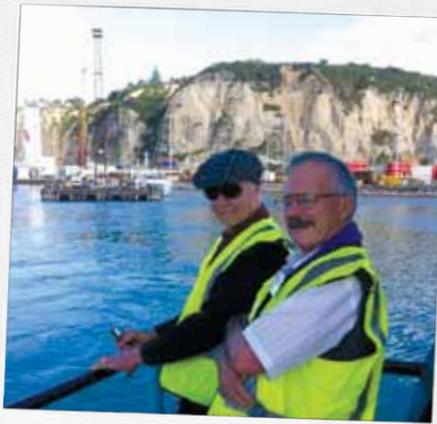


# WAIAPU News

Issue 48

July 2011



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**Below** Seini and Brendon at Huka Falls while on retreat.



## WAIAPU'S YOUTH INTERNS SETTLE IN

*Jocelyn Czerwonka*

**F**or Seini and Brendon, our Year Long Youth Interns, their first placement seemed to end all too soon. Both were sad to say goodbye to their host parishes, Brendon at Holy Trinity Gisborne, and Seini at St Luke's Rotorua. For Brendon, despite having grown up in Gisborne, it was a new experience finding out about life as a youth intern in a busy parish and in the wider Eastland region.

Seini quickly adapted to life in Rotorua, leading youth ministry activities, developing singing and drumming lessons and participating in worship and parish ministry. Prior to leaving, Seini held a 'Fijian Evening' at St Luke's.

Between placements they took part in a two day retreat, a time to debrief, reflect, pray and look forward to their next placement. It was also a good 'catch up' and 'getting to know each other' time. There was plenty of time to discuss the pros and cons of being an intern, tackling study and balancing the

demands of parish ministry. There were visits to Huka Falls, mud pools, hot pools and a ride on the Luge. A few study days followed before the Youth Leaders Training Weekend in Napier. Seini had the chance to visit her study tutor Rev'd Jo Crosse in Weber and enjoy a quad bike ride around the farm. Then both were off to the Order of Saint Stephen Retreat.

Brendon and Seini are now settling into their new host parishes, Havelock North and Holy Trinity Gisborne for the next three months. ■



# From Bishop David

First, I heard three people, in very different contexts, make reference to it over a period of a fortnight. Secondly, I asked my PA Belinda to order a copy to which she responded, "I have it at home, and you're welcome to borrow it." And thirdly, being less than well over Queen's Birthday weekend, I retreated to the warmth of the Episcopal Residence; and reading a 'light' tome seemed like a reasonable proposition. So what am I suggesting? The tea leaves lined up. The stars were connected. Or perhaps something in between land and sky formed a pattern prompting me to read William Paul Young's *The Shack* (I suspect God was in there somewhere; at least God as suggested in Young's book).

I suppose, and please hear the confessional tone, I should say something here about preconceived notions, prejudices. I didn't expect this to be an intellectually demanding exercise, and it wasn't. There were no spectacular, erudite propositions within these pages. Nor did I anticipate a theologically astute framework within which a narrative would unfold, and I wasn't disappointed. In other words, the perennial quandaries of life and faith and theology weren't addressed, at least not overtly. And I certainly didn't think I would encounter a depiction of God which fits within my own "well-developed-inordinately-sophisticated-perpetually-refined" experience (Again, I hope you hear my self-directed sardonic tone).

To put it plainly and to participate in what

I call "macro-honesty", I was prepared to read words written from a *conservative-evangelical perspective* and thereby "unspeakable" to this *progressive-liberal* bishop. The funny thing is (more macro-honesty), I was surprised, and that is precisely what happens when preconceived notions and prejudices are left at the door along with our shoes; when we allow God to surprise us.

I was surprised by *The Shack*. More to the point, I was surprised by my response to this book. More to the point still, I was surprised by a depiction of God which I would typically categorize as "domesticating-touchy/feely-sappy/soapy". Yet something about it resonated with me: certainly a yearning I have for God, for myself. Quite simply, William Paul Young's portrayal of God is one of a God who is in deep relationship with all of God's people and there are no ifs, no buts. That is the way it is because that is the way God is, that is who God is. God is here even if we cannot accept it.

Jesus is holding us even when we think we must "go at it" alone. The Spirit embraces us during times when we think we see with clarity or the times when life appears exceedingly blurred. In a word, God is here. All the judgement, all the rewards and punishments, all the good and evil, all the rules and regulations, all the institutional structures and systems, all the "means and ways of" grace, all the credal roadmaps, flow-charts and liturgies, which we so readily attach to God didn't actually come from God, they come from us.

You may not agree with this, but the point, as I think I understand it, is that the God of relationship, of Trinity, is here with us in deeply intimate ways. Thus some of our questions could be: How are we aware of God's presence? To what extent do we



Spot the Bishop.

embrace that relationship? How is God affecting our lives? If we endeavour to answer these questions, and I hope we do, I pray we do so without preconceived notions and prejudices, so we can experience the God who is here, Jesus who is holding us and the Spirit who embraces us at all times. And through it all, for God's sake, most definitely for our own, let us allow God to surprise us.

Arohanui  
+ David, Bishop of Waiapu. ■

## Seini Spots Hidden Talent



Tafadzwa, Tapiwa and Nicholas learning to play drums and guitar with Seini

One of the great surprises during Easter services at St Luke's Rotorua was hearing the beautiful voices of Rebecca Rinemhota (13) and Aroha Te Whau (15) singing solo. Even one of their parents was heard to say 'we didn't know she could sing like that'. These were some of the hidden talents that Youth Intern Seini Tawa had spotted and developed in preparation for singing at Easter. Before long, Seini had also encouraged Tapiwa and Tafadzwa Chikono to develop their drumming skills and Nicholas Rinemhota to play guitar. Suddenly St Luke's discovered a wealth of emerging talent. The challenge now is to keep up the good work Seini began. ■

# Diocesan wide Covenant study raises many questions

Noel Hendery

On Sunday afternoon on the 8th of May, the first Waiapu regional study of the world-wide Anglican Communion Covenant took place at St John's Cathedral, Napier. It was attended by about 40 Anglicans of widely ranging ages and from a wide range of parishes. The discussion process was designed by Bishop Murray Mills and facilitated by Rev'd Erice Fairbrother, Dean Helen Jacobi and Bishop David. Other regional gatherings took place in Bay of Plenty, Eastland and Central and Southern Hawke's Bay throughout June.

Bishop David opened the Cathedral study by telling the group: "This is an opportunity to talk about who we are, something we don't do often. It is in effect 'Anglicanism 101.'" The Bishop went on to say that the regional groups would be exploring what are the things that make us who we are and where we stand in relation to this Covenant.

As background information, the Dean reminded the group that in 2008 the Lambeth conference of bishops commissioned a report in response to the controversial ordination of Gene Robinson as an Episcopalian bishop in the United States. The resulting Windsor Report suggested the creation of a Communion-wide "Covenant" to clarify who we are and who we want to be as Anglicans.

It was noted that the controversies over church leadership roles of homosexual men and women, the ordination of a bishop living in a gay partnership, and the blessing of same sex unions had created the original impetus for the covenant. However, the covenant itself actually does not touch on the topic of sexuality and leadership, but focuses instead on questions like Anglican unity and processes for handling disagreements between Anglican provinces.

This draft Covenant has been through many drafts, and now the 88 million Anglicans in 44 provinces in 160 countries are being invited to respond to the final draft.

Bishop David hopes that the present regional study groups will offer feedback to Synod in September. Synod would then make a response to General Synod, which, in turn will provide a response from the Anglican Church of Aotearoa, New Zealand



One of the small group discussions during the Cathedral study.

and Pasifika to the world-wide Anglican Consultative Council.

Those present at each study were broken up into small groups to work through various questions provided by Bishop Murray. The groups then reported back to the full session, where a summary of each group's responses were recorded.

