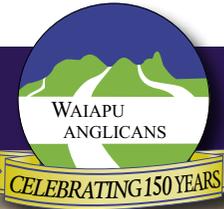




Money, religion and politics

Bishop David, Napier Mayor Barbara Arnott, Blake Ramage, currently of All Saints, Taradale, and Napier MP Chris Tremain congregate in the All Saints' refurbished hall. What are they all so happy about? The Anglican building boom helping to keep the Hawke's Bay economy afloat this recession year. Read more on page 14

150TH ANNIVERSARY SYNOD



Members of Synod in their 150th anniversary attire in the new All Saints complex, Taradale.

Synod motions focus on wider community

Climate Change. Synod's first motion elicited lively debate, revealing widely different views on the effect of carbon emissions on climate change. The original wording of the motion was: "Given the grave threat posed by climate, especially to the vulnerable communities of the developing world, and recognising our Christian duty as responsible stewards of creation, the Diocese of Waiapu and its parishes commit to being: (1) Carbon neutral by 2014; (2) Strong advocates at regional, national, and international level for action and policies to urgently address climate change. "Commit to being" was amended to "endeavour to be" because of the concerns of some at the unknown cost of such a commitment. The motion was passed.

Help for migrants. Anglican Social Services (A.S.S.) reported to Synod that "our work in early childhood education and care has brought issues to do with migrants into sharp focus. Our family support workers report regularly on incidences among these families of acute distress due to poverty, loss of jobs, poor housing, health issues and visa difficulties."

They moved: "That the Synod call on the ministers of Immigration and Social Development to coordinate a national working group to look at a cross-sectored response to the holistic needs of people new to this country and that the resourcing through funding of settlement and refugee and migrant services is given priority." The motion was passed unanimously. *Cont. pg 2*

Debt. Liz Andrews of A. S. S. noted that debt is often age-related, with young people, for example, being given loans for cars they cannot afford to repay. “We continue to hear of clothing traders selling their wares, high interest debt for car purchases for people living on a benefit, and general difficulties with ease of credit and inability to meet repayments.” A motion was passed that “That the Synod calls on the Commerce Commission and central and local government to tighten the controls on those who provide credit to people whether it be from a location or those who direct sell door to door. And that the Ministry of Education and NZQA be encouraged to promote the uptake of standards for financial literacy as an integral part of all secondary schooling as well as an integral part of the compulsory numeracy component of Level 1 NCEA.”

Alternative education programmes. Anglican Social Services told Synod that young people who are excluded from schooling have limited chances for viable employment and further education. The only options available to them usually focus on basic skills which only equip a young person for roles like fencing, shearing, retail.

Where a young person makes a mistake leading to exclusion from school, the consequences can be life-long. The standards of alternative education should be improved, with an emphasis on helping the young person become a contributing member of society, with an expectation of success. Liz Andrews noted that a number of those left out on the streets were being recruited by gangs.

The motion, passed unanimously: “That the Synod call on the Ministry of Education to focus on the development of standards and funding that support young people to engage and successfully graduate from Alternative Education programmes which extend them and realise their potential to contribute to their communities.”

Other Synod matters

Youth Synod members. “That members of Youth Synod have speaking rights to Synod.” Passed unanimously.

Anglican Social Services. Synod was given a preview of a 40 minute display of the work of Waiapu Social Services, to be presented to the Australasian Anglicare conference, with a focus on the parish based work, something uncommon in Australia.

Anglican Board of Missions. Robert Kereopa, ABM Executive Officer, told Synod: “Waiapu bats above its weight compared to other dioceses, and has been increasing its contributions for the past few years.” Nationally, the appeal for Gaza doubled the record of any previous appeal, and the appeal for the floods in Fiji was 20% above the previous record.

Synod raised the annual Missions Target by 5% to \$176,000.

A Bill to amend Canons 11 and 2, aimed at amending the process of election to the Standing Committee by reverting to a process of direct election, was rejected.

2011 Budget. Parish assessments will increase by 5% to \$463,000. Total diocesan expenditure will be \$1,478,000. The diocesan contribution to the funding the Regional Ministry Convenors will increase to take some of the burden off the LSM parishes and in recognition of the regional and diocesan responsibilities of the RMC’s. (This was agreed to after robust debate.)

20 years ago parish assessments contributed 80% of the costs of running the Diocese, and Trust Board income contributed 20%; now parishes contribute 60% while the Trust Board are able to contribute 40%.

The Waiapu Board of Diocesan Trustees. Despite the “interesting” year, the Call Fund has returned 7% and the Permanent Fund 11% cents per unit. Although each unit value has dropped 10%, most investments in this fund are long term, and these values will rise again. “We have proved that we are prudent investors,” Hilton Verry summed up. Hugh McBain compared this with the Diocese of Sydney, who lost \$100 million this year.

Youth Synod Highlights

- Catching up with reps from previous synods, and welcoming first-timers; making contact with and forming new friendships amongst regions and diocese
- Focus on Taize worship on Friday night led by HB Youth Council, Saturday Eucharist and involvement with leading worship on Sunday
- Listening to the synod debate a motion on carbon neutrality, with two Youth Synod reps contributing, and interest in periodically checking what was going on next door at the Diocesan Synod
- Swim at Ocean Spa, followed by dinner at Breakers, where the entire restaurant was treated to the “Superman Grace”
- A healthy competition for the position of youth rep to General Synod, requiring two votes before the final decision was made
- Making presentations to Synod about Youthtober and Top Parish
- Being cared for by wonderful billets and Youth Synod hosts at Taradale



Bishops David and acolytes Josh Reid and Michael Hebenton before the Synod service



Youth synod relax on the Saturday night



Michael Heberton speaks as part of youth presentation

Comings and goings

Welcome to Napier by Mayor Barbara Arnott. Barbara told Synod that when the Springboks coach called Hamilton the most boring NZ city, Palmerston North took umbrage. The Mayor of PN complained to Hamilton's Mayor. Archbishop David, resident of Hamilton, confessed he was born and brought up in Palmerston North. The mayor also observed that if City Council meetings could start with an hour's service like Synod, Napier would be a different place.

Archbishop David's farewell comment: "I first attended this Synod as a member 30 years ago. I remember it then as a diocese of vitality and diversity and passion for mission with the average age skewed to the right. I notice the same vitality and diversity and passion for mission today. God's faithfulness endures forever."

Highlights of Bishop David's Presidential Address

150th Celebrations: Hawke's Bay's Celebration with Sir Paul Reeves, Bay of Plenty's at St Faith's Ohinemutu with Bishop Ngarahu Katene and Top Parish in Eastland; The Gift Endures – A New History of the Waiapu Diocese was launched; our Forum Speaker, Steve Maina, Church Missionary Society General Secretary, spoke passionately on the work of CMS; our diocesan-wide simultaneous dinners. Coming up: Youthtober celebration of youth ministry and our Social Services Conference.

