

# WAIAPU News

Issue 43

July 2010



B2CS @ Takapau 2009

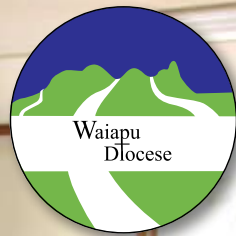
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A 19th Century Napier church scandal

General Synod through Waiapu eyes



# CLERGY CONFERENCE 2010

**A conference for our future: Bishop's blueprint for mission in Waiapu**

**T**he focus of the clergy conference in June was on effective mission. Bishop David set the scene with his Charge, and Rev'd David Battrick challenged those present by describing exciting work being done in the Diocese of

Newcastle, and by helping Waiapu clergy relate that to our situation. Psychologist Colin Hopkirk helped clergy understand who they are, and to understand the personalities of their congregations.

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# GENERAL SYNOD THROUGH WAIAPU EYES

**G**eneral Synod. Sounds official doesn't it. Every two years representatives gather to decide the future for us all, and on behalf of Waiapu we sent lay reps Shirley Armstrong, Graeme Elvin and Michael Heberton, and clergy reps Jo Crosse and Brian Dawson (along with Josh Reid, Emma Hocking and John Heberton, all part of the Synod Stewards programme) and, of course, Bishop David. The future was in our hands, but in the words of Christchurch Bishop Victoria Matthews (and several Biblical characters) 'Be not afraid!'

Our Tikanga partners in Tairāwhiti were the hosts for General Synod, but Waiapu was well represented with Holy Trinity Gisborne hosting the synod service and pre-synod Tikanga Pakeha Inter-Diocesan Conference (IDC), Blake Ramage acting as chaplain for that event, and other Eastland clergy and laypeople actively involved during the week.

After a weekend of powhiri, synod service and IDC, Sunday afternoon brought the start of General Synod proper, with a daunting agenda stretching out before us. Each day began with Eucharist at 7am (including one led by the Waiapu team featuring hymnody from our own Bill Bennett) and concluded with prayers at around 9pm. That's a fourteen hour day, folks, with not a lot of free time built in.

We often hear about General Synod being the showcase for our Three Tikanga Church and that is absolutely true. All of us were struck by how positive that relationship was, which in no way suggests it was easy. This was our Church celebrating who we are, but also being honest about the difficulties and being open to questioning and challenge.

History was made early on, with synod members having the rare opportunity to confirm in person the results of an episcopal election. The announcement of Bishop Winston Halapua's election as Bishop of Polynesia (and one of our three Archbishops) was a point of great celebration and a timely reminder that we are a Church of three Tikanga, which brings its own joys and challenges.

Sir Paul Reeves' report on the review of St John's College was

one of the most anticipated agenda items. In a nutshell, the review attempted to pinpoint the causes of some structural dysfunction within the college (which is made up of three constituent colleges, one for each Tikanga) and offer some solutions. The report itself and the eventual decision (to appoint a Commissioner and disband the Board of Oversight for two years) have been widely reported (see [www.anglicantaonga.org.nz](http://www.anglicantaonga.org.nz) for details), but what was evident at the synod was the amount of passion and emotion involved in this debate.

As has been widely reported, the fates of both Te Aute and Hukarere colleges are in question as their trust board faces significant financial challenges. These challenges were placed before General Synod early on with a request for assistance. This was a difficult and often emotional conversation and a working group, including our own legal mind, Graeme Elvin, was asked to look at possible ways forward during the synod. This was one of the hardest (and longest) working groups during the week, with a major piece of work resulting. Those results were reported on and approved by the synod 'in committee' so unfortunately the details cannot be made available.

A motion calling for the way resources are shared between Tikanga Pakeha and Tikanga Maori also resulted in the formation of a working group. Essentially what began primarily as a financial issue was clearly about much more. The concept of working together, across Tikanga, to fulfil what is our shared mission, became an important aspect of this debate, whilst still acknowledging that there are huge financial disparities between us. The motion eventually led to the decision to create a new Commission, made up of five representatives from both Tikanga Maori and Tikanga Pakeha and two observers from Pasifika, to review the entire issue of resource sharing, be it financial, cultural, material, or personnel. Rev'd Brian Dawson was one of those appointed to this body, which is due to make its first report to the General Synod Standing Committee by the end of this year.

The Three Tikanga Youth Commission is the new body approved by General Synod to oversee cross-tikanga youth ministry. Bishop David has been chairing the group creating this model and led the charge in presenting it to the synod. There was wholehearted approval for what will be a far simpler and hopefully much more effective way of coordinating youth ministry throughout our Church.

Two separate motions dealt with issues surrounding alcohol. Synod received a hard-hitting report from Professor Doug Sellman, Director of the University of Otago's National Addiction Centre, urging our support for the '5+ Solution' which



offers five ways forward in the fight to change New Zealand's drinking culture. This proposal was endorsed, along with an amended motion to reduce the amount of alcohol advertising.

Discussion about the latest (and possibly final) draft of the proposed Anglican Communion Covenant took place over half a day, with time spent caucusing in houses (lay, clergy, bishops) and together. This draft removes some of the punitive clauses from previous versions, but retains processes for disciplining those provinces deemed to have broken the Covenant. There is clearly widespread unease over these elements of the Covenant, along with real concerns about what the ramifications might be if our Church eventually refused to sign up to it. With the official Waiapu position having been consistently opposed to



# From Bishop David

the Covenant in principle and practice, this was an important conversation for us. In the end synod agreed in principle to the first three parts of the Covenant draft (which spell out our doctrinal positions) and referred the entire document back to dioceses and hui amorangi for discussion and debate over the next two years. In 2012 it is probable that we will be asked to vote for or against our Church adopting the Covenant.

There were a plethora of other reports, motions and bills that came and went over the week – many of them in a blur of speed, and some very, very slowly – including the final signing off of several liturgical additions and changes, such as the alteration to the prayers of intercession in one of the Prayer Book liturgies (synod was told that stickers will be produced for every parish to make the correction in their copies).

For those of us involved, the things that really stood out included the sense of “coming together” as three Tikanga, which many noted has not really been there before, and a genuine desire to find common ground, along with an overall positive atmosphere, aided greatly by the genuine involvement of the young people present. This was a time that celebrated being Anglican in all its variety, something we don’t see often enough.

Most of us came away from General Synod with more work to do. As noted, Brian Dawson joins the new Resource Sharing Commission and also becomes our representative on the General Synod Standing Committee, Jo Crosse will be representing us on the IDC Coordinating Group and is a member of the Board of Oversight for Ministry to those Under 40, with Shirley Armstrong as her alternate on the former, Graeme Elvin was a member of the working group on the Te Aute College motions, and Bishop David chairs the new Three Tikanga Youth Commission along with the Council on Ecumenism.

General Synod was hard work, long days, lots of fun and a great experience. All of us thank you for trusting us to represent you.

Bishop David, Shirley Armstrong, Jo Crosse, Brian Dawson, Graeme Elvin, and Michael Hebenton. ■

**C**all me slightly odd - by-the-way, I have been called much worse - but as I write I am really looking forward to next week’s Clergy Conference in Hawke’s Bay. Granted, these words will be read weeks after the event has come-and-gone however, I do want to seize this opportunity, capture this moment, express a feeling or two (Colin Hopkirk, our diocesan-typology-guru would expect nothing less from an INFP. Sorry, I digress) regarding what I excitedly anticipate of Clergy Conference 2010.

