



Celebrating God's Goodness

God is good—All the time. Living with the challenges and constraints of the Pandemic, aware of human misery in places such as Afghanistan, we can still celebrate the goodness of God. The Bible tells many stories of the people of God rejoicing greatly even when circumstances around them are difficult and dangerous! So, let's celebrate the goodness of God: His faithfulness, His outrageous grace, His mercies that are renewed every morning! Sing for joy—He has overcome sin and death! Praise His name—His love endures forever! Shout out His power—He rules over all the earth! Let's Glorify our God with one voice. Come—Let's Celebrate together!

He Grants Millions
AnglicanLife

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Cover Image — Nativity Pageant at St Timothy's Church Burnside-Harwood Parish (2020) featuring Grace Byrne as Mary, Samuel Broughton as Joseph, and Baby Rodley as the infant Jesus | **Credit** — Philippa Rodley

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Celebrating God's Goodness in 2021



What a year!

It's had some good patches—all those weeks when we weren't in Lockdown Alert Level 4, 3 or 2. It's had an absolute nadir. No, not the worst part of Covid Delta's grip on Aotearoa New Zealand. The nadir, for me, has been the plight of Afghani girls and women after the Taliban takeover of Afghanistan. But between the good patches and the nadir have been challenges and uncertainties. And here in the Diocese of Christchurch we haven't even had the worst of it—Auckland has had a very hard time. We could all agree, across all our regions, that this year has been gruelling and tiring. So, what might it mean to celebrate God's goodness in 2021?

It might mean that we focus on who God is, even in the most difficult times. Focus, that is, on God who is faithful and steadfast in love for us, on God whose mercies are renewed every morning (Lamentations 3:22-23). We may find we are inspired by Habbakuk who joyfully observed that, "Though the fig tree does not blossom, and no fruit is on the vines ... yet will I rejoice in the Lord; I will exult in the God of my salvation" (Hab 3:17-18). It is also true that there are many things to be grateful for and for which to give praise and glory to God.

Challenging though this year has been, we have been able to connect with each other through amazing technology. In record time, a vaccine against the virus has been developed, purchased and made available to the NZ "Team of five million". (I was very impressed with the efficiency of the centre I went to for my two jabs and am grateful for the servant attitude of all the staff I encountered.)

Our Prime Minister, Government, Parliamentarians, Ministry of Health and local Hospital Boards have striven mightily to encourage and exhort us to be vaccinated. Thousands of "essential workers" have worked through every Alert Level to ensure that we have had food, drink, fuel, medical supplies and other necessary goods and services made available to us. Thank you, God, for the provision of our needs!

The old hymn exhorts us to "Count your blessings, name them one by one...", (page 31). Let's do that at the end of 2021! As we do so, my prayer is that we discover the reasons to celebrate God's goodness far outweigh our memories of the challenges and difficulties of 2021. But in the midst of celebration there must be intercession. Let's pray for the girls and women of Afghanistan—for all people around the globe for whom the end of 2021 feels bleak and fearful. As the Season of Christmas draws the year to a close, we both celebrate the birth of

our Lord and Saviour, Jesus Christ, and continue the prayers of Zechariah and of Mary that the powerful will be brought down from their thrones, the lowly will be lifted up and those in darkness will be given light (Luke 1:46-79).

A very Merry Christmas and a Joyful New Year to all readers!

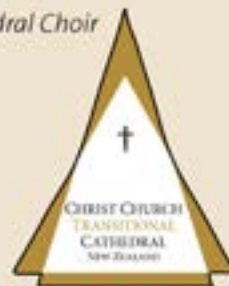
+Peter



CHRISTMAS at the The Transitional Cathedral, Latimer Square

SUNDAY 19 DEC.	7:00pm Festival of Nine Lessons and Carols <i>with music by the Cathedral Choir</i>
WEDNESDAY 22 DEC.	3:00pm The Children's Nativity Service with Animals
CHRISTMAS EVE	6:00pm Christmas Carol Recital by the Cathedral Choir 10:15pm Carol Singing by candlelight 11:00pm The Midnight Mass <i>with music by the Cathedral Choir</i>
CHRISTMAS DAY	8:00am Holy Eucharist with Carols 10:00am Festival Eucharist <i>with music by the Cathedral Choir</i> 5:00pm Festal Evensong <i>with music by the Cathedral Choir</i>

