

Waiapu present and future: The Waiapu Youth Interns and Bishop David at Parachute 09. Stories on page 9.

## Celebrating Waiapu's past, present and future

**The Diocese of Waiapu has a fascinating and significant history. In the early decades it helped form the history of the East Coast, and had a disproportionate influence on the shape of the Anglican Church. Waiapu has much to celebrate.**



Waiapu past: The Reverends Hohepa Taepa, with Wi Huata and Sam Rangiihu of Waiapu in the 1950s.

**O**n Sunday 8 February Anglicans packed the 150 year old Christ Church, Pukehou, the oldest church in the diocese, and the adjacent Pukehou Marae, for the opening event in our year long 150th anniversary celebration. Archbishop Reeves preached. Archbishop Brown blessed a new stained glass window, incorporating the Waerenga-a-hika flax cross motif, to mark the 150th anniversary of the Pukehou church, and Bishop David and the two archbishops presided at the Eucharist. The overflow congregation in the whareniui were linked to the service by video.

A mihi and a meal followed at Te Aute College. Bay of Plenty have a celebration at St Faith's, Ohinemutu on 22 February

and Eastland combine their celebration with Top Parish on the weekend of 27 to 29 March.

Other events during the year will include the launching of the new history book of Waiapu, 'The Gift Endures' with a reunion dinner and entertainment on 29 to 31 May; forums in each region in June entitled "An Evening With ..."; simultaneous dinners around the Diocese on 1 August; Synod in Napier on 19 to 20 September, with a Celebration Service at Waiapu Cathedral; 'Youthtober' in October and a Waiapu Social Services Conference from 5 to 7 November.

*Birthday present to ourselves page 2.*

# Our best birthday present to ourselves



Bishop Gerard conducts a service in Greece as army chaplain in 1944

**John Bluck has been the coordinating editor of “The Gift Endures – a new history of Waiapu diocese” soon to be published. He describes the project for Waiapu News.**

If the chief value of big celebrations (like Waiapu’s 150th) is to reassess the stories that shape our faith, then this new book might prove to be the best birthday present we can give ourselves this year.

Three years in the making, the new history of the diocese “The Gift Endures” is a major advance on the last effort to tell our Waiapu story. Nearly 50 years ago, Watson Rosevear wrote a first ever, carefully researched, official history of a diocese about to drop into a new period of turbulent change.

Though Watson’s book remains a useful window on our story, it looks and feels like something much older than its 1960 publication date. The issues of gender, sexuality, social justice, tino rangatiratanga, regionalization, Pakeha identity, church by tikanga, and ecumenism’s rise and fall that have dominated our life as Anglicans simply don’t feature back then.

So an update and a rewrite to provide a wider window on our story were well overdue. And for the last three years a team of

ten people have been working hard to produce a new history, almost ready for printing in February and launching in May.

Apart from the work of a professional editor, all the research and writing has been a free gift from the editorial team, all of whom are Waiapu people whose lives are immersed in the diocesan story. They are writing about people they knew and worked with. Some of them, like Jon Williams, are telling stories of uncles, cousins, great great grandparents.

All the contributors write with some personal investment and authority of being part of a story they have lived out in their own lives and ministries; Bill Bennett, Dorothy Brooker, Philippa Chambers, George Connor, Stephen Donald, Neil Eagles, Jim Greenaway, Noel Hendery, Brian Thomas, Jon Williams, John Bluck and now David Rice.

## Many of the stories haven’t been recorded in print before

That first hand authority gives the book a flavour and popular touch that many official histories lack. For instance George Connor opens his chapter by recounting a conversation with Bishop Manuhia Bennett who appointed George to the Te Ngae Maori Pastorate.

“Have they had a Pakeha priest before?,” asked George.

“Not since the missionaries,” Bishop Manu replied.

Many of the stories haven’t been recorded in print before, sometimes because they have been too hard and too close to tell till now. For example, the details of the conflict and bloodshed that led to the diocese moving its centre from Waerenga-a-hika to Napier, or the extraordinary period during the Second World War when the Bishop Gerard was in an Italian prisoner or war camp and released with intervention from the Vatican.

Nor have we done justice before to the women of Waiapu, as this book tries to do, from the earliest days when the wives of

the missionaries were at least as influential as, and sometimes more than, their better publicized husbands.

Nor have we attempted before to record the history of youth ministry or social services – two areas where Waiapu’s record has often set the pace and provided the models for the rest of the church.

Nor have we tried before to honour the story of the thirty some years of mission work by Maori evangelists and CMS missionaries that preceded Waiapu’s formation.

You can’t help feeling humbled and just a little overwhelmed after reading this story by the sheer breath and depth of Waiapu’s legacy of faith. Nor can you avoid feeling that the challenges we face today as Anglicans can be solved by lunchtime when you compare them with what our forebears struggled with.

The prepublication offer (see the order form enclosed in this issue) of \$29.95 is a once only bargain for a book of this size and scope. You’ll need a copy to stand alongside your Bible and Prayer Book if you want to work out what being Anglican and Christian in Waiapu might mean in this new century.



The Reverend Brocklehurst receives gifts at a garden party after the 1931 earthquake

From  
Bishop David



## As Lent Approaches...

The images are indelible, they are graphic, and they probably capture only a glimpse of the severity of this Polynesian deluge. Once again, heavy rains created flash floods, leaving Fijians in the western district of Viti Levu fearing for their livestock, their crops, their homes and their lives. These torrential rains and corresponding floods forced thousands of people to evacuate their homes and seek the safety of emergency shelters. Cities and town and villages, from Nadi to Ba to Signtoka to Labasa, all turned into veritable swamps. So much destruction, so much devastation; these recent images by no means resemble the Fiji I saw in early December.

Again, the images are equally indelible, they are equally graphic, and they too, perhaps capture only a glimpse of the tragedy beset upon those living in Gaza. In Gaza the dead were being buried almost as quickly as Israeli airstrikes continue pounding this Mediterranean coastal city in the Middle East. There were parentless children injured seeking care in bombed-out hospitals and elderly women sitting alone on flattened, rubble sections where their houses once stood and families once lived. This is Gaza of today, so much destruction and so much devastation.

The images are indeed indelible, they are, in fact, graphic, and they probably capture but a glimpse of seemingly hopeless situations.

I write these words on the evening of twenty-first January. This morning, our time, Barrack Obama became the forty-fourth President of the United States of America. As approximately

two million people gathered on and around the National Mall in Washington. D.C. and millions more watched from televisions all over the world, hope was proclaimed.

President Obama said during his inauguration address: "On this day, we gather because we have chosen hope over fear, unity of purpose over conflict and discord. On this day, we come to proclaim an end to the petty grievances and false promises, the recriminations and worn out dogmas, that for far too long have strangled our politics. We remain a young nation, but in the words of scripture, the time has come to set aside childish things. The time has come to reaffirm our enduring spirit; to choose our better history; to carry forward that precious gift, that noble idea, passed on from generation to generation: the God-given promises that all are equal, all are free, and all deserve a chance to pursue their full measure of happiness."

Perhaps you think your bishop has been caught up in "Obama-mania" or because we share a country of birth and a year of birth that I will invariably preach the "world according to Barrack." I prefer to suggest that I have been enamoured by the scene in Chicago (Obama's election acceptance speech) and today (his inaugural speech), because I need to be reminded, from time-to-time, that the 'proclamation of hope' (read Jesus) is "our better history" and "that precious gift to carry forward" and "that noble idea" and that which must be "passed on from generation to generation."

Even in light, or better said, especially in light of floods in Fiji and airstrikes in Gaza, bringing hope must be our response.