The smaller groups were asked to discuss their response to 10 complex questions, including:

- Churches of the Anglican Communion are bound together "not by a central ecclesiastical legislative and executive authority, but by mutual loyalty sustained through the common counsel of the bishops in conference" and "of the other instruments of the Communion." What is important in that statement for you?
- Do you see the Covenant as encouraging innovation/change or conservatism? In the last 50 years the NZ Church has been a leader in change, well ahead of most of the Communion:
  - Re-marriage of Divorcees
  - Admission of all the baptised to Communion
  - Ordination of Women as bishops, priests and deacons
  - Liturgical change – our NZ Prayer Book
  - Our Bi-cultural Constitution
  - Developments in non-stipendiary/ local shared ministry

- Under the Covenant would all these changes have taken place?
- What difference would "full consultation" have made?
- How does it apply in the case of the sexual orientation of church members, officers, clergy?

There were clear responses from the groups at the end of the three and a half hours together at the Napier meeting. These responses included a strong sense of commitment and loyalty to the Anglican Communion, but there was also a feeling that those present still had many unanswered questions about the covenant in its present form, and an uncertainty about its impact on parish, diocese, province and world-wide communion.

At the end of the session a "straw poll" was held. Participants were asked to raise their hands if they would want the Church to accept the Covenant as it now stands. No one did. A majority voted against accepting the Covenant, while some were undecided.

About 60 attended the meeting in Tauranga from nine of the fifteen Bay of Plenty parishes. At that meeting there was a considerably greater divergence of views among the participants.

The studies were held in Hawke's Bay on 8 May, Bay of Plenty on 12 June, Eastland on 18 June and Dannevirke on 9 July. ■

# Praise God! Cursillo has come to Waiapu

*Gail and Richard Spence share their enthusiasm for a new form of ministry.*

**H**ot news from Cursillo: 'Waiapu Women's One' and 'Waiapu Men's One' were prayerfully and joyfully completed during May of this year. Thirty-four from Waiapu, thirty-five Wellingtonians and two from the Waikato combined to bring about the start of the Cursillo movement in our diocese.

## What is Cursillo?

Cursillo is a Spanish word which means "short course". Cursillo offers men and women, separately or combined, a three-day residential workshop to strengthen and encourage them as disciples of Christ, and help them to engage more deeply in the ministry and mission of the Church. Originating in Spain, and now a worldwide movement, Cursillo is for growing Christians who are prepared to commit themselves to make a difference in their world as a result of a shared experience.

Following their Cursillo encounter, many Anglicans have found that Christian living takes on a new dimension. They have a fresh awareness of God's love and purpose for each one of us where we live, meet and work. Those who have completed the "Three Days" also usually emerge with a common understanding and shared purpose thereafter.

See [www.cursillo.org.nz/introduce.htm](http://www.cursillo.org.nz/introduce.htm) for more information on various aspects of Cursillo .

## An end and a beginning for Bishop David

For Bishop David, the May events mark an end of a beginning. A Cursillista himself (a Cursillo veteran), Bishop David has wanted for some time to see Cursillo come to Waiapu. Twenty months ago he convened the first ginger-group of Cursillistas from other dioceses, to see who would share his vision and make Cursillo happen here. He encouraged some Waiapu men and women to attend Wellington's 33rd Cursillos last year, to be the fore-runners for this year's events in our diocese.

'Women's One' and 'Men's One' were the gift of Wellington Diocese to Waiapu to launch us into our own programme. Wellington has had Cursillo for twenty-eight years; now they have started us off by running the first Three Days – one for women and one for men – on our patch. The women gathered at



Singing is a major component of the Cursillo experience.

Lindisfarne College, Hastings, and the men three weeks later at Riverbend Christian Centre near Havelock North.

Teams of laypeople and clergy came to lead the talks, singing, prayers and worship, and offer opportunities for reflection, silence and creative expression. They mostly came from Wellington: Audrey Moonlight and David McLay were the Lay Directors and leaders of their respective Cursillos. Spiritual Directors were Rev'ds Anne Aspen and Ross Downes. Each was supported by a sizeable line-up who had been developing their teamwork over the previous five months. So far as was feasible, these teams included Waiapu veterans: Shane Story, Gail Spence, Dot King, Mary Rowlands, Richard Spence.

How did it work out? Max McFarland had this to say:

"If one thing came out of the weekend for me, it was that I hope friends of mine will be able to have the same experience that I have had, it is time well spent, and I would like to do this again, and soon."

## Next steps for Cursillo in Waiapu

Quite soon, preparation will begin for staging Cursillo in Waiapu during 2012. It's a major task. We hope again to have help from a neighbouring diocese, this time Waikato. Most likely we will seek a Bay of Plenty venue. Already the feelers are going out for a BOP-based ginger-group, to parallel the support provided this year in Hawkes Bay.

## Is Cursillo for you?

Cursillo is for both lay people and clergy, with clergy in a strongly supportive role. Cursillo challenges us, lay people as well as clergy, to look closely at our own word view and to explore what it means to be a disciple of Christ in today's world. In Matthew 5 we are told to "let our light shine before others,

*so that they may see our good works and give glory to our Father in heaven."*

Through the experience of Christian living over three days, Cursillo can be like a new beginning or a restoring point where we refresh our enthusiasm for our Christian journey, and learn new ways to influence the communities to which we belong.

Those seeking to strengthen and extend their discipleship through a Cursillo experience are supported by Cursillo veterans, or Cursillistas who are active as Christians in their daily lives.



Candles burning in the Cathedral for Cursillo participants.

## To find out more about Cursillo or contact with other Cursillistas

If you're a veteran of Cursillo and remember it as a good experience, then please make contact with other veterans through the diocesan email: [cursillo@waiapu.com](mailto:cursillo@waiapu.com).

If you're interested to know more about the Cursillo movement, either try googling *cursillo* or email [cursillo@waiapu.com](mailto:cursillo@waiapu.com) or write to Cursillo care of the Waiapu Diocesan Office, PO Box 227 Napier, 4140. Or there may be some worshipping in a church near you – or even in your own church! ■

# What to do in retirement?

*Adrienne Bruce explores this question with retired vicar Marie Gilpin.*

The Rev'd Marie Gilpin's retirement as vicar of Mount Maunganui at Christmas last year was a well-planned departure from fulltime stipended ministry. In fact, if you ask her to consider a new project these days the answer will probably be a very clear "no!" It is not that Marie has given away ministry engagements in order to enjoy golf twice a week and family. Rather, after having been responsible for change management seminars when working in industrial chaplaincy prior to ordination Marie learned the wisdom of deliberately putting things in place before retirement. This she systematically did over the last two years. Now, when people ask, she doesn't mind saying "no", as she has a clear plan of her church and community involvement at this stage of life. "There is a sense," says Marie, "that God has prepared me well; we've worked together on this retirement."

Marie has focused on four areas of ministry, aside from the golfing and family exploits.

Just recently Marie was commissioned and installed by Bishops John Gray and David Rice as the Chaplain to the Flying Angel Mission (the Anglican arm of chaplaincy with the Seafarer's Mission) for the Port of Tauranga at the recent Oceania Conference held in Napier.

Marie confessed that the Conference gave her a lot of confidence about this new role. Her interest in the Seafarer's Mission began when, while still Vicar at the Mount, the parish was able to assist with some gifts as the United Seafarer's Mission was setting up their Chapel. Marie explained some of the structure: the United Seafarer's Mission (which varies from port to port) comprises, at the Tauranga Port, several denominations, each with their own 'name'. The Anglicans are known as the Flying Angel Mission, the Galilean Mission is Presbyterian and the Apostleship of the Sea is the Roman Catholic arm of this important ministry to those who live many months of each year at sea, away from their families.

Marie's role involves visiting the ships, and she has discovered that being on the wharf with the large vehicles can be a scary business. Fortunately, the port runs a shuttle bus which enables her to safely visit most ships on arrival in port. Visiting



Marie being commissioned as Chaplain by Bishops John Gray and David Rice.

is always at the invitation of the captain. Usually the chaplain will go to the mess and welcome the seafarers to the port, take material such as books, magazines and a DVD of the Jesus story. This is a predominantly male world so a woman chaplain is relatively rare.

But this ministry is just one of Marie's retirement interests.

Whilst working as the Vicar at Mount Maunganui, the parish encouraged Marie to exercise her community-facing ministry in a number of ways. One such ministry was in the role of co-ordinator for the Police-initiated Mount Maunganui Neighbourhood Watch. As this was not a ministry the new vicar could be expected to continue, it is proving a perfect role for Marie to continue in retirement. It currently involves about half a day a week. The area and work is extensive. In the three years since Marie took on this role there have been 800 households who have come on board and currently there are 123 groups and 1,465 households in the area which spans Sunrise Avenue to the Mount.