I really look forward to having Waiapu Clergy together, which is something, particularly in a far-flung diocese of 39,000 sq km’s, that we do not experience as often as I would like. In addition, the schedule of events for this conference is prompting a significant amount of anticipation. Broadly speaking this will include: moments of work and worship, as well as moments of rest and relaxation, and yes, you guessed it, moments of fun and frivolity; all essential ingredients, I would suggest, for an annual gathering of church leaders.



**Above** Bishop David speaking at Synod.

I also excitedly await conference as I will be introducing a new feature to this gathering. Following the Opening Eucharist, I will offer “A Charge” where I will set a number of priorities for

the Diocese of Waiapu. I intend to make available a copy of my charge to all clergy and to all parishes; in addition, my charge will be posted on our Diocesan Website.

I think one of the most important characteristics of any clergy gathering is the wonderful opportunity for enriching collegiality. Let’s face it, in some instances this will involve becoming acquainted with each other for the first time (some will be new to our conference) and for others, I trust, a welcomed catch-up. Moreover, this conference provides us with an occasion to share and pinch ideas, to offer support and encouragement, to let our hair down, as it were, with others with whom “living this life” is shared and understood.

Clergy Conference is an exceedingly important opportunity because we, all of us, clergy and laity alike, need to be invigorated, enlivened, enthused, we need to be reminded what God, in fact, called us to, in the first place. And I believe this week will provide a series of sacred-moments-in-time when and where all of the aforementioned will come to pass.

Lastly, I am a really excited about Clergy Conference because I want the laity of our church to know that their clergy continue to take seriously their own growth and formation and training and development, namely, their faith. Said another way, I believe that when our laity see our clergy actively and intentionally living a life of growth, formation, training and development (read faith), then it makes far more sense when they are encouraged to do the same.

Call me odd, but I am excited about Clergy Conference 2010 and I truly believe that great and wonderful things will occur as clergy gather together in Hawkes Bay. Remember, that’s precisely what is promised each and every time we gather in God’s name.

Blessings, + David. ■

# Back To Church Sunday



## B2CS is about the people who are not here

*Back to Church Sunday is scheduled for September 12th throughout the Waiapu Diocese. Virtually every parish is uniting in this event, and now is the time to start preparing for it! Di Woods tells us how...*

Back to Church Sunday is based on the simplest form of evangelism; inviting the people we love, to something that we love - our church.

B2CS is all about the people who are not here. The key is personal invitation. Whether your church holds a big event on B2CS, or keeps things very simple, it's all about inviting a friend to join you at church. Simple, not scary. This is why for us 'success is one'. Not a percentage or a line on a graph.

Many people reported favourably on last year's B2CS in Waiapu. It was a little slow in gathering momentum since, after all, we'd never heard of it and weren't quite sure what to expect. Nevertheless many parishes seized the opportunity to 'look themselves in the eye', and sharpened up the way they welcomed people and thought about what would encourage folk to come again... This year, we HAVE heard of B2CS and we DO know what to expect, so let's begin preparations!

### What is the reason for Back to Church Sunday?

Tens of thousands of New Zealanders have drifted away from church over the past few decades, and some of them would like to find their way back. Inviting them to join with you at a church service is the simple premise of Back to Church Sunday.

### What's involved?

Those who have dropped out of church may have done so recently or many years ago. Of course, there are the questions of what happens if they come: Will they 'enjoy' the experience? Will they want to stay?

The Back to Church Sunday project will offer reminders through 'Enews' plus resources via a website to help churches prepare for

the event, as well as posters and invitations for each of us to give to a friend.

It is not about trying to be clever or present church in a special light on that Sunday. In fact, the day works best if churches don't put on a special performance, but simply be themselves. Of course, the lead-up to the day will have raised a number of questions for the church about how 'being themselves' really does come across to others. It is about having confidence in the church that we are part of, in our ability to ask a friend to join with us and in the power of God.



### Does it have to be September 12?

It is helpful if it is, since then advertising can be done across a region perhaps, but there is flexibility. There will be a synergy of many churches doing this together across the nation, but the printed invitation cards are undated, so they can be used on an alternative date if necessary.

### What churches are involved in New Zealand?

Anglican and Baptist churches nation wide, plus other individual churches of various streams.

### Frequently Asked Questions

#### Why have a special focus on one day?

The reality is that most of us need something to aim towards

to help our motivation. If we just encourage people to invite friends to church it often takes a while for the intention to result in action – this way there is a clear goal. There can also be a real synergy to focus in this way – it was amazing last year to see how many parishes ended up addressing issues that had been 'pending' for quite some time. I know our notice boards got an awesome overhaul that had been well overdue! Little things make a big difference.

### Isn't the goal of mission to engage in the community rather than just aim at a bigger church?

Yes it is. But the mission journey for those coming to faith involves a number of different things, one of which is connecting with a worshipping community. See this as one part of the wider journey.

### What is point of putting on a special Sunday for these visitors when the rest of the weeks are not like that?

Please don't put on a special Sunday. Make it as normal as possible. The 'special' part is church members having the courage to invite a friend.

### What next?

- Appoint someone in your parish to be the B2CS Champion – give them permission to keep you informed, motivated and working on anything that needs addressing in YOUR church by way of preparation.
- Keep reading enews for updates: especially the new website to be launched in mid July aimed at Anglicans doing B2CS here in NZ.
- Expect to receive your pack of posters and invites around the same time that this edition of Waiapu News comes out: who are YOU going to invite?
- Pray – that this initiative would be used by God to draw people back to the church family. ■

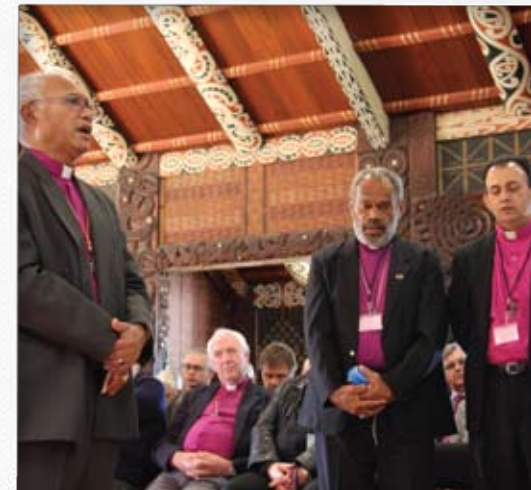
# Comings and goings around Waiapu



General Synod powhiri



General Synod Waiapu delegates



Tikanga Pasifika bishops at  
General Synod



Youth Service Commissioning Sandi Hall



Ruth Dewdney Deacon elect at St Lukes



Clergy and laity at Clergy Conference  
Havelock North

# CLERGY CONFERENCE 2010

## A conference for our future: Bishop's blueprint for mission in Waiapu

*Continued from cover.*

*Extracts from the Bishop's Charge to clergy conference.*

Our statement of mission could read: "To know Jesus and to make Jesus known." I believe that all priorities, initiatives and ministries should be formed and informed with this statement of who we are and what we're about.

With that understanding, I submit three areas of priority for Waiapu: **Mission, Ministry to under 40's, and Formation and Training.** These priorities involve Communications and our Tikanga Rua Relationship.

**Mission:** One of the best ways to talk about the mission of the church was offered by a parishioner from Dannevirke: "The main reason we do what we do, in church, on Sunday, is practice for the lives we're meant to live, out there, the other days of the week."

