read us. This second one sought to explore “ecclesiology”, our understanding of the church: what is ‘church’, what does it mean to be church, what is it to be Anglican, how do we express the body of Christ...?

Our three Tikanga engaged with one another, in the large group setting and in hand picked smaller groups of about ten, each of which had Maori, Pasifika and Pakeha members, a bishop, clergy and lay, men and women. Together we shared a rich variety of images and understandings that stretched our horizons and generally drew us closer together! A helpful image offered by Winston Halapua from Tikanga Pasifika spoke of the sea being divided into oceans (Arctic, Atlantic, Indian, Pacific and Antarctic) – all of which flow into one another. It was offered as an image of our three Tikanga church. The oceans are interdependent. It would be a shame to get caught up with crossing a reef, giving all our attention to avoiding injury from the razor sharp coral, when it is so much a periphery of the ocean. You can imagine the endless other applications of this image –even in your own local church context.



Howard Pilgrim contributes

Condensing three days of conferencing into a few paragraphs is a random activity. I am sure that each of Waiapu’s delegates would have come up with different content, but one of the better ‘one-liners’ I’d like to include was in response to the question: “What is the Church?” Answer: “a place where we learn the mother tongue of God’s love.” I like that.

Bishop Victoria, who came from Canada to be Bishop of Christchurch less than a year ago, was invited to offer the final reflection and did so excellently – her ‘outsider’ perspective has much to offer us, and she was well received. She offered some thoughts. Do we need to consider theologically what it is to be human before we can consider human sexuality? She wondered if some of our conversations around our differences are driven more by fear than faith. She invited us to consider if Paul were to write a letter to us in Aotearoa, what might it say? She explained how you can often tell a dancer or a gymnast by the graceful way they ‘hold themselves’ as they walk: can our relationship with Jesus be discerned by the way we walk?

*Waiapu’s representatives: Karen Spoelstra, Helen Jacobi, Brian Hamilton, Howard Pilgrim, Bishop David Rice and Di Woods. Ask any of us if you’d like to know more.*



Bishop David participates

## Margie Delaney (cont.)

Here is work of the most professional kind, listening to the heart and desire for wholeness from the one who needs to make the change. In that same offering approach of Jesus, Margie also does not presume or impose in her work. Where the desire to stop is not present, Margie does not abandon but develops the question of how then do you get the best quality of life around the choices that are being made. For Margie it is “great to see people make good choices for themselves and find quality experience.”

To see creative and life-giving change is part of who Margie is. She sustains the professionalism and commitment as Practice Manager, by developing her creative and artistic life through scrap-booking, flower arranging and going to the movies. All this speaks of a deeply spiritual person, who among other things, writes stories. Her written guided meditations enhance liturgy and the prayers of the people and are widely valued. It is no surprise that as we begin to close the interview, Margie brings to mind her skill and passion for working with symbols as ways of engaging healing conversations and making choices and changes possible. But that’s another story altogether! For Margie is a person full of life, joy and possibilities and there will always be more to inspire and explore.

# From somewhere on the Damascus Road

## Brian Dawson offers some insight into his purpose-built Damascus Road Confirmation Programme ...

First let's talk about the name. For years in my mind and research it was just called 'The Confirmation Programme'. It was short, accurate and easy to remember. It was also just a little bit too close to some other initiatives which I really didn't want the programme confused with. It was one of the participants who first described it as a 'Damascus Road type programme' – that is, one was likely to be left with more questions than answers at the end of it. I thought about it, and decided to go with it. I still prefer my working title, but there you have it.

Now, what's it all about? In reality this group has been about seeing whether what looks good in theory actually works in practice.

Fifteen years ago I first proposed a programme very close to this in the Methodist Church, but we never had any actual candidates to test it on. Last year Rev'd Mark Chamberlain in Nelson developed a modified version of the programme in a Master of Ministry thesis, calling – in brief – for a catechesis style programme tailor-made to prepare people for Confirmation.