The third area which takes some of Marie's time is the Cancer Society. This interest began with a family connection. Marie's sister is the local co-ordinator for transporting those who require assistance to attend their treatment. Conversation with one volunteer driver helped Marie to realise that the drivers also experience grief when a cancer patient dies. Often the volunteer driver has developed a very

significant relationship with the patient as they have transported them to treatment on a regular basis. Therefore, after some conversations, Marie was invited to run a session for volunteers. This has extended to facilitating two-monthly meetings for volunteers ranging around self-care, understanding boundaries, and forming relationships with the cancer patient to name just three topics.

Marie also assists on the roster for services at Hodgson House, another ministry she enjoys. She also looks forward to offering her services as an organist, something Marie did in her earlier life within the Catholic Church.

What else does retirement hold? Well, apart from golf twice a week, enjoying living in their own home, which Jimmy and Marie have recently been able to renovate, and developing the garden, with the tuis in the trees, there is the family, including five grandchildren. Marie and Jimmy are especially enjoying having them all living very close by their retirement home in Papamoa.

Also significant is catching up with friends and family, since both Marie and Jimmy came originally from Tauranga, and more particularly being able to reconnect with special friends, something they found hard to do as clergy. And there is the possibility of joining the local Probus Club.

And Jimmy? He is enjoying having Marie at home as he works away in his shed! ■

# The Honeymoon is over!

**Erika Hunt, Deputy Chief Executive Officer, looks back on her first half year with Waiapu Anglican Social Services.**

**W**hat better time to reflect back on the last 6 months while away on my honeymoon in Australia. I think I can safely say that the Waiapu honeymoon is also over, as I can no longer claim the “new girl” status, my inbox has filled up and there is a well worn path to the kitchen area for my regular caffeine fix. I can certainly say that no day has been dull or the same. My mother always said “a little vitality and spunk never hurt anyone”, and probably those of you who know me now might have met a bit of both. I have been very fortunate to spend some time in December and March visiting the wonderful social services sites in Central Hawke’s Bay, Hastings, Napier, Gisborne, Taupo, Rotorua and Bay of Plenty and experiencing firsthand the amazing work that is done with our clients. What has hit me is that our staff members are passionate, resourceful and kind, which is not at all surprising, and they continue to do more with less.

So what about the challenges? And there have been a few. I can’t help but think that our communication and the relationships that we have with some of our Parish colleagues needs work (on both sides). I still believe that the principal of “treating others as you wish to be treated” is an absolute must and minimum for a successful partnership together. As Thomas Hood said: “Half of the failures in life come from pulling one’s horse when he is leaping”.

Our new financial year is steadily approaching and the topic that comes to mind is how we continue to seek funding when the pool is shrinking and our client base is continuing to rise. With that in mind, it is exciting to be thinking about developing a sustainable funding strategy and harnessing our skills to develop a marketing strategy that moves with times and aligns with our philosophy. How many of us have face book, twitter and myspace accounts combined...called a tweetdeck?

Our trunk is being strengthened as we look towards how we communicate with our services better. With the help of *Neocom* we have become avid users of Google Docs, which enables a central repository for our policies and procedures which all our services can access. Progress is happening around developing an intranet



The WASS management team.

that delivers news and resources on a timely basis. It will enable our services to connect even more with each other and keep up to date on recent developments. Between Liz Pennington (CEO) and me we will be entering the blogging environment.

We are also looking at enterprise activities, and generally seeking to ensure we have the right skills and experience needed. Collaboration with other agencies will see us doing more together to achieve the same goals. The best part about collaboration is the ability to access collective experience and brainpower. I also think that pooling and sharing resources (more so than we currently do) will become more common.

We are being supported by our government funders and in May were successful with Round 6 of the Community Response Fund. Dannevirke Family Services have received much needed funds of \$85,968, of which \$35,000 is to perform research for rural work which gives us the ability to employ a 0.4 full time equivalent staff member. This is huge for us. Also our Pakeke Centre in Waipukarau successfully received \$20,000 to support our day centre for elderly. We recognise this funding is short term and we need to look ahead as to where our next funding may come from.

Waiapu Anglican Social Services Trust Board is working hard in the arena of social justice. As an active member of the New Zealand Council of Christian Social Services, WASSTB is fully behind the project called Closer Together Whakatata Mai which is aimed at reducing income inequality throughout New Zealand. Did you know New Zealand is “world leader” in growth in income inequality? In Aotearoa

we have gone from being one of the most equal countries to one of the most unequal in the OECD within two decades. This has been accompanied by worsening health and social outcomes: higher imprisonment rates, more teen pregnancies, rising obesity levels and poorer mental health. We are doing our part to support this cause by signing a closer together choice card and encouraging people in our services and communities to do the same. In the same breath staff are looking at ways for our voice to reach our politicians and members of the Welfare Working Group.

I am reminded on a daily basis what talented teams we have, and that I have a fabulous mentor as a CEO. Those of you who know Liz would undoubtedly agree she does an amazing job. None of this work could be done without her dedication, passion and ability to fight those fires. She certainly does show our values of “love, service and justice”.

I look forward to the journey ahead. ■



Erika.

# Welfare Working Group

## A Waiapu View

*Recent recommendations to government on reducing long-term benefit dependency are considered by many to be the most significant proposal on social welfare reform in this country for decades. Karen Fagan, WASS Community Development Advisor Hawke's Bay, reflects on this document.*

**R**educing long term benefit dependency is a most valuable goal if this means supporting people into meaningful employment and economic independence. It is well evidenced that living on a benefit is not easy. Covering basic necessities (like food, power, and housing) along with accessing health care, educational, and community activities (like sport) can be a real struggle. Children raised in low socio economic circumstances are particularly disadvantaged. Nevertheless, New Zealand, unlike many countries, does provide an economic safety net (via benefits) to all of our citizens. We all reap the rewards when children raised in benefit dependant families successfully transition into economically and socially contributing adults.

In April 2010 the Government established a Welfare Working Group to "make practical recommendations on how to reduce long-term welfare dependency in order to achieve better social and economic outcomes for people on welfare, their families and the wider community" This Group followed a four step process between April and November 2010 before making their recommendations to parliament: (1) Initial engagement with key groups (2) Welfare Working Group Forum; (3) An Issues Paper (4) An Options Paper. The latter two invited, and received, over 130 submissions.

The Welfare Working Group presented their recommendations on February 22nd just after the earthquake hit Christchurch. These recommendations can be found in a comprehensive 180 page document at: <http://ips.ac.nz/WelfareWorkingGroup/Index.html>

### Key Recommendations

(1) **The management and distribution of benefits.**

The recommendation is to scrap all existing benefits (like sickness, unemployment, and domestic purposes) and replace them with a single Jobseeker Support payment, supplemented according to need and administered by a single Crown Agency which is business orientated and standing at 'arms length' from the government.

(2) **Assistance for long-term beneficiaries to re-enter the work force.**

There are a range of recommendations around resources that help long term beneficiaries return to work. These recommendations are to be applauded, as they tackle some of the barriers currently experienced by beneficiaries, although success will depend on suitable paid work being available.

(3) **Punitive element.**

It recommends that benefits be significantly reduced for those whom, in the opinion of their case manager, have not fulfilled their obligations to seek employment. This takes the shape of a graduated reduction in welfare assistance at a rate of 25% per week, plus a recommended minimum stand-down period of two weeks for each failure before payment is restored. This more hard line approach will have ramifications in our communities. It has been well researched that economic hardship significantly contributes to issues like mental and physical well being, increased domestic violence, dysfunctional parenting, homelessness etc. Non-government organisations (NGO's) work with people who experience poverty-related issues. Imagine our communities if we didn't! It is highly likely that this hard line approach will throw the more vulnerable (especially children) into further depths of poverty. Surely these factors need to be part of the analysis.