A Theological Commission was established to discuss the number and ratio of clergy to laity in a Synod, to articulate a theology of ordination and look at ministry formation and learning and a Social Justice Commission has responsibility for considering Synod motions with a social justice emphasis.

The Diocesan Missions Committee decides the annual Missions Target and to offer resources to those involved in local and overseas missions. It could help find funding for projects and assist in communications when a parish is considering a project and would like to join with other parish and the **Diocesan Ministry Committee** sets ministry priorities, assists in preparing applications for the annual grant from St John's College Trust Board, arranges Ministry Exploration and Lay Training events, and co-ordinates pre- and post-ordination training, the Clergy Conference and ongoing clergy training.

A Year-Long-Youth-Internship is designed to provide an experience of parish ministry and social services throughout Waiapu.

A Polynesian Working Group seeks to develop the relationship between the Dioceses of Waiapu and Polynesia. Two current projects: how to assist the migrant workers who arrive in our orchards each November; the building of a church in Fiji next year by a Waiapu team.

Diocesan Theologian. The Rev'd Dr. Howard Pilgrim is our inaugural Diocesan Theologian. Howard will help identify and develop the theological and biblical expertise which exists throughout the Diocese.

Tikanga Rua. I am exploring with Archbishop Brown and Bishop Rahu the possibility of Clergy Days and Conferences

becoming occasions when diocese and hui amorangi join together.

Wardens' Days are an extremely important opportunity for several reasons.

Waiapu News is one of the better examples of "ecclesiastical journalism" in our church.

Social Services. Layers of relationship include: the partnership between Social Services Trust Board and the diocese, and the flax roots/grass roots relationship between parishes and social services.

Out-of-diocese responsibilities. I chair the Tikanga Pakeha Ecumenical Group and the Council on Ecumenism, a three tikanga council. I am also involved in a church leaders forum exploring church oversight, the status and mission of Cooperating Ventures and the role of UCANZ. My second portfolio is Bishop to Youth in our three tikanga church.

Community leaders. I have spent time with M.P's, Mayors and members of councils. I encourage church leaders to initiate relationships with local and regional government, educators, police and civic groups.

Interregnum Guidelines are being established for this specialized ministry.

Bequest Seminar. A number attended Dwyllis Brown's seminar on encouraging others to bequeath houses, estates and trusts to the church. We hope to offer a "follow-up" seminar.

Diocesan Review Process. The Diocese is developing a Parish Review Process to foster healthier parishes, better communication between parishes and diocese, and provide a stronger impetus for parishes and diocese to consider our mission and vision.

Cursillo is a movement that has been a part of the Anglican Church here for many years, and is an integral part of most dioceses. It is designed to enliven faith and to encourage 'cursillistas' to deepen and increase their commitment in their communities of faith.

Back to Church Sunday. Reports suggest the day was a huge success.

Personal Postscript. Waiapu is an immense diocese. Therefore I ask that you not assume information will reach me. It is extremely important that you use the Regional Ministry Convenors, my "Episcopal presence".

From Bishop David



I write these words in anticipation of Back-2-Church-Sunday. Therefore, my contribution to Waiapu News cannot be framed reflectively or observationally, as the day is yet to be realized. However, I wish to offer some thoughts concerning possible implications of B2CS.

By this stage, (of course as you read these words B2CS has come and gone) those invitations encouraging particular people to return to church or perhaps to come to church for the first time, have already occurred. And, I presume, conversations regarding the manner in which “returners/first-timers” were welcomed and hospitality offered have taken place. Equally, I trust, the church was tidy, the brass cleaned, those providing savouries and sweets for morning tea allocated, and of course, the liturgical details finalized. And to that and more I would say, well done; we should, by-all-means give attention to the aforementioned endeavours.

I would welcome a conversation with the architects of B2CS. This would involve my theory concerning the impetus for the event. I wonder whether the primary objective of B2CS is to swell church numbers and perhaps to give church growth something of a kick-start. I have little doubt that increasing numbers, “building up the kingdom” and encouraging those to return home, possibly in “prodigal son/daughter” fashion, is not part of the design and impetus for the day. However, I have a sense that B2CS is as much about altering behaviour, enlivening our perception of who we are and what we have, and in a word, getting us “off our backsides” to respond to Christ’s Great Commission, as it is about numerical increases.

I hope you seized the opportunity to invite someone to be a part of B2CS. My hope is predicated on the view that we need to visit, possibly re-visit, the practice and corresponding behaviour required of inviting people, not only to “show up” but to “belong” to church. I believe the architects of B2CS hoped this day, and (more importantly) preparation for this day, would ignite and enthuse an environment where, rather than focusing on ourselves or even on one another, we might direct our attention to those who, for whatever reason, “walked



Bishop David visiting Hereworth school.

away” from church or possibly to those who know little-to-nothing of church. And I share that hope. Moreover, I trust that preparing for B2CS has prompted us to consider the ways in which we invite and encourage others to share in what is an integral part of our lives: namely our faith and the place where our faith is nurtured.

To those of you who did not invite anyone to participate in B2CS or to those who invited others only to receive “no” as a response, I would ask, please, “give it a go” or “have another go.” Well before the architects of B2CS, Christ encouraged us and commissioned us, in the words of our Liturgical Dismissal, to “Go now to love and serve Lord.” And when we respond: “Amen! We go in the name of Christ”, then we accept the responsibility of offering that which has been gifted to us, namely, a life of faith and a relationship with Christ. If indeed B2CS was designed to redirect our attention to our responsibility and Christ’s commission, then I pray the preparation given to B2CS and the invitations issued will become our regular practice.

To that end, I wish to say: Keep inviting and continue to believe who we are and what we have is meant to be shared with all of God’s people.

Blessings

+David

Back to Church Sunday – It worked!

Back to Church Sunday (B2CS) on 13 September was an opportunity for parishioners to personally invite friends and families to join them at Church. Although it was meant to be an ordinary Sunday service “done well” most parishes did something special like morning tea or lunch, or a special event. Noel Hendery sampled the results from nearly half our parishes.

“No one in the parish can remember ever having more than a hundred in church at one time, for any reason. On Sunday we had 165,” Vicar Tim Delaney enthused following Back2Church Sunday. Dannevirke’s service coincided with a baptism and confirmation, but Tim estimates that 50 to 60 of those present were there because of the extensive B2CS publicity and the personal invitations. Others responded to the invitations by attending 8 am Eucharist and Evensong.

The story was the same in many parishes. St Luke’s Havelock North had 50 to 60 extra in the morning, and a couple at Evensong. Vicar Brian Dawson said their invitations specifically focussed on the 600 on the wider parish roll. Clive’s regular congregation of around thirty grew to 45, with a number of children. Taupo reported 40 people returning and 40 new faces. Westshore used the occasion to bless their new biblical garden and enjoyed a doubling of their regular congregation, including 10 children. “Some were people we had not seen for quite some time, some past parishioners, and some visitors,” Meg Dawson, Parish Administrator, reported.

