

WAIAPU News

Issue 47

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Below The girls from "Leche", the Top parish Year 7 and 8 team from Woodford House, Havelock North.



TOP PARISH, ROTORUA 2011

Sandi Hall, HB Anglican Youth Facilitator, reports on Top Parish.

This year Top Parish brought together 250 people from the far corners of the Diocese. The 'Waiapu's Got Talent' concert brought a lineup of fantastic skits, music, jokes, rhythm and dance. The diversity of culture, skills and talent was amazing. It was won by Hukarere Girls' College.

The weather was not on our side. We went ahead with the March Past and the Bishop of the Day competition indoors.

Meanwhile, behind the scenes games were reorganised and a new indoors plan made.

After making ourselves creative raincoats out of black rubbish bags, we played 6 games in the morning in a variety of locations, from the seminar room, to verandahs, gazebos and the hall. Participants trudged around the course in between showers.

It was not hard to imagine God in the heart of it all: so many young people coming together. There was much laughter. 'Good old fashioned fun' was how one young person summed it up.

Results: The Junior section was won by St Mary's Mt Maunganui, the Overall Open winners were Dragon Slayers 2 St Luke's Rotorua. Junior Fair Play: Weber Saints; Open Fair Play: Te Aute College 1 and 2; March Past: Te Aute College; Best Banner: Mount Maunganui; Best hippo: St Matthew's School Hastings; Bishop for the Day: Levi Lambert from Te Aute College

After a heartwarming service at St Luke's on Sunday, and nourishing lunch we all hit the road with Top Parish over for another year and heaps of good memories, friendships made and revisited. ■



From Bishop David

MAKING JESUS KNOWN

One of the most memorable aspects of my recent *Conference for Bishops in the Early Years of Episcopacy* in Canterbury, England (pictured) involved a discussion on Mission. It is certainly not coincidental that we are investing so much time and energy on a “missional emphasis” in Waiapu, this place of “Abundant Waters”. I wish to utilize this space to offer a number of quotes and a few brief thoughts upon which I will endeavour to build as we gather throughout the year and as we continue to explore ways in which we can respond missionally.

- *Missio Dei* - ‘It is not the church that has a mission of salvation to fulfil in the world; it is the mission of the Son and Spirit through the Father that includes the church.’ (Jurgen Moltmann)
- Mission starts with God - ‘To participate in mission is to participate in the movement of God’s love towards people, since God is the fountain of sending love.’ (David Bosch)
- Mission is fundamental - ‘...the church belongs to the *Missio Dei* rather than the *missio* to the church. Therefore mission precedes the church and is utterly fundamental. It is effectively the womb from which the church is called into being.’ (Gary Badcock)
- Mission in its proper context - ‘The Church of God does not have a mission, but the God of mission has a church.’ (Tim Dearborn) ‘There is a church because there is mission, not vice versa.’ (David Bosch)
- Called to follow Jesus - ‘As a fellow human being with us, Jesus can do no other than draw other human beings into his unique and incomparable work. And so he calls others to join him in the special task of continuing his work... drawing them ever more deeply into his own mission.’ (Hans Urs Von Balthasar)
- We share in Christ’s Mission - ‘The mission of the church is the gift of participating, through the Holy Spirit, in the Son’s mission from the Father to the world.’ (James Torrence)
- ‘As the Father has sent me, so I send you..... Receive the Holy Spirit.’ (John 20:21f)
- The essence of church - ‘Mission is so much at the heart of the Church’s life, that rather than to think of it as one aspect of its existence, it is better to think of it as defining its essence. The Church is by nature missionary to the

extent that, if it ceases to be missionary, it has not just failed in one of its tasks, it has ceased being Church.’ (Andrew Kirk)

- Church is called.... for the sake of others - ‘Just as Luther defined sin as a heart turned in on itself, the definition of a sinful church is a church curved in on itself, one that is concerned primarily with its own life.’ (Chris Russell)
- We are not in control! - ‘Mission is often described as if it were a planned extension of an old building. But in

“missionary by its very nature” and it becomes missionary by attending to each and every context in which it finds itself.’ (Bevans & Schroeder)

- Seeing what God is doing and joining in. - ‘We must relinquish our missionary presuppositions and begin in the beginning with the Holy Spirit. This means humbly watching in any situation in which we find ourselves in order to learn what God is trying to do there, and then doing it with God.’ (John V Taylor)
- And lastly..... The Ministry of the Spirit - ‘If God’s Spirit is among the people of God wherever they are, then those are the places where it is possible to incarnate a missional life.’ (Alan Roxburgh)



fact it has usually been more like an unexpected explosion.’ (John V Taylor)

- What shapes the church? - ‘A faithful Church is continually shaped by its inner dynamic: The flow of Apostolic Tradition, the Scripture as its norm..... The Church is, however, also shaped by the kind of world in which it finds itself. This must mean a constant receiving of the Gospel into our particular context.’ (Michael Nazir-Ali)
- Being and becoming. - ‘The church is

It is my hope, it is my prayer, that these quotes will prompt conversations. It is my hope, it is my prayer, that these quotes will sharpen our focus and more intentionally direct our gaze to the *Mission Dei*. It is my hope, it is my prayer, that as a result of “Knowing Jesus,” that we can do no other than “to make him known,” namely, to live missionally.

Arohanui + David, Bishop of Waiapu. ■

Reaching out to children in Kawerau

Presenting the Christian message in a way that is relevant to children can be difficult.

Engaging with children and families in the community was a challenge for Anglicans in Kawerau until a parishioner discovered *Friends and Heroes* in an English Anglican Magazine.

Modern kids are media savvy and need something that is going to hold their attention. *Friends and Heroes* hits the spot because it weaves Bible stories from both Old and New Testaments into a vivid, historical, animated adventure story.

Children share in the adventure, recognising the courage and compassion needed to overcome the everyday dangers faced by Macky and his friends. And Macky learns that one person can make a difference, as a friend or as a hero.

Each episode, lasting 25 minutes, contains at least two Bible stories. There are three series of 13 episodes each: Series 1 is set in Alexandria, 69 AD; Series 2 in Jerusalem, 70 AD and Series 3 in Rome, 71 AD.

The Bible stories include: Daniel and the Lions’ Den; The Parable of the Prodigal Son; Joseph

Looking Ahead

Mission in a 'last outpost of Christendom'

Stephen Donald reports on how the Eastland region is responding to the challenge to know Jesus and make Jesus known.

A group of Eastland clergy and lay leaders met with Bishop David at St Luke's Waerenga-a-hika in mid March to work together on a missional map for the whole region. We are fortunate in that we already talk to each other and have a relaxed sense of parish boundaries, plus key individuals of long standing who carry the Eastland story. We value the bi-cultural undergirding to the entire region and the connectiveness with our rugged hills, plains, rivers and sea.