Since then Kirsten and I have been engaged in a project looking at Confirmation and the more I explored Mark's model the better it looked, but still it was all theoretical. Enter five unsuspecting young people, all wanting to explore Confirmation and all willing (not that I gave them much choice) to be my guinea pigs.

The Damascus Road Programme looks like this:

Early in the Church Year (preferably Advent) the call goes out for people interested in Confirmation to have a conversation with their Vicar / Parish Priest. This conversation period closely resembles the Enquiry Period in the Roman Catholic Rite of Christian Initiation of Adults (RCIA) programme.

Towards the end of January or early February those who have chosen to explore things further are invited to a 'Taste and See' event where the programme is outlined and other

possible candidates are met. Following this gathering people are asked to decide whether or not they will proceed into the programme. Those proceeding are also asked to identify potential sponsors/mentors.

On the First Sunday in Lent the participants are presented in the Sunday service (much like the RCIA Rite of Election) and asked to commit themselves to the road ahead before receiving a symbol for the journey (our group each received a compass). The congregation is also asked to commit to praying for, encouraging and supporting the participants who from this point on become Candidates for Baptism and/or Confirmation.

From its beginning the programme is split into three parts: Lent 1 to Holy Week, Easter to Pentecost, Pentecost to approximately mid-July.

The group meets weekly with a guide whose job is to keep them on track. Where the conversations go and what the outcomes are lie mainly in the hands of the group. The focus is formation rather than education, although within the formation there are some expected learnings. In Part 1 these focus on the Creeds and baptism. This section finished at the Great Vigil Service on Easter Eve where the group reaffirms its baptismal promises while any members not already baptised are 'done' at this service (we have had one of our group baptised this year).

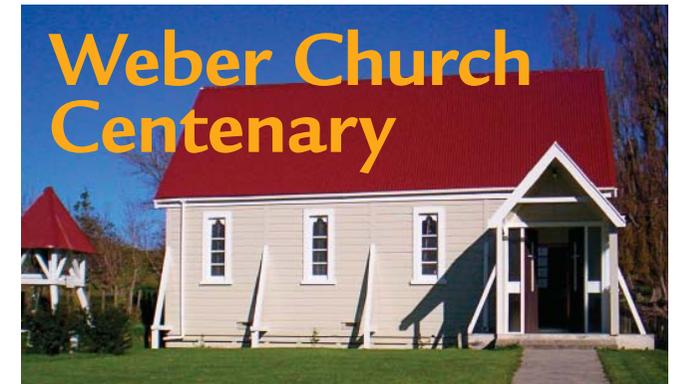
In Part 2 the group explores the Christian life and engages with different styles and understandings of prayer and reading the Scriptures. The focus in this section is preparing for Confirmation, with the Confirmation event itself happening on Pentecost.

Post-Pentecost the group moves into Part 3 and an in-depth exploration of the Eucharist and Christian ministry. In my research and that done by others it has been clear that the lasting effects of Confirmation programmes are greatly increased where the programme has continued past the Confirmation event. In the Early Church this time was called the mystagogia and involved the initiation of the candidates into the mysteries of the faith. In the Damascus Road

Programme we have tried to make this a time in which the newly confirmed work to discern their place in the Church and God's calling on their life.

And that's it! It's very hard to describe in any great detail because every gathering is different and every group will be different. Following a catechetical process means we will cover all the traditional areas Confirmation preparation covers, but we will do so differently every time. In this case the ages in the group have ranged from fourteen to twenty-six and everyone has brought a new and positive dynamic to what we do. And yes, for the most part – save for a few necessary tweaks here and there – the theory has held up to scrutiny. We will do it again, but I'm just not sure about the name!

*Reverends Brian and Kirsten Dawson are in the process of preparing a resource on Confirmation for the wider Church. It will include an overview of the current 'state of play' regarding Confirmation in the Church today and a list of resources*



Planning is underway to celebrate the centenary of Weber Church on All Saint's Day this year, Sunday the 1st of November. There will be a service at 10am, followed by a luncheon, a tour of sites relating to the church's history and plenty of time to get together with past and present people associated with the Parish.