**Fresh Expressions:** This is about acknowledging that many of our brothers and sisters don't "get us" or our ways, and therefore we should give thought to how we might reorder how we go about expressing our faith.

**Fostering Vocations:** Our Youth Internship allows young people to "try on particular clothing", to see how it fits. If the church doesn't identify, recruit and nurture people of faith to all sorts of ministry, lay and ordained, then we will find ourselves in strife.

**Back to Church Sunday:** "What does knowing Jesus and making Jesus known" really mean?

How often do we actually talk about our faith? Other than B2CS last year, do we seize occasions to talk about our faith, to invite someone to come along to church?

**Ministry to under-40's:** Waiapu has a reputation for involving our under-40's in the life of this church, but also for encouraging them to places of leadership. I hope this perception is congruent with reality. I encourage all parishes to involve our under 40's in all aspects of church life. However, I wonder if we have focussed on ministry to youth at the expense of the children.

**Growth and Formation:** "If we're not growing then we are dying." Knowing Jesus and making Jesus known requires that we take care of our faith: using, testing, developing, growing it; allowing the Spirit of God to move

in and through our lives, communally and personally.

The School of Ministry is a way of framing this priority of growth. This school, which will not exist in any particular place, is a focus on growth. As we want to grow in the faith, we need to study and to reflect upon our faith. Through the School, resources will be made available, opportunities provided (close by), and encouragement will be offered to ensure that growth is our priority.

We will soon be inviting clergy and laity to attend sessions to enable us to become more familiar with Te Hakari Tapu, Eucharist in Te Reo Maori.

The Waiapu Diocese is making growth a priority, without apology: spiritual growth,

numerical growth, to develop living the life of faith, knowing Jesus and making Jesus known, deepening our experience of and interaction with God, and enlivening the Body of Christ. Communications is about how we talk about ourselves, our faith, God, and it starts with "knowing Jesus and making Jesus known." We have much to talk about, to celebrate, to grow.

Our 150 year history informs us that our relationships with tangata whenua reminds us of who we are in this place and I hope we can continue to nurture and foster relationships of mutual respect and resource sharing with Manawa O Te Wheke and Tairawhiti. Our tikanga rua relationship reminds us that we have so much to share!

The Full text of Bishop David's Charge can be found on [www.waiapu.com](http://www.waiapu.com). ■

### Waiapu School of Ministry – a work in progress

Diocesan theologian Howard Pilgrim's reported to the conference that his central task over the past year has been developing a diocesan scheme to ensure that all licensed clergy and lay ministers receive a level of theological training appropriate for our goals of mission-focussed formation and training. This scheme needs to:

1. Recognise learning and training already provided the diocese.
2. Support learning given by outside institutions.
3. Ensure theological competence in all aspects of our mission.

4. Encourage habits of lifelong learning and lead on to more advanced study.
5. Make good use of existing resources of people and materials.
6. Be accessible at local and regional levels.
7. Build an enduring learning network of local theological study groups.

Theology is only one of three overlapping strands of training for ministry, the others are ministry skills development and personal spiritual formation. All three should be delivered in an integrated fashion. What we will now develop is a more structured provision of theological education integrated with

established aspects of training for ministry, calling on a greater range of specialist resources that are presently underused among us.

A survey of theological needs and resources suggests that:

1. There is a widespread need for a greater level of theological study.
2. Most people prefer to learn on the job and in the company of others.
3. We are not short of potential teachers and mentors.

*Waiapu Anglican Social Services research into its children's programme is launched.*

**G**rowing through Grief saw the launch of its research into the impact of the Seasons™ programme for Grief and Loss in June. It was carried out by Anglican Care staff member Joy Tomoana with funding from the Lotteries Community Research Fund. A group of co-ordinators from several dioceses, local committee members, companions, clergy and referrers were all able to celebrate this long awaited research. "We now have tangible research to give to funders which proves the value and success of Seasons™ in the lives of our young people" was the common catchcry from all involved, especially those who strive to access funding for this special work.

The Seasons™ Programme offers support for children and young people who are missing someone from their daily life through the death of a loved one, separation of parents, imprisonment or other major family change. "It's for you if someone has died or moved away," one seven year old says. Recent research has shown the major impact this programme has in the lives of young people and their communities.

The study identified that a concern for many parents was the anger and aggression of their grieving children. The majority of the children in the study showed a marked decrease in this and other negative behaviours or moods by the end of the programme, many parents reported. The children themselves expressed relief about being to talk to someone about their worries.

The National Coordinator Carol Goldie-Anderson, says the focus of Seasons is on peer support and really listening to children. "Seasons has supported thousands of children over the years and the feedback has always been overwhelmingly positive. The research confirms our experience, and the value of this programme for children, their families and their futures."

Available for young people between 5 and 18, the Seasons programme respects all cultural and spiritual beliefs. Liz Andrews says Waiapu Anglican Social Services – which oversees the Seasons programme nationally – is fervent in seeking support for Seasons to be more widely available to children.

This study endorses overseas findings that programmes to support children who experience grief and loss can have a very positive impact on their well-being, with benefit to them, their families and communities. The opportunity to talk with others is key. One mother of a 5 year old boy said she enrolled her son because, "I want him to be able to express how he's feeling. I don't want him to grow up to be an angry young man".

Around 1000 children have attended Seasons™ programmes in the past 12 months. The full report is available at [www.seasons.org.nz](http://www.seasons.org.nz). ■

## Deep change or slow death

*David Battrick gives clergy food for thought.*

"Deep change or slow death." That was the challenge thrown out by The Rt Rev'd Dr Brian Farran at his installation as Bishop of the Diocese of Newcastle, Australia in 2005. From that time, that Diocese has abandoned the maintenance model so common to many Dioceses, and has focused squarely on mission. Rev'd David Battrick BSG, Diocesan

Ministry Development Officer for the Anglican Diocese of Newcastle and Director of the Newcastle School of Theology for Ministry, fleshed out this challenge when he spoke to the annual clergy conference.

Over four sessions he confronted, challenged, encouraged and inspired the Waiapu clergy to take a fresh look at their practice. The danger inherent in a maintenance model of church is that priests become chaplains. This system is self-perpetuating, whereby the congregation pays for a priest to offer them pastoral care. The Diocese of Newcastle is now focused on mission, every decision that is made is held up to scrutiny against the vision of every member's ministry so that all "people reach the fullness of who they are in God" and by so doing build the church.

Care, support and supervision are more effective in teams. Therefore every parish that has chosen to adopt the Diocesan vision has a ministry team led by a stipendiary priest. These priests undergo rigorous training to teach them how to lead a team, which may include other stipendiary priests, non stipendiary local priests and lay licensed ministers. The sole-vicar parish does not form part of this vision.

To achieve the fullness of the vision of a missional church, significant resources are invested in training. The School of Theology for Ministry exists to resource this vision. Integrated courses are offered to clergy and lay people through the medium of a cycle of learning that includes Experience in Action, Analysis of Context and Resources of Tradition and Theological Reflection. Currently there are 150 people studying at the school.

Newcastle is a largely rural Diocese with some similarities to Waiapu. David Battrick's energy, presentation skills and passionate articulation of his Bishop's vision for a thriving, growing, Gospel focused church has given Waiapu clergy much food for thought. ■



**Above** David Battrick speaking at the Clergy Conference 2010.

## A vision for Central and Southern Hawke's Bay

"If it ain't broke don't fix it." Sensible advice for your old lawn mower, but when you are looking at the quality of mission and ministry, it is good to aim for something more than being "not broke".