Our relative isolation, an ability to interweave the 'sacred and secular' and what could be seen as outsiders as a 'last outpost of Christendom', means the Church is still held in high regard in this part of the diocese. Most of our parishes offer their buildings to their communities, and those who use our plant have a sense of 'ownership' that these are their special places too. All this gives us opportunities to act missionally without barriers of suspicion or indifference.

Bishop's Chaplain for Eastland and Bay of Plenty, Adrienne Bruce, helped us focus on the what? how? who? and when? of regional mission. Community-facing goals identified include:

- developing a regional social services vision and strategy in partnership with Waiapu Anglican Social Services, by carrying out needs analysis across Eastland region;
- strengthening parish-social service



Above Sunrise at Tolaga Bay, Eastland.

- interface with existing agencies;
- investigating specific local initiatives that can be put into action more immediately, using parish resources; and
- developing a more intentional Anglican social justice identity in the region.

We recognise that the good relationship with our communities gives us an opportunity to work closely with children, young people and their parents through:

- Bible-in-Schools teaching;
- exploration of Churches Education Commission Chaplaincy;
- reading support, personal mentoring and homework clubs; and
- after-school clubs and other out-of-school activities

The feasibility of a youth drop-in centre will also be investigated.

Our relationship with tikanga Māori partners should not be taken for granted, and needs continual nurturing. Sharing resources and events, and networking for social services and social action

are potential common ground. We also committed ourselves to better communication between parishes and co-ordination of regional advertising, with an enhanced web presence.

Opportunities for faith and spiritual formation were not forgotten, and we plan co-operation to deliver:

- Alpha and Youth Alpha courses, and
- training and formation opportunities offered by Diocesan Ministry Educator, Bishop's Chaplain and Tairawhiti Ministry Enabler.

Regional Executive members committed to meet prior to each monthly meeting to undergird the regional work in prayer.

These are small steps to form a mission strategy for Eastland, recognising that closer collaboration means our parishes together can achieve much more than trying to go alone. None of this is rocket science – but an intentional effort at building inclusive community as we 'make Jesus known' in Eastland region. ■

and Pharaoh's Dreams; The First Pentecost and The Easter Story as well as lots of stories seldom tackled in children's materials.

The 39 episodes provide coverage for the whole school year. There is plenty of flexibility in the way the programme can be used as there is supporting material available to be downloaded from the *Friends and Heroes* website which includes associated activities, like games and craft, relevant to the episode. The videos can be rearranged to cover the stories relevant to Christmas, Easter, Pentecost at the appropriate times of the year.



Above The miraculous catch of fish

Each Episode has a Bible story, theme and learning objective: Episode 1 (Luke 5:5-11), the Miraculous Catch of Fish; theme: doing things with God's help; learning objective: to explore Jesus' call to individuals, the choices we face, and the extraordinary things that ordinary people can do with God's help.

The children have been involved in services for special occasions including involvement in the Palm Sunday service.

if you would like to learn more about *Friends and Heroes* contact Jenny Reynolds, reynoldj@slingshot.co.nz. ■

Who are the Diocesan Leadership Team?

The Diocese of Waiapu is mission focused; its core purpose is to 'Know Jesus and Make Jesus Known'. To assist in the development of mission and the formulation of a shared vision, the Leadership Team is called by Bishop David to act as a think tank, a place where ideas can be bounced around and feedback given. They meet four times a year and discuss a wide variety of topics. The team members are at times given specific tasks, and when carrying out these tasks report directly to Bishop David. For example the Missional Map 2011 was put together by the Leadership Team at a retreat in late 2010 as a response to the challenge thrown out by David Battrick at the Clergy Conference. The previous year at Kopua the team began the work that led to the new shape of ministry in Central and Southern Hawke's Bay. ■



Above Leadership team at last year's Kopua retreat.

THE CURRENT MEMBERS

- Bishop David
- Bishop's Chaplain - Adrienne Bruce
- Acting Bishop's Chaplain - Bill Bennett
- Chairperson of DMMC - Tim Delaney
- Dean of St John's Cathedral - Helen Jacobi
- Diocesan Children's Enabler - Jo Crosse
- Diocesan Theologian - Howard Pilgrim
- Diocesan Youth Facilitator - Jocelyn Czerwonka
- Ministry Educator - Oenone Woodhams
- Vicar General - Brian Hamilton
- Vicar of Otumoetai - Erice Fairbrother

Mission and Ministry – Getting behind the language

You've probably heard and read a bit around the Diocese about "Knowing Jesus and making Jesus known" recently. You may have heard or read about "mission and ministry" or even the jargon-like terms "missional ministry" and "missional map". What's it all about? Reading the New Testament carefully, you'll notice that during the lifetime of Jesus his closest followers are referred to as his "disciples". However, after Easter there is a new name for them: "apostles". The word "disciple" comes from the Latin word meaning a learner. The word "apostle" is from the Greek word for one who is sent forth.

However you understand what happened over that first Easter, a common thread running through the different accounts is of

Jesus sending his disciples out into the world to tell the good news that the world was now a different place.

Our diocesan language around ministry (nurturing our own and each other's faith) and mission (sharing that faith with the world through word and action), and our language about "knowing Jesus and making Jesus known", simply reflects this New Testament challenge.

Throughout our lives we will continue to learn about Jesus and our faith, and that is necessary and wonderful. But it is also life-changing. We, like the closest followers of Jesus, are called to grow from being pre-Easter learners to post-Easter ones who are sent – to seek to share our faith with a needy world. ■

Book Review by Rosalind Buddo

"A grandmother prays" by Rosemary Atkins

As the wife of former Bishop of Waiapu, Peter Atkins, Rosemary is well known in this Diocese for her inclusive leadership and from the first of her books of prayers we have come to love and enjoy. Rosemary and Peter have two treasured granddaughters.

Rosemary's latest book 'A Grandmother prays' to be released in April, breathes the love and peace she gains from her unwavering faith that God listens to our prayers and acts on our behalf. As with her other books, the conversational-style prayers encourage readers to think carefully and by including their personal names and circumstances make the prayers their own.

Gathered from a lifetime of experiences

Rosemary's prayers cover all aspects of daily life, our thanks, our weaknesses, our strains and sorrows, our caring, our concerns, our anxieties, our joys. It is Rosemary's hope that the prayers may strengthen our faith for life's journey and bring us peace and love.

I find 'A Grandmother Prays' a book that would be a companion to go to from time to time for reassurance and comfort. Here is an excerpt from one of the prayers 'for herself':

"Loving God help me to relax and rest, knowing that your care for me never ceases in darkness or in light.

"May your Holy Angels guard me through the night and guide me through the day so that your presence is always with me."

This beautifully presented book is illustrated with designs by Olivia Jackson-Mee.