Holy Trinity, Tauranga, estimated they had somewhere between 25 & 30 new people at Church. “We know that not all of them came because it was Back2Church Sunday but a number did,”

Rev'd Dale Williamson reported. "One story stood out: A parishioner found inviting friends was a catalyst for some wonderful conversations about their faith - to the extent that even though some were unable to come to Church on 13 September they have promised to come along another time."

The Cathedral's 10am congregation doubled to 150 with the choir and choristers also having friends along to join the choir experience. Most regular parishioners had invited people and many of those accepted the invitation with pleasure. The Dean reported: "There was a good buzz of conversation over morning tea and we had prepared new 'welcome packs' which people took away with them."

All Saints, Taradale, had been pushing the concept of B2CS for a couple of months. As a result a number of parishioners invited several friends and even whole families. Again 50 to 60 extra people came to the two main services, some of whom were former parishioners, but many were coming to church for the first time. Rev'd Blake Ramage said they were enthusiastically received by the parish – there was "a great atmosphere".

Otumoetai's acting vicar, Geoff Crawshaw, was excited about the day: "Otumoetai had a wonderful B2CS with a great sense of fellowship. They all said that they were coming back. It was a 38% increase on the usual attendance. Our committee worked very hard, consequently reaped the results." Also in the Bay of Plenty, Mount Maunganui estimated 30 returned to church and 16 attended for the first time. St Stephen's, Opotiki, attracted 16 returnees with the motto: "Come as you are and find us as we are."

Some parish soil was less fertile than others. One parish, for example, printed off about 50 extra invitations in response to parishioners' requests, but only a handful of new faces and returnees

were evident on the day. A number of parishes that had less exciting results acknowledged that they will need to start publicising the Sunday earlier next time. However, the overwhelming impression was one of excitement, with a recurring theme being the number of children attending, often where there are normally very few young people



At St Mark's Takapau Margaret Harrison, Molly Thomsen and Elaine Stubbs dress the way they used to dress for church. 14 people responded to Takapau's invitation.



Walking through St Andrew's garden



Sue Rowlands takes the children's session at St Mark's



Blessing the biblical garden after church at St Andrew's, Westshore.

Synod message from the Archbishop

The Synod opened with a Eucharist at All Saints, Taradale. To mark the 150th anniversary of the diocese, Archbishop David Moxon presided and preached. The theme of his sermon was the parable of the sower. A “synod”, he reminded us, is a crowd gathering around Christ. Christ is the message and the messenger. Christ is the seed. God is the sower.

Why is God, the sower, so casual as to where the seed is going? God scatters it almost recklessly, across rocks as well as rich soil. In Synod we are in the presence of a bountiful sower who does not withhold the seed from anywhere.

Archbishop David talked about the “elevator pitch”: Jesus’ message expressed in the 60 seconds you are in an elevator. Archbishop David suggested that pitch could be: “It isn’t what goes in to someone that really matters. It is what comes out of a person that either defiles them or makes them good. The Pharisees said the opposite: that if you do this, read this, eat this, you will be holy. Jesus says it is what you do, what comes out, that makes you. The Good Samaritan was holier than the priest worried about being contaminated by a corpse. It is what comes out of you when you speak, not what you hear that matters.”

150th Celebration T-shirts & Caps

Available now

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

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



Does Waiapu News Have a future?

Yes, but only if we do things differently.

For the past six years Waiapu News has come out six times a year. Four and a half thousand copies are distributed around the parishes and around the wider church. Taking into account the time spent on the production by diocesan staff, the cost to produce each copy is \$1.10, \$5,000 an issue, or \$30,000 a year.

Recently this cost has been carried entirely by the diocese. However, with a looming diocesan deficit in this and future years, Standing Committee has to find ways of cutting back on expenditure. One way is to reduce the amount spent on Waiapu News. This can be done either by cutting costs or finding alternative funding.

Cutting costs would involve reducing the number of issues each year, or ceasing publication.

There are two ways of finding alternative income. The first is to encourage sponsorship. A parish, a church group, a business

or an individual can offer to sponsor a page for an issue, or preferably for a whole year. There are 16 pages per issue and we need to raise \$10,000 a year.



First edition

Therefore, to sponsor a page for a year would require \$625. To sponsor a page for an issue would require \$105. Sponsor’s names would be published in each issue, unless they asked for anonymity.

Advertising is the alternative fund raising option. A full page advert would cost \$500; a half page \$250 and a quarter page \$120. You may not be a potential advertiser yourself, but you may know someone whom you can persuade to advertise their business.

If you or your group / parish would be willing to sponsor a page contact the Editor, Noel Hendery, (06) 835 6552 or hendery@xtra.co.nz. For advertising, including design costs, contact **Brian Watkins, brian@grow.co.nz**

Volunteers acknowledged



By Adrienne Bruce

The Waiapu Anglican Social Services Trust Board is taking the initiative in acknowledging the valuable work volunteers contribute to the parish/social service ventures around the Diocese. Recently, during Volunteers’ Week, two volunteers, Nicola McDowell and Natasha Dinglemann were honoured with a morning tea and certificates for their committee work for the Playgroup and Toy Library at Bureta Community Centre, along with Cherie Crawshaw who chairs the Community Centre, based at St John’s Otumoetai.



Nicola McDowell, Cherie Crawshaw and Natasha Dinglemann with the mugs, water bottles and pens which accompanied their long-service certificates.

Harry Hicks – Helping in the ‘in-between’ times

Stephen Donald explores a specialist ministry.

The Reverend Harry Hicks and his wife Barbara retired in 2000, expecting a quiet, settled life, centrally located in Taupo. After 40 years of busy parish ministry in Wellington and Auckland dioceses, Harry never imagined he would be taking up a new role in ‘retirement’: providing transition ministry to parishes ‘between vicars’. Bishop John Bluck asked Harry to act as locum in Havelock North in 2002. Since then he has served transition ministries in Rotorua (2004), Mount Maunganui (2005) and Cambridge (2007). Harry has been priest-in-charge at Holy Trinity Gisborne since April this year, preparing the parish for the appointment of their new vicar.

Harry was well equipped for the transition ministry, having served in both rural and city parishes, as well as over 20 years in various roles with General Synod. He’d also been part of a group in Auckland diocese training people for a specialised ministry in parishes at turning points in their life. The chance to use this wide experience has given Harry new opportunities at a time when many people are hoping to slow down.

“Beginnings and endings are key times in the life of a parish,” says Harry. “Often people need to time to deal with the loss and grief of one set of relationships when the vicar leaves, before they can begin to prepare for a new set of relationships with the incoming appointee. A transition ministry provides some breathing space.”

“The transition minister needs to respect the local forms and style of worship. Exercising a different style of ministry is fine; the main thing is to come across as a genuine person who loves and respects those in the parish.”