(4) **Human rights.**

The Children's Commissioner (John Angus) asserts that there are human rights issues attached to discriminating against someone because of their source of income. The Welfare Working Group recommended that single parents receiving the DPB be required to seek at least 20 hours per week paid employment when their youngest child turns three. This impacts on three Early Childhood Education options for this group of people,

including Playcentre, less than 20 hours per week attendance at an Early Childhood Centre, and whanau based child care. The recommendations also include that if a parent has another child while in receipt of the DPB they would be expected to return to part time work when their new baby reaches 14 weeks. It is the removal of parental choice due to their primary source of income (being the DPB) which is concerning. Consider the possibility of parents who choose to remain in dysfunctional and high risk relationships in order to be able to stay at home and care for their own children in order to access their preferred choice of early childhood education.

The Welfare Working Group wrote about a cross-government and community-wide approach to reducing welfare dependency. They presented 'reciprocal obligations and accountabilities' as one of the key principles underpinning the new proposed welfare system. We agree with these sentiments, particularly at our local community and service delivery level. The Welfare Working Group talks of the State as providing the safety net for those who experience economic hardship. It would be fair to say that non-government organisations, along with our Parishes, provide the safety net for those who fall through the cracks in the State's safety net. If we are talking about reciprocal relationships and providing a wrap around holistic approach then sustainable resourcing of the NGO's needs to be considered as part of the overall picture.

Reducing long term welfare dependency is of itself a most valuable goal. The notion of being able to actively contribute to the community in which we live, while being able to pay for our own and our loved ones' keep, is not a radical thought. Self-worth and standard of living are connected to economic circumstances which is, of itself, connected to employment. It can be incredibly disheartening when appropriate employment opportunities are just not available, or when our contributions which are not related to the labour force (like voluntary community work and parenting) are undervalued. These factors impact not only on our own wellbeing, but also on the wellbeing of our communities and our nation. ■

## Secret society or part of the Waiapu whanau?

# Illuminati

*Bill Bennett writes about a group young in heart and rich in years.*

Once a quarter a group of people gather for a midday meal at one of Hawke's Bay's eating houses. They consist of the retired clergy and spouses who have decided to settle or come to the region. It's a group that has been meeting for about four to five years. It began because we realised that in some places those who had served the church for much of their lives were suddenly left to fend for themselves without much support from the wider church or local parish.

It was the late Revd Stuart Anderson who coined the title, "The Illuminati", for this convivial group. (The Collins Dictionary defines this word as 'a group of persons claiming exceptional enlightenment on some subject, especially religion!') And of course this group grabbed that definition with sheer delight. Not only do we catch up with each other and share family news, we also discuss the issues of the day and try and put the world to rights. Recently seventeen of us met at an orchard restaurant near Hastings for the mid-year gathering (pictured).

At first the group met for morning tea, but it rapidly became evident everyone



The Illuminati.

wanted to meet at a cafe or restaurant and enjoy a good meal and have time to gossip and socialise. (This is one meal we don't have to cook!) Also, we were anxious to find out what was happening in the diocese and wider church; even though we are technically retired (i.e. receive John Key's super) we remain very interested in what's happening in the world and church. Also, any concerns or issues about clergy pensions can be sorted out: for example, what are we eligible for with regard to Pension Board assistance in terms of health

subsidies? In this area we are helped out by Revd Trevor Harrison, our Pension Board representative.

A number of the ordained still help out with services in several parishes in the region. So we are certainly not 'over the hill'. Every day is a day to enjoy and rejoice in. So – we encourage any retired clergy and spouses who have escaped our radar to let us know of your whereabouts – you are always welcome. You can contact us at (06) 835 9924 or [bwbennett@inspire.net.nz](mailto:bwbennett@inspire.net.nz). ■

## Helping kids discover God

*Fifteen year old Laura Jackson from St Luke's Rotorua writes about changing children's lives.*

About two months ago, I was given the opportunity to serve as a leader at a Christian camp for kids. I jumped at the chance; an opportunity to serve God by sharing my passion for him with kids! I saw it as a new challenge that God had faced me with.

Before the camp we attended a leadership training course, with guest speakers to encourage and inspire us. I learnt a lot about leadership, about myself and about God. When camp came around, I felt totally prepared and on fire for God. The kids that attended the camp were a range of ages and from a range of backgrounds. Some of the kids were from Christian families and some of the kids the police had sent to us, from difficult upbringings. Each day, the children had morning, afternoon and evening 'discovery', where we would play games,

sing songs of praise and hear a message from a guest speaker. A lot of the children had never heard the word of God; they had never opened a Bible, so for many of the children this was in fact 'discovering God'.

If there was one thing that this camp taught me, it would be patience. The kids were wonderful, but there were times when we were faced with challenges concerning their behaviour. But with patience, each issue was resolved. On the last night of camp, a little boy from a tough background approached one of the leaders and told him that he wanted to give his heart to Christ. This boy did this with no prompting from anyone else and this one salvation made the whole camp so worthwhile for me. But the next day, the children were given the opportunity to become a Christian and of the 23 children there, 13 gave their hearts to Christ that day.

All of the kids were changed boys and girls

at the end of the camp and this, I feel, is the most challenging but the most worthwhile experience I have had in my 15 years. I would recommend this challenge to any young person wanting to grow in their faith, because it is a truly rewarding experience. ■



Laura Jackson.

# Celebrating the Art of Preaching

*Dean Helen Jacobi, Dean of Waiapu, proves that “festival” and “preaching” can be used in the same sentence.*

I'm going to the Festival of Homiletics! “The what?” people would reply. “It is a week-long festival of preaching”. “Right... a festival?” Could festival and preaching be included in the same sentence?

A festival it was; 2000 people; 25 presenters preaching and lecturing, including “superstars”: Barbara Brown Taylor, Walter Brueggeman, Thomas Long, Diana Butler Bass, William Willimon and Otis Moss.

And there are festival groupies too; some people attend every year. There are music, worship, bookstores and church artistic ware on sale. Forced to choose between presenters who are on at the same time, people dash from one location to another to fit in as much as possible.

The really dedicated can fit in four worship services with a sermon each and two lectures per day or three services and three lectures per day. Uplifted by music from top class organists, guitarists and choirs, we made it through.

The Festival moves around the USA and this year was in Minneapolis in a warm spring week with the locals clearly revelling in the departure of the snow and flocking to outdoor cafes; in the main street is a statue of Mary Tyler Moore throwing her hat in the air as she did every week on the show set in Minneapolis (Pictured).

We gathered in the huge downtown churches: Central Lutheran Church being the main venue as it does indeed seat 2000 and the four manual Casavant organ was able to cope with the singing of so many voices.

The theme of the festival was “Preaching in a Changing Culture”, as the US church finally has to grapple with declining numbers and an emerging secular culture. For many this still seemed to be a new idea and something they are not equipped to deal with.

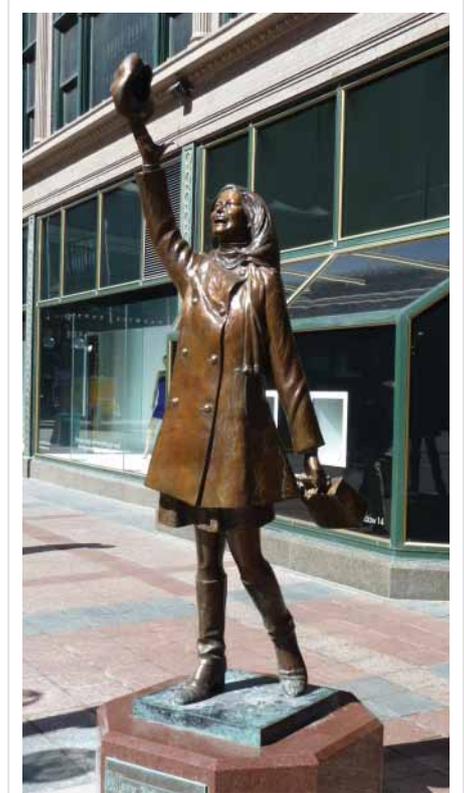
In a church which has often allowed itself to be separate from the world and to see the world as evil or at least as “other”, Barbara Brown Taylor reminded listeners that the world is God's good creation and that the sacraments of the church are where we learn the language and the patterns to recognise God in the world.

Walter Brueggeman challenged preachers not to stay silent in the face of political and economic challenges. He said if we stay silent we will be like Jeremiah “with a burning fire shut up in our bones” (Jer 20:9).