As we approach Lent, I pray that we, clergy and laity, men and women, young and younger, will make it our "intentional Lenten discipline" to bring hope. How you might ask? Contribute to the Diocesan Appeal for flood victims in Fiji. Write letters to our politicians at the Beehive concerning New Zealand's response, or lack of response, to the conflict in Gaza. Pray! And pray some more, pray for our brothers and sisters of all faiths, in Gaza, in Fiji and in our own neighbourhoods. Pray for peace, pray for comfort, pray for better days ahead. Pray whilst using your hands and feet and hearts. Visit someone in the hospital or someone in elder-care. Listen more! Speak less! Ask a young person what he or she would like to do when they're older and help them do it. Ask an older person what he or she would like to do and help them do it. Live hopefully, exemplify hope, namely, offer Christ!



Harry Pike (5 yrs) welcomes Bishop David to Hereworth. An anxious headmaster watches from behind.

"On this day, we have chosen because we have chosen hope over fear, unity of purpose over conflict and discord." On this day, and every day, let hope be the Word on our lips and in our hearts.

Have a blessed Lent.

+David

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# Exuberant celebration



## Linda Papuni describes a week in Suva celebrating the centenary of the Diocese of Polynesia

“In the beginning... God” are the words with which Archbishop Jabez opened and closed the 32nd Synod of the Diocese of Polynesia. It was with these four words of scripture that the synod celebrated a centenary of the Diocese’s history.

“Yesterday – Today – Tomorrow” was the theme of the celebrations, with a subtitle that could read “A story of faith”. This was the context in which Archbishop Jabez told the stories of the founding of the Diocese – a history revealed with all the formality and dignity of cultural interaction interspersed with such spontaneous and exuberant celebration it took some of us staid kiwis by surprise.

## So a little history to fill some of the gaps...

Of William Floyd, first Anglican priest in Fiji, who came from Melbourne to Levuka, the history records that “For twelve years he laboured alone and by faith and fortitude, and in spite of many discouragements...” He ministered to the scattered European residents and established missions to the Solomone and Indian communities; the Indian mission receiving support

from the Society for the Propagation of the Gospel. Floyd’s presence was sanctioned by the bishops of Melbourne, Sydney and Melanesia – although none had jurisdiction there.

In those days it was the practice that any Anglican parish that was not part of an existing diocese of the Church of England should come under the jurisdiction of the Bishop of London and the Archbishop of Canterbury. Amidst many concerns and complications, the Archbishop of Canterbury decreed the existence the diocese of Polynesia in 1908, with boundaries not settled for another 42 years, without endowment, with no prospects of financial backing and no bishop. It seems faith was the founding energy and faith the rock.  
“In the beginning... God.”

## Back to the centennial celebrations...

Much more work was undertaken than participating in the celebratory events. Bishop David, Hugh McBain and Neil Eagles visited a number of Anglican educational institutions; key among those was the Library at St John’s Theological College, Suva. Also present at the library was Judith Bright, librarian at John Kinder Library, Auckland, Rev’d Amy Chambers, Principal St John’s, Suva, my husband Jack and me.

There has been a relationship between Fiji and Waiapu for some years and more recently theological books from private libraries in Waiapu have been donated to the library in Suva

After discussing issues of theological education and the growth of the library with Rev’d Amy Chambers, Bishop David responded: “I am confident that contributing to the theological library would be one of the tangible ways in which the Diocese of Waiapu could actively participate in the training and growth of the laity and clergy throughout the Diocese of Polynesia.”

After visiting Bishop Kempthorne Primary School, Basden College, the new Anglican secondary school and St Christopher’s home for children, Bishop David commented: “These homes and schools have received the support of Waiapu and other diocese throughout the years, yet seeing the condition of some of these buildings in which local children are endeavouring to learn, reminds me how much more we could and should be doing.”

Looking forward to his visit later this year Bishop David said: “Bishop Gabriel Sharma is coordinating a trip to the Diocese of Waiapu this year and his visit should serve as an example of the ongoing reciprocal mission relationship developing between Waiapu and Polynesia.”

The presentation of gifts by Aotearoa New Zealand was a significant moment especially for those of us from Waiapu. We were very proud (yes I will use that word) when Bishop David presented the Chasuble and Stole. The colours of the vestments, with the elements of water and cross, clearly make a connection with Polynesia.

Jack and I went up to Fiji early to spend time with friends and to observe synod. There was certainly much for us to reflect on. Issues of distance, culture, language and communication that is Polynesia are constants. Yet there is something about the nature of Oceania that encourages a commitment to work through these issues; almost an “in spite of” attitude. Synod especially has something to say with regard to resources – very few trees were cut down to keep mind and soul together.

Fr Michael Bent’s Bible studies were a feature of each day and it was obvious that he and Rosemary were special guests at the celebrations.

Being in Suva at this time of year reminded me that time and movement are such precious concepts; certainly not commodities to be measured out to the next urgent task. We had time – in a busy week’s schedule – for reflection; it seemed we had longer moments to ponder the obvious joy being experienced by all who attended. There was even enough time, it seemed, to prepare yourself for an upcoming event, and then talk yourself out of it – to find some time later when, indeed, going was what you wanted to do. “Fiji time” seems too simply a response.

Have I mentioned the rich heady perfume of a pile of ripe pineapples, the zing of juvenile coconut juice, or the potassium that simply oozes out of tree ripened banana...mmm the memory.

Fiji has always provided us with a space, amongst friends old and new, to re-energise and this visit did just that and more. The joy and witness of faith during this special time for Polynesia was a blessing on everyone who attended the celebrations.



## Our gift to Polynesia for their centenary

**Kirsten Dawson displays and describes the gift she created on behalf of Waiapu to present to the Diocese of Polynesia on its celebration of its centenary in December last year.**

**T**he cross is based on the beautiful flax cross sculpture at Waerenga-a-Hika by Andrew Gordon, and I was asked to incorporate a river as well to represent the Waiapu. The goal was to create something that communicates a little of our diocese in materials appropriate for a Pacific context.

For those interested, the design and making took about a week (I wasn't given a lot of notice) so very complicated embroidery etc was out of the question. I used a lightweight, unlined white fabric and made the central panel (identical front and back) as an overlay of several layers of organza, with machine embroidery. The layered organza catches the light quite nicely. The appliqué flax cross was made from some dupion silk.

# Fiji needs our help!

**Marie Gilpin reports on the pressing need for help in our sister Diocese of Polynesia.**

**B**oth main islands of Fiji have been damaged by recent flooding (2-3 metres deep in some places.) This has come just 10 months after the last floods! The extent of the damage is devastating for the local people, and without our help they have little chance of recuperation.

At this time our Diocese is looking forward to strengthening our relationship with the Diocese of Polynesia. We now have a serious opportunity to do something tangible that speaks of our commitment to that project.

Reports from Fiji tell us that the areas of Labasa and Savusavu in the North (island of Vanua Levu) and Nadi, Sigatoka and Ba in the West (island of Viti Levu) have had extensive damage to roads, villages, Churches, homes, shops and destroying crops. Some settlements have experienced flooding up to 3 meters deep.

On the 12th Jan. Henry Bull (Vicar of Dreketi on Vanua Levu) wrote: "We couldn't have a service on Sunday due to strong winds and rain. We had a small service with those close as myself, Sai and Louisa and the Choir slept at the Church on Saturday night preparing for Sunday. The winds started on Sunday night with very heavy rain. It was real dangerous to cross the river to get back home but God was always with us".

In other emails to the Gilpins, Henry Bull writes:

"Thank you for you and the people there for your concern and prayers for the people here and Fiji as a whole. Watching the news and reports on the radio sometimes moves us with tears as we feel for those who affected by the winds and floods.

I rang Dad this morning and he said that their house has 13 inches of water in the house last night. I also rang Bishop Api but house girl answered the mobile phone as bishop was helping clean up at the hostel dining hall which went under water.

It's real difficult to move around here. We really need your prayers and support during these trying times for us here in Fiji. In our area crops have been damaged by winds and floods but not as bad as some areas. But it seems that every one is affected.