Managing the complex relationships within the parish is an important part of the transition minister’s role. Harry stresses that getting involved in the internal power plays and parish

politics is an absolute ‘no-no’; rather she or he must be a trusted and a neutral pair of hands.

Harry also believes it is essential that the transition minister is not available for the appointment under consideration. Therefore, it is an ideal ministry for the newly retired who have experience to share, and are prepared to spend time away from home base.

“Barbara and I are in good health and able to cope with a weekly commute from Rotorua to wherever we’ve been called to serve. Winter time can be a bit tough: arriving home to a cold house on Sunday evening and then back to cold digs again after an extended weekend.”

One regret is that due to the time pressures of a shortened working week, home visiting, a part of Harry ministry he always enjoyed, is not always possible. However this is a chance for parishioners to develop new skills in these ministries themselves.

At Holy Trinity Gisborne, Harry has taken the opportunities to point the parish in directions they may not have previously considered. He has encouraged the vestry to move from maintenance ministry to mission; committees have been organised around the Anglican Consultative Council’s five-fold mission statement. Like many of our parishes, Gisborne parish has an older congregation and diminishing pool of people to take on parish roles.

“I am not likely to turn these trends around during my time at Holy Trinity, but at least I have seen some gaps and raised the issues.”

As for the future, at age 74 Harry is not ready to hang up his alb just yet. “Clergy never really retire; we just move on to new opportunities for mission and ministry.”



Harry and Barbara Hicks

And would he recommend transition ministry to other clergy after ‘official’ retirement? “Definitely. This is a great chance to share our God-given skills built up over a lifetime of Christian service. Despite the smaller number of parishes with stipendiary clergy, there is continuing need for assistance during important parish transitions.”

BIBLE REFLECTION Brian Hamilton



Visiting the homes and families of Te Puke parish is one of my passions and fills up a lot of my time. In thirteen months I have visited virtually all households on the roll: most at home and some in their workplace, churchgoers or not. Those of us who visit are imitating the ministry of Jesus. We catch glimpses of Jesus’ home visits in the Gospels: Zacchaeus of tree fame in Luke 19:1, Jairus and his sick daughter in Luke 8: 41, Simon’s mother-in-law in Luke 4:38, and dinner with a Pharisee in Luke 7:36.

As I listen to people, what has struck me forcefully is how many of them are carrying burdens of one kind or another. Some of them have elderly parents to care for or are parenting grandchildren. Many of them have suffered significant bereavements in recent times; others are struggling with health issues. Financial worries press heavily on some; finding significance in life puzzles others.

But the biggest surprise for me is how well they all hide their concerns (for a while). “How are you?” I say. “Oh, I’m fine thanks,” is the reply. Yeah right! Half an hour later I’m reeling internally from the discovery that they are really not “right” at all. “How are you managing to carry this burden?” I ask myself. But then some of them let slip a little phrase such as: “I suppose God helps me”, or “My faith gets me through”.

At the end of the visit I feel as if it’s me that has been ministered to. Their faith and strength and courage are amazing. And I feel suitably humbled by their readiness to share deep secrets and feelings. Their revelations show me an aspect of what the Christian life is all about: trusting in God through Jesus while stumbling through pain.

Bequests – the other gift that endures

Noel Hendery attended the diocesan workshop on bequest stewardship.

Twice as many women as men leave money to charities. This is not because men are meaner but because men tend to die first, leaving such decisions up to their wives. At least 50% of New Zealanders do not have a will, and of those who do get around to making one, 58% never change them once they are written.

These were just some of the facts and figures that Dwyllis Brown, wife of Bishop Tom Brown, offered a group of people from around the diocese at a workshop on how to encourage parishioners to contribute to the ongoing life of the church by remembering the church in their wills.

An obvious question about such a workshop is: Why have one? Dwyllis explained that it used to be a natural and obvious thing to remember the church in your will. However, recently other not-for-profit organisations have actively encouraged people to think of them as bequest recipients and therefore the church, by doing nothing, has lost ground and slipped off the bequest radar.

The most common reason people give for choosing to remember particular charities in their wills is their belief in the work and mission of that particular organisation. The second most common reason is their own sense of community responsibility and civic pride. The third most common motivation is the financial stability of the organisation, followed by respect for the organisation's leadership.

Leaving money to your favourite charity in your will is the fastest growing gifting option worldwide, and the biggest beneficiaries of such giving are still religious organisations. This growth, Dwyllis suggested, is because bequests are the easiest and best way to give, especially in a recession. Many of us are asset rich but cash poor while we are alive, with less than 10% of our wealth in cash. The rest of our wealth is tied up in



Dwyllis Brown at the workshop in the Cathedral

our house, car and other everyday possessions. For this reason we do not think we have the spare cash to offer. However, this situation changes dramatically when we die! Once we no longer need that wealth, by balancing the different people or groups that we would like to give to, we can use those assets for long term benefits.

Deciding how to do this requires some thought beforehand. We need to begin with the assumption that families come first when planning a will. One option is to offer the church the residue of our estate: what is left after all other costs and beneficiaries have been accounted for. This, however, can be awkward because of its unpredictability. For example, no one knows a few years in advance what the value of their house will be at the time of their death. Offering the church the residue may mean that there is virtually nothing left to give the church, or on the other hand, it may mean that the church ends up receiving more than the family, resulting in ill feeling and even a contesting of the will.

Alternatively, giving a set sum to the church means the gift is reduced by inflation if you live for several more decades and are one of the 58% who never change their will by adjusting the amount.

The best option, Dwyllis suggests, is to specify a percentage of your estate to go to the church.

While acknowledging that her experience has been mainly with not-for-profit organisations in general, not specifically with churches, Dwyllis offered a programme that parishes could adopt. This programme involves personally approaching parishioners with the aim of encouraging them to include the church in their will. This requires producing a good quality brochure with information about the parish and information about how best to include a bequest for the parish or the church in your will. The brochure would go not only to parishioners but to lawyers' offices and other reception areas. Dwyllis also emphasised the importance of regularly reminding parishioners of the value of bequests in other ways, including in Sunday pew sheets and other parish publications, at the AGM, on the parish web page and even in the parish email signature. A key aspect of the programme proposed by Dwyllis involves

volunteers arranging home visits to parishioners to specifically invite them to make the commitment to a bequest to the church.

In the ensuing discussion, incorporating such personal encouragement into existing stewardship programmes was also considered, as was the proposal for a diocesan brochure, or at least a template for parishes to use when they developed their own material. The Bishop, Diocesan Registrar and Regional Ministry Convenors will explore how best to adapt Dwyllis' experience and insights to our Waiapu context. If you have thoughts about how we can best do this as a diocese, talk to your RMC.

Suggested wording for a bequest

I give to the Waiapu Board of Diocesan Trustees the sum of \$..... [or a description of assets to be given] for the general purposes [or name a specific purpose] of the Anglican Parish of [name] at [place] [or "of the Diocese of Waiapu"] and I declare that the receipt of the Diocesan Registrar shall be a full and sufficient discharge to my trustees.