If you could help us contact people who have left the district, or have memorabilia we could use or take copies of, we would be most grateful. To register your interest for this day please contact:

David Speedy, tel 06 374 5970, email david.speedy@xtra.co.nz

# Why do we need archives?

**Diocesan staff member Jillian King provides an answer.**

Without records and an easily accessible archive to preserve all the books, documents and photographs that tell this Diocese's history we would be unable to rejoice in all we have achieved over the past 150 years, or to research and build on everything we have learned. Sadly in the past much of the history of our Diocese was irregularly collected and stored in unsuitable locations and conditions. In Napier the 1931 earthquake and fires swept through the city, including the diocesan offices in the Cathedral hall, burning many important documents and photographs, adding to the problem.

Hoarding all those documents for years past seems to many to be a huge waste of time and space. But how else would we be able to locate the valuable information, or monitor the value of what we have achieved over 150 years ago in our Diocese? From these records we can find history of missionaries and pioneer settlers, showing the courage and dedication it took to pave the way for our lives here today.

Fortunately, parishioners and clergy have willingly offered informative scrapbooks and diaries. This has been an enormous help towards filling some of the gaps we had.

Requests for copies of birth and confirmation certificates held in our Diocese, come from all over the world on a very regular basis. These are often needed prior to marriage, used for legal requirements when births were not registered, to be enrolled in a Church organisation, or just simply for a family history record.

Questions to search the history of our early Church buildings, are common: requests about the land they were built on, why and how they were obtained, as well as the architecture, and the



Murray Mills and Jillian King working in the archives room in the Cathedral tower

people instrumental in the preparation needed to ensure they were built. Families seeking information about early clergy, historians researching books, or perhaps children who had parents brought up in any of the early church orphanages all come searching for fragments of their past.

Our most extensive and valuable source of information is provided in the past issues of "The Church Gazette" which was first published in 1907. These are unique to our Diocese and are invaluable for our history. They provide reports from each parish, the Bishop's news, and any social services venture introduced at the time, along with any special notices for the Diocese.

These very precious editions have been recognized as historically valuable for New Zealand by the National Library. They are at present being digitized and scanned, which will enable research on-line through "Papers Past".

Soon after the Diocesan Offices were relocated to the present Bower Street Building, we undertook the massive job of moving all the archives that were in storage in Cathedral Lane to a room in the tower of St Johns Cathedral building, where the choir once held their weekly practices.

This has been done under the guidance of Judith Bright who is the National Archivist for the New Zealand Anglican Church. This brings us in line with systems already used in the John Kinder Library and other dioceses in our New Zealand Anglican Church. Slowly we are managing to house these records on suitable shelving, analyse their contents, and carefully preserve them.

They will eventually be catalogued electronically and will be readily searchable by anyone requiring information from this unique collection. At present one of our former bishops, Murray Mills, has volunteered his time and knowledge to manage this onerous task. We hope to encourage groups of volunteers who have an historic interest to assist in the many tasks emerging.

Every Parish has the responsibility under the Canons to preserve all-important documents relating to its past. Service Registers, Records of Births Marriages and Deaths, all Vestry and Committee Minutes, correspondence, newspapers, orders of services, photographs and newspapers cuttings need to be cared for and housed safely to enable access to genealogical material in the future.

Where a parish lacks the facilities or personnel, to adequately or appropriately store its archival material, it should contact the Diocesan Office for assistance. With the changes in patterns of ministry at local level this may become an important issue. It is also important that any archives no longer needed at the parish level for regular reference purposes, and especially those which date back over 50 years, should be forwarded for safe storage in the "Parish Records" in the Diocesan Archives.