During the past six months Bishop David, Noel Hendery and Erice Fairbrother have, between them, visited virtually every Ministry team, Vestry and Congregation in Central and Southern Hawke's Bay, to offer them a new vision of ministry, not because there is a crisis in that region, but because they are convinced that there are exciting new possibilities of growth and development.

If we call this a proposed "restructuring", it is a restructuring unlike any other. It is not about saving money, nor about cutting down on paid staff, nor about closing down local branches. It is, rather, about a new way of using existing resources to strengthen existing parishes to carry out their mission and ministry more effectively.

Under the proposal, the seven parishes would remain as independent parishes, each still with its own vestry, ministry team and synod representation. The dramatic change comes in the way we treat the whole region as one ministry unit when it comes to resourcing and supporting ministry and mission. By taking the money that has until now been spent on stipendiary clergy (including the Regional Ministry Convenor), the region could afford to employ around three regional resource people: a Regional Dean to oversee the running of the region, a Regional Pastor to support and train those responsible for pastoral care in their area, and a Regional Evangelist to encourage new forms of ministry, new outreach into the local communities and new work with young people.

Each parish, or possibly group of parishes, would have its own ministry team. These teams would meet with the regional staff, and sometimes people with specialist responsibilities, like pastoral care, would meet together regionally or sub-regionally, for training and sharing and supervision.

Present Local Shared Ministry clergy would continue in their roles. In some cases, if they and their parishes wanted it, their role could expand outside their parish to other parishes in the region.

As Bishop David, Noel and Erice travelled around and talked to groups, they were heartened by the openness to change of most people, once they had got over the surprise of the proposal and finally managed to "get their head around it".

### SOME COMMON QUESTIONS

**Will this cost parishes more?** No, it could be funded by the money already being spent on ministry. However, this funding would be pooled across the region.

**Could Central and Southern Hawke's Bay work together?** The key people who would have to work across the two sub regions would be the stipendiary staff.

**Would the regional staff have to be priests?** Not necessarily, but most probably.

**Would there still be vicars?** No, all regional staff would be responsible for all parishes. However, we would hope to have the three staff members based strategically across the region, so that all parishes would have a staff member nearby to share with them in Sunday worship leadership.

**Would the present vicars remain?** Each of the three regional positions would be open for anyone to apply, including the current vicars, and other local clergy.

**Who would choose the regional staff?** The Bishop and wider diocese and the local parishes would all be part of this process.

**When would this be implemented?** As soon as the local parishes were ready to do so. We would hope it would happen this year.

**What are the first steps?** Appointment of regional staff, establishment of ministry teams in parishes without an existing team, establishment of a regional administrator (again by pooling current money allocated for administration). ■

# TO BE AN INTERN

*Three of our young people are spending the year as interns, working in a variety of parishes around the diocese. Last issue we heard from Michael Heberton on the early days of his experience. This issue Emma Hocking tells her story.*

It has been just over 4 months since my internship started and the time has flown by. My first placement was at St Andrew's Parish in Taupo, working with John and Jenny Blundell. It was a fantastic experience! I was kept busy with plenty of youth activities, fundraising events and services; starting with taking a team of girls, 'St Andrew's Angels', to Top Parish in Rotorua, where we all had a blast playing the games and watching the concert.

I helped out on a Sunday with Junior Church, taking turns at intercessions, being liturgical assistant and preaching. Jenny and I started up a Friday afternoon youth group 'Kidz 4 Christ' which became very popular. We had a dress-up newspaper wedding, movie and burger night and a mini-Olympics, with gumboot throwing, skittles, pool and a minefield maze. I was involved in a number of fundraisers; making a funky hat for the Mad Hatter's Tea Party, helping out on an Iron Man support crew and a white elephant stall at the local market day.

The 3 months at Taupo flew past and I took off to Gisborne to be a steward at General Synod. This was such an incredible experience. I had heaps of fun and thoroughly enjoyed listening to all of the discussions as well as watching Archbishop Moxon blush bright red after telling us all that 'it's cool, let's chill'. I've now just arrived at Gate Pa in Tauranga and am looking forward to my stay and all the things I will be involved in here.



**Above** Intern Emma Hocking.





# Looking Back with Stephen Donald

## Church squabbles in Napier

**Stephen Donald unpacks a church controversy that enthralled Napier residents, and newspaper readers round New Zealand, in 1876-77.**

“From the account given of the ecclesiastical war which for many months past raging there among the members of the Church of England, church affairs do not appear to be in the most desirable condition at Napier. The clergy seemed inclined to take high ground with reference to certain church troubles at St. John’s, arising from the appointment of a Mr. Robinson as curate.



**Above** St John’s Church, Napier, circa 1876.

While this gentleman “drew” immensely, and filled the church, his doctrinal beliefs, coupled with certain facts tending to his discredit mightily offended the clergy, and such terms of brotherly love as “liar, “Socinian,” “apostate,” were freely applied to him. When Mr. Robinson ultimately turned out to be a wolf in sheep’s clothing (for inquiries made at the alleged scenes of his former apostolic efforts proved that either his memory was very treacherous, or his imagination very powerful, leading him to believe himself an ordained priest, when in point of fact

he was only a deacon, the clergy were high and mighty in their attitude, and expected the parishioners to show due signs of “humility.” The St. John’s parishioners had no particular liking for humble pie, and so left the church almost en masse, swelling the congregations of the dissenters.

A week or so ago matters culminated by the Vicar, the Rev. J. Townsend, leaving Napier, ostensibly for a change for twelve months or so, but those behind the scenes knew that Mr Townsend had taken himself off for good and merely chose this method of departure to prevent an unpleasant demonstration of joy on the part of his beloved parishioners.

But those devout churchmen who still attend St John’s found the old adage of “out of the frying-pan into the fire” an “over true tale.” The vestry unanimously invited the Rev. Mr. Johnson [G.H. Johnstone] to assume the pastorate pro tem, but the Primate quietly ignored this, plainly-expressed wish of the congregation, and, while refusing to license Mr. Johnson appointed the Rev. D’Arcy Irvine, the headmaster of the Grammar School.

The parishioners do not appear to be violently in love with their new spiritual overseer, if we may judge from numerous letters in the *Daily Telegraph*. [Dr. William I.] Spencer, one of the churchwardens, officially states he and his colleague have written to the Primate “urging the necessity, for the peace of the parish and the good of the Church, of making Mr Irvine’s tenure of St. John’s pulpit as brief as possible.”

Altogether, the parish is in such a state of glorious unanimity – everyone agreeing to quarrel – that one is forcibly reminded of that parody of Dr. Watts in Charles Reade’s “Hard Cash”:- ‘Let sects delight to bark and bite, For ‘tis their nature to; Let gown and surplice growl and fight, For Satan makes them so.’ ” (Evening Post, 10 July 1877, edited for Victorian wordiness!)

Samuel Robinson, Church of Ireland priest and graduate of

Dublin University, arrived in Napier with his wife in January 1876. Wealthy runholder Joseph Rhodes, impressed with Robinson’s preaching in the church at Galle (Ceylon) and later on board the S.S. *Himalaya*, was probably responsible for his appointment at St John’s. But John Townsend, the vicar of St John’s (1867-77), and Archdeacon Leonard Williams, commissary for the diocese, soon found Robinson less than truthful in his dealings. Among other charges, the curate was accused of copying his sermons.