Boundary Rider – Bill Chapman

Noel Hendery talks to Fr Bill about nearly 30 years of being a different kind of priest

Bill Chapman served in the Royal New Zealand Navy from 1961 until 1970. Back on shore, Bill got involved with establishing the Tamatea Community Church. Seeing Bill's potential, Bishop Paul Reeves suggested the possibility of ordination. Bill ignored the idea for a while. The problem for him was the image: "I couldn't see myself fitting into the nice guy image, with clerical collar and all that."

After attending an ordination selection weekend he was so convinced he had failed that he felt a sense of relief. But when a letter arrived saying he had been accepted for training, "I took a deep breath and proceeded." Bill was ordained as a Non Stipendiary Priest in 1981 at Taihoe Marae, Wairoa. "Looking back I now know, first, that I did the right thing and, secondly, I'm glad that I did the right thing – but it hasn't been easy for someone like me."

What made Bill a committed Christian? While in the navy in 1966 he went to the toilet in the Chatham Dockyards in the U.K. and picked up the newspaper. There was a photograph of Cliff Richard at a Billy Graham campaign rally saying that he was a Christian. "It p...ed me off at the time because he was my idol. Why would a guy so rich go so stupidly religious? But, despite my annoyance, over the next few years it led me to checking it out. It didn't make me a Christian, but it pointed me in the direction."

What finally tipped him? "Discussion with people; but in the end it had to be my decision. It was about responding to the prompting of God. It wasn't so much that I was looking for God – God was looking for me."

And ordination? "What attracted me to the non stipendiary ministry was the fact that I wasn't going to get paid. It enabled me to have a foot in two communities: the community of faith and the wider community." Bishop Murray Mills licensed him as Waiapu's first "community priest" under General Synod's new licensing scheme. Bill sees this title as the most accurate description of his ministry. After some time at Tamatea, he then ministered for 13 years at St Augustine's.

In the mid 1980's he was asked to become chaplain for the Ex Royal Navalmen's Association, a role that he continues to fulfil 20 years on. He then became an honorary Mission to Seamen chaplain at the Napier Seafarers' Centre. This became almost a full time position, visiting most of the 500 ships to berth at the port each year. A mission van was obtained and Bill would transport seafarers around the city and on tours of Hawke's Bay. A serious fall off a ship's gangway forced Bill to give up this position.

The Napier R.S.A. offered Bill the position of Chaplain. He was licensed as Resident Chaplain to the N.Z. R.S.A., Chaplain to the Ex-Navalmen's Association, City of Napier Army Cadet Unit, Merchant Navy Association and the King's Empire Veterans.

The chaplain role is, says Bill: "Being the veteran's person who happens to be a priest. It involves being available to talk to people on an absolutely friendly basis or on a personal basis."

"A lot of people can't really understand why I'm here. They don't want to talk about the religious thing, but I think they are pleased that I am here. But some people expect me to wear a clerical collar, to be identifiable."

When not "lurking with intent" at the R.S.A. Bill works with veterans and their families, doing home and hospital visits, funerals, family weddings and thanksgivings for the birth of a child. He also officiates at services on ANZAC Day (four services), Merchant Navy Day, Remembrance Sunday, as well as conducting services for veterans from Malaya, Borneo and Viet Nam. "I work with a lot of people who feel they have been betrayed by the government, country, even the R.S.A. and the Church – especially the Viet Nam vet's."



2006 was officially the "Year of the Veterans". Bill was awarded life membership of the Napier R.S.A., the only person to be so recognised in that particular year. The two most difficult aspects of his ministry are having to watch the demise of so many friends, and having to continually "get the maximum out of the minimum", working as a full time minister on a benefit.

Eight years ago Bill and Mavis moved to Crownthorpe, where Bill is responsible for a monthly service at St George's. All aspects of Bill's ministry come together graphically at the ANZAC Day service at St George's. St George's was built in memory of Herbert Coleman, a local vestry member and synodman killed on the Western Front in the First World War. The ANZAC Day service is always full to overflowing, and recently each year has seen the presence of senior armed service personnel, including Chief of the Air Force, Chief of the Navy and commanding officer of the Seventh Battalion.

By the time we finish our interview in Bill's office it is early evening. We go down to the bar where Bill works his way around the clientele. I think of his fears about becoming a priest. Bill in reality is simply getting out there, the priest with "the nice guy image, with clerical collar and all that." God moves in mysterious ways.

Discovering our shared story



St Saviour's church, Ruatoki

Jocelyn Coburn & Robert Bruere tell the story of a Ruatoki pilgrimage

As part of Waiapu's 150th Anniversary celebrations a large contingent from the Whakatane, Opotiki and Edgecumbe-Kawerau parishes converged on Ruatoki, 15 kilometres south of Whakatane, on a very wet Saturday in August to learn more about the history of Anglicanism in the area.

Reminiscent of the days when the church was full every Sunday, the group of more than 50 joined locals in St Saviour's (Te Kai Whakaora) for a service of Morning Prayer led by Te Waaka Melbourne. The welcome and hospitality were very warm in spite of the weather and the visitors were regaled with anecdotes of attending church and Sunday School in the early days of the Mission House.

A powhiri followed in the Tauarua Marae wharenui which had been completely restored, uncovering the original carvings. The floral designs and the unusual colours used outside and the interior decoration make the building quite remarkable and unique.

Once inside the visitors were treated to a fascinating history lesson, starting from the time of Te Kooti's defeat and the gradual movement from Ringatu to Anglicanism. It was an honour to meet Mr Pai Iti whose great grandmother Rotu Numia Kereru was the catalyst for the Mission. Although from a Ringatu family, she won a scholarship to Hukarere, our Maori girls' school in Napier, which her hapu allowed her to take up. The time at Hukarere persuaded Rotu to become an Anglican and bring her hapu with her. After leaving Hukarere Rotu worked with Sister Kathleen Doyle at the Whakarewarewa Mission and having persuaded her to establish a mission at Ruatoki she then persuaded her father to give a plot of land. In 1905 the Ruatoki Mission House was established and services took place there before the church was built on the marae in 1914. The sisters taught the scriptures as well as needlework and cooking and provided medical services to the community. They did much to heal the wounds caused by the confiscation of land and bring hope to the people they ministered amongst.

After a sumptuous meal in the wharekai the pilgrims travelled to the nearby Mission House which had been rebuilt in 1923 on its commanding hilltop position with magnificent views over the whole valley.