Available from Pleroma Press. Email: order@pleroma.org.nz; phone 0508 988 988 or Rosemary Atkins Email: peter.rosemary@xtra.co.nz; phone 09 5754775. Introductory price: \$22.50. ■

Comings and goings around Waiapu



Bishop, may this mitre be a symbol of your ministry among us



Noel and Jenny Hendery's retirement gift of stained glass symbolising Waiapu



Rev'd George Al-Kopti from the Diocese of Jerusalem worshipping at Otumoetai



Diocesan Financial manager is handed over to his new employers



Puketapu Vestry at centenary and new hall opening. (Photo Warren Buckland, HB Today)



Mourners light incense at the Cathedral memorial service for Japan earthquake victims

Not the 'Partial' Declaration of Human Rights

Stephen Donald suggests a different approach to sexuality issues vexing the Church.

United Nations Secretary-General, Ban Ki-moon, reminded a gathering on Human Rights Day, 2010, that the Universal Declaration of Human Rights “is not called the ‘Partial’ Declaration of Human Rights... [or] the ‘Sometimes’ Declaration... It is Universal, guaranteeing all human beings their basic human rights without exception. Together, we seek the repeal of laws that criminalise homosexuality, that permit discrimination on the basis of sexual orientation or gender identity; that encourage violence. The watchwords of civilization have always been tolerance, understanding and mutual respect.”



Above Prof. Piri Sciascia, Pro Vice-Chancellor (Māori) Victoria University, Governor-General, Sir Anand Satyanand and David Hindley co chair of 2nd Asia-Pacific Outgames, at the opening ceremony. (Photo David Fairey).

In March 2011 Wellington hosted the 2nd Asia Pacific Outgames; I was one of over 300 people from 20 countries who attended an associated lesbian, gay, bisexual, transgender and intersex (LGBTI) human rights conference with the theme ‘Connect, Collaborate, Inspire’. For three intensive days, we shared ideas, information and strategies to affirm the dignity, equality and security of all LGBTI people.

The conference furthered my conviction that promotion of full human rights for LGBTI people is the way forward for the Church. Currently the Church too often focuses on physical sexuality, calls upon isolated biblical proof texts and seeks to maintain conformity through regulation; this is deeply flawed and has no winners.

When we start instead with the premise that all humans are created equal in God’s sight, the Church can undergo a healthy critique while maintaining everyone’s integrity intact. Full inclusion and enhanced dignity for

LGBTI people, including ordination, does not diminish the rights of others. In fact, granting full God-given rights to the marginalised or disadvantaged adds a richness and strength that benefits everyone. The Anglican Church has often been a prophetic voice for justice; on the advancing of LGBTI rights, we are lagging far behind. Our endless debate bemuses most people outside the Church, and Christians are seen as anachronistic and increasing out of touch.

The Revd Dr Marvin Ellison, professor of Christian Ethics at Bangor Theological Seminary, Maine, began the presentations

by proposing that the Church needs thorough reformation to become “sex-positive, women and queer friendly”. Pruning of “biblical deadwood” is necessary, in particular of passages giving outmoded views of women, slavery and homosexuality. Long-held prohibitions objectifying women and sexual minorities, and hierarchical and patriarchal structures that oppress and abuse the vulnerable, result in unhealthy and unsafe spirituality. Our churches must be transformative

places honouring and celebrating difference, including sexual and gender identity, with a respectful and compassionate allocation of resources, says Dr Ellison,

Many at the conference shared experiences of rejection by their faith communities because of their sexuality or gender identity, and ‘coming out’ as Christian was a challenge to those who rejected religious involvement or remained outside as the result of perceived intolerance. I remain appalled by the behaviour and attitudes of those Christian leaders who condone state-sponsored vilification and violence against sexual minorities through their silent consent or active encouragement of persecution.

I believe that the Windsor Report and proposed Anglican Covenant objectify LGBTI people as a ‘problem’, and have created a negative ‘don’t ask, don’t tell’ climate. In order to survive, many good people choose to keep their sexual identity or personal relationships quiet from their bishops, colleagues and congregations; those open about their

sexuality are often blocked before or during the ordination process, or quickly come up against a vocational glass ceiling.

Those of us of differing sexuality and gender identity have become increasingly invisible and marginalised. The Church, already struggling for relevance in many communities, cannot afford to limit the leadership pool to a heterosexist norm. In *Gifted by Otherness: gay and lesbian Christians in the Church* (2001), Countryman and Ridley suggest that far from being a ‘problem’, LGBTI people bring gifts borne out of otherness.

Furthermore, suppression of honest sexual expression creates unsafe and unhealthy environments for clergy, congregations and communities; ironic indeed when in Western society there has been wide acceptance of LGBTI into all walks of life and, in some Asian and Pacific countries, significant advances in rights for sexual minorities.

At my ordination in 1989 I was “called to live out the demands of Christ’s love” with “strength and humility”; qualities not limited by race, culture, sexuality or gender identity. To maintain integrity and self-respect, I need congruency between my self-understanding, community involvement and Christian vocation. Publicly ‘coming-out’ as gay opened new doors and opportunities for mission and ministry, and I feel affirmed and valued within the communities I serve, and across this diocese.

God uses us best as channels of Christ’s light and love when we live authentically and honestly: wholeness on our journey towards holiness. We LGBTI people ask nothing more – or less – than those who by baptism are incorporated into the body of Christ. ■

STEPHEN DONALD

Stephen Donald is Missioner to East Coast parish, working alongside tikanga Māori minita-a-iwi and kaikarakia in coastal townships and remote communities north of Gisborne. A keen historian, Stephen has helped this diocese understand its rich and complex history through involvement in local initiatives, pilgrimages and *The Gift Endures; a new history of Waiapu Diocese*. He works closely with Waiapu Anglican Social Services and iwi health promoter Te Aitanga-a-Hauiti Hauora, and is involved in community development projects. Stephen regularly contributes to *Waiapu News*.



Above Sandra Johnston enjoys a break at home in her garden before heading away to Christchurch again.

It was indescribable the depth of despair I saw

Adrienne Bruce talks to Sandra Johnston about her work among those coping with the Christchurch earthquakes.

time,” she said “it was as if there was nothing there in people’s eyes – it was indescribable, the depth of despair I saw.”

The role of early intervention in critical incidents like Christchurch is very different from counselling, which comes later for those who require it. The early days involve an early intervention model, some of which is similar to pastoral care: listening to people tell their stories; normalising the reactions they have experienced; providing education on how to cope with flash-backs; exploring with people how they normally cope with stress and reassuring them that what they are going through is OK and a natural response to trauma.

more breaks, even ‘nano naps’, to provide fresh fruit, nuts and water, rather than sweets, and not to provide staff barbecues with too much alcohol.

Survivor guilt is also evident: those whose homes remained intact or with minor damage; those who were not in the city at the time of the quake. This is particularly so for those amongst management who cannot know what their staff went through.

Sandra has also noticed numbers of people now beginning to realise that life is precious and starting to address issues they have ignored in the past, rather like a “bucket list”; not because they are dying but to make the most of the precious life and relationships they realise they have.