No flights and ferry. Roads washed away which really affect everyone. Limited goods in the shops and power supply in towns are affected. Millions of dollars have been lost and our government of the day is looking for support. It will take awhile to recover from all this and we really need prayers as our hope is in God's divine intervention.

We at Dreketi were not affected much as compared to Labasa, especially All Saints Secondary School. I was just talking to the principal and they have lost a lot of things. We are trying to give a little donation as every little donation counts. We are giving directly to the principal because we feel she knows the children who are poor there are most affected who lost books and educational material. Also clothing etc".

At this point there are 8,475 evacuees residing in 130 evacuation centres because of damage to food and water supply. The official death toll stands at 11, of whom 6 are children. Food safety and disease outbreaks including dengue, typhoid, leptospirosis and diarrheal diseases are considered the main risk.

All people, schools, businesses and parishes in the Diocese are urged to join our Diocesan efforts to offer significant financial support to relieve the pain and devastation that the people of Fiji are experiencing.

We are appealing to individual parishes to make a donation. Please send your gifts directly to the Diocesan Office. Waiapu is making a substantial donation to the Diocese.

### From Bishop David

I strongly encourage you, the people of the Diocese of Waiapu, to respond to the Appeal for flood victims in Fiji. I am asking individuals and of course parishes to respond and to do so quickly and generously. Please, let us help our brothers and sisters in Fiji now!

# Future proofing the Church

**Nerida Millar and Julie Crook write about their parish's Hall Redevelopment Project and how the changes at All Saints, Taradale, are about much more than buildings.**

This is a story of foresight, application, patience, endurance and, most important of all, faith. It is also a tale of how an idea grew into a vision for the expansion of God's kingdom in Taradale.

In the early 90s the parish acknowledged a need to refurbish our hall, address the difficulties of access and improve the office arrangement for ministry staff. The many community groups that use our facilities also meant we often found it difficult to host our own groups, so several different committees met for a few months but with little progress.

In 2003 a small committee developed a clever plan to adapt our existing buildings, but it was based on what we felt we could fund rather than on meeting the present and future needs of the parish. After parish consultation this plan was shelved.

Vestry appointed Gary Clow to chair the present committee in 2004. In addition to identifying our own needs we decided to look at where the gaps were in our community. Could we meet those needs as a form of outreach, making non-church people feel welcome and comfortable to the point where they might wish to explore the spiritual aspect of their lives with us too? After clarifying the vision, we detailed the space requirements, what facilities would be needed, how they could best benefit several different groups and how spaces could be utilized simultaneously without interfering with each other. If in doubt, we "thought big" knowing that a pruning phase would no doubt follow later!

Judd Dougan Associates were appointed as our architects. Tim Judd and Tony Butcher have been wonderful to work with – they know more about grace and patience than many of us. Months were spent "trawling through" the finer details, but this meticulous attention to detail at the planning level has definitely been a great investment. Once we had a plan as good as we could get it, it was costed at \$1.4 million. Gulp. What



a relief when, in late 2005, the parish agreed unanimously to proceed. Presentation meetings were held with the user groups and our surrounding neighbours and finally we attained resource consent and were moving forward.

Three prayer groups were set up to pray specifically for the project, in addition to our regular weekly parish prayer meeting. Many answers and ideas have been received via these prayer groups who continue to meet. We credit the smoothness of the whole project to this undergirding of prayer.

In the meantime a Fund Raising Committee had been formed under the chairmanship of John Marshall, to raise \$1.4 million. There were two curve balls to come: first, Vestry made the bold decision not to apply for funding from organisations that derive their income from gambling. Secondly, when the tenders came in the actual goal rose to \$1.66 million. Undaunted, May 2006 saw the big launch: a magnificent and enjoyable auction at the Taradale Town Hall with the Mayor and other dignitaries present. The \$17,000 raised was a huge boost to our confidence, and many events have followed involving as many different groups and individuals as possible, hoping to lessen donor fatigue. Perhaps you have joined us for an auction, celebrity debate, concert, food fair, progressive dinner or fashion show? There's a country music show coming up in March, and it's not too late to buy some of our special olive oil or an oil stock!

John also applied for grants; over 150 thus far. This source of funding has been very limited but we are grateful to the Kingdom Foundation and Eastern & Central Community Trust for their generosity. We also received gifts from family trusts and bequests, but most of the money has come from fundraising events and parishioners' direct giving. By Christmas 2006 we'd raised \$500,000; a year later, \$700,000 and by Christmas 2008 we celebrated reaching \$1 million. With another significant bequest being released to us soon, our target is now under \$350,000. The committee travels on an emotional roller coaster feeling rather numb and overwhelmed at times, but also enthused and excited. It can only be described as a magnificent statement of faith and grace to have got this far – and there's more to come.

Construction started in September 2008, with the first stage scheduled for completion by the end of March and the whole project around mid August 2009. The contractors, Gemco, are extremely cooperative with the disruptions that happen in parish life, even though we were careful to have funerals and other activities factored into the contract.

So what are we building? Once complete we will offer:

- A large "Family Centre" – audio visual capable with a resource room, kitchen, store, and full ablutions,
- Dedicated, sound proofed Youth Room with both internal and external access,
- Semi Commercial Kitchen with serveries to foyer, lounge, main hall & outdoors,
- Carpeted lounge with stacking doors to open onto main hall to enlarge the space,
- Christian Education Room,
- Main Hall with audio visual connections to and from the church. Heaps of storage
- Welcoming foyer linking all facilities,
- Administrative and ministry offices.

We give thanks for God's ongoing provision and blessing of this building project, and pray that through it God would help us to reach out to our community effectively, making the real Jesus known in a tangible way. We are also hugely grateful for the way in which our own faith has grown though this time: God is good!

# Change is possible because it is necessary

**Waiapu's youngest priest, Blake Ramage, talks to Noel Hendery about the present and the future.**

It is not common in Waiapu today to welcome a twenty-something priest to the ranks of clergy. Blake Ramage is a reminder of what we are missing out on.

Blake was born and educated in Tauranga. In his final year at high school he attended Holy Trinity “once or twice,” among other churches, “checking it out, though I wouldn’t have called it that at the time,” he says. “The youth pastor’s face kept appearing in my mind all the time – even late at night, keeping me awake! So I thought, ‘There might be something to this.’” Blake talked to the youth pastor about whether there was something he could do in the church the year after school – “I’d be happy to be your cleaner or whatever you need.” He found himself as a youth intern, responsible for the senior youth, and studying for a ministry diploma from Bible College.

The youth pastor resigned soon after and Blake and another intern were on the front line. A new youth pastor was appointed within a few months, and Vicar Brian Hamilton supervised Blake, which he found “highly beneficial”. “Brian planted the seed of ordained ministry... Brian was probably the single biggest influence in terms of Anglican ministry training,” he recalls.

Blake worked with Mels Roberts, the new youth pastor from 2002 until the end of 2004, involved with the regular Saturday night youth services, preaching and leading at the Sunday night service, leading youth music, Youth Alpha, youth home groups, “big ticket events” like a youth road show and big concerts with main stream Christian bands. Meanwhile he also finished his ministry diploma.

At 21 he was accepted by the diocese for training and went to St John’s for four years, where he completed both a Bachelor of Theology degree, and a Bachelor of Arts degree in management and philosophy. “I once described St John’s in my Bishop’s

report as ‘the washing machine of life, in which all different clothes get thrown in and tossed around and you see what kind of colours come out. I experienced a number of significant lows, but also a number of significant highs... St John’s is struggling for identity at the same time as the students are, which is not always helpful.’”

Blake has now been at All Saints, Taradale since December 2008. His first few months have been “very positive,” he says. “Vicar Di Woods has been exceptionally good, providing a helpful and generous learning environment.” He is looking forward to being responsible for the new Sunday evening service, aimed especially at the 20s to 30s age group. This will need to be informal and relationship-focussed. Everything must be of good quality. People of that age group are used to everything being professionally produced.