One of the more moving stories was of Kohine Ponika, the daughter of Rotu (Numia Kereru) and Wharetini Rangi (an Anglican minister in the valley for 25 years). Kohine was a wonderful composer of songs. When Sir Apirana Ngata visited Ruatoki he was impressed by their waiata and asked about the origin of their songs. An eighteen year girl was brought



forward. She could have been a globe trotter with her music but had chosen to marry her sweetheart and remain in the valley. As a child she would sit and listen to the elders and refused to go and play with the other children. In her adult life, men would come to her to learn the haka. She (and her mother), along with the story of Wairaka, were part of the inspiration for Witi Ihimaera's *The Whale Rider*. Kohine could not read or write music, so when she had a theme in her head she would wake up her children in the night and teach them her song until they knew it. Then the next day they would teach it to the valley. She had a son of her own; one day the bus driver pulled up at her gate and said he had a parcel for her. It was an abandoned baby whom she immediately adopted. She added a further seven adopted children to her family.

This trip was a day of enlightenment on the importance of Ruatoki in our diocesan history, coupled with entertaining personal stories of life in the first half of the 20th century in this beautiful but isolated valley. We are truly indebted to the Reverend Awanui Timutimu for organising the visit and the people of Tauarua Marae for sharing their history and hospitality.

Overseas mission – Well done, that Diocese

By Hugh McBain

The diocese continues to be ahead of target for overseas mission support. This is a tremendous achievement given current financial conditions. As well as our support for the Anglican Missions Board, emergency appeals for Gaza and Fiji were supported to a higher level than expected.

In addition to this basic funding, over \$15,000 has already been raised throughout the diocese towards the new church and community centre at Vunivau/Basoga in Fiji and a team including 3 builders and a plumber have come together to start planning to go to Fiji in June 2010 to do the work. The diocese is hoping to raise further funds to allow for cost over runs and ideally to add a veranda to the complex to increase the usefulness of the building.

Through the Anderson Trust the diocese is able to support Natasha Murray, a medical student undertaking a ten week elective in Honduras. The clinic, Clinica Esperanza, is situated on Roatan, the largest of the Bay Islands of Honduras. Support for nursing training at Murgwanza Hospital, diocese of Kagera, Tanzania is continuing with \$15,000 per annum for three years having been agreed to by the diocesan trustees

As well as this some parishes and the AAW raise large amounts of money for assisting mission projects outside our own church.

Our diocese is certainly playing its part in offering support to those who struggle with hunger, poverty, poor health services and a lack of educational opportunity.



The existing Vunivau Basoga church on Vanua Levu, Fiji, to be replaced next June.

Controversy during Bishop's Eastland visit

It is with regret that Bishop Bear announced, during his otherwise triumphal visitation to the Eastland region, that his chaplain, Blake Bear, has gone home to All Saints' Taradale. He left Tolaga Bay courtesy of NZ Post.

Upon arrival in East Coast parish he apparently began to exhibit depressive behaviour, and was heard to be pining for ready access to espresso coffee and high speed broadband. It became obvious to Bishop Bear that his young companion was temperamentally (and sartorially) unsuited for mission and ministry in isolated and rural locations and that, for the good of his health (and the wellbeing of the bishop), he would be best to return to a more familiar environment. This decision was made even more necessary after one of the local paparazzi snapped the bishop and his chaplain in the midst of a contretemp. True to our reputation as a fierce revealer of the



truth whatever the cost, Waiapu News has decided to publish this photograph.

Bishop Bear states that he has appreciated sharing his journey round part of the diocese with his chaplain, and that there is no inference of bad or inappropriate behaviour by the said junior bear. They remain close friends.

Highlights of the bishop's 'Endz of the Earth' tour to Eastland included a combined bears' service at St Paul's Wairoa,

participation at a working bee at St Barnabas' Makaraka (Waipaoa parish), youth activities at Te Karaka (Waikohu parish), a 'bear day' at Te Hapara Whanau Aroha Centre, and morning tea with the Dymocks. He was unceremoniously handed into the care of East Coast parish missionary, Stephen Donald, during the Eastland regional conference at Holy Trinity Gisborne.

The bishop appreciated an opportunity to do some washing; his busy schedule to date had not allowed for such mundane but essential chores. (Note: Napisan works well on sticky stains). Activities within East Coast parish included a dusk walk to the end of the Tolaga Bay wharf, attending morning service at St Andrew's Tolaga Bay, and conducting a baptism in Tokomaru Bay. He even found time to frolic (almost) 'in the bare' on the beach at Anaura. The bishop then visited the furthest eastern and northern parts of the East Coast (and therefore the diocese) over the following two weeks, including the new early childhood education facility in Waikura Valley. He moved on to Opotiki parish to begin the Bay of Plenty leg of his diocesan tour in transport provided by Waiapu Anglican Social Services.

Next issue we will report on Bishop Bear's trip to the Bay of Plenty, including the motions passed at the Bear Synod at Te Puke.

So what exactly is a cluster meeting?



Members of the Tauranga Cluster meeting

Adrienne Bruce explains this peculiarly Waiapu way of linking Anglican Social Services and the parishes

Social Service staff and parish clergy and other representatives gather all over the diocese in their regions and sub-regions twice a year to compare notes on what is happening in the local social services. The meetings are co-convened by the Regional Ministry Convenors in each region and the social services CEO Liz Andrews.

We have been meeting for the last four years and conversations have included consultation with parishes and their social services on relevant legislation as guidelines have been developed alongside the diocesan canon concerning social services. Issues raised at cluster meetings have formed the basis for social justice motions to Synod each year also. This last round of cluster meetings in the Bay of Plenty welcomed Jolyon White (the Social Justice Commission Enabler). Especially pertinent to Jolyon's work was a report at the Eastern cluster by the Reverend Robert Bruère on his action in

Whakatane challenging the proposed sale, by the local council, of the Pensioner flats. Bishop Bear also attended this cluster!

The southern Bay of Plenty cluster heard of the work undertaken by the Parent Support Development worker with the mothers at the St Francis Whānau Aroha Centre in Rotorua developing cooking skills. The centre is also currently building a community garden to encourage the parents to grow their own gardens at home. Lending gardening tools is part of this special ministry, and any donations of tools would be welcomed. The Tauranga area cluster heard of the long journey through Resource Consent for the Papamoa Support Centre and Hartford Village. We will bring you this exciting development as a separate item in the next Waiapu News.

Meanwhile, in Hawke's Bay about 15 people from parishes and local Anglican social services met in the new All Saints "Octagon" family centre to hear what was happening in around Napier and Hastings. Another group meets in Central and Southern Hawke's Bay. The cluster meetings add to the uniqueness of our Diocese in terms of partnership between social services and parishes.



Jolyon White interviews Bishop Bear

Retirement takes many forms



Bishop Winston with Joe following the historic service at the Auckland Cathedral.

It was an historic occasion for the Diocese of Polynesia's NZ-based Episcopal unit. It also had links to one of the "retired" priests of Waiapu. Adrienne Bruce reports.

At a service at the Auckland Cathedral in July, the Reverend Le'ota Motu'apuaka (Joe Le'ota to most of us) was commissioned and licensed by the Right Reverend Dr Winston Halapua as a chaplain with responsibility for pastoral counselling amongst the Diocese of Polynesia community in Aotearoa New Zealand. Whilst Joe retired as the much loved vicar of Te Puke some 17 months ago, working with the Tongan Community in Auckland on a regular basis has become part of his life.