Many powerful parishioners, including diocesan secretary, John Fielder, lined up against the vicar and archdeacon. Matters were complicated by moves to build a second Anglican church within the town area, and Robinson’s insistence he preach in a public hall after he resigned in January 1877. Letters between the warring parties Fielder provided for publication in the *Hawke’s Bay Herald* on 14 March 1877 sustained controversy, and possibly increased the size of Robinson’s parting gift!

Joseph Rhodes presented the Robinsons with a purse of 270 gold sovereigns and an illuminated testimonial on behalf of the churchwardens of St John’s and the second church building committee just before they left Napier to return to England on 17 March 1877. Subsequent enquiry by the primate found Robinson was not ordained priest. He worked in several Australian parishes, followed by short stints in England and Ireland. Doubts continued regarding his orders and academic qualifications.

A broken and harried Townsend took leave from St John’s parish in June 1877; in due course, he resigned. He served some years in Lyttleton, returning to Hawke’s Bay in his retirement. John Townsend (1820-1890) and his wife Maria (1829-1921) are buried in Havelock North cemetery. A memorial plaque on the lych gate at St Matthew’s Hastings recognises Townsend’s original Hawke’s Bay posting as pastor to rural settlers (1866-67); his travelling communion set was one of our 150th anniversary touring treasures. ■

# RECAPTURING PEOPLE'S COMMITMENT

*Kevin Wearne reflects on giving in a time of economic difficulty.*

**T**he current economic conditions and failure of finance companies, have impacted seriously on the incomes of many. However many others thrive during times of adversity. But even for those who are fortunate, there is a tendency towards a siege mentality which results in a cautious approach to spending. This reaction, coupled with the reluctance of banks to lend in this environment, often results in the detrimental impact being worse than it needs to be, and recovery taking longer than it should.

As Christians we are taught that all we have comes from God and our giving therefore is returning to God some of what is already His. Furthermore we are called to give thanks in all circumstances (including adversity). The answer to the question must be that we continue to give to the Church even during periods of financial challenge. This, after all, is an act of thanksgiving and an acknowledgement of God's promise that as He cares for the birds of the field, how much more will He care for those who are His people.

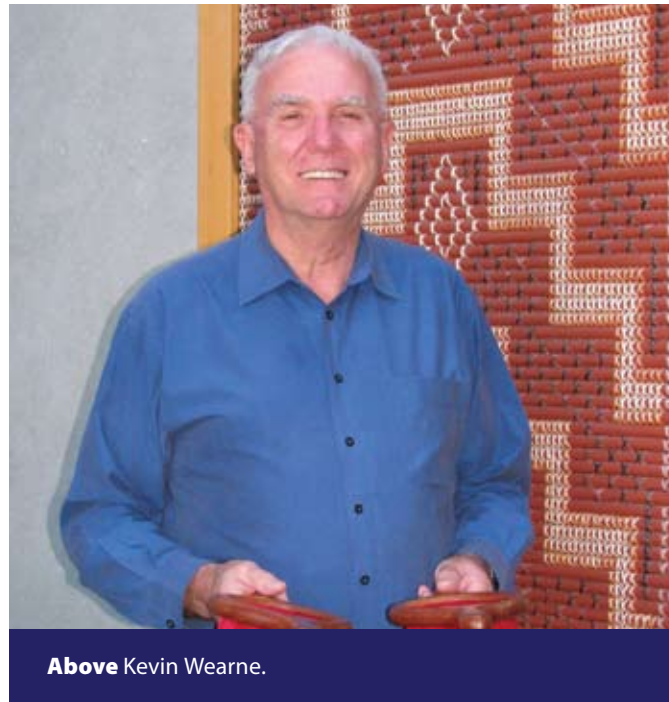
How much should we give is often a controversial question, but it needn't be so. The Old Testament speaks of tithing, and I understand that the Jewish people gave in thanksgiving over and above the tithe. The New Testament makes no mention of tithing but does speak in Corinthians of giving out of thanksgiving with a joyful heart.

Personally I believe in percentage giving, be it 1% or 10%, it relates giving to total income and gives it a significance in our total lifestyle. Otherwise it is possible for the wealthy to give a substantial donation, but in relation to their total income, it is of little significance.

I recall a young solo mother with two children coming to Lorraine and me to discuss her financial woes. She was a beneficiary and kept a detailed record of her income and expenditure. I immediately noted that she was tithing her benefit to the Church. My reaction was that the needs of her family were more pressing than those of the local Church. Later Lorraine challenged the advice that I had offered, and upon reviewing

the income and expenditure I noted every time she was about to run out of money, she received an unexpected gift or her ex husband paid some arrears of maintenance. I contacted her and withdrew my earlier advice, pointing out how God honoured her commitment and bestowed His grace and abundance.

When reviewing the local Church's ability to fund its ministry and mission there are two statistics which are encouraging because they demonstrate the untapped capacity of the giving base.



Firstly, the clergy are generally in the top 5% of givers in any Church. Even in the lower socio-economic areas the clergy are unlikely to be in the top 5% of earners. To me this illustrates the capacity and the desire to give when one believes that God is the centre of our existence, understands God's word revealed in scripture, and trusts in His provision.

Secondly, about 25 families provide 50% of the local Church's budget. When one considers that most Anglican parishes have rolls ranging from 100 to 800 families, the potential to increase giving is astounding.

Scripture speaks of giving from a sense of thanksgiving and not from a sense of duty. This suggests that our teaching on thanksgiving needs to be more effective if parishioners are to be captured by the vision. How do we train another 25 families in each parish to become excited about the scriptural imperatives surrounding giving? It is also appropriate to promote opportunities for service as a way of expressing thanksgiving to God. For those experiencing financial difficulties, and for us all, Christian service is an effective way of expressing our commitment to God.

I often detect a reluctance to preach about thanksgiving because it is perceived as the Church badgering the congregation for money, rather than it being teaching on another aspect of living the Christian life. Clearly if the message from the pulpit is "give or we will go broke" or "give or we will have to terminate parish staff" then undoubtedly this is a turnoff to the congregation. No one wants to contribute to a failing cause. Alternatively the thanksgiving message can and should be inspirational. "Look at what we have achieved in the past year", and "look at what is planned and possible in the future if we can raise our sights". People generally want to be part of a success story.

The real challenge is to raise the profile of ministry and mission funding so that it becomes an exciting destination for our offerings. It is much easier to raise money for "bricks and mortar" projects as opposed to the ministry and mission tasks. Yet we clearly see in the Acts of the Apostles and the Epistles that it was ministry and mission that held the excitement. We need to focus on that being the reality for our Church today. We must become a missional Church if we are to recapture the commitment of our people.

I believe that we must discern our mission in prayer, because when we are obedient, God blesses our endeavours. May God bless you as you seek God's guidance in the matter of appropriate thanksgiving. ■

# STANDING COMMITTEE ELECTIONS

## How Do They Work?

*At last year's diocesan Synod questions were raised about how we elect and select Standing Committee. It was clear that for some present the system was a mystery, so Brian Dawson, Standing Committee member, has laid it out for all to see.*

### What Is Standing Committee?

It is “synod out of session”, the group that takes care of the regular decisions and discussions that take place between the annual synod meetings. Standing Committee consists of the Bishop(s), Vicar General, five clergy and five lay representatives elected by the synod.