How does the youngest priest in the diocese see the future of the diocese and the church? “I think that there are some significant challenges. The 20s and 30s age bracket is missing and overall in New Zealand the church is in decline, and that is of great significance to me. A passion of mine is church growth. It’s not all about numbers, I recognise that, but we need the numbers to have the church,” Blake says.

“I read a quote from Barak Obama recently and he said that there is so much to do and so much at stake and that the challenges are enormous, yet that fills him with hope and confidence in that there is an opportunity to do something different because the circumstances call for it. Change is possible because it is necessary. That resonates with me because I see a lot of issues and some major challenges in the next 10 to 20 years, especially as a whole generation of clergy retires and with fewer and fewer mid to large sized churches,” he says. “That poses challenges to the church, yet at the same time provides opportunity to do things in a different way that wouldn’t have come unless this was the state of affairs. I think the church will grow and recover, but a lot of thought has to go into how that will occur.

“I think there can be a question of relevance. I believe a vicar-led parish model can work. It is often what happens within that model that is the problem. A set Communion service straight out of the Prayer Book won’t attract a 25-year-old couple. There is a lot in the Prayer Book that I appreciate, that is very useful, but copy and paste is not enough.”

What does Blake see as unique about Waiapu Diocese? The Bicultural relationship is particularly strong. “I think there is a genuine desire to build a strong relationship between Tikanga here that doesn’t exist in other areas. There is an intentionality it seems in the way Waiapu wants to build a relationship even if we are still trying to define what that might look like,” he says. “Waiapu also has the potential joy that’s generated from cities with a community feel to them. Most Auckland churches operate almost in complete isolation, whereas in Waiapu there is a willingness to engage with other clergy and with other churches.”



# A hymn for all seasons

**Bill Bennett, Waiapu's prolific hymn writer, is undertaking the mammoth task of writing a hymn for the Gospel reading for every Sunday of the three year lectionary. He talks to Noel Hendery about his work.**

**On a cool and autumn morn  
As the sun began to climb above,  
so they nailed you to a kauri beam  
as your wounded eyes spoke love –  
on a cool and autumn morn**

(From a hymn for Good Friday)

The Reverend Bill Bennett is a Waiapu man through and through: born in Dannevirke, Bill began his ordained ministry at Holy Trinity, Tauranga in 1963. He and Wendy subsequently ministered at Clive, the Cathedral, in rural Eastland, Te Puke, Dannevirke and Westshore.

However, it was in his one stint away from Waiapu, working for 18 months in rural Norfolk, that Bill began to be interested in what eventually became known as “rural theology”. This idea – that spirituality in the countryside might be different from theology in a city environment – was sharpened by his time as Vicar of Te Puke. The Bennetts arrived there in the midst of the kiwifruit boom and were there to share in the pain of the bursting of that bubble.

Ministry in a rural setting raised different issues from city ministry and Bill was also becoming aware that the imagery of our worship, the language of our hymns and prayers, were largely imported from overseas and did not ring true in places like Te Puke. His first attempt to do something about this was a carol for kiwifruit growers. “I’d hate to scrutinise it now!” he says.

Moving to Dannevirke strengthened this interest and Bill had “one or two” hymns published. He also compiled his first book of prayers for rural people, “Listen to the Shepherd”, during

this period. Bill was moved by the musical “Les Miserables” and was inspired by that style of music to write a St Matthew’s Passiontide cantata – “Not cathedral style but more suitable for a semi-rural congregation. I used my own words to reinterpret the scriptures.” He also wrote a couple of children’s musicals and cantatas based on the St Luke’s and St Matthew’s nativity stories.

A significant event in 1999 was the launching of the Australian Hymn Book. Bill attended that gathering and listened to hymn writers from around the world. What he especially learned was that a hymn writer has to express a strong and authentic theology. Authentic for Bill means saying something significant, and also includes local; this means that his strong New Zealand flavour does not make his work suitable for the more lucrative international market.

His reputation as a hymn writer within the diocese grew when he won a competition for a hymn for “Stir Up” Sunday, followed by his winning of the competition for a Waiapu hymn for the millennium, “Jesus of the eastern skies”. His hymn for Waiapu’s year of pilgrimage continues to be used throughout the diocese and he has written another for the diocesan 150th celebrations. Gary Bowler, Cathedral Director of Music, has commissioned music from Bill for an Art Deco Eucharist.

However, Bill’s major opus over the last few years has been his effort to write a Gospel Gradual hymn for every Sunday of the three year international lectionary. So far he has completed two years. Why such an undertaking? “If five percent of what you write gets heard, that’s a bonus. The rest is to the glory of God. You have an inner urge that you have to write,” he explains.

Several of Bill Bennett’s five per cent have been accepted for the next N.Z. Hymn Book trust publication, “Hope is our Song” (including the hymn sampled at the start of this article). The Waiapu Pilgrimage hymn will be included under “All Saints”, as will one hymn all in Maori. Another Easter hymn will be included in a “Praise Be” to be recorded by TVNZ at the cathedral.

Bill’s method of working is to go to the lectionary to find the Gospel reading, to read several translations, sometimes refer to his text books and commentaries, then decide what is the essence of this particular reading. He then starts creating the words, then recreating, and then recreating again.



The words come first. He says music is the easier bit. He plays with a melody in his head, puts it down in manuscript form, and then plays it on the piano. “Does this jell? A lot is thrown out,” he says. “In the end, music is praising God. Hymn singing is one of the few activities that people do together.”

Any of Bill’s work is freely available for use at no cost.



The Reverend Brians (cassocks) and youth intern Cruz (crucifer) lead the way to the mosh pit at Parachute

# My part-time internship!

## Sucking jelly blindfolded and writing sermons

Rachel Macintosh reveals the amazing truths about being a Waiapu Youth Intern in the 21st century.

I think God must have had fun when he picked out the special internship team for 2008/2009. I was extremely privileged to be able to spend about a week with this amazing group of interns aka YI's, which consists of Kathryn,



A typical day at the office

Hayden and Cruz. We had it rough, living with Alex and Jocelyn, eating all their yummy food, but we powered through and got down to some serious YI business. We planned a fun holiday programme for children aged between about 5-12 which was a lot of fun as we reminisced about our childhoods and the crazy games, such as sucking jelly blindfolded, and crab soccer.

We were also put to work discovering info about Rotorua, writing hundreds of blurbs for Anglican resource books, and taking the mighty Harry canine for walks. Or should I say, Harry taking us for walks. The three main interns had to write sermons for

a future church service they are attending and also had to plan a PowerPoint for the upcoming Road Show, so I took great pleasure in taking a much needed nana nap (I must be getting old!).

An internship banner was also created with our super wannabe artistic flair. We didn't go over the lines so we were pretty proud of ourselves. The first two attempts at putting the holiday programme into action definitely tested our patience and faith as no teeny tots turned up for either, but we are now professionals at setting up and packing away in record time. We are hoping for a better turn out at the future churches the interns are visiting. All up, I had a really good time as a part-time intern and learnt a lot about patience, laughing and love. I wish all the best for my fellow interns with future travels, good luck to Alex and Jocelyn with putting up with that crazy team.

## Anglicans@Parachute

# Mosh pit too hot for bishop!

Jocelyn Czwonka went to Parachute and survived to tell the tale.

When Bishop David and wife Tracy arrived at Parachute 09 I'm sure they never guessed they would find themselves in a 'Mosh Pit' (the dance area in front of Main stage) with literally thousands of hot, sweaty teenagers jumping to the beat of Atlanta band Family Force 5. However, spurred on by last years 'dare' between Havelock North vicar, Brian Dawson and Rev Bryan Haggitt of Auckland, Bishop David followed the 'procession' led by youth intern Cruz Karauti-Fox as the two Brians headed to the mosh pit in their black cassocks. The 25,000 strong crowd proved too much for the daring clergy and Tracy and they soon emerged from the pit vowing never to mosh again.