# Being family the Waiapu way



**Anglican Social Services Executive Officer Liz Andrews shows how sharing what we have can make all the difference.**

Each year at this time we hear conversations among our social service teams about how things are going for them and their ability to help others. While we hear of services doing well, we also hear that are struggling. These conversations are held quietly in parish and social services and it is humbling and affirming to see the action that follows. Services with a surplus for the year think of their social service and parish neighbours and are generously granting money to other less well-off services.

While we believe strongly in all that we do as community-facing church, sadly only some of that work is recognised and funded by central government and its agencies like the

Ministries of Education, Social Development, Child, Youth and Family and District Health Boards. For example, the Growing Through Grief and Seasons reaches 700 children and nearly all of this work is not funded through contracts but by gifts and through grants and a lot of “application to .....” activity by management committees. It is also made possible by grants from within our Anglican family.

We are a good investment and provide a great return for those who believe in us and fund us. Not only do we deliver services while responding to the call for social justice, we also then share surplus funds with other services. Each year about \$200,000 is shared within the Anglican family in this way by individual services and the Waiapu Anglican Social Services Trust Board.

Excitingly, services that have been helped by grants in the past are now helping other services and making grants to them. There is something very genuine and authentic about seeing this principle being lived out.

As one example, last year Merivale Whanau Aroha Centre

opened as an outreach of St. George’s, Gate Pa, and we needed to find \$40,000 to establish the centre. We were able to do this through the support of our wider Anglican family, including \$20,000 from St. Mary’s Family Centre and \$15,000 from St. Mary’s Tahatai, centres in the Parish of Mt. Maunganui.

Our greatest assets are our people and faith community. This mutual support is about our willingness to own our connection to each other and to see the opportunities awaiting us when we are church in community in a larger Anglican family sense.

The \$200,000 shared in this way last year has made a monumental difference. It has kept places open where the doors would have closed, enabled us to start new services and outreaches, and, importantly, helped the givers and receivers, feel the satisfaction of knowing that being part of Waiapu is bigger than the place where they stand and work. These stories of connection to each other are part of our shared guardianship or kaitiakitanga of the work of Waiapu and we can all celebrate the story.

## Hidden Treasures

**Brian Hamilton has been moved by the extraordinary stories of many of the “ordinary” people he meets in his parish. He tells the story of one.**

Ann Smith is a great grandmother who at 71 began raising her three great-grandchildren aged 2, 4 and 6. Besides looking after these three children, a dysfunctional family meant Ann was also receiving visits from police cars in the middle of the night and breaking up violent fights between her granddaughter and her boyfriend. At 79, Ann said, “Enough! Another granny can do it!” Ann still loves those children and visits them as often as she can

Her mental, spiritual and emotional stamina must surely have begun early: raised one of eleven on a farm 18 miles west of Invercargill, she tells of walking three miles to school in gumboots after helping milk the cows by hand. Clothes were boiled in a copper outside, and Ann learnt early to bake bread and cook for large numbers. After leaving school she cooked on a Hawke’s Bay farm and in eateries around Palmerston North, before taking herself off to the backblocks of Australia

to cook on various North Queensland cattle stations, reached by rickety old steam trains. Dropped by the side of the railway tracks in the middle of nowhere, she would be picked up by a stockman and driven another 60 miles inland to a station.

Her days there began at 6 am when she lit the two-oven wood range to bake bread and cook breakfast for 20 station-hands, the family in the “big house”, the book keeper, aboriginal cleaner and half a dozen jackaroos. Lunches had to be cut for the station-hands before they rode out, and then there was morning tea, lunch and afternoon tea with scones or pikelets. A beast was slaughtered once a week and daily she would have a three-course dinner ready for all on the station by 6 p.m. Her early Christian faith was bolstered by listening to services on the radio while she cooked. Ann met her stockman/horsebreaker husband on one of these stations and fostered her love of horses by riding with him when he went boundary riding or herding cattle. Once, while 6 months pregnant, she climbed onto a bench to escape a snake which her husband chased around their tin shed with an axe.