He said one of the reasons so many clergy leave the ministry or burn out is because we fail to speak the truth of the Gospel, and it is killing us. I saw quite a few men in tears at the end of his sermon, preachers who looked as if they might be at the end of their careers; they wept as Professor Brueggeman admonished and encouraged us. He received a standing ovation for his sermon.

Not every sermon was a winner; it was a relief to see that even those who are expected to be great are not always so. I won't name those who I didn't appreciate, but in both cases it was interesting to analyse why: these preachers took no account of their context. They preached a sermon which they might have preached anywhere, as if they had picked an old sermon out of the files. The sermons might have worked somewhere else but a good sermon always grounds itself in the context of the listeners. Even with 2000 people from across the USA and the world there was a context of listeners with a shared passion: preaching. One of these not so great preachers had a complete disconnect in tone, delivery and content. A superior tone while trying to convince us he understood us did not work at all. A lack of authenticity in a preacher loses your congregation in the first 60 seconds.

The other preacher to get a standing ovation was Otis Moss, from Trinity Church in Chicago (made famous by being Barack Obama's family church). In the amazing style which is black preaching he made a passage from Ezra - yes Ezra! - come alive



Statue of Mary Tyler Moore.

(Ezra 3:8-13). He spoke about the new young clergy who want to preach a new gospel but they cannot succeed if they forget the “blues” of those church leaders who have been through the years since before the Civil Rights movement and the “blues” of life since. “You cannot preach the gospel without the blues moan” was his refrain. Without lament our praise is empty.

A festival it was, a feast of words, music and the ordinary faith of ordinary preachers. We were inspired by those we listened to and inspired by the fact that 2000 other people cared enough about preaching to spend a week of their busy pastoral lives focused on the art and skill of proclaiming the gospel.

Next year is the 20th anniversary of the Festival and it will be in Atlanta, Georgia, May 14-18 2012; <http://goodpreacher.com>. Aspiring and experienced preachers, especially those contemplating sabbaticals – mark your calendars! ■



Stephen Donald

# A Century Ago in Waiapu News

## Let us have done with compromises!

“Many people in New Zealand - many church-people that is — are greatly exercised in their minds about the proposed revision of the Prayer Book, and truly the proposals put forth by various members of the convocations of York and Canterbury may well exercise their minds,” writes ‘Sátor’ to the editor of the Waiapu Church Gazette in July 1911, (page 2). “It would seem that the Church has not yet learnt her lesson, viz.: that compromise never did answer, and never will. A compromise leaves both parties dissatisfied; neither side gets what it wants, and the various compromises the Church has made in the past have neither strengthened her position, nor enabled her to keep within her fold those malcontents who were agitating for far more than the ‘compromise’ gave them.”

To Sátor’s mind, there is no doubt the 1662 Book of Common Prayer is perfectly adequate, the problem is that people are ignorant in their existing understanding of the Church’s liturgy (sound familiar?). Sátor continues: “And after all is there any pressing need for this so-called revision? A revision too, which in many cases leaves the option of this and that with the priest-in-charge, a most invidious task... Considering that a vast number of people know scarcely anything of their Prayer Book, it seems to me that the time for revision is not yet. We should gain very little indeed, I think, by the proposed revision, and it would be better for us all to study the Prayer Book, and to loyally endeavour to carry out its provisions.”

The Church of England is an Established, or State, Church, and approval by Parliament was required for any liturgical revision to take place. But “the Crown issued ‘Letters of Business’, thereby giving the Church the right to revise if she so desires, and some seem to think that if we refuse, then Parliament will ‘amend’ our Prayer Book for us... No! At all costs let us have done with compromises, let us be true to what we know is true, however outsiders cavil.” [i.e. quibble]

“And do not let us be led away by specious arguments into making compromises, hoping that thereby we shall be able to keep all and sundry malcontents with us. Some, we fear, might join the Roman schism, (for the R.C. Church is a schism in a land where there is a true and loyal and apostolically-descended Catholic Church), and others we fear might join other dissenting bodies.”

“Well, let, them; they are not, and never will be any strength to us, nor to any other body either, and we dare not compromise our Faith. Besides, if... Mission Services for instance are required, the Bishop of each Diocese can sanction suitable forms. But I do not know if he can, or ought to sanction such things as Doll, Pound, Pudding, or Flower Services, or Evening Communion; or even glorified Matins at the expense of the Lord’s Own Service on the Lord’s Own Day.”

In response to Sátor’s letter, the editor of Waiapu Church Gazette countered with a lengthy editorial in August 1911 entitled ‘Church Reform’ (page 26). Rev’d Allan Gardiner questioned whether “Church

people prefer to be an undisciplined rabble rather than a disciplined body? Is it true that Church people are opposed to progress when progress is the very essence of life and growth? Is it true that we are afraid of curtailing our own liberty if we pray and work for reform in the Church? Is it true that we are afraid of leaning upon God’s Holy Spirit?”

Fifteen years after this exchange, both convocations and the Church of England Church Assembly finally approved a new Prayer Book. But the reforms were voted down by the House of Commons in December 1927. In the end a body disconnected from the context of the Church, stalled efforts at liturgical reform.

Showing prescience of both the 1927-28 debacle and our present dilemma over the Anglican Covenant, Gardiner, in his August 1911 editorial, concluded that “the Church at Home [i.e. England] will only be moved to action when the independent National Churches in communion with her have taken the lead through her General Synods, taken Jesus at His word, trusted the Holy Spirit to guide them into all truth, ...to make the Church of to-day more helpful to the spiritual needs of the people of to-day. We shall never solve difficulties by ignoring them, by fearing them, or by doubting whether God’s Spirit in the 20th century cannot overcome them through the instrumentality of men who believe and pray and work.”

To read these articles in full, go to <http://paperspast.natlib.govt.nz> and select ‘Browse newspapers by title.’ ■

## Alan Roxburgh and Waiapu’s Clergy Conference

The theme of this year’s clergy conference in Tauranga (9 - 12 August) is “The Missional Church” and we are extremely fortunate to have one of the foremost writers and thinkers in this area, Alan Roxburgh, as our keynote speaker. Lay people will be invited to attend one day.

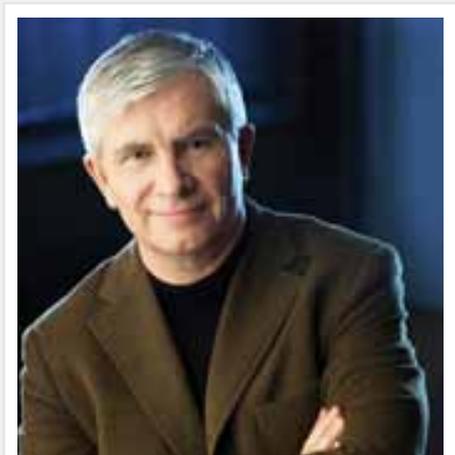
Alan is Canadian, a former Baptist pastor and now a teacher, trainer and consultant who develops resources for the missional church internationally. He has published many books on the topic, including ‘Reaching a New Generation – Strategies for Tomorrow’s Church’ and ‘Introducing the Missional Church – What it is, why it matters, how to become one’.

Alan writes with insight, relevance and good

humour. He defines missional church thus: ‘Missional church is more than a new word for evangelism, church planting, or meeting someone in a coffee shop for conversation. It is not about restructuring or a new program. Missional church is about an alternative imagination for being the church. It is about this transformation toward a church that is shaped by mystery, memory and mission.’ (p.45, *Introducing the Missional Church*)

An exciting paradigm shift indeed, that links to us in Waiapu, as we seek to *know Jesus and make Jesus known*, here and now.

The Diocesan library contains several of Alan’s books. Email the Ministry Educator: [oenone@waiapu.com](mailto:oenone@waiapu.com). ■



Alan Roxburgh.



Oenone Woodhams

# From the Ministry Educator

I'm going to have a small rant about TV. In particular, where have all the comedies gone?? I was wanting a blob night in front of the TV recently, and the only thing I could find was an ancient rerun of Home Improvement on Prime. Is it a figment of my imagination or did there always used to be a 30 minute comedy on most nights in prime time: British ones, NZ ones, American ones. Now it's all reality, reality, reality, which is so heavily scripted it seems to bear little resemblance to real life. And it is very rarely funny, and don't get me started on the Disease of the Week programmes. And I'm not counting American Home Videos as comedy either – because they usually seem to consist of people falling over or out of things and they're good for a two second laugh, but not a real one in my opinion.