### How Does Someone Get To Be A Member Of Standing Committee?

Members are elected every two years. In the first instance a letter is sent to every Vestry inviting nominations of lay people (officially from their AGMs) to go forward to the appropriate Regional Conference. A basic job description is included for reference.

Clergy in each region discuss the names of suitable clergy candidates for nomination at meetings prior to Regional Conference and forward their nominations as well.

At Regional Conference the lay and clerical names put forward are voted on, with at least one and up to three of both

lay and clergy put forward to the Diocesan Board of Nomination to elect Standing Committee.

### The Diocesan Board of Nomination?

Each Regional Conference appoints one lay and one clergy representative (members of synod) to this board, which meets before synod to receive the names put forward by all three conferences.

The Board of Nomination is asked to consider all the names put forward and draw up a list of names, taking into account appropriate mixes of lay, ordained, age, gender, regional representation, Vicar and non-Vicar supported parishes, as well as appropriate skills. This list is then presented to synod.

Officially the clergy present at synod are supposed to affirm the list of clergy put forward and the laity to affirm the list of laypeople, and if anyone were to ask for this to happen it would have to. Usually, however, the list as a whole is put to, and affirmed by, the whole synod.

The synod may, however, choose to reject the list (or, if voted on in houses, a house may reject its list) and ask for the Board of Nomination to put forward a new list drawn from the names put forward by the Regional Conferences (new names cannot come forward at this time). This process continues until a list is approved. ■



## Life with Brian

**W**hat does ‘Anglican’ mean? That was the question Bishop David posed during the commissioning service for Sandi Hall as Hawke’s Bay Regional Youth Ministry Facilitator. The responses included words like ‘decent’ ‘orderly’ ‘grey’ and ‘old’ – few of which, I confess, filled me with enthusiasm for the Church I call my own.

For those of us for whom the Anglican Church is home there are (hopefully) some other words that might come to mind as well, but as someone about to turn 45 who still gets described as a ‘young’ priest, it has been heartening recently to see some not-so-grey, not-so-orderly, and perhaps even not-so-decent sides to our ecclesiastical institution.

General Synod displayed much that might underscore the traditional view of Anglicanism - including the excruciatingly detailed and dull Westminster parliamentary system of running meetings – but there were glimpses of something different as well. Admittedly, the Waiapu team (described by one observer as “the kids of General Synod”) was responsible for some of these, but it was refreshing to hear Archbishop David Moxon inviting us to “chill out for a moment”, responding to a statement with “cool” and offering the internationally recognised ‘hang loose’ gesture as an almost liturgical salute.

Many involved in General Synod were young (and I don’t just mean Anglican young!) and their involvement proved vital. Lyndon Rogers,

a law student, initiated a conversation leading to the much needed review of one of our major Church commissions, while many others played key roles in important discussions and decisions. While we may be somewhat used to young people playing a part in our affairs these days, the thing that really struck me was that this wasn’t seen as novel, but just normal – a real step forward I believe.

Even the House of Bishops looked different, following a significant recent makeover. Eight of the Bishops present have been Bishops for five years or less, and while there were still some purple shirts to be seen, jeans were common episcopal wear.

More recently we have seen the appointment of Jo Kelly-Moore as Dean of Auckland. At 42 Jo becomes one of a clearly younger group of leaders in our Church, including Bishops Ross Bay (45), Te Kitohi Pikaahu (46), Gabriel Sharma (48), David Rice (49) and Deans, Jamie Allen (39) and Helen Jacobi (47).

Of course all these youthful faces and less formal activities don’t mean that there isn’t still some decency, order and grey (and even no) hair within our Anglican fold. At the aforementioned service Bishop David asked how those present under the age of 30 would describe those older; one response (clearly from a young person with an eye on the future) was simply ‘wise’. We are a Church blessed with a history and the wisdom that comes with age. But equally we are blessed with new life and the energy of youth. For both we can rightly say, thanks be to God! ■

## Not costing the earth

*Bronwyn Gardner and Wendy Young report on a workshop last month sponsored by Waiapu Anglican Social Services.*

‘Living well within our means, within our communities’ was Brian McMillan’s main message at the recent sustainability session held at All Saints in Taradale on 28th May. Brian was invited to Waiapu by Liz Andrews to share his knowledge and passion in this area.



**Above** Brian McMillan.

The word sustainability is used a lot these days in all sorts of ways and places. The people who attended Brian’s workshop looked at just what being sustainable really means – especially in a world faced with dwindling oil supplies, an unstable climate, and a global population likely to top nine billion. They discussed and explored ways to make sure that at work, home, and play we treat the Earth and each other kindly.

Brian was a wealth of knowledge and highlighted a number of guidelines we could all choose to live by. These included be positive – we can make a difference; stay informed; let people know sustainability is important ie government, business, friends; support local initiatives; vote with ballot, our wallets and our feet; and as a church use our national and international

networks. Overall we need to remember that we each have a voice and together we can make our voices heard.

Those who attended learned about some really big issues like climate change and peak oil. We now have an understanding of what the green house effect is about. He asked us to imagine the gases in our atmosphere as a blanket and earth as our bed. We have been happy and comfortable. However if we add more blankets, the balance would be disrupted and we would feel hot: the earth is heating up as more gases such as carbon dioxide form a layer which is becoming thicker, keeping more heat trapped against the earth, causing changes like more disrupted weather patterns.

The issue of peak oil was discussed and how as a planet we are using this totally unrennewable resource at a great pace and there is an urgent need to find alternatives. The prediction is that oil will run out within the next 100 years.

Brian also covered ‘backyard’ topics – recycling, transportation, saving money on your power bills, watching out for ecolabels and buying products that support a sustainable future. He discussed how vital it was to live in a self sufficient, healthy and quality environment and the importance of being cyclic – to put back what we take out to save our natural environment. He stressed that we did not have to change the world on our own. Through schemes like reclaiming public spaces to use for community gardens and working with nature, not against, all helps tremendously.

Lastly Brian presented some interesting facts:

- In western countries 50% of all food produced is wasted between the paddock to home.
- 1kg of meat uses 1000 litres of water to produce.
- Consumerism of today is not making people healthier or happier. Since 1961 there has been a general decline in personal happiness in New Zealand.
- New Zealand is the 13th worst offender for our carbon footprint per person per annum.
- We would need three worlds to sustain us at our current level of usage if we continue as we live today. ■

## WAIAPU’S WINNING GARDEN

*Sandra Anderson, Centre Manager at the St Francis Whanau Aroha Early Childhood and Family Support Centre, Rotorua, reports on their big win.*

**I**n March we were presented with a certificate from Tui Garden Products for being one of three finalist in the Community or Work Group garden section of the Tui ‘Great NZ Grow Off’ competition. This was an exciting achievement for teachers, children and families who have contributed toward the garden over the last 6 months.

The award reinforces the positive learning our healthy eating, healthy activity program has created in our community. On the 17th April 2010 Radio Live announced the winner of the community garden section - it was us! The prize was \$1000 worth of Tui garden products plus a garden shed. We are buzzing and really delighted.



**Above** Children and teachers with a garden shed filled with Tui garden products which they won in the Great NZ Garden Grow off competition.

# NATIONAL YOUTH FORUM

Michael Hebenton

**Y**outh Forum is back! Cast your minds back to Rotorua 2006, and a gaggle of geese, or was it a bobble of Bishops? NO! It was a troupe of young people - young Anglicans invading Rotorua. Well, now they're coming to Napier - a bevy of young people aged 15ish to 30ish are coming to Napier for the NAYF: Jesus M.C.