After their first daughter was born they sailed for New Zealand and set up home at Kimbolton near Feilding where they raised

their family. Ann’s husband Mick died at an early age and Ann found herself running “Riding for the Disabled” for the 950 patients of Kimberley Hospital near Levin. She had 105 riders per week and cycled 6 kilometers more than once daily to feed and look after her horses. Ann’s prayer life deepened as she prayed while cycling to her horses. “I learned to call on God in those difficult times”. After 10 years Ann was awarded the Queen’s Service medal for her work, and continued for another 10 years.



At 82 Ann’s quiet demeanor hides a wealth of life’s experience bolstered by her strong faith in One who “...has been with me all my life.” Most Te Puke parishioners ask, “Ann who...?” not realizing what a human dynamo is sitting in their midst.

## Bible reflection

### Dale Williamson



Rev'd Dr Dale Williamson, Co-Vicar of Holy Trinity, Tauranga

These are the constant questions one has to answer when shifting house. They are also appropriate questions to ask ourselves as we celebrate 150 years as a diocese. What should we keep and preserve in our diocesan life and what should we let go and chuck?

A good guide for answering these questions can be found in the acronym, WWJD – What Would Jesus Do? To answer this we need to go to our Bibles, as they are our most reliable source of WWJD:

[Jesus said] *“I am the true vine, and my Father is the gardener. He casts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful... Remain in me, as I remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me... If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.”* (TNIV John 15: 1,2, 4, 5b)

Here Jesus compares himself to a vine and his disciples to the branches of the vine. Jesus makes it clear that unfruitful branches will be removed. A few verses later Jesus defines what he means by fruit. He says it is to “keep my commands” (John 15:10) especially the commandment to love one another (John 15:17). Furthermore, it includes both what Jesus identified as the greatest commandment – “Love the Lord our God with all your hearts and with all your soul and with all your mind.” (Matthew 22:37), and his parting words before he ascended, “go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.” (Matt 28: 19, 20a)

Jesus also reminds us that the only way a branch can be fruitful is through being firmly attached to the vine. This means the only way we can be fruitful Christians is through having a close and living relationship with him.

In this short passage from John's gospel we have some very simple, straightforward guidance on how to answer our questions, “What to keep?” and “What to chuck?” We are to keep what is fruitful and chuck what is not. Moreover, we are to remember that ministries, etc. are only fruitful if they are Jesus

Christ focused. It all sounds too simple to be true. However, it can be very hard to do. We feel attached to ways we have done things in the past and find change unsettling. We can have a personal vested interest in keeping unfruitful things going. We can become very disturbed that something we have devoted much time and energy to is no longer fruitful. The process of “chucking” needs to be done gently. However, if we don't have the courage to chuck what is unfruitful the consequences are not good. We will be like a person who has kept everything they have ever bought or been given. Sooner or later they discover that their house no longer functions as a home. It is just too cluttered up for that.

Let us be a brave people, a radical people as our Lord Jesus Christ was, willing to chuck what is unfruitful. If how we worship or if any of our structures and ministries no longer effectively promote the gospel, or no longer bring new people to faith or sustain people in faith, or don't produce generational balance, let us have the courage to chuck them out. Sensitively, of course.

## Life with Brian

### A true taonga

As I force myself to sit and write this column I do so in the shadow of two things: Firstly, I have just written – in quick succession – two other articles for Waiapu News, which may or may not make it into this issue, but regardless I'm feeling a bit articulated out. Secondly, I have today received information that the plug has been pulled, for the meantime at least, on our national Church magazine, Anglican Taonga. I'm going to force myself to work through the first point and work with the second.

I have not always enjoyed every article in Taonga. Certain issues were occasionally beaten if not to death then at least into

a bloody pulp which sometimes caused me surprise when they popped up again somewhere else – surely we must be sick of them by now! But it is an inescapable fact that no one is going to enjoy every article in any publication – not even this one I suspect!