Is humour going out of our lives? When was the last time you read a very funny book, the kind that makes you laugh out loud? We all need humour; sometimes it is the only thing that gets us through. Some people say, learnedly, that God has a sense of humour. Even Aristotle said “the gods too are fond of a joke” or whatever the equivalent is in Ancient Greek. I don't know whether God does or not. In the Bible there are stories that raise a wry smile, or are deliciously ironic, but I can't say that I have ever read the Bible and laughed out loud. But the debate on whether God has a sense of humour or not does not really matter, because God made us with a sense of humour, and we should use it!

muscles to frown that it does to smile? I don't know all the biological factors and the science behind it, but I do know that I feel really good after I've had a good laugh. When I was living in Auckland there was a laughing yoga class held weekly in the church hall – I never braved it but it seemed to be a novel idea – get people together and start laughing and evidently it does you good. I'm not sure about paying for it though.

So, thank God that we were made with the ability to see the funny side of life. And one day maybe the pendulum will swing back and we'll be able to sit in front of the TV of an evening and have a good laugh.

After praying, laughter is the best medicine

Until next time... Shalom,

Isn't there that truism that it takes more

Oenone Woodhams. ■

## The great Easter egg hunt

*Dot King writes about reaching out to Children in a big way in a small parish.*

St Mark's church, Takapau, has a children's ministry team led by Anke Poulton, with two helpers Donna Cruickshank and Kim Daikens, who take turns at taking *Kids@Church* each Sunday. Earlier in the year at a ministry team meeting the seed was sown to do something for the children in the area during the school holidays.

With two weeks to go and the holidays looming, we got together and planned for the Tuesday before Easter. The format was decided on and an announcement made at the school and kura. The response was amazing.

Registration forms went out for parents' consent and the numbers started to roll in ending up with seventy five registrations.

Card board Easter eggs were made, program format completed, chocolate marshmallow eggs purchased.

On the day, arrival time was 10am. The children and adults were welcomed, then went into the church. The program began with Anke leading with songs, the children then went to hunt for one of the cardboard eggs placed around the church and grounds, to be brought back to be redeemed for a “real” egg that they could eat while listening



The Great Easter Egg Hunt.

to the Easter story.

Morning tea of fruit, fairy bread, popcorn and juice went down in a rush, while adults enjoyed hot cross buns and coffee.

Following on, the older children enjoyed outdoor games and relays and the younger children were entertained with a Mainly Music session.

It was certainly a great Easter for the parish: three baptisms at the Easter Day service, with a further thirty five children in church. Within a week the parish has a moment of history to record, having over one hundred children sitting in church.

It was just so exciting. The message of knowing Jesus and making him known was certainly there. ■



# Life With Brian

## Something New From Something Old

**N**ow let me be very clear: I am not – and never will be – a runner! I am however quite fascinated by the technology behind a particular running shoe.

‘Nike Free’ is a specialist – and very expensive – style of running shoe designed to simulate running barefoot.

Let’s pause for a moment and think about that. You’re going to go out and buy a \$200-plus pair of running shoes so that you can feel as if you’re running in bare feet. For a non-runner like me it seems a bit, well, mad. Yet thousands, possibly millions, have done just that.

There’s more to the Nike Free technology, of course. It seems that over the centuries of wearing sandals and shoes we’ve actually changed the way we walk and run. Our feet no longer fall the way they were designed to fall, and so Nike Free works to correct those issues and simulate not just running barefoot, but running properly barefoot. Those utilising this technology theoretically find themselves running the same way their distant ancestors, would have run. This is a very new, very cutting edge, technology, which is designed to help us do something very, very old.

I’m fascinated by all this because, to me, it is an almost perfect analogy of where we are as a Church.

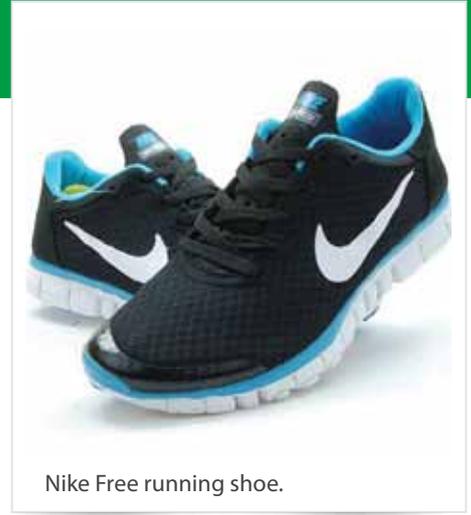
Many people have noted in recent years that the Church in the so-called ‘Western World’ today bears far more in common with the Church of the first three centuries than it does with the Church of the seventeen centuries since. We are living, these people claim, in a kind of neo-pre-Constantine environment wherein the Church is very much a minority player in the spirituality sweepstakes and if not treated with antagonism is more often than not to be ignored by the majority of the populace.

I witnessed this myself at a recent school holiday programme - run at a church - where the thirty-five children present were asked if they had ever been to any church service; three of them had. Research in the U.K. suggests that at least two thirds of the population are ‘un-churched’, that is they have had never had any form contact

or involvement with any church. We are talking about a huge majority of people who know nothing about who we are, what we do, or why we do it. They don’t know our stories – no Noah, no Daniel, no Jesus – and they really aren’t interested. Such is the world in which we “live, move and have our being”.

Some have suggested that the best – maybe only – way the Church can respond to this environment is to adopt a Nike Free approach. Somehow we need to re-learn what it means to be Christian in a non-Christian world, and that will mean looking not so much to the future, but the past.

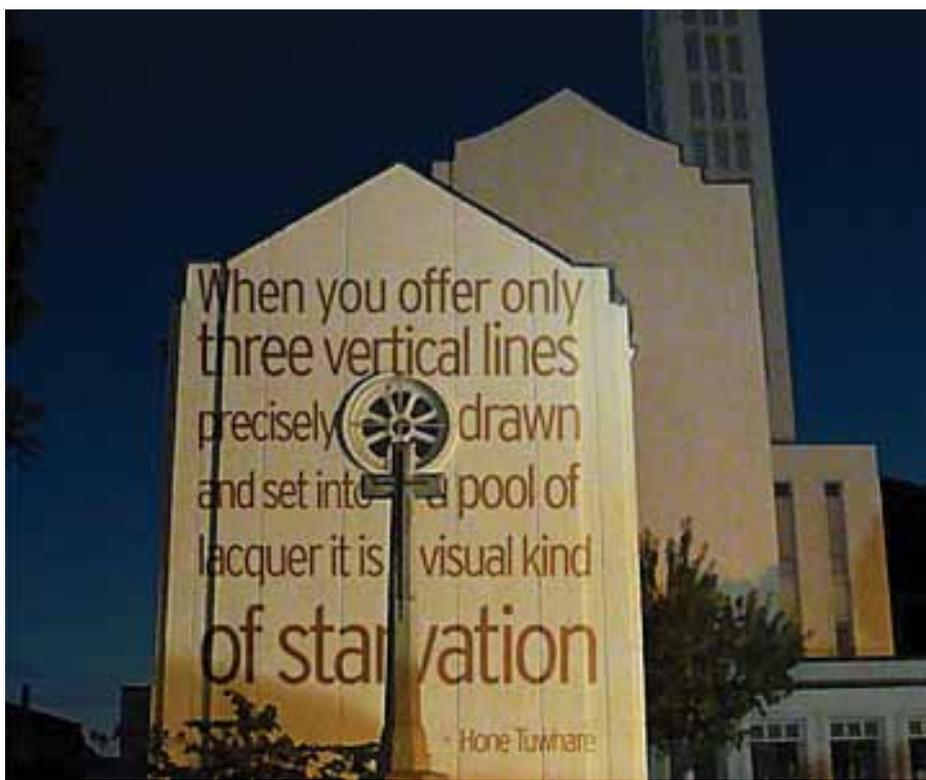
Robert Webber was one of the most prolific writers on this subject. Before his death a few years ago (Webber was no young radical, but rather an old professor) Webber wrote four books under the title ‘Ancient Future’. He believed fervently that “the road to the future runs through the past” and in his books on Faith, Evangelism, the Christian Year and Worship he explored how the world of the old could offer us wisdom and ways forward into the new.