Sandra pays tribute to the people of Canterbury and the way they have rallied to help each other and the generous acts of kindness she encountered: like the Berry Farm owner who, upon learning of her role, gave Sandra \$500 worth of vouchers for lunches and teas to give to people who might appreciate a small treat.

Sandra has been with ITIM for 25 years, beginning as an Industrial Chaplain at Ivan Watkins Dow, and subsequently Manager of the Taranaki, Tongariro and Wanganui areas. 15 years ago she was invited to become the Trauma Specialist for Seed/ITIM and began her training in Melbourne. A BSc in Trauma and Counselling Psychology has led to her recently being awarded her MSc in Counselling Psychology Suma cum Laude.

The work is not over – it will continue for this dedicated team who are available as the first response to trauma, New Zealand-wide. And usually it is Sandra’s cell phone that receives the first alert. ■

What do you say to someone whose home was ‘red-stickered’ in the September earthquake, who had been fortunate enough to be re-housed in a new home which has now been ‘totalled’ in the February quake? Or when you are bombarded with questions like, ‘how come God let this happen?’

For the Reverend Sandra Johnston (who in her spare time is Assistant Priest at the Papamoa Mission) and her team of Critical Incident Responders from Seed (which arose from the Interchurch Trade & Industry Mission), this is part of their work since the earthquakes wreaked havoc on lives.

Sandra’s role as the National Trauma Services Manager and Trainer has seen her in Christchurch for much of the time since the February quake. She has deployed team members to work with client firms, which include many large companies, and been part of the trauma response herself. In the early days following the quake Sandra was working with one of the ‘ground zero’ Urban Search and Rescue Teams deployed within the cordoned area of the city. There is much Sandra will not be talking about; this was a situation much worse than portrayed on our television screens and even talking of some of the detail can be traumatising for hearers.

What was the difference between September and February? Sandra arrived in Christchurch two days after each quake. Her observation was that in September people’s eyes were bright with fear and gradually they became dulled with fatigue. “This

Sandra’s teams meet each morning prior to heading out and debrief again at the end of the day; often up to 16 or 18 hour days to fit with shift workers, like tanker drivers. A key focus has been to give people some hope, some reason to keep going. The team comes from a range of denominations and faiths and as Sandra reflects on the work, she comments: “this is not work which can be done without faith”.

Where are people at this long after the last quake? Anger is now a natural consequence of what they have been through. But this can be positive, giving people the energy to keep going. However, fatigue is still very real. For so many the norm has become interrupted sleep. Re-establishing good sleeping patterns will be important. For industry, fatigue can result in more accidents, another of the hidden outcomes of the quakes.

As time goes by, the Seed Team are working with management to encourage staff to take



Above Christchurch earthquake.

Parish nursing at the Cathedral

Helen Jacobi describes the work of a parish nurse.

Last year in September Shirley Pope was licensed by Bishop David as a Parish Nurse in the Cathedral Parish.

Shirley is a registered nurse who had retired after 50 years of nursing in many contexts: from hospital to seniors' homes to hospice. Shirley spent most of 2010 taking the training offered by the NZ Faith Community Nurses Association. This training covers the philosophy and role of a parish nurse and how our spirituality and faith intersect with our medical needs.

Rev'd Charles Tyrrell, formerly Dean of Nelson Cathedral, attended Shirley's licensing. Charles is the patron to the Association, having been a pioneer of parish nursing at Nelson Cathedral.

So what does a parish nurse do? Rather than "hands on" nursing, they visit and offer advice to those who are sick or under medical treatment. They are a support for families making decisions about elder care for family members. They can advise and help with setting up of home care

after a stay in hospital. Most importantly, they provide a link between the medical world and our life of faith.

In the Cathedral Parish Shirley has been visiting those in hospital and at home and working alongside our Pastoral Companions Team. She is a valuable resource in our team meetings if we have questions of a medical nature.

As the role develops we will also offer some education sessions for parishioners, such as "healthy ageing" and "healthy hearts".

Shirley has a small oversight committee who report to Vestry. The Parish Nurse Project was developed in partnership with Anglican Social Services, who have offered valuable help in the development



Above Shirley Pope with the Bishop, Dean and Charles Tyrrell at Shirley's licensing in September last year.

of policies and procedures.

Parishioners have commented how much they appreciate Shirley's visits, with her useful and practical knowledge from years of nursing, combined with conversations about faith and prayer. ■

Waiapu Youth Interns for 2011

Jocelyn Czerwonka

Seini Tawa stepped off her plane and into a cold Rotorua wintery blast on March 7th. After some visa delays, it was a joy to welcome Seini to Waiapu as our very first Youth Intern from Tikanga Pasifika.

Seini is now adjusting to the cold and enjoying the warm welcome of Waiapu. She has quickly settled into her role as Youth Intern at St Luke's Rotorua, along with fellow youth intern Brendon Bryon-Kay, who is currently based at Holy Trinity, Gisborne.

Seini has a love for working with young people, music and singing. While Tikanga Pasifika have expressed their gratitude for offering this youth intern placement to one of their young people, many Waiapu people have already realised what a blessing it is for us to have Seini with us.

The Top Parish Sunday worship service was an ideal opportunity for Seini to be commissioned and welcomed by the young people of our Diocese. Rev Joe Le'ota represented Tikanga Pasifika and presented Seini with a salusalu, a garland of lollies.

Both Brendon and Seini have plenty to keep

them busy. Both are working on the EIDTS New Testament paper this year, learning much about ministry in Parish environments and assisting with many youth events. Brendon wrote and delivered a very good sermon at Top Parish while Seini stole everyone's hearts with her beautiful singing voice at the Top Parish Waiapu's Got Talent night.

My feeling is that Waiapu is very blessed to have these two young people in our midst this year. ■



Above Seini singing at Top Parish

SEINI TAWA

My name is Seini Tawa and I am 23 years of age. I am a member of the Diocese of Polynesia, from the parish of St Mark's, in the Archdeaconry of Suva Ovalau in the Fiji Islands, in a small Solomon community called Newtown. I was brought up by my mum who is of a Solomon descendant and I am the youngest of two.

I started my education at the Anglican Bishop Kempthorne Memorial School and ended up as a music student in the National Youth Band of Fiji.

My career lies in the field of music and I am planning on continuing my studies for this course after my intern year and hope to make it a successful one.

This learning experience will help me boost my confidence in leading and assisting in the service of the church and the community as a whole; so I want to thank the Waiapu Diocese for this great opportunity. May God bless you all. Seini



Looking Back with Stephen Donald

Bishop Averill: Ridding Hawke's Bay girls of their angles, corners, and promontories

The opening ceremony in connection with the new Woodford House School, situated on the sunny slopes of the Havelock North hills, took place on February 17th, 1911 in the presence of about four hundred people, representing all parts of the Hawke's Bay district. Seats on the stage in the large hall were occupied by Mr W. Nelson (in the chair), the Right Rev'd A. W. Averill (Bishop of Waiapu), Miss Hodge, Mr T. E. Crosse, Mr Mason Chambers. A short introductory speech was made by Mr Nelson inviting the Right Rev'd Bishop Averill to address the gathering.