The friendly rivalry between Dioceses may well continue

as several more Anglicans from as far south as Nelson, Christchurch and Wellington, and as far north as Auckland, joined this years Anglicans @ Parachute Super Group organised by the Waiapu Diocese and Te Manawa O Te Wheke. Numbers swelled to 400 giving the Anglican group 'Super Group' status and an official 'site' on the Parachute map for the first time. Serving breakfasts for 300 and dinners for 200 was a major task under the canvas and hot sticky sunshine at Mystery Creek in Hamilton. However the willing team of helpers kept the many hungry campers well fed and happy.

Apart from taking time out to enjoy some of the many bands, speakers and village atmosphere of Parachute, the real value of the Anglican Super Group seemed to be the friendships made, the networking between Dioceses and other denominations that joined us, and the worship and fellowship we shared. Young people who were obviously strangers when they first gathered, parted as best of friends and vowing to keep in touch and see each other again at Parachute 2010.

Prior to breakfast being served, the tired and hungry gathered to share in Anglican worship every morning led by one of the (now) many Anglican priests there to partake in the weekend's activities. But perhaps the most moving moment for me was the advertised 'Anglican Mass' that was an official part of the Parachute programme. Co-ordinated by Ngira Simmonds, we were privileged to have Archbishop David Moxon, Bishop Rahu

Katene and Bishop David Rice there to celebrate with us. The nearly 200 gathered were challenged by Bishop David's reflection that the 'Time is Now' to be doing what God has called us to.

For me, having attended Parachute Festival since 1997 with a handful of young people from Whakatane, it was a real joy to see the dream of an Anglican Super Group become a reality. Having the support of our Bishops and Archbishops and the enthusiasm of so many Anglicans from throughout NZ has created an atmosphere where many of our young people have experienced a sense of belonging to a wonderful 'church' family that extends far beyond their hometown church.

As we packed up to leave there were many hugs and exchanges of phone numbers and email addresses as people left already counting the 'sleeps' till they meet again at Parachute 2010.



Superman grace – breakfast at Parachute

# Adventurous faith

**Belinda Barnhill, Bishop David's new Personal Assistant, talks to Noel Hendery about the adventurous ways she has lived out her faith.**



“One thing I feel very strongly about in my position as Personal Assistant to the Bishop of Waiapu – this is not a job but a calling.” Belinda Barnhill knows about being called to many different roles and places around the world – from the slums of India to the remote islands of the Pacific, and in more recent years to the “head office” of the Anglican Church in New Zealand, and now to the Diocese of Waiapu’s administration centre.

Belinda’s faith foundations were solid from an early age. “My parents attended All Saints Anglican Church in Palmerston North when I was young and I have very fond memories of Sunday School. I think because of what was instilled in me in those early days I always had a great awareness of God and never doubted his existence. At the age of 19 years, while attending a service at the Apostolic Church in Hastings, I

experienced for the first time a sense of a God’s love, a God who was interested in my life.”

In 1984 Belinda left her job as secretary in a Hastings accountancy firm and enrolled in a Discipleship Training School (DTS) run by Youth With A Mission International (YWAM). Through various schools YWAM offered internationally, Christians were trained for missions, equipping them to work in places like refugee camps in Thailand or the YWAM Mercy ship, Anastasis.

After three months training, Belinda and her DTS team travelled to Nuku’alofa, Tonga. “We had prepared a presentation of dance, drama and music. We used the message within our presentation to minister in the local Anglican churches, in the schools and on the streets. During our time in Tonga we sailed to two of the smaller islands. One island with just 100 people took us in for a couple of days, allowing us to live and eat with them and in return we talked to them about the gospel.”

Further training followed in Wellington, ending with three months in India as part of a team. “We spent six weeks in Bombay preaching, running house meetings, visiting and praying for people living in the slums, and holding open-air meetings in poverty stricken areas.” The team travelled north to Ahmadabad for the final six weeks. As part of that period they visited a country village, where they encountered hostile armed Hindus. But despite the potential seriousness of the situation, God turned it around and through a course of events, “we were privileged to see miracles happen before our eyes, and as a result villagers with physical disabilities experienced God’s tangible healing.”

While leading a team to Labasa, Fiji in 1987, the first military coup occurred, bringing with it an enforced curfew, which brought any night meetings to an abrupt end. “We found ourselves under house arrest one afternoon after ten of us gathered to take part in a house blessing. Military jeeps rolled up outside, soldiers with guns stood guard and we couldn’t leave the house. We waited while the local priest convinced the person in charge they had nothing to fear from us.”

In 1988 Belinda travelled to the Cook Islands for nine months. The first three months were spent in Rarotonga involved in prison ministry and bible in schools. She moved to the island of Mangaia to help staff the first Cook Island Discipleship

Training School. “We lived in a small village, the way the locals do. The school ran for four months and during that time we travelled to several isolated islands. Again we experienced God’s miracles and provision in all sorts of interesting ways.”

“My seven years in YWAM were the most fulfilling years. I lived by faith the whole time, relying on God’s faithfulness to provide. Every year He provided and enabled me to travel.” Returning to New Zealand, Belinda joined the communication arm of YWAM and was sent to the YWAM University’s School of Writing based in Kailua Kona, Hawaii for three months.

Belinda left YWAM in 1991, and became involved in the New Life Church in West Auckland, eventually overseeing the Worship in the Church. It was there that she met Brian and they married in 1995. In 2003 they moved to Hawke’s Bay and shortly afterwards Belinda took on the role of Personal Assistant to Robin Nairn, the General Secretary of the Anglican Church of Aotearoa, New Zealand and Polynesia.

“I couldn’t have worked for a nicer boss than Robin. Working as his PA was very fulfilling work.” Sadly for Belinda, when Robin retired the office of the General Secretary moved to Auckland and she had no desire to move with it. As a parting farewell from the Bishops, the General Synod Office staff were invited to attend a Bishops’ gathering in Nelson. In the course of a conversation, Bishop Halapua prophetically told Belinda he believed there would be a ministry for her in which she would serve many people. A year and a half working for financial advisors, and in the midst of looking for a new job, the opportunity arose to work as personal assistant to the Bishop of Waiapu.

“I feel that it all was just meant to be, and that I am in that ministry. I love working in an environment where we are making a difference. I feel that by serving the Bishop and the clergy of the diocese I am making that difference. I couldn’t have planned it any better.” Belinda believes that her experience working in the General Secretary’s office was extremely valuable. “Robin Nairn taught me a lot – in who he is as one called to serve, his administrative ability, his diplomacy and how he relates to people. He has been a fine example to me, for which I am grateful.”

Both Belinda and her husband Brian are also artists. Belinda hopes to increase her talents in this area and have opportunity to exhibit her works at some point.



# Waiapu and the Chicago Fire Department: Officially too old to die young!

**Brian Dawson looks forward to celebrating ancientness.**

150 years. It's quite a long time really, well, mostly anyway. This is the Church of course, so anything under 1000 is still considered fairly modern and there are some in the "other" hemisphere who would consider a 150 year old building a contemporary monstrosity. But for us, in Aotearoa – New Zealand, with our youthful exuberance and freckle-cheeked charm, 150 years is as to us what ... well, my age is to all our youth group members – absolutely ancient!

So this year we celebrate our ancientness. Not that we haven't tried to stay down with the kids! We have banished into the nether-regions the word that shall not be uttered that starts with S and includes qu in the middle to avoid being tarnished by its old fashioned sound (Anglicans avoiding old words – a certain sign of the apocalypse), and a core part of the year will be 'Youth-tober' – a chance to show that 150 years hasn't aged us too much.

But still, ultimately, this is about being old, or at least old enough to say that we survived past being young. And it's all the rage it seems. You might (or not) be fascinated to

know that among others we share our 150th birthday with: Christchurch City Libraries, the arrival of the first immigrant ship in Timaru, New Zealand's first permanent lighthouse, the Chicago Fire Department, the Missouri Botanical Gardens, and the Australian state of Queensland. The 150th anniversary that really appeals to me, however, and the one I would like to personally recommend we make our official 'sister-jubilee' is the city of Snohomish in Washington State.