What is NAYF? It's the National Anglican Youth Forum. "Well what's that? The name doesn't help me understand much better, does it?" Good question. I'm sure someone is able to explain that to you... oh that's my job, right."

NAYF is an annual event where young people from all around our country gather in the first week of the July school holidays to learn, make and build relationships, and to discuss the hard hitting issues that we as young people in the Anglican church and also as citizens of the earth face.



Above 2009 Waiapu Youth Forum delegates.

"Ok but what does the "Jesus M.C" bit have to do with it; is Jesus M.C'ing our event?" Oh no, that's our wonderfully exciting theme. The M.C part stands for Missional Community, and that's what we're focusing on this year; being community,

working in community, working with community, working for community, and how to do all these things better.

"Well how does the week break down?" Admirable question - I think you're getting interested. The week breaks down into two halves. The first half is dedicated to workshops and learning. We have some very exciting key note speakers coming in from all over the country and all over the world to speak on varying topics based around our theme. Half two is our business sessions, as well as some very important social time.

"Who runs and organises the event?" is obviously what you'd say next. Well, the event is organised and run by a key group of young people, called the Forum Executive (or forum exec., because we're hip, young people). This exec meets at the start of the year to begin the organising process. There are a whole lot of other people who help out as well, not all young. We have the very fantastic middle-aged contingent, consisting of John Hebenton and Brian Dawson (they're not young anymore).

"Ooh that sounds like it's going to be a lot of fun" says you, and I agree completely. And while I'm here I would just like to thank those people who have helped make this event possible: The Diocesan insurers, Ansva Insurance for their sponsorship; The Atomic Events Centre for helping us put on an Episco-Disco (I'll let you figure out what that means), and the Kiwi Adventure Trust for helping the young people attending the event to experience Napier. Thanks to all the chaplains, first aid providers, speakers and bishops who are attending our little event. Thank you all very much, we are so grateful.

If you've read this article and still aren't too sure what NAYF is about, maybe you should nab one of the young people attending after the 9th of July and they can tell you a little bit more.

And so I take my leave with the words of Bishop David Rice, "Peace out Yo!" ■

# SYCAMORE TREE PROGRAMME

Eric Fairbrother

**S**itting on a deck high enough to be in the tree tops, is to think one can see the world from Zaccheus' perspective. In many ways I am. The Sycamore Tree Programme that is held in prisons in this country is locally led by Sheryl. I am at her home for her briefing of those of us invited to be part of the Programme in Mangaroa Prison. Amid branches of large trees, we heard the story of the programme and the heart stories behind it. Run entirely by volunteers, without funding from secure sources, with a faith most of us yearn for, the programme witnesses to the gospel without reservation.

The programme was brought to New Zealand by Jackie Katounas. Based on the story of Zaccheus, the programme is designed to lead participants to recognition that we all are sinners, prison offenders or not, and that through meeting with Jesus, changed life is possible. The process highlights the need for confession, for forgiveness and for restitution. Participants number 12, six of whom are offenders living in the prison and six of whom live outside. When we arrive, we are seated so that each of us has a buddy with whom we build a relationship over the three weeks we meet together. We tell our stories, talk over a cuppa (served by the offenders on the course), and experience guided sessions of recognition of the truth of our lives and experiences of grace.

Does it achieve anything? Its record speaks for itself. Of the four times I was privileged enough to be part of the programme, either as participant or guest, at least two of the offenders in each of those four programmes was seeking restorative justice meetings with their victims. The majority of us from the wider community leave humbly. We leave knowing we who have been victims, also offend. We leave knowing that those who are offenders, have also been victims. We leave being more aware of the need for the gospel imperative to build just societies, to be reconcilers and peacemakers. ■



# STEP UP AND CHANGE HOW WE DO CHURCH

QB@HTT – Holy Trinity, Tauranga’s Queens Birthday Conference

The annual Holy Trinity Tauranga conference was held over the long weekend. Speakers included Mick Duncan, a worker among the broken and vulnerable of Auckland, and a sought-after itinerant speaker, and Bishop Derek Eaton, the previous bishop of Nelson and also Dean of Cairo, Egypt.

Both men encouraged Holy Trinity to “Step up” and change the way we ‘do’ church. Despite all our human frailties, there are always others more needy than us. With Jesus at the helm of our lives, it is in his strength that we can really operate as a church in action.

Mick spoke passionately, through entertaining storytelling, about being an Alongsider: someone who can walk alongside the broken and vulnerable for as long as needed. His testimony spoke volumes to those present and the challenge he put forward touched many hearts.

Derek’s talks insightfully unpacked passages from the letters to Timothy and he encouraged everyone to look at the potential in others, in much the same way that Paul did for Timothy. He reinforced Mick’s teaching about the importance of living life at God’s pace – a pace that has time to take opportunities God puts in front of us everyday.

The HTT youth had an amazing time with their speaker and encourager, Tuari Rewiti; a Tauranga-based youth worker and school chaplain. His challenge to the teens was based around getting alongside the un-cool kids at school, those who sit alone. His key phrase was that it only takes one person to change a community. The youth group were challenged to find a single mum with kids who they can help out with after school and babysitting jobs etc.

With over 200 attendees, the conference was a great success and will feed into the vision at Holy Trinity - “Transforming Lives & Communities.” ■

# SPIRITUALITY OUTSIDE OF SUNDAY

*Richard Spence reports on a very traditional church being used in an untraditional way.*

“I had no idea this was here.”  
“Ormond is a beacon of hope on top of the hill.”  
“We often pass, but this is the first time my children have seen the inside. It’s beautiful.”

Such were some of the reactions of people who made use of Ormond Chapel on Friday May 7, the first anniversary of the siege and shootings that occurred in Napier on 7 May 2009 and rocked the nation. One policeman died and three others were gunned down by cannabis-dealer Jan Molenaar outside Molenaar’s Chaucer Road home.

Dean Helen had the idea, and the Cathedral’s Pastoral Companions group accepted the challenge, to offer some kind of consolatory resource to the people of that troubled vicinity. But what? How? Who? The feeling among the Companions was that the right touch was a light touch, hospitable but not pushy. In the end their pitch was:

*Ormond Chapel will be open all day. It’s there for you. Come in for a moment ... light a candle, or just take time to reflect on the events of 7th - 9th May last year; or join in any of the services. A pastoral companion will be present to keep you company, or leave you in peace.*

Ormond Chapel sits at the top of Chaucer Road, right in the affected area.

Elsewhere, a commemoration took place at the Napier Police Station, led by Police Chaplain, Revd Trevor Harrison. A plaque, “In memory of Senior Constable Len Snee. Tragically killed in the line of duty at Napier on 7 May, 2009”, was unveiled by Senior Constable Grant Diver, one of the officers shot that day. Also present was civilian victim Lenny Holmwood. Another officer shot, Senior Constable Bruce Miller, was unable to attend.

800 homes had been in lockdown during the siege; a letterbox drop got a small yellow flyer to everyone.

Word-of-mouth publicity added to that, and the Companions waited and wondered whether their initiative would be welcomed or just plain irrelevant.



**Above** Ormond Chapel.

All day there was a trickle of individuals in and out of the chapel, the first arriving at 8:20 am. Some were members of the Police, who had presumably already attended their own commemoration, and one of whom left behind his uniform cap to collect days later. Some were friends of Jan Molenaar; others we simply do not know. Some people came for quite unconnected reasons: a widower grieving for his lost wife, another giving thanks for quality time spent with family. Some valued a sympathetic ear; others were content to spend some silent time with God.