This new licence came as both an honour and a surprise to Joe who is also working part-time as a community support worker and counsellor at Beachaven Community House in Papamoa East. His role includes work at the Te Puke High School where he offers counselling support to students, some of whom live in Papamoa. As with so many of our priests, retirement has many meanings. Joe admits that counselling within Polynesian societies brings many cross-cultural challenges.

150th celebrations: Waiapu Anglican Social Services Conference

Planning is well under way for the first Waiapu Anglican Social Services Trust Board's Conference on the 5-7th November at the War Memorial Centre, Napier. This is the Board's contribution to the Diocesan 150 years celebrations.

The conference, sponsored by the Trust Board, is shaping up to be an interesting and exciting two days. The conference theme is 'strengthening our communities' and we will have an interesting range of presentations on this theme, encouraging us to learn about and reflect on both our own social services and diocesan communities, and our connections with the broader communities in which we live.

The conference will begin with a service at the Cathedral on Thursday at 1pm. Conference attendees will be treated to the hospitality of the conference centre, and a range of engaging and appealing speakers and workshops over the next two days. Key note speakers include Judith Duncan from Canterbury University discussing strong communities, Judy Bailey presenting for the Brainwave Trust, Jehan Casinader, journalist, on engaging with youth in our communities, and Trevor McGlinchey from the NZ Council of Christian Social Services speaks about their Grassroots Voices research project.

On Thursday night we suggest people wear their favourite Art Deco clothing and be entertained by the Kahurangi Dance Group before dinner at the Cosmopolitan Club, which will include presentation of our Social Service Awards. On Friday we will have a picture taken with an Art Deco car and driver.

We know this conference will provide a valuable opportunity to network and meet others working within our Waiapu community, and to strengthen ties between social services and parishes.

Registrations can be directed to Bronwyn on bron@waiapu.com, DDI 06 8339104 or 027 6775241 or posted to P O Box 227 Napier 4140. The registration form and further details are on our website: www.waiapuanglicansocialservices.org.nz and click on the News tab.

Speaker Abstracts

REV. JOHN BLUNDELL

I have spent the last 14 years in ordained ministry as a parish priest and spiritual director. Currently vicar of St Andrew's Anglican Church, Taupo. One of the new ministry initiatives this year for St Andrew's was to work with REAP Central Plateau in establishing a Men's Shed community project that would attract both men and youth.



A committee has been formed providing contacts with the wider community. Men have joined us with various technical skills and have assisted in setting up the shed with donated power and hand tools mainly from deceased estates. Shed time has been set for Thursdays from 2.30 to 4.30pm offering DIY, coffee and a chat and we have been encouraged to see a small number of high school boys join us after school.

REV STEPHEN DONALD

Stephen was born in Hawke's Bay, and trained for Anglican ministry at St John's College, Auckland (1985-87) and Sia'atoutai Methodist College, Tonga (1988-89). He worked in parish ministry at Havelock North and Porangahau, and was vicar of Te Hapara parish, Gisborne. Stephen has been chaplain in several Gisborne workplaces and was closely involved with Te Hapara Whanau Aroha Centre, an Anglican Social Services agency working with families at risk in Gisborne.



Stephen returned to Tolaga Bay in May 2004 to care for elderly parents. Since June 2008, he has been missionary in the East

Coast Anglican Parish. He works closely with tikanga Maori clergy and laity serving the isolated rural communities and coastal townships between Gisborne and Cape Runaway.

Stephen has a strong interest in historical research. He co-authored *The Gift Endures*, a new history of the Waiapu diocese, published May 2009 to mark the 150th anniversary of the diocese's establishment.

GERRIE CRESSWELL

I am a registered social worker and currently work as Social Services Enabler in Nelson Diocese. This involves supporting, encouraging and assisting resourcing for community-facing ministry in our parishes. Like Waiapu, our Diocese is geographically large so I travel a lot, which I love.



Prior to this role I worked in medical social work and family violence liaison roles for 5 years. Before this my work has involved me in both government and NGO and voluntary sectors in care and protection and youth justice social work, women, children and family community work, income support and legal advocacy, professional supervision and education and training.

Initially as a new Christian, some 10 years ago now, I became involved with Alpha as Marlborough Adviser for some 5 years and in more recent times I have been in various lay ministry roles such as home group leader and prayer ministry and Vestry. I have also chaired the Diocesan social services trust, as well as the Wairau Hospital Chaplaincy local service provider committee.



Recession? What recession?



St Mathew's school

Noel Hendery reports on six significant church building projects in the Napier Hastings area in the past twelve months

We have learnt to feel gloom and despondency about the economic climate this year, and have been told that the building industry is in crisis. We have also been told by the prophets of doom that the institutional church has been in terminal decline since at least the time that Lloyd Geering became the spokesperson for all things Christian in New Zealand in the 1960's.

Despite this aura of despondency, there have been some exciting "green shoots" in the past year among the twelve parishes that cover the Hastings and Napier region, and they have inter-related in a fascinating way.

It began with the restoration of St George's chapel, Crownthorpe. This tiny rural community raised almost \$300,000 to restore their lovely but badly deteriorating chapel, built as a memorial to a WW1 fallen serviceman.

Meanwhile, St Peter's parish, Riverslea, was working hard with Anglican Social Services to dramatically upgrade their St Martin's hall to accommodate day care services for the elderly.

This programme had lost its former home after many years at St James' Mahora. This was because the St James' parish could no longer afford to maintain their aging wooden hall. They sold the hall and land to another church. The money has been used to add a modern lounge and offices to the end of the church. This sparkling new facility was opened by



All Saints hall



Mahora

Bishop David the week before he and the Mayor opened the magnificent \$1.7 million church and community facilities at All Saints, Taradale.

Meanwhile, St Matthew's in the centre of Hastings has been building a new school block in the church grounds, opened on 25 September. This has made the Girls' Friendly Society hall redundant, with no room for it in the St Matthew's grounds. However, what was an obstacle in the way of progress for St Matthew's turned out to be an ideal potential lounge, meeting room and retreat centre for Puketapu and Districts parish to re-establish in their attractive grounds at Puketapu. A timely bequest has made this possible and the sixth new facility in the area is now well on its way to being moved in among the trees and bushes on the Puketapu church site, in time for St Michael and All Angels' centenary next year.

Spring Op Shop Fashion Parade and Top Parish Fundraiser

When twenty four young models, and a couple not so young, hit the cat walk at St Luke's Rotorua they enchanted the audience with the Spring Op Shop Fashion Parade. From beautiful ball gowns, fashion for teens, mother of the bride outfits, casual cricket gear for guys, national costumes and stunning outfits for male and female of all ages – we saw them all. Who would have believed that such a variety of fashion items for all ages could be produced from the St Luke's Anglican Centre Shop. Live piano music from twelve year old Michael Pilaar of Rotorua enticed the models down the cat walk. Cruz Karauti-Fox of Taupo, one of this year's Waiapu Summer Youth Interns, was MC for the night. He introduced all the models, giving detailed descriptions of the garments they were wearing.