The Bishop's Address

Bishop Averill said that it was a source of great pleasure to be present at the opening of such an important school. At present a movement was going on in New Zealand for the promotion of up-to-date schools for the education of girls. In Dunedin, Christchurch and Auckland, excellent schools had been provided, and as a resident of Hawke's Bay he was proud to feel that they had in their midst an institution which was second to none in the Dominion.

In the past rather too much attention had been devoted to the education of their boys, and too little to their girls, and it was now being recognised that girls and women held a very high influence in the community. It was only common sense that they should accord the best education available to their girls. The time had come when the Dominion should provide such educational institutions, so that there would be no need to send them to the Old Country to conclude their studies. Education in New Zealand was more suitable to the home life of its people than education which could be obtained at Home.

Continuing, the Bishop said that the day had gone by when it was thought that education concluded when the child left school, and a year or two were quite sufficient. They were now beginning to realise that school life was only the beginning, and not the end of

training. It was far easier to educate their children while they were young. He did not believe in the system of cramming or training for examinations, which was not true education.

Another thing which was not true education was the development of the mental at the expense of the spiritual side of the question, and he was glad to know that in the new college the latter adjunct was to receive full attention. True education

priggishness, and snobbishness, and in toning down the girls' natures, it rid them of their angles, corners, and promontories, and brought home to them the necessity of working for the general good, and not concentrating their efforts solely on their own behalf. Above all things in girls they wanted reverence to realise the dignity of work, which should be a great education in life. This could not be obtained unless the spiritual education was taken hand in hand with the secular instruction.



Above Bishop Averill.

The success of a school such as Woodford House depended in the main on the mistress — they needed... one who would insist on discipline when it was needed, and one who would bestow praise when it was deserved. Such a person they had in Miss Hodge, and if they had the loyalty of the parents and children, he was sure the school would be a great blessing to the community.

His Lordship then formally declared the school open, amidst loud applause. The chairman thanked Bishop Averill for his scholarly and eloquent address, which was good matter for those present to digest. He paid a warm tribute to the taste, self-will, and energy displayed by Miss Hodge in promoting the erection of the new building, and concluded by wishing her many years of life to work out the destinies of Woodford House.

The Building

The design has been carried out on the English Domestic lines, the aim being to give the inmates homelike surroundings and influences, combined with the student's life. That the effort has been a pronounced success has been readily recognised by all who have had the privilege of looking over the buildings during the afternoon. We wish Miss Hodge and her staff all success and trust that they may be enabled to carry out the high ideas they aspire to in creating the traditions of the new school.

was not complete without the inclusion of religious instruction.

The Bishop spoke of the strong and elevating influence which environment had on the training of the mind, and from this view alone he considered that a better site for the building could not have been chosen. He strongly believed in education in community, because it was not only the teaching, but the home life which was essential in the moulding of the girls' minds. School life was the enemy of selfishness,

From: *Waiapu Church Gazette*, Volume I, Issue 9, 1 March 1911, Page 130. ■

'Ruby Wednesday' leaves home

Adrienne Bruce talks to Bronwyn Marchant, Vicar of Gate Pa, about her move across the Tasman.

For Bronwyn, Waiapu has been home virtually all her life; so moving to the parish of Wyoming in the Diocese of Newcastle will be something of a wrench, albeit an exciting one.

Her early years were at Holy Trinity, Tauranga, where she worked her way through Sunday School, the Junior Choir and Youth Group, finally becoming a Sunday School teacher. Reminiscing, Bronwyn mentioned the strong influence Jim Greenaway had on her life direction when he was curate at Holy Trinity in the late 1960's. Here the seeds of social service and social justice were sown which have continued to be a significant part of Bronwyn's life and ministry ever since.

After a spell in Australia, Bronwyn returned to Tauranga and St John's Otumotai became her parish. It was from here Bronwyn went to St John's Theological College in the early 1990's. Ordained in 1994 Bronwyn's first post was the parish of Porongahau. Among

memories of this time was the experience and learning from being on the local marae on a regular basis. Her move to Havelock North as assistant priest gave Bronwyn the opportunity to work in a larger parish and she became "a fully-fledged vicar" as she settled in Takapau.

Bronwyn came to St George's in 2001. Bronwyn has "loved being here" and "it has been rewarding to be in a place long enough to be really settled." Gate Pa has had a reputation as an inclusive parish and Bronwyn has been very comfortable developing that aspect of ministry. An example has been her connections with the Prostitutes Collective, which was part of motivating her Study Leave in San Francisco and Chicago several years ago. Another highlight of recent years has been the close proximity of the vicarage to the local repertory theatre and being able to be involved in several productions. We all know Bronwyn's penchant for treading the boards, something which became a feature of Waiapu when Ruby

Wednesday and Spike (alias Bronwyn and Ian Render) stepped out together on several diocesan occasions to entertain clergy gatherings, synods and the like.

In a tribute to the Diocese of Waiapu Bronwyn said, "this diocese has nurtured and taught me and prepared me well for what I will be doing into the future." Of note has been the collegiality amongst the clergy over the years and the more liberal theology which has been a mark of life and learning here, and the opportunity to take seriously the use of te reo Māori in worship. "Every situation is an opportunity to grow."

As Bronwyn settles into her new parish in Wyoming she will take with her the wealth of experience gained from a life of ministry in Waiapu. And fortunately Bronwyn has two sons and wider family living here in New Zealand and we will no doubt see her returning at some stage in the future. In the meantime, Bronwyn, Waiapu wishes you every blessing 'over the ditch'. ■



Above Bronwyn stands beside the tree onto which is reflected an image of the stained glass window from the church.

Welcome to Waiapu 5.0

Brian Dawson introduces our new website.

Ten years ago I travelled to Napier from Rotorua to set up a new website for the diocese. I was replacing an older version, created in Microsoft Publisher, and was going really upmarket; this new site would have pictures, and email addresses, and even a big spinning silver @ sign! And it was created using Microsoft Frontpage – cutting edge stuff!

The past month has seen the launch of yet another version of the Waiapu website – version 5 by my count, or 5.0 in tech jargon, and we've come a long way since my feeble attempts.

The fact we have a website at all is in

large part due to Bishop George Connor. Bishop George is a true techie, and has worked tirelessly to drag the Church into a more advanced state of technology. Many of us have heard his recounting of installing the first two fax machines in the diocese, in Napier and Tauranga, in the early 1990s! Imagine how those shocked at such new-fangled machines would feel if they had known that just twenty years later we would have websites and emails and mobile phones and YouTube videos and Facebook and Twitter – to name just a few of the contemporary diocesan communications mediums.