What I may not always have enjoyed, but consistently respected and actually required was the real and sometimes raw way Taonga brought both the Three-Tikanga Church and the extraordinary breadth of Anglican theology into my awareness. Sitting in my comfortable office in Havelock North I do occasionally connect with Tikanga Maori and I even rub shoulders with an Evangelical or two from time to time, but there are great swathes of our Church that I never see or hear about outside the pages of Taonga, and not only did we see and hear about them in Taonga, they were presented to us in colourful, professional and accessible ways which equalled

and often surpassed the best that any other New Zealand publication has to offer.

I'm told that the Communications Commission – the body responsible for Taonga – did seek to address whether the magazine is “crucial to the mission of the Church”, and the response from all three Tikanga was “equivocal”. Well no one asked me, not that I'm suggesting I should be consulted on every decision of the Church (that's PO Box 8171 for those wanting judgements please). I most strongly suspect, however, that I am not by far the only unconsulted one in this instance, in fact I equally strongly suspect that any consultation that was done involved an extremely small group of people indeed.

So what can be done? Well, I'm also told that there is to be a general survey of the readership of Anglican Taonga. cont. >

# A Bloke's Shed

Adrienne Bruce describes a new men-only parish initiative

An exciting new community project is taking shape in Taupo. It began from a developing relationship between St Andrew's Parish and the local REAP office. A seed sown by one of the woman at REAP saw Vicar John Blundell exploring how such a project might come to fruition for the Taupo community.

When the parish completed the new vicarage recently, vestry wanted to keep the back of the property for additional church facilities and especially as a space to provide something for the local community. So the concept of a Men's Shed developed around the old garage.

Further exploration with REAP resulted in an inaugural meeting added to their programme advertised in the local newspaper. This brought along some men from the local community. 30 guys turned up for the barbeque launch night in February.

A committee has been formed – not all guys, because some women on the committee provide wider community contacts, and these include parish, REAP and Aged Concern representation. But the shed is strictly a “men-only space”.



Other groups such as IDEA (Intellectual Disability Empowerment in Action), Alternative Education (for young people who have been expelled or ‘fallen out’ of school) and local rest home management teams have also linked in with the project.

At the time of writing the shed has been up and running for three weeks. Shed-time is on a Thursday from 2.30 pm to 4.30 pm, as this time slot overlaps with young boys on their way home from school and to date a regular 12 men and three high school students gather.

The first project is to line the shed and put insulation in the walls – this is going to be a warm workshop! The Shed has also been gifted a number of tools mainly from deceased estates. Shed-time will also involve DIY opportunities over coffee and a chat, with the “blokes” able to bring along their own current project, to work on using the tools provided.

Once the shed is fully operational men with different skills are planning to run various days. e.g, the Shed has been gifted a wood-turning lathe and one member is a gifted wood-turner,

another is gifted in wood and bone carving. For those more into motors a “team up” is proposed between those with mechanical skills and a young guy looking to buy an old bomb as his first car which together they plan to ‘do up’.

The Vision statement for this project is: To provide a place for men and youth promoting identity, education, sociability, companionship, well-being, support and to provide positive role-models. Core Values include: Open to men of all ages; Working together; Respect for self, others and property; Promoting good health and safety; Inclusive decision-making; Encouraging men to be the best they can be; Providing an alcohol and drug-free environment.

## Life with Brian

### A true taonga

Cont. from pg 15

I don't know when or what form the survey will take, but please watch out for it and complete it if you get the chance. Secondly, while the magazine may be in recess the Taonga website - [www.anglicantaonga.org.nz](http://www.anglicantaonga.org.nz) - is still online and the more people who visit the site the more likely it is to stay there, plus you can make contact there with Brian Thomas, Taonga's editor, to present any support or encouragement you feel called to offer.

I'm not going to say RIP Anglican Taonga just yet, and hopefully not for a long time to come, but that has yet to be determined.

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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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