Although it only boasts a population of a little over 9000, you'd never know it from Snohomish's official website ([www.ci.snohomish.wa.us](http://www.ci.snohomish.wa.us)). With screeds of projects, programmes and press releases, Snohomish is, like Waiapu, clearly a smaller player that punches well above its weight. The ambitious line-up for the 150th celebrations shows similar determination, with an Arts Month, Sports Month and River Fair just three of the upcoming events, alongside my personal favourite, a suggested community photo of everyone in the city. Just imagine a Diocesan Photo on a similar scale!!

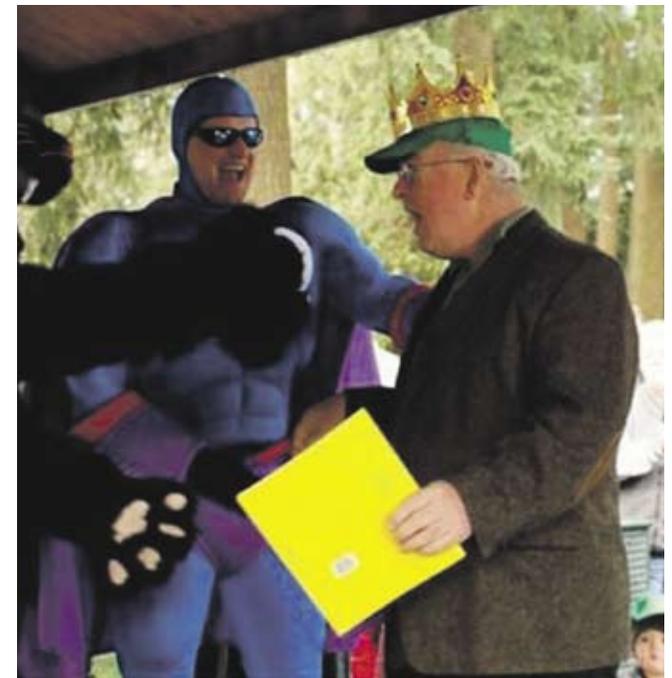
Most of all I like the theme Snohomish has chosen for its celebrations. Like so much of Waiapu, Snohomish tends to lose its young people not long after schooling. They go off to study or work or simply travel the world sharing that good natured Snohomish attitude. And like so much of Waiapu, most of them never come back. So the theme for this year is 'Come Home Snohomish' – return to your roots, check out your birthplace, and remind yourself why this (Snohomish or Waiapu – delete not applicable -) is such a great place to be.

Snohomish is wearing its age with pride and using it as an excuse to remind the young what they are a part of. Just like us.

So on behalf of the newly formed 'Snohomish-Waiapu Sesqui oops, 150th Taskforce' Come On Home!! We can't wait to see you!

Readers of the church notices in Hawke's Bay would have been surprised to learn that on Sunday 1 February this year a new church had apparently been established for the not-so-pure Anglicans of Taradale. It was to be called "All Stains", and was offering services remarkably similar to another Taradale Anglican parish.

We bear no grudges against Hawke's Bay Toady – we know how easy it is to inadvertently but embarrassingly transpose a couple of letters.



"The official liturgical dress of Snohomish"

# From refugee camp to Hawke's Bay chaplaincy

Hugh McBain describes another step in a life of service for Barbara Walker, QSO, the new Hawke's Bay hospital chaplain.



Born in Southland, Barbara Walker completed her nursing and midwifery training in Auckland, and then did two years of Bible College training in Tasmania. This led to many years of overseas medical mission work including a year as a volunteer in Vanuatu in 1974, district nurse and parish sister in Tasmania, six months as Head Nurse at a refugee camp in

Thailand with World Vision (and a month on a medical boat in the South China Sea), a year as Head Nurse and Acting Medical Coordinator at Las Dhure Camp in Somalia, six months at the Ibnat Camp run by World Vision in Ethiopia, six years at Pennell Memorial Hospital in Pakistan, Sister in Charge at Mission Hospitals in Kenya and Zambia, HIV/AIDS adviser with World Vision in Tanzania and Provincial Health Manager for World Vision in Mozambique. During her years overseas Barbara also studied Tropical Medicine, Refugee Health, Counselling and Disaster Management in the United Kingdom.

Recognition for all this work came with a Jean Harris International Rotary Award in 1999 and the Queen's Service Order in 2000. In addition she completed an MSc in Medical Anthropology from Brunel University, London, in 1994.

Back in New Zealand she was appointed Community Health Services Manager with the Hokianga Health Enterprise Trust. This was followed by a period as Nurse Manager for the Milton Health Trust and Nurse Manager of the Salvation Army Redroofs Rest Home in Dunedin.

In 2005 Barbara was appointed as Northern Regional Officer for NZCMS in Auckland. This was a wide ranging job involving a great deal of travel in New Zealand and overseas. In 2007 my daughter and I were fortunate to spend three weeks with Barbara visiting mission partners in Kenya, Uganda and Tanzania. We learnt a great deal from Barbara about the selection and training of mission partners and the pastoral care and support given to them by NZCMS as well as accountability for their work and their relationship with the local bishop.

Alongside this work Barbara has served the Church as a priest since her ordination in 2003. Roles have included being Missionary Envoy to the Dunedin Diocese and Assistant for Overseas Mission to the Bishop of Auckland. Barbara was welcomed to the Diocese and installed in her new role at the Hawke's Bay Hospital on February 9th.

## Bible Reflection Eric Fairbrother

# Into the riskiest of places: A Lenten Bible study

Taking real risks liberates us for ministry, releases us from old constraints and habits that stop us being fully engaged with God and the world. Taking risks is the stuff of the Christ story we encounter in Lent. And if our Lenten studies don't end up with us embarking on some pretty risky activities and behaviours, then perhaps we aren't taking the gospels to heart.

Mark's gospel leaves us in no doubt. Here in the first chapter, this first gospel in Lent takes us straight to the heart of how

Jesus experiences and encounters God. Down at the river Jordan, he comes across John baptizing and giving out dire warnings of things to come. No hesitation on the part of Jesus. His baptism takes him immediately into an encounter with God which in turn causes him to leave behind everything, and go into the riskiest of places. No continuing the path he was on that day, no returning to where he had come from. Instead he veers off into a desert, with nothing to sustain or to protect him. When he returns, he begins living a life completely different to the one he had been leading before. This first Sunday opens us up to a possibility that God might seriously be right in front of us.

It's risky to look at what is right in front of us, at the context in which we find ourselves. To contemplate God encounters in our lives might call us to abandon much and embrace little. Or to notice how the things that we have set our ministries on may in fact be safe accumulations that keep us comfy in the wilderness of our own lives, rather than in the wilderness of God encountering experiences. At each gospel reading we meet throughout Lent, the real question of how and where our baptism is leading us becomes the risky question. Jesus took his baptism, let it lead him into God encounters of life threatening dimensions, and then aligned it with the most vulnerable and

poverty stricken of his day. And didn't look back. In other words it caused real change. Real because it affected not only Jesus personally, but how he lived, and the world in which he lived.

Lent that does not lead to change, radical, liberating change for the context in which we find ourselves, is a Lent unobserved. If we insert struggle for wilderness in this first gospel reading, we get a sense of what the Jesus baptismal story is showing us. To struggle with our baptism is to struggle to find what a God encounter might lead to. What it might call out of us, or call us to begin. Change is the hall mark of encountering the divine. Look at Moses, who risked everything as a result of struggling to follow through on his encounter with God.