Some things haven't changed though. Just as I doubled as both parish priest

and web designer a decade ago, our new website has also sprung from otherwise employed hands. Rev'd Blake Ramage (who occasionally poses as the Vicar of Gisborne) has done most of the legwork, putting together our most ambitious web presence yet. He has been ably supported by Rev'd Ron Elder, the diocesan tech support crew from Neocom and assorted others.

Once upon a time the internet was full of words, then came pictures (often dodgy ones), and now it's all about video. Waiapu's new site opens to a homepage page featuring a welcome video from our Bishop. Moving further into the site offers access to much that has been there before

“It was a philosophical thing for me”

Colleen Kaye, Diocesan Financial Manager, talks to Noel Hendery.



One of the challenging positions in the Diocese of Waiapu is that of Financial Manager. The Diocese has so many components, be they parishes, committees, boards or individuals, all of whom involve the organising of finances.

Colleen Kaye has taken on this multi-faceted role, following in the footsteps of Brett Chamberlain, who has moved across the

diocesan building to the company running our aged care facilities.

Colleen is not the stereotype of a financial manager. She is the mother of four children of her own and three step children, with ages now ranging from 15 to 27. She is also a very fond grandmother of a five year old granddaughter: “a treasure”.

“We do a lot of things as a family. We all exercise together.” The weekend before Colleen had done two of the triple peaks event, with her daughter taking on the middle peak. “The Bishop passed me – he was running – I entered as a walker. He tapped me on the shoulder as he passed.” To prove her achievement, Colleen still had a bandaged ankle. She had twisted it about an hour into the first leg, which didn’t stop her taking on Te Mata Peak. “I’ll pay for it this week.”

When her youngest child was almost two, she decided to go back to study, and managed to gain her degree through the Eastern Institute of Technology in Taradale. She started work at Carr and Stanton in Hastings “at the bottom” as an accountancy clerk, and worked her way up to become a partner in the firm.

After fifteen years with the firm, a couple of things happened in her life that made her decide that there was more to life than the cut-throat business world. She decided to look for a change, to a community or not-for-profit organisation, something that involved helping people rather than charging by the

minute for her services, particularly in these tough economic times when often people could not really afford \$260 an hour. “How am I adding value to your business?” she found herself wondering.

“It was a philosophical thing for me. In that role I just felt I couldn’t do what I wanted to do. It’s now the complete opposite. In the short time I have been here I’ve really enjoyed working with people and feel I can help them.”

“It is such a nice change. All the parishes are like having a series of clients. It is more hands-on than I have been used to lately – which is something I have missed. I like to talk to people.”

Colleen was baptised and brought up as an Anglican in St Augustine’s parish. Finding her way around the diocesan structures has been “interesting”. She passes a sheet of paper to me that Brett had written for her. It has lists of all the organisations and how they relate to each other. “That’s been my Bible.”

The work is not technically over-challenging, but it is very busy, and she has come in at the busy time of year. However, she has two very capable staff members working with her. She also feels lucky that she has had Brett on site during the transition period. He has been very helpful, as have been the Social Service staff. “The atmosphere is genuinely caring.”

Colleen’s last comment about herself: “Pretty much what you see is what you get.” ■



(canons, history, Current News, contact details and church services) along with new features such as the ‘Youth Book Resource’, Parish Accounting forms, and the Social Services ‘Pathways Forward’ news sheet. And no longer is the website

has been built using SilverStripe and will eventually offer a portal to a diocesan-wide intranet, making online communication and the exchange of information and resources a day to day experience for most of our parishes.

one way only: the new ‘Blog’ will offer opportunities for comments and conversations as well as guest bloggers from time to time.

For those who care about such things, the site

In time the website will become a key plank in our diocesan communications strategy and provide a front window for those who wish to peer in at us. It will give us instant access to our accounts and our reports and our agendas, and it will provide a library shelf for our history and year books, but that isn’t really what it’s about. Websites aren’t really about words or pictures or videos or music; they are about people. Every page of the new site features something about who we are. It offers a glimpse of our attitudes and approaches to doing Church and being Christian. Even the change of focus colour makes a statement – where once it was grey, now it’s green! ■

Planting some seeds of faith

Jo Crosse, our new Children's Ministry Enabler, experiences a special relationship between church and a childhood centre.

On Wednesday mornings once a fortnight a group of preschool children and two teachers head off to church. They are from Abbotsford Early Childhood Centre, Waipawa; the church is St Peter's, and this excursion is a very special part of the week for them all.

The day I visit, the children have arrived earlier than usual and are able to watch Hugh McBain playing the organ, a new experience for them. As the session proper begins there is great anticipation and everyone gathers quickly in a space where they clearly feel comfortable, while a well practiced routine swings into action. We begin with a gathering ritual. Every child adds a flower to a sand arrangement with a candle in the middle, and then one helps light the candle. Apart from the opening and closing rituals, there is singing, dancing, storytelling, and activity, all based on the chosen Bible story for the day. This time the focus is on the events of Palm Sunday, so one of the highlights is a procession around the church singing and waving palm branches.

This gathering first began when the parish and the childcare centre were looking for ways to work together. For the Waipawa ministry team this seemed like a great opportunity to

reach out to the children of the community, strengthen their connection with Abbotsford (an Anglican Social Service) and, in their words, to "plant some seeds of faith". Because working together is crucial, at the beginning of each term Rosalie, Judy and Kath from St Peter's meet with Stephanie and Vanessa from Abbotsford to come up with the basic outlines and ideas they want to work with, and the Waipawa Parish team take it from there. This relationship between church and childcare has been developing for five years and there is obvious mutual respect and appreciation, which creates a wonderful sense of welcome and belonging in the group.

Stephanie is very affirming of this ministry, and says it offers a helpful way for the families to make a connection with the church. For some of these families it is their only connection and they appreciate the opportunity being available for their children. Although there are 30-plus children who attend the childcare centre, the visits to St Peter's are limited to ten children at any one time, and I was told that the children consider it a real privilege to be able to come. Apparently one of them had



returned from the summer holidays wanting to know when they would be going to the church because they had enjoyed it so much the term before.

The real test though is to ask the children what they think. The answers were very enthusiastic and positive. More importantly, having watched them throughout the session, I had seen their delight in the familiar routine, the excitement of a palm procession, and the easy, relaxed way everyone related to each other. This is clearly a place these children are happy to be in. ■

Mamaku to celebrate 100 years

Jesus said "So I tell you, Peter, you are a rock and on this rock foundation I will build my church" (Matthew 16.18)

The site at Mamaku originally chosen for a church is a small rocky hillock on the edge of the town and thus it seemed fitting for the church to be named St. Peters on the Rock and to serve that community for the last one hundred years.