Nike Free running shoe.

While I might not agree with some of Robert Webber’s theology, I absolutely agree with his approach. To be the Missional Church we say that we need to be, we must look to the truly Missional Church from whence we all came, and as we do so we will learn much about not just working within a non-Christian culture, but also maintaining our integrity and authenticity (the early Church seldom tried to be ‘relevant’ or trendy). As runners have apparently learned, if we’re looking to the future to see where we’re going, we’re looking in the wrong direction! ■

## Waiapu Cathedral lit up by graffiti



Projector art on the walls of Waiapu Cathedral.

# We're on a Mission

*Jo Crosse reflects on what this means.*

**M**y daughters' ballet teacher devoted her whole life to dance. She lived and breathed ballet, and was highly respected around New Zealand and the world for her lifelong contribution to this art form. She used to say to us "I am a missionary for dance" and we never doubted it.

Compare this to our churches. So often when we talk about mission we have in mind something that takes us away to another place removed from our "normal" lives. We associate mission with overseas missionaries. Imagine if we were all missionaries and mission was about the whole of our daily lives, about living and breathing the gospel wherever we are, and about engaging with the communities we live in.

There is a basic truth which helps us to understand who we are as a Church, and why we need to share in mission. First and foremost, this body of people we call the Church gathers to celebrate the gospel of

Napier businesses in conjunction with Waiapu Cathedral hope to set up a permanent facility to display "projector art" on the walls of Waiapu Cathedral. They believe the giant projections, which would display a variety of material including moving footage (like earthquake scenes), would become a tourist attraction and liven up the city.

The set-up cost is estimated at \$263,000. The Napier City Council supports the concept but has declined funding. The marketing group is currently looking for sponsorship.

*Photo courtesy Napier Inner City Marketing. ■*

Jesus Christ. We are people of God, not a club of like-minded individuals. We are a diverse bunch and we bear witness to the gospel, for better or worse, whether we like it or not, in the way we live and work together as a Church and in the wider community.

## **God's mission – not ours!**

The best bit of news so far: we're not in charge of this mission. It's God's mission and we're helpers for the time we are here, and in the places where we find ourselves. Through baptism we are incorporated into the death and resurrection of Jesus Christ, and therefore into his mission. As people of faith we are empowered by the Holy Spirit to take part in the mission, but we are not required to set the agenda, or the boundaries. We are required to be people of prayer, to nurture our faith and the faith of others, to be alert for opportunities to support and encourage God's mission which is happening around us.

This is not a cop-out. Being a Christian disciple requires commitment, and a readiness to put our faith on the line. It is not simply a matter of turning up on a Sunday morning to enjoy a time of worship. We need to be prepared to meet God in every time and place, to be prepared for challenge and failure as much as success, for uncertainty rather than security, and we need to be able to cope with the unexpected. We need to trust that God is in control of this mission and wants it to succeed.

## **And the mission is...?**

Our Bible shows us that God's mission has always been to reconcile God's people to God. From creation to exile, through prophets and kings, from separation to the life, death and resurrection of Jesus which brings reconciliation and restoration, we realise that in every time God is seeking a closer relationship with God's people. At the point where the gift of the Holy Spirit is bestowed on believers, they (and now we) became the agents of that ongoing mission. We are all called to be agents of hope and reconciliation, to bear witness to the joy that comes through growing closer to God.

## **What has changed?**

We have inherited a Church which previously held a privileged, influential place in society. We sometimes act as if this is still the case, as if most people count themselves as having Christian values and residing within a Christian culture. We can no longer make those assumptions. There is



Jo Crosse.

a much higher tolerance of difference, with an expectation that all beliefs are accepted and valued. The Church is moving from the centre to the edges, and I suggest that's a good thing. One of the greatest challenges for mission is to be clear about where the Church fits with, and where it is distinct from, the culture. Being on the margins helps to clarify that distinction.

Being on the margins also means we can no longer pretend that mission is about sending out a few gifted people on our behalf. Our local communities are a mission field, and every one of us is a missionary. Our ministry will need to change if we are to resource this mission well. Through scripture, preaching, teaching, worship and building healthy relationships we need to encourage our communities of faith to continually reflect on who we are, and who we are becoming. We need to trust that God is at work in our world, which means we also need to keep looking outwards to our local communities, noticing where things are happening. We need to trust God to work through our gifts, diversity and limitations.

We are on a mission and it is God's mission. We may feel inadequate, and we may feel as if things are moving incredibly slowly, but we need to remind each other that this mission is not ours to control. Most of us will provide our most effective witness simply by living, working, and socialising as Christian people in our local places. We gather as a Church to hear the gospel, to nurture, encourage and support each other and to worship. As people of faith we cannot help but share that faith – and that will be the most effective mission and ministry we can offer. ■

# Wheelies in a tug boat

*Richard Spence describes all aspects of the Oceania Conference of Mission to Seafarers, this year hosted by Waiapu.*

In the second week of May, an event took place which comes around about once a decade: Napier was the host port for the biennial conference of chaplains of the Mission to Seafarers in Oceania. Fifteen delegates were present for the four day event, two of them from Waiapu and the others from as far afield as Tonga and Vanuatu.

The chaplains, most of whom exercise their ministry in isolation from their colleagues in other ports, were keen to meet again after their last gathering in 2009. But this was more than a social reunion. The one day business meeting was accompanied by a day and a half of training in theology, ministry and advocacy. A further half-day was devoted to preparing a submission to the Mission's world-wide Consultative Forum which will take place in London this August. Waiapu's Richard Spence will be going to that forum to help present Oceania's case.

Waiapu Cathedral was the venue for the opening service, a sung Eucharist which set the tone for what was to follow. The rest of the conference was hosted by the Port of Napier



Marie Gilpin and Richard Spence.

Company and the Hawke's Bay Seafarers' Welfare Society, with contributions from other parishes, individuals and organisations around the city.

A particular pleasure was the formal licensing of Rev'd Marie Gilpin as Mission to Seafarers Chaplain at the Port of Tauranga. Bishop David presented her licence at the conference Eucharist, in the

presence of Bishop John Gray who is the Mission's liaison bishop.

The conference programme was reasonably gruelling, but did have its lighter side. The Port Company invited delegates to come on board the working tugs Maungatea and Ahuriri and – joy of joys – to have a go at driving the thing. Wheelies on the harbour? It's easier than it looks. ■

## Youth & Children's Leaders Weekend May 13-15th, 2011

*Sandi Hall.*

"Along the journey if you could change one thing about your life, your ministry, what would it be?"

My personal favourite is 'I can do all things through God who strengthens me.' (Philippians 4:13)

Our weekend started on Friday night with a small group of children and youth leaders in prayer; we shared an icebreaker and some worship, in the hall at St Andrew's Anglican Church Westshore, Napier.

Our focus for the weekend was building relationships with one another and learning what it means to be missional and transitional. Facilitators included Jocelyn Czerwonka, Jo Crosse and the Regional Youth Facilitators, with special input from Bishop David on Saturday. About fifteen leaders from around the Diocese took part. We stayed at a motel along the road and had dinner on Saturday night at the Hogs Breath Café. Saturday morning began with a workshop on Mission led by Jo Crosse. We discussed church on the

margins what does this mean?

How do we go from maintenance to being missional? We have to change our thinking: to being missionaries called and sent. All are missionaries. To being key leaders. All are leaders.

This gave us food for thought, especially where our traditional youth groups are concerned. Often the success of youth ministry in our parishes relies on individuals to lead, and to lead well. But what if all were to take responsibility and work as a team? This would bring in lots of gifts and talents which can be shared with our young people and help to prevent burnout of our key leaders.

### **Making the Real Jesus Known.**

I have had this as our church motto since forever and so this is nothing new. But is it? What does this really mean for us in each of our own communities?

I think it means being in tune with our community and understanding what they are doing. It's about building relationships with them and linking the church to their group.