Morris West in his book "The Shoes of the Fisherman" wrote; 'it takes so much to be a full human being that there are very few who have the enlightenment or the courage to pay the price.' Lent calls us to have courage; courage to go into the places where God encounters can happen and then courage to live lives that risk all, for the gospel we proclaim. As Lent comes to a close and the day of resurrection comes, may we, in the renewal of our baptismal vows in Easter worship, experience full and life-giving blessings.

# Recipe for “Making Church”



## Adrienne Bruce describes growing a church from scratch at Papamoa

Take a beach nearby, a house set amongst others in a suburban cul-de-sac, a mix of young and old, a warmth of welcome and care for those who come through the front door of the Mission or one of its social service agencies and a big vision of what can be, and you have the Papamoa Mission Church Community.

Pictured are a few of those who gathered for worship one Sunday in January this year. You may spot some well-known faces (like Duncan Macdonald, former Director of Waiapu's Anglican Care, and Julie who were visiting, or Kay Jackson, back at the Mission on a brief visit from Australia where

she has been working with Aboriginal people as a dental hygienist) alongside some of the regulars. You may notice that the Missioner Arthur Bruce is missing, having one of his four obligatory Sundays a year on holiday. It is useful to have a Regional Ministry Convenor wife who can fill in and couldn't resist the photo opportunity!

What is it that makes church work in this Papamoa East community? Asking those who worship regularly, it is the family-feel where everyone knows they belong. But more than this, it is the welcome extended to everyone which is genuine and heart-felt. Laughter and fun are part of after church gatherings where one adult is sitting playing with the Duplo with the second to youngest parishioner; another couple talk about their latest “Creative Memories” project and others share the ups and downs of the last week. Currently a small group are planning to join the local Scottish dancing classes. The worship is unique – a mix of traditional Anglican with the more contemporary; regular use of Te Reo; sermons which are interactive and challenge by their very conversation. There is also an honesty about this place. “We could get quite comfortable being small and family, but we know we need to keep reaching out and welcoming others.” This vision to keep growing, in fact a dream to outgrow the current house, is fast becoming a reality and was number one on the last planning day list of dreams. The recipe seems to be working, with an increase in attendance for 2008 of 19% over the 2007 year.

Unique to this church community is the partnership it has with the Waiapu Anglican Social Services Trust Board, who support the Mission financially to enable the work of the Missioner in his role with the growing mission both at Bree Court and in the local social service agencies linked to the Mission: The Dovecote Op Shop and Drop-in Centre, Beachaven Community House, The Papamoa Support Centre and the Kauri Centre. The next exciting stage in the final planning stages for these last two centres is the resource consent, currently due to be heard in February, and the subsequent development of Hartford Village.

During term time the community includes a large gathering of mums, dads and their children who gather to make music at church. This ministry has seen baptisms of the pre-schoolers become a regular part of Mission life and provides an opportunity to teach the children how to pray, share some of the well-known Bible stories and talk about what we believe, in

the midst of singing, action songs, parachutes and scarf dances.

This isn't your regular church but it tastes great and didn't the psalmist (Ps 34) encourage us all to “taste and see how good the Lord is”? [Check out more at [www.papamoaanglicans.org.nz](http://www.papamoaanglicans.org.nz) ]

## Top Parish – Eastland March 27–29th 09 Nau mai haere mai ki te rohe o Tairawhiti

This year marks the celebrations of 150 years in the Diocese and the 30th anniversary of Top Parish.

What a great way to start the celebrations of the Diocese here in Eastland with over 200 young people having a great time with others throughout each region. Top Parish will be a weekend where the young people are able to demonstrate their competitive, creative and caring spirit, as this action pack weekend unfolds.

To help continue on this annual Top Parish tradition for another 30 years we need your support. And YES there is a place for you in what's shaped up to be the places to be in March 09.

So start getting those teams together, those performances polished, and those singing voices on for Top Parish in Eastland...

Also coming soon to your mail box: your Top Parish registration pack.

Contact Eastland Regional Youth Facilitator:  
Frank Ngatoro

# Just Poetry

Don't forward me anymore emails with pictures that emerge as I download  
Slowly creeping figures in torn places and faces scarred in grief  
bodies lying in camera shot on streets of strewn wreckage not of my life  
But of others somewhere in the distance dying and living as I never do

Take me off your mailing list that keeps me up to date with misery details  
That give me women lying exposed to the world and my eyes forced to collude  
In the shame or ask me to comprehend medical staff crying in frustration at loss  
And ever lacking supplies I have eyes that see it all don't ask me to recall

The child I saw on the news in seconds of shock and eyes fuller than mine open  
And dry is all I need just don't send me prayers I can say in the weekly oral emails  
of the faith when everyday you ask me to participate as voyeur to untold unloveliness and  
Heartlessness so don't ask me to open your mail outs or respond to invitations to attend

Another seminar on peace where war is the subject, where our words tear down enemies  
All I need is to see once a news flash of rising flame and blackest smoke rising from  
places like you and I know and live and work and our kids find life all I need is one face  
of a father carrying a blood covered mother in his arms of sons holding guns too big

for them as Goliath bears down in tank and bomb and gun that slice through morning  
dawn and rising days I cannot pray with you or stay with the discussions or make the  
gathering of statistics my pilgrimage for peace I have enough images to bloody my soul  
and fill my voice with protest they belong to the air and to the waves and to the streets

they direct my path in rough neighbourhoods and become psalms outside the psalter and  
chalices off altars the protest in just living, just carrying crosses heavy with pictures each  
one seen, tattooed in deeply don't ask me to respond or make my way to meetings,  
just talking of faith and love and hope in the tide of inhumanity takes all of me

No I cannot weep with you over your emails nor can my horror be made more  
If you saw, really saw one clip on the TV it would be enough to move mountains of  
terror if you heard enough about peace and were moved to speak of it how lovely would  
your feet be and if words that were written were read as if it is about today

the suffering of continuing crucifixion, would that tear us away from our secret hideouts  
and lift us up for scrutiny for a voice crying in a wilderness can make all the difference  
we say, lords day by lords day but to find it takes everything and while there is still war  
in the air you'll find me in the dark gardens under trees sweating it out till the end

*Erica Fairbrother*

## Making Lent special

The search for Lent and Easter resources will have begun early in parishes not wanting to be caught on the hop when Ash Wednesday arrives on 25 February. Shrove Tuesday pancakes, Ash Wednesday combined liturgies, and Lenten studies are well established in many parishes.

Consider also giving extra attention to the liturgy. How is Lent best expressed as a season of preparation for Easter? What are the sights and sounds of Lent in your parish? It is arguable that Lent is the only time when the font should be empty and covered, as a sign that this is the season when preparation is made for baptism, and for renewal of baptismal commitment among the already baptised. Starkness of church decoration will give way to contrasting splendour of floral and other festive signs to welcome Easter's arrival. Refraining from the joyful cries of Alleluia and Gloria until their exuberant singing at Easter, easily expresses liturgy's contrasting seasonal moods.

Helpful overview and practical resources are easily available. Bosco Peters' Celebrating Eucharist book and website <http://www.liturgy.co.nz/> contain liturgies, explanation and suggestions for Ash Wednesday, Palm Sunday, and the Three Holy Days of the Triduum – Maundy Thursday, Good Friday and the Easter Vigil.

Liturgy Training Publications <http://www.ltp.org/> provide a wide range of resources for Seasons, Sundays and Feasts throughout the liturgical year. Many of these are available at Pleroma Christian Supplies <http://www.pleroma.org.nz/>. The LTP's twelve page booklet An Introduction to Lent and Eastertime by American liturgical writer Gabe Huck will leave you wondering how Easter could ever be celebrated without the Vigil in pride of place.

Cont next page

Last year Dannevirke's vicar Tim Delaney introduced parishioners to the Easter Vigil. The afternoon walk-through was rightly light on lengthy explanations about what to expect in the darkened church on Saturday night. The congregation discovered for themselves that this is a liturgy to be experienced. This "Mother of all Vigils" is a journey into Christ's tomb, and an ushering of the Church into Easter life.