Centenary celebrations on the Rock in Mamaku are planned for Sunday 6th November 2011 with Bishop David Rice leading the service, followed by lunch. This will give locals and visitors time to catch up and reminisce on times past and people remembered.

There was a thriving township at Mamaku early last century as the

valuable native timber was logged from the Mamaku plateau and the church was built, all by voluntary donations. Rt. Rev'd A.W. Averill consecrated the building in August 1911 and the first curates travelled on horseback or buggy to conduct the monthly services

The services were very well received and in 1924 a house was built nearby for the curate so services could be held more regularly; once a month there was a service in te reo Māori.

The church became a social hub of the township and an active Ladies Guild operated in the 1930's and 40's, maintaining the social life, organizing

Sunday School and raising funds for the upkeep of the buildings. New altar linen was dedicated and paths were laid to the door.

Services reverted to monthly in the 1960's and 70's but there was a revival in numbers in the 1980's and church life was very active. Enthusiastic families organised an after school Sunday School which attracted many children and structural work was carried out on the building: roof repairs and "wings" added for stabilization. The grounds were also beautified with shrubs and the paths were upgraded.

A particular feature of St. Peters is the



Oenone Woodhams

From the Ministry Educator

Do you have the sort of days when time seems to stretch out in an unending ribbon, and you don't know when evening is ever going to arrive? Or the sort of day that zips by in a flash and you go to bed wondering where the day went? Time is a very elastic concept. I read an alarming article in the *NZ Herald* recently. It said that men don't consider they are getting older until they are 58, whereas women start to worry about age from the time they are 29! How fair is that? And then I read another article in the *Herald* (which seems to be specialising in these types of stories) saying that people's happiness declines between their 20's and 40's and gradually increases again from their late 40's but that some people aren't really happy until they are in their 80's and then only if they have their health and an adequate income. Is time with us or against us, we may ask.

That got me thinking. We all know that Christianity does not promise lifelong happiness. It never guarantees that your looks won't go, that you will acquire material possessions or that you will

be totally satisfied with your life. But these things are insubstantial. After the devastating Christchurch earthquake and the terrible events in Japan, person after person said that family is all that matters, relationships are all that matter. People with no homes, no possessions, no jobs, and what seems to be no future, are still able to hope; if their relationships are intact.

Returning to time: what is time best invested in? Relationships obviously. And that includes our relationship with God; because, as with all relationships, it needs time and effort and commitment. I can be a prime procrastinator sometimes. It's as if I know God is always there, but because I know He's there I don't always pay Him enough attention. Of course this relationship is two way, just like human relationships, and it is absolutely worth using time on Him. Even if we think we don't have any time, even on the racing-away sort of days, there should always be space to work on our most important relationship. As the beautiful hymn *Our Life has its Seasons* puts it: "There's never a

time to stop believing, there's never a time for hope to die, there's never a time to stop loving, these three things go on."

And now for something completely different, exciting news on the library front. Over half the Diocesan library books have now been listed on ANGLICAT, the catalogue of the Kinder Library based at St John's Theological College, Auckland. Kinder staff are steadily working their way through the remaining books. To search the catalogue go to www.kinderlibrary.ac.nz and click on Anglicat Catalogue Search. When you get to the search page you'll find Waiapu if you scroll down the list of libraries. This doesn't mean however that I'll stop lugging a selection of books round the Diocese with me, because I think there's nothing like actually picking a book up and looking through it, although owners of e-readers may disagree.

Until next time...

Shalom.

Oenone Woodhams. ■

very beautiful stained glass window, a memorial to the several local men who died in World War 2.

St Peter's has been supported by a small group of families in recent years but is well loved by the whole community. Thus they would all like to see anyone with Mamaku connections come to join with them to celebrate the centenary of this special church sited on its rock high up on the Mamaku plateau. Please indicate your interest by contacting the office of St. Barnabas' Church in Ngongotaha. (07) 3572107 or P. O. Box 176 Ngongotaha or e-mail stbarnabasclose@xtra.co.nz. ■



Above St Peters Church in Mamaku.



Howard Pilgrim

From the Diocesan Theologian

Shaken and Stirred

For an ex-pat Cantabrian now thoroughly at home in Napier, it has been very hard for me to watch the destruction of Christchurch from afar. My old home town will not look anything like the same next time I step off a plane. As with Napier in 1931, the earthquakes that have torn its buildings apart mean that it must be rebuilt in a form that will be unrecognisable to those who remember its past glories. I find myself rather like those kids who grow up and escape to a new life far away, unaware of how much of themselves they left behind until their parents decide to sell the family home and the next owners promptly knock it down. I might not want to live there any longer, I just wanted it to be there when I visit.

Christchurch will be rebuilt by a new generation, including some of my closest friends and relatives. A new sense of community will emerge from the solidarity discovered as they face hardships together, with a shared identity focused more on their aspirations for the future and less on the privileges and distinctions that come from historical myths of origin. Adults will be valued for the contribution they bring to the common task, rather than for the schools they once attended. And in the heart of this new community the churches will rediscover

their identity and mission, in response to the opportunities and challenges God presents to them.

And we will watch them prayerfully from afar, not only because some of us are like the ancient Jews in Babylonian exile whose hearts longed for Jerusalem to rise again from its dust and ashes, but because we are all New Zealanders and Christchurch is an essential part of our national identity. Even more, the Christchurch diocese is inseparable from us because we are all a part of the greater Anglican whole. The mission they discover for themselves will influence the way we see our mission in Waiapu. Their needs will become our needs, their trials and triumphs ours to share. Issues that divided our national church may swiftly come to seem irrelevant alongside God's mission that unites us. And as their neediness rekindles relationships that unite Christians across denominational boundaries, and even to find common ground with other faiths, so we too may find ourselves shaken out of some of our self-sufficiency.

In Hebrews 12, we are told that God "will shake not only the earth but the heaven ... so that what cannot be shaken may remain." Point taken, Lord. We have all just had another good shake-up: you have got our attention and we are alert to discover what will remain. ■

A CHANGE OF FOCUS

Howard Pilgrim's appointment to the role of Diocesan Theologian two years ago included an initial period of part time employment to explore the potential for a diocesan programme of theological education for clergy and laity. While the need for such a programme and the rich resource of potential teachers within the diocese have become very clear, it is equally clear that financial constraints prevent us from launching such a programme at present, and Howard's employment has ended.

In his retirement, Howard will continue to offer a teaching ministry centred on the Cathedral, and through his website, www.waipuacademy.org, while remaining open to invitations from parishes to extend this ministry more widely throughout the diocese.

Top Parish Pics



Brendan preaching



Bishops and supporters



He ain't heavy



Life With Brian

I was recently having a coffee with a friend, discussing the Church, as clergy are wont to do, when my friend made the comment, “I don’t like labels.”

In my experience many people would share my friend’s dislike of being labelled as a particular ‘kind’ of Christian, but it might be noted that this represents a most significant shift within Anglicanism.