But fashion and clothes weren't the only topics of the evening. The Fashion Parade is part of the campaign to raise funds for Top Parish 2010 to keep costs down as we strive to make it an affordable weekend for the over 200 young people attending. Top Parish is being hosted by the Bay of Plenty region next year in Rotorua from March 12-14.

As BOP Anglican Youth Council member Michael Heberton modelled the "Bishop for the Day" garments; he also enthused the crowd with stories of Top Parish, the fun of the competition and games, meeting up with old and new friends from Hawke's Bay, Eastland and Bay of Plenty, striving to win the 'Bishop for the Day' vote, and lots more. St Luke's Youth Group, wearing their 'Dragon Slayers' T Shirts and waving their banner, demonstrated their March Past chant up and down the cat walk. To put a smile on the face of our Bishop (our real, human Bishop), 3 models also proudly displayed the Waiapu Anglican 150th T Shirts and hats and Cruz promoted these with great enthusiasm to the crowd.



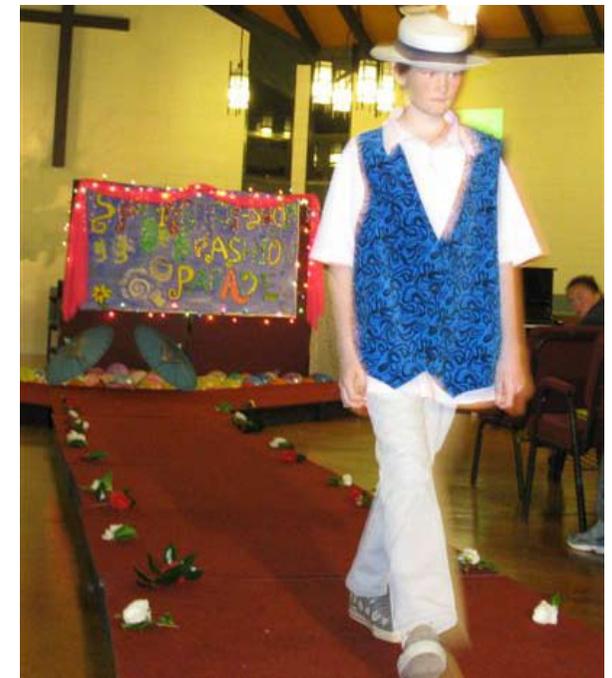
Emma Hocking catches several eyes.

Youthtober Events

October means: Youthtober, the month when Waiapu Anglicans are being asked to find ways to support and encourage Youth Ministry in our Parishes and Diocese. During Youthtober there will be a Top Parish Supporters promotion in every Parish. You can buy a voucher for \$5, \$10 or \$20 and become a Top Parish Supporter. You can get your Youthtober resource book from the Diocesan and Regional Youth Ministry Facilitators.

So if you missed the BOP Spring Op Shop Fashion Parade it is still not too late to show your support for our young people and Top Parish 2010. The Waiapu Youth Facilitators are keen to host more Op Shop Fashion Parades with young people in your area, so if you think your Parish might be interested, let us know. **Contact: jocelyn.dymf@xtra.co.nz**

Jocelyn Czerwonka



Liam Gill from the Mount shows that boys can do anything.

Waiapu OSS Encounter

Jo Crosse reveals the truth about a not-so-secret society

Talking about the OSS often elicits a rather puzzled look from the uninitiated. It may sound like some strange secret society, but in fact the Order of St Stephen is a group of young Anglicans who support each other in their faith through a national network and regular retreats. We were fortunate in Waiapu to have an opportunity for our young people to experience a one day OSS Retreat and to learn more about the Order. Brad Garrett, who has just finished as network coordinator and Rev. Bryan Haggitt, who has taken on the coordinator role, both visited Napier to lead the Encounter and there were three Hawkes Bay participants.



Worship at the OSS Waiapu retreat

With a mixture of information, bible study and reflection time, (and not forgetting the good food!) this was a wonderful experience. Bishop David joined us for a concluding Eucharist where Bryan Haggitt was formally commissioned as the network coordinator, and Brad was thanked for his time in that role. There was some very positive feedback from those who attended, and although one person felt it was not “his thing” it was a great opportunity to learn that firsthand. Others said they enjoyed being able to “step out of their normal daily pattern and take time to focus on God and faith” and that it was an “amazing experience” which “opened my eyes to a different branch of the church”. As a result Josh Reid (on right of photograph) has decided to take the next step of becoming a member of the Order. His commissioning will take place at St John’s Cathedral, Napier on 5th December, and it is intended that there will be an opportunity for others to try a One Day Encounter that weekend also.

WAIAPU NEWS is published bimonthly by the Diocese of Waiapu, Bower Street, Napier. Editor Noel Hendery, ph 06 835 6552. email hendery@xtra.co.nz

News or pictures from your parish are welcome. Please set digital cameras to maximum resolution.

DEADLINE FOR NEXT ISSUE 13 November 2009. In parishes 13 December.

E-NEWS is a weekly emailed bulletin of current events and information within the diocese.

If you would like to be included in this communications loop please email: belinda@waiapu.com. Put the words “E-news Subscribe” in the subject box and your name in the main text of the email.

Resources
Martin Davies
Ministry Educator



The words we use

Father Niko of Kopua monastery says the test of how well we gather around the tables of the scriptures and of the eucharist becomes evident in how we are with each other around the family or community meal table.

The words we use with or about each other are crucial. They may enable dialogue, or they may inhibit conversation. Words may build or diminish community.

There are many wise sayings about words and about silence. The Desert Father Agathon carried a stone in his mouth for three years to help himself learn silence. The Cistercians, who developed an elaborate sign-language when they were largely silent except to praise God, continued the tradition of using words only if they improved the quality of the silence. Saint Francis told his followers to preach the gospel, using words only if necessary.

Knowing when to speak and when not to speak requires that we first learn to listen carefully and deeply. Notice next time you begin to interrupt someone else who is trying to speak, see if you are able to stop, and be truly attentive to the one who is already speaking. Of course it is also true that a cold and unresponsive silence may be used as a weapon. Is your listening and your responding respectful? It may well be that our conversation with others mirrors the quality of our listening and speaking with God.

If you are often the first to speak, try holding back to first allow others space to contribute their opinions. See how this may modify what you say after being in less of a hurry (or perhaps anxious) to make sure others know what you think. Conversely, if you are often reluctant to speak, take the risk of contributing to the discussion. Others may value what you say more than you realise, and you may save yourself the regret of not having spoken. For further reflection you might like to read the Letter of James 3:2-12.