All gather in darkness and silence outside the church, where the great Easter Candle is lit from the new fire. Everyone gets a share of this fire, as those who have assembled carry their little candles into the church behind the Paschal Candle. The ancient hymn Exsultet gathers all creation together in praise of the resurrection. Those who have gathered listen to the scriptural accounts of exodus and liberation. The waters of baptism are blessed, candidates are baptised, and promises made long ago are renewed.

The Eucharist is celebrated, and so begins the Great Fifty Days of Easter, culminating in Pentecost.

YHWH

by Joy MacCormick

God.  
Creating, unifying,  
more verb than noun;  
moving towards fulfilment  
all that is.

God.  
Essence of life,  
wild cosmic energy,  
sustaining, ever changing,  
ever constant.

God.  
Known yet unknown,  
transcending definition;  
within whom I live and move  
and have my being.

God.  
Three letter word;  
so small yet signifying  
more than the human mind  
can comprehend.

## Waiapu ReCREATION ■ ■ ■

# Off-road meanders

by Bill Bennett

## Kaweka Flats

Getting to Makahu Saddle Hut to begin this walk in the Kaweka Range provides a fascinating drive, even before you've donned your boots and day pack. Leaving Napier we, the Monday Meanderers, pass through Rissington. Major-General Whitmore of Land Wars fame first settled there in 1861. He preferred the name Rissington (of his native Gloucestershire) rather than the town he was born in – Slaughter! Too many unfortunate connotations given his military leadership during those difficult times.

Patoka further on boasts some fascinating sculptures behind the community hall, the faces of early residents. Puketitiri still retains its famous museum of old cars and early settler bric-a-brac. We continue on via Black Birch Range till we arrive at the car park at Makahu Saddle. Even though we are at 950 metres the Kaweka Range summit towers above us. The Monday Meanderers have in the past climbed to the top, Kaweka J, but a fine calm day is essential.

Our destination is Kaweka Flats. From the garish orange Makahu Saddle hut near the car park we follow a magnificent walk through superb red beech forest. The track is an easy gradient downwards. Surprisingly there is an absence of the usual bird chorus. Eventually we tramp through manuka through which we have great views of the North Kaweka ridge. We come out on to a boulder-strewn tributary of the Makahu Stream, crawl our way up a steep and slippery gravelled track, and eventually arrive at Kaweka Flat Bivouac, another stark orange-painted two person shelter. The bivvy is set in an open tussock area with views all round. It's time for lunch and friendly banter.

We don't realise how far we have descended till we make our way back. The DOC signs said it was a one hour walk – we find it's a good one hour 35-45 minutes. Then low cloud and gentle rain descend on us. But the beech forest provides a wonderful canopy. We arrive back at the car park for a cuppa. Suddenly a man arrives in a 4WD, darts off to see if someone has disturbed a bird's nest (he says), then drives away again. Was he just checking us out?

## SeaSkyBush Walks

Another walker's or tramper's delight is joining 180 others from New Zealand and overseas in the annual three consecutive days of walks in the Central Hawke's Bay region in late summer.



Waipukurau Rotarians organise these as a fund-raiser. The first two cover 16-18 kms each. In 2008 the 'Sea' walk was through farm land from Omakere to Aramoana on the coast, including a challenging climb to the top of Omakere Hill. The 'Bush' walk was inland from Ongaonga, high in the foothills of the Ruahine Range. Lunch is provided each day. Those who find the going tough know they can hitch a ride on any of the farm ATVs driven by local farmers. The third day is generally much shorter – last year a 'Sky' walk through Hinerangi Station, ending in a BBQ. These walks allow you to meet all sorts of interesting people. Pukeora Estate and Convention Centre affords excellent accommodation for out-of-towners. No walk has been repeated, the Rotarians boast. For sheer companionship and landscape vistas these walks are well-worth doing. Last year I talked with people, among other things, about government health policy and the Hawke's Bay DHB's predicament, farming, care of the aged, arguments for and against nuclear-powered energy for New Zealand, differing values among generations, and of course the drought. Information about the 2009 walks is available at [www.seaskybush.co.nz](http://www.seaskybush.co.nz)

# Tim's time

**Tune into Dannevirke FM any Tuesday afternoon at 5.30 and you'll get Tim's Time – the local Vicar's radio show! Interviewer turns interviewee as Eric Fairbrother catches up with Tim Delaney on air.**

When asked by a local to share his Sunday sermons over the air the Vicar of Dannevirke didn't hesitate to say yes. Quick to see the possibilities, Tim suggested that it not only be a sermon slot on air, but that it be expanded into a community voice with a difference. In a moment of clarity, Tim's Time was born: a programme of faith and community which not only offers something a little different to most church slots on radio, it is a programme that also makes a difference.

But that's not surprising, as Tim himself is committed to his faith and the difference it can make. His passion for leading the church into life-giving relationship with its local community is as infectious as it is dynamic and immediate. A Canadian from Toronto who has served in both Wellington and Waiapu Dioceses in the past, and most recently in Australia, Tim brings a refreshing sense of all things being possible to everything that he does. It isn't surprising then to hear his signature tune, which begins the programme. Valdy, a Canadian singer, sings a song entitled "Rock 'n' Roll". It tells of a performer who comes to town and proceeds to sing about peace and joy, which disturbs and disappoints, as all that the community want to hear is Rock 'n' Roll. Similarly, if you want the usual religious piece on this show you'll be disappointed. Tim's Time delivers something other than the expected.

Typically of Tim, the programme begins with 10 minutes for kids. Called "10 4 Kids" and playing music kids relate to, Tim reads chapters from a children's book interestingly titled "The Piddlywinks"; interestingly, because the book was written by Tim and his wife Margie, and recounts tales of a litter that was born to their dog Kea. The programme develops from there. The Sunday Sermon does get a look in, slotted around music that can be off beat or meditative. "Not what you'd hear in Church", says Tim, "but with Christian content. For instance it could be anything from bluegrass gospel to some other contemporary chill music"!



Tim's Canadian heritage gets a look in too, in a segment he calls the "All Canadian Corner". With plenty of music from Canadian performers such as Shania Twain, Celine Dion, Bruce Coburn, Guess Who and Neil Young, Tim brings into focus his social justice passion as he reads reflections by First Nations people. The readings go through the Church Year, and although not religious in intention, they are, he explains "deeply spiritual – stories really set in the midst of people's daily life and living." Stories that cross generations, stories that inspire and transcend culture with their challenge and insights.

How do you wrap a show like this? With the "Dogs Show"! Tim and Margie are passionate about their dogs and this passion comes through in the Dogs Show segment. Here Tim picks up local community concerns and uses the Dogs Show as a vehicle for responding. For example, before Christmas a survey showed that No 1 on people's wish list last year was a dog. Tim used this to guide people through decisions about breeds and making choices from the perspective of the Kennel Club.



Clearly Tim enjoys his work, and visiting the radio station with him indicated that others who work there, enjoy working with him. For Tim, it is much more than a radio broadcast. It is an opportunity for him to listen to community voices, as well as listening for them, discerning needs, keeping in touch, and "communicating what the church has to say on a particular issue, or even, what Jesus might have to say!" Tim points to the Parish street-facing Notice Board outside the church. This week's sentence proclaims "The Best way to Pray is to Listen!" Tim is a great communicator, but he is also a great listener. He sums it up best himself: "Our ministry as followers of Jesus is to meet people as he did - at the place of their agenda, not his." Listening is a given for Tim and the programme reflects it.

Finally I ask Tim if he'd be prepared to run a workshop for those of us who have been thinking of having a regular slot on local radio in the regions. With his usual quick responsive "yes!" Tim indicated he's keen to share this community facing ministry with others. As I left, I could sense he was already putting a creative workshop together!

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Editor Noel Hendery, ph 06 835 6552.  
email [hendery@xtra.co.nz](mailto:hendery@xtra.co.nz)

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