Spirituality does happen outside of Sunday, outside of the Church calendar and outside of the circle of regular congregants. It has been our privilege to facilitate some of that. Thanks be to God. ■

# CHILDREN AND YOUTH LEADERS GET TOGETHER

A group of youth leaders and children's leaders were warmly welcomed by the parish of Holy Trinity, Gisborne, where we met to celebrate our ministries, to develop our networks and to learn from each other.

The major focus for our weekend was the Saturday morning with Rev'd Steve Maina facilitating our learning about discerning leadership potential in ourselves and others, and about how to encourage and grow that potential. His passion for ministry and enthusiasm for seeing others develop in their own ministry was inspiring, and we all left with a sense



Above Children and youth leaders.

that there is an exciting future ahead of us.

Oenone Woodhams, Diocesan Ministry Educator, led a session on discerning our calling in ministry, and managed to

also inform us in an engaging way about some of the less exciting, but very important, responsibilities and safety issues that go with a call to ministry.

We all shared our stories about the ministries we are engaged in, and in particular we heard about "Friends and Heroes" children's ministry in Edgecombe/ Kawerau Parish and had a report from Jan Marrington who had attended the "One Generation from Extinction" conference earlier in the year.

Saturday night was a wonderful chance to enjoy social time over a meal at a restaurant, and we finished by attending morning service at Holy Trinity. As we left, there was great appreciation for the learning we had shared and the networks that had been established. For many the sense of fellowship and common purpose was a real highlight of the weekend. ■



## From the Ministry Educator

The Ministry Education library is starting to look a tad bare. Now this is a very good thing because it means the books are being read and appreciated. However, if you borrowed books last year I won't have that record, so could you please return them? I am planning a purchase programme for this year, and endeavouring to fill identified gaps. If you have any ideas about books that you think would be of great benefit to others, please send me an email and I may be able to include them.

I have been asked for resources that are suitable for small groups, and I understand it is difficult for parishes to buy complete sets of study materials which may be used only once. If anyone can recommend good small group resources, please let me know.

Books aren't the only resources. People are the most important resources. I had nearly completed this column and then went to Hamilton to listen to Barbara Brown Taylor. And so that column has been filed. What an inspirational speaker. Barbara is an Episcopal priest, author of many books, and currently a Professor of Spirituality and teacher of religion in rural Georgia, USA. The theme of her presentation was "God in Ordinary Time", a very appropriate title coming as it did the week after Trinity Sunday on the cusp of 6 months of Ordinary time and

the liturgical colour green.

As Barbara put it, 'up until Trinity Sunday we come to church on a Sunday to find out what Jesus and his companions are up to this week, but in Ordinary time, God stays put.' And so it is a very good time to think about what makes God real, apart from the major feast days of the church.

She spoke about the three dimensions of faith as interlocking circles. No particular sphere should go on top; they are all equal and all necessary. To further illustrate she attached the names of Peter, Paul, John and Mary to the circles – as exemplars of these aspects of faith.



*Institutional faith* is our inherited faith, that which gives identity, that which teaches the facts of Scripture. Words associated with this sphere are: Diocese, Catechism, external, monastic, headquarters, authoritative. *Experiential*

*or Direct faith* is affective faith, faith that is felt. Associated words could be mystical, direct encounter, communication, processing.

*Intellectual faith* is considered faith, that which establishes our theology, that which critically analyses, that which engages with the facts by questions about faith. Words of significance include theoretical, seminary, teachers and scholars.

Imagine these three types of faith as balloons, they all need to stay pumped up to remain in a healthy balance. Sometimes one aspect of faith starts to dominate and sucks all the air out of the other two. And that is when a crisis of faith, both personally or collectively as a faith tradition can occur. Barbara said that to have a healthy church we must let them "stay in tension, pull against each other, rub against each other in challenge, but one must not dominate because it is the fruitful and risky tension of the three that keeps them all alive and well."

It was truly a privilege to hear her speak. If you'd like to know more she has a website: [barbarabrowntaylor.com](http://barbarabrowntaylor.com) and I have ordered two of her books for the library. *Leaving Church: A Memoir of Faith* and *The Preaching Life*.

Until next time...

Shalom. ■

# TAPPING INTO CHURCHES WITH NO YOUTH MINISTRY

**Sandi Hall, Hawke's Bay's new Regional Youth Facilitator, talks to Oenone Woodhams.**

**A** lively, youth focused service to welcome Sandi to her new role as the Hawke's Bay's Regional Youth Facilitator and present her with her licence was held on Sunday 30th May at All Saints', Taradale.

Sandi was born and raised in Hawkes' Bay but spent 18 years away, mainly in Auckland. She returned to Napier 8 years ago to be closer to family, and so the boys could have the pleasure of growing up in the Bay as she did. She is married to Ian, the Principal of Napier Central School, and is the mother of four boys, so a focus on youth has been part of Sandi's life for many years. Ryan lives locally and works in IT, Todd lives in Auckland. Hayden and Hamish attend All Saints' with Sandi, and her involvement in youth ministry grew from their attendance at the parish youth group. In her free time she loves cycling, reading and particularly going out for coffee and socialising. Sandi is a real people person.

She began, as so many do in the Anglican Church, by going on a roster or two: to support the youth pastor, for morning tea, for children's ministry. During this time, Sandi felt a strong calling to offer ministry to children, youth and families. Her involvement grew until she ended up with full responsibility for both youth and children's ministry at All Saints.

Sandi is a trained early childhood teacher and since 2005 has worked for Barnardos as a visiting teacher. She empowers home

carers and teaches them skills to use with their young charges. She says that working for Barnardos has enabled her to develop her leadership skills and has taught her that everyone has gift. In her new role, she is looking forward to supporting youth leaders and helping them work to their strengths. Sandi says that 'it is all due to God's guidance. Five years ago I'd never have thought that I could run workshops and empower people, and God's hand is in that.'

Now that she is in a Diocesan role Sandi is learning to take a broader perspective. She enjoys the experience of getting to know others and is excited that 'Skills I learned within the parish now I can share more widely.'

Her vision is to go out and tap into churches where there is no youth ministry; to enable others to think about doing things differently and to encourage young people to come to church so that the 'lost generation' is no longer lost. She will be working with two other regional youth facilitators under the guidance of Jocelyn Czerwonka, Diocesan Youth Facilitator. Her region stretches from Woodville to Napier. A key event that is coming up soon is Youth Forum. This is a national, three tikanga gathering, held this year in Napier. October is Youthtober, so the youth facilitators will be busy with special parish based youth events.

In the future, Sandi intends to undertake theological study to deepen her understanding, and would love to be involved in mission. She looks forward to hearing from anyone interested in youth ministry, just email [sandi@waiapu.com](mailto:sandi@waiapu.com). ■



**Above** Sandi with Bishop David at the All Saints youth service.

**"I love to connect with young people and participate in their questions and discussions and help them to reach a better understanding of their faith. Their faith needs to be made real for them, they need to know that God is there for you in 2010, in the sad times and in the celebratory times."**

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**EDITOR:** Noel Hendery | **EMAIL:** [hendery@xtra.co.nz](mailto:hendery@xtra.co.nz) | **DEADLINE FOR NEXT ISSUE:** 10 September 2010. In parishes 10 October 2010

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