For several centuries Anglicans wore labels such as ‘Puritan’, ‘Evangelical’ or ‘Anglo-Catholic’ with pride. In more recent years though (probably the past thirty or so) there has been a shift, or more accurately a series of shifts, that makes labels much harder to place and less palatable to wear. I recall twenty five years ago reading a prediction that the boundaries between denominations would break down completely by the end of the twentieth century. While that hasn’t happened (and indeed the ecumenical movement is facing a crisis of sorts), what have largely broken down are the boundaries that made labelling each other a simpler process. Today, for example, it isn’t unusual to find someone like me: baptised in a Presbyterian context, un-churched as a child, ‘converted’ in a charismatic/Pentecostal church, a worship leader for the Baptists,

theologically trained as a Methodist, ‘re-converted’ to a liberal faith before being ordained as an Anglican; and the journey may not be over yet! Asked recently how I would describe myself I settled on ‘Post-charismatic liberal catholic’, and I know I’m not alone!

The truth is that it is no longer common, or even expected, that one will spend one’s whole life attached to the same church, or favouring the same liturgical style or theological flavour. Change, always a challenging thing for Anglicans, is now an accepted part of life for most, including in our life of faith. In my own life I have been both very conservative and extremely liberal, and increasingly I am both at the same time! Indeed I am fascinated by the growth of a sort of ‘neo-liberalism’ that combines a preference for an evangelical or even charismatic style of liturgy and church with an undeniably progressive set of theological beliefs. We see examples of this kind of fusion-faith in the Red-Letter Christian and the so-called Emergent Church movements in the U.S., but we can also find them locally. I would argue, in fact, that Waiapu is predominantly a neo-liberal diocese.

But we still don’t like labels, and why does any of this matter anyway? It matters because one of the strengths in an older

version of Anglicanism was that people were prepared to make a stand. Being an Evangelical meant standing up for what Evangelicals believed in, as did being an Anglo-Catholic or a Liberal. While many of us would claim a piece of each of those labels (and more besides), the danger is that we’re no longer sure what we stand for, and the rapidly approaching inescapable fact is that Anglicans are going to need to make some choices about where they stand.

Within the next two years our Church, including our diocese, is going to be called on to make some decisions about the proposed Anglican Covenant and the issues that have led to it being proposed in the first place. For some of us those decisions will be easy, for others not so. And just like the issues that led to the development of Anglican labels in the first place, these are not just academic arguments; they are about people’s lives, and their place within the Kingdom of God, and even about the nature of God him/her/them self.

I understand the resistance to being labelled, I even share it to some degree, but I also want to encourage us to think about who we are, where we stand, and why we stand there, and if that makes me a bleeding heart liberal, so be it! ■

Three Tikanga Youth Pilgrimage 2011

It’s happening again!

In 2009, 150 young people attended the very first Three Tikanga Youth Pilgrimage and for many this was an ‘amazing and awesome’ event. Walking together as a Three Tikanga Church has been seen as an important part of our spiritual journey together.

The second Three Tikanga Youth Pilgrimage will be happening again in Rotorua the weekend of 30 September to 2 October 2011, with the blessing of our ‘Youth Bishop’ + David Rice and Bishop of te Manawa o te Wheke, + Bishop Ngarahu Katene. Encourage your young people to be part of this special event. Contact jocelyn.dymf@extra.co.nz for more information. ■



Dreams of Leather Carving

Adrienne Bruce meets Jim Austing on the eve of his retirement.

Five years as the vicar of Opotiki: what have been the highlights for Jim Austing as he moves into retirement? This humble priest talks about the significance of celebrating the Eucharist at the local rest homes. These people have “a perceptiveness about life as they near the end of their lives” which has

the lounge where everyone feels welcome, not just Anglicans.

Another highlight for Jim has been the opportunity to work alongside Nick Hanne, one of the Hiona-St Stephen vestry members, supporting his work in the Opotiki community with young people (See *Waiapu News* October 2010).

Jim recalls with warmth his becoming an Anglican and part of the Waiapu Diocese. Moving from the Roman Catholic priesthood to some ten years as a ‘layperson’, he tells of how God gave him a kick in the pants and said, ‘Do something about your priesthood’. The result was the new role as vicar of Hiona-St Stephen, which has been a ‘learning curve’. He is grateful for the welcome and support the Diocese gave him and the support of neighbouring clergy.

As Jim reflects on the Diocesan vision, “To know Jesus and to make Jesus known”, he explains that he sees this as enabling people to put on the mind of Christ; Jesus who wants all people to be happy. So for Jim, as for many spiritual leaders over the last 2000 years, the Christian blueprint for happiness is the Beatitudes. The

first foundational Beatitude is “Happy are those who know their need of God”. For Jim this need of God is expressed in our community worship which focuses in the Eucharist. “Hence,” says Jim, “my great gratitude to the Anglican Communion and in particular the Diocese of Waiapu for enabling me to exercise my priesthood as expressed in presiding at the celebration of the Eucharist.”

Another highlight of his work within the community of Hiona St Stephen has been as the Vicar of a church whose tradition

of reconciliation reaches back to Volkner’s gesture of peace and reconciliation just before he died. A church, whose ‘worshipping faithful, the taonga of its physical being, the composition of its Vestry, expresses the ongoing contribution that Māori and Pākehā make to the people of Opotiki. Added to this are the numerous Anglicans who are involved in welfare groups and agencies. With all the attractions and distractions of modern life it is a special grace to have people who, with no apparent reward and in spite of knockbacks and frustrations, work faithfully to keep all the strands that bind us together alive.’

What will retirement hold? Firstly a bit of a breather, because it has been “full-on”. And because Jim’s skills as artist, painter and carver have taken a real back seat in these last few years, he is particularly looking forward to some more leather carving and painting, and more time for reading and catching up with friends and family. Reflecting on his two lives, as a Catholic and then an Anglican priest, identified some clearer balance in the Catholic tradition which was boundaried by mass everyday as the central structure, out of which flowed the day’s work. Jim has noticed that Anglican priests do a raft more of the everyday tasks than his counterparts in the Catholic Church. Perhaps this is a challenge to us as a denomination?

We wish Jim a fruitful and relaxed retirement in Katikati, the other kiwifruit capital of the world; after Opotiki of course! ■



touched Jim. Like the woman with a long, slow debilitating illness who, on better days, would go and sit in the lounge and just hold the hand of a fellow resident who was unable to talk.

For Jim the well-known phrase “they also serve who only stand and wait” has had profound effect on his ministry.

One great joy has been seeing the transformation of ministry at Peria House from very tiny communion services in a very small room to a service each Wednesday in

FORMAT NOTICE

As a reminder of the long term impact of the Christchurch earthquake, our printer Toltech Print is still not able to print Waiapu News in its normal format. They hope to be back to normal for our July issue.

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