Rather than expecting them to come to us. We take ourselves and our faith out to them. How do we do this? We need to be nurtured in our faith by our faith community and do it together. We also need to identify who are our gifted people? (1 Corinthians 12: 4-1; Ephesians 4: 11-16)

On Saturday afternoon Jocelyn presented us with ideas for a new programme called "Christmas and Easter Discovery", and a programme targeting our 12 -14 year old age groups. Frank Ngatoro shared his recent experience of how to run a Youth Alpha and do it well.

On Sunday afternoon Oenone Woodhams came after lunch and we discussed how we felt about our missional map and what the next step could be. This gave us "Church/wider community", "Finding God out there", "Supporting one another", "Nobody's too old for youth ministry", "Take church to our Youth", "God has our names", "Faith formation", "Just do it!"

The group took an active part in the parish worship on Sunday morning. ■

# My personal Jericho

*James Tubbs, Vestry member at Mt Maunganui parish, writes about his experience of Christchurch as an insurance Loss Adjuster.*

**A**s an Insurance Loss Adjuster, I have dealt with all sorts of claims. In sixteen years, I have spent four years working on contract to the Earthquake Commission, in Gisborne, Auckland, Fiordland - wherever.

On September 4th, an email from GNS - a 7.1 magnitude earthquake near Christchurch – the “big one”. On September 12th, I boarded a plane to Christchurch. As I write, I have finished 29 weeks of work.

Like many people, I have learnt to ‘sense’ earthquakes. A little rumble, and you tense yourself, waiting to know if it is a big or small one. A shake or two then it dies down. You still feel a movement like the rolling of a boat.

On 22nd February, the shaking did not stop. Glasses and plates began to fall from the shelf, the microwave dropped off the wall with a crash. It went on for thirty seconds - a long time when the earth is shaking. Even then, further aftershocks continued for several hours.

Very soon, our hotel was a hub of activity. Radio New Zealand, whose CBD offices were unreachable, moved into one part of the hotel ; a Japanese news crew, covering the Japanese students who were lost in the CTV building. And later, police officers from NZ and Australia.

Working on contract, I have been assessing domestic claims for Tower Insurance - 3,500 claims resulted From September – more from the February quake.

I work in an alien landscape. Once orderly roads, now have waves in the asphalt. On the day of the quake, there were car eating holes in the road. The houses sometimes look intact, but you realize that they are lower on one side, having sunk into the softened ground. The wind puts a swirl of liquefaction dust in the air. The rain makes the mud and silt stick to your boots.

The first phase is to visit and assess the overall state of the house. The purpose is to ‘triage’ the claims, and put them in the right part of the workflow. But with all the shock and trauma, a large part of the work is listening. People have to tell their story, where they were, and what they were doing when the quake struck. They point out every little



The damaged tower of St Mary's Merivale .

crack in their house. And while I am not an emergency service worker, I was sometimes the first ‘official’ that people had seen.

They often have a forlorn heap of family china, glassware, heirlooms and mementoes. While not always valuable, every piece is important to them. Their possessions connect them to their past, at a time when the future is undefined.

There are many individual stories I can tell of the sheer humanity in the quakes. A handwritten sign on a lamppost, put up by people who have a bore and can offer water. Students, normally chastised for burning couches or drunken behaviour, shovels in hand, and clearing silt for those who are too old or frail to do it themselves.

I visited one 85 year old, still in living his own home and caring for his terminally ill wife. The damage was only light, but when I asked him how he was, his eyes dissolved into tears, as he said “I just can’t take the stress of it”.

One thing I realized quite early on was the fact that the earthquakes have removed the future horizon in people’s lives. Normally, you know what you are doing next week, next month. In Christchurch, life now has a much shorter timeframe. They look forward a few days or weeks to the services being restored; to having a hot shower; to getting jammed doors opened.

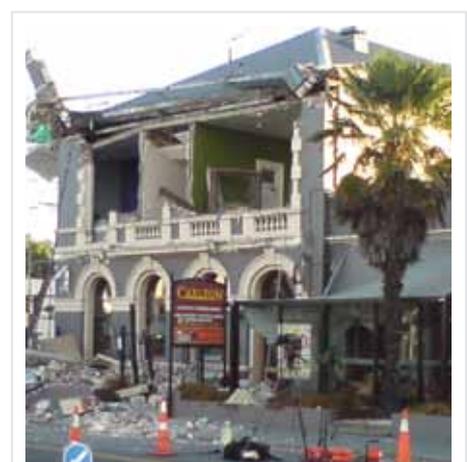
The timescale for rebuilding, after the first quake, was put at 3-5 years. After February, this has moved out to about 8 years. Things may happen earlier, but it is still a long time

for an 80 or 90 year old.

It is sad that many of the older, stone structures were churches. The tower of St Mary’s Merivale was damaged in the September quake, and then collapsed more in the February quake. The bells were retrieved from the rubble and sat in a lonely group on the pavement. But, in another human touch, small heart shaped notes from school children were attached, giving comfort and best wishes.

For me, it has been a life changing experience. I am lucky that the skills I have developed over years of work allow me to answer people’s needs and questions. And my faith allows me carry out a pastoral role in trying to show the face of Christ to the world.

And my last words:  
**Don’t forget Christchurch! ■**



The badly damaged Carlton pub.

# When rain is pain

*Bill Bennett, Acting Bishop's Chaplain for Hawke's Bay, writes about the aftermath of the post-Easter floods.*

**C**oastal areas of Hawke's Bay suffered a 'rain-bomb' experience (up to half a metre of rain in 24 to 48 hours) immediately after Easter; the coast and hinterland from Wairoa to Tangoio, Te Awanga, Waimarama, Kairakau, Pouterere, Aramoana and Blackhead in particular. Now, weeks after the once-in-a-lifetime event, the landscape is littered with scarred hillsides, massive piles of excavated earth at culverts and road bridges, and many hectares of low-lying flats still covered in silt. Some roads and bridges are still impassable. Earthmoving machinery and trucks are still clearing the debris.

We had all thought, "What a wonderful autumn we are having!" But this event came out of the eastern blue and has set farmers back many years financially: loss of stock, pasture, fencing, farm tracks and public roading. Therefore, the economic impact will be felt for some time.

Hundreds of people were forced to leave their homes. Every resident at Kairakau was airlifted by helicopter. "We grabbed a few clothes, put them in a bag, and were whisked off to safety", says Margaret McCoskery, an 87 year old long-time resident at Kairakau. "Our houses were yellow-stickered". The police and Civil Defence personnel ensured that vacated coastal settlements were guarded to protect against looting. The once pristine beach at Kairakau, as elsewhere, is now a vast jumble of debris: logs, mud



Damage from the East Coast 'rain-bomb'.

and some animal carcasses. But locals are hopeful nature will restore the beach to its former glory, with a little human help.

Farmers have lost many kilometres of fencing, and of course there is the problem of wandering stock and sorting out which animals belongs to whom. Stock yards covered in silt have had to be dug out. Twenty five boys from Central Hawke's Bay College spend a whole day clearing the Mangakuri stock yards, a gesture warmly appreciated not only by the farm but by all in the rural community.

The Hastings District Council organised transport for able-bodied people to go out to various communities and help with the clean-up. The East Coast Rural Support Trust helps affected farmers work through the financial impact of the floods. Farmers elsewhere able to provide winter grazing and help out with the feed crisis can contact Kevin Mitchell 0800 376 844.

We don't need reminding that nature is all-powerful at such times. These events are definitely not to be seen as some sort of divine judgement; they just happen. However, the local church does have a ministry to offer: simply being there as listeners and carers for those whose livelihood seems to have been almost totally destroyed, and offering practical help. People have stories to tell and re-tell. And the telling of these stories is in itself a catharsis, a healing, a coming to terms with the reality. And there will

be other practical ways to show we care; not only with gumboots and shovel, or hammer and staples, but with food and other household goodies. When the time is appropriate, organising a communal BBQ or get-together will help bring people together socially. It can sometimes be very lonely for farmers having to clean up the mess and start afresh.

Any who need assistance can contact Mike Barham of the East Coast Rural Support Trust, (06) 877 3930 or 027 582 8443 or email [md.eebarham@xtra.co.nz](mailto:md.eebarham@xtra.co.nz) He reports that for a few the financial cracks are now appearing. Outside help in the form of five Task Force Green gangs are committed to helping out over a 12 week period. For parishes covering the flood zone it's worth keeping in contact with him. ■



Scarred hillsides.

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