See our website for details of regular weekly services and the various **Cathedral Choristers' Christmas Recitals**
www.christchurchcathedral.co.nz | admin@christchurchcathedral.co.nz | (03) 366 0046



Marking 170 Years of Inner-City Education

St Michael's Church School has been educating and nurturing the children of Christchurch city since its foundation in June 1851.

The oldest independent preparatory school in New Zealand by some 30 years, the school originally operated from a tent set up among the busy-ness of the early settlers in Lyttelton.

It quickly moved over the hill (the Port Hills) to its present site on the banks of the Avon. This was a 'Day' school and lessons initially took place in the 'church', a small wooden A-frame cottage. By 1858, a barn-like structure had been built, and remarkably, after just 21 years of operation, the magnificent Church of St Michael and All Angels stood clear and tall in the fledgling city.

A dedicated school building, the Old Stone Building (OSB), was built in 1913. As the roll grew, various wooden buildings were added, moved or replaced, including the hall being moved to its current site in the 1990s. Six 'new' classrooms were built in 2002—and nearly twenty years later we still call it the New Building (NB)!

St Michael's School is resilient! It has survived...

- WW1 (1914-18)
- The 1918 Flu pandemic
- The Depression of the 1930s
- WW2 (1939-45)
- 2010-11 Canterbury Earthquakes
- 2020-21 COVID pandemic

The EQs damaged both the school buildings and the school viability.

- Although most of the school plant survived (Hall, NB and grounds) the OSB, built of basalt, was significantly 'disturbed' but has since been repaired.
- Many of the pupils left and numbers dropped dramatically from 168 before the EQ to 42.

Miraculously, in 2022 our starting term roll will again be over 150 students! Talk about Rising from the Rubble! What a fantastic team effort! Ka rawe!



The beautiful east window behind the altar at St Michael's Church was one inspiration for the 170th anniversary badge.
Credit: Mrs Bec Hitchcock



The Commemorative Badge

The badge was designed by our senior art teacher and school registrar, Mrs Bec Hitchcock. She was inspired by the Church's east window and the school's iconic blue front door. It includes the school motto—In hoc signo vinces—Latin for "In this sign you shall conquer" but in 21st-century language, "In this sign (the cross) you will achieve."

170 years strong!

Celebration parties always include singing and cake! Sunday 13 June 2021 was Founder's Day when the St Michael's Family gathered to celebrate and give thanks, not only for the school's foundation but for its resilience and new growth.



Image credit: Mrs Bec Hitchcock



Ticking Off Stage One Milestones

★ Timeline—Christ Church Cathedral Reinstatement

Work on the Christ Church Cathedral is continuing as planned according to the Reinstatement Project milestones. As you know, work started on the site in May last year, and according to the project timeline, we are still right on target for a mid-2027 completion. Fantastic progress!



We are still in Phase One:

As outlined last year, the work is in three phases: first, stabilisation; second, the main Cathedral (strengthening and reinstatement) and tower build; and lastly, the Visitors' and Cathedral Centres build.

Stabilisation activities either completed or underway are:

- ✓ Resource consents and concept design for all stages—completed in Dec 2020
- ✓ Partial deconstruction of the south transept wall—completed in October 2021
- ✓ Heritage timber panels on south wall removed (for protection)—completed in October 2021
- ✓ South transept wall remnant used for strength testing and to inform and confirm structural design—ongoing
- ✓ Detailed Design plans and building consents lodged—by the end of 2021
- ✓ Temporary crossing roof structure erected (for protection and safety)—by the end of 2021
- ✓ Apse (east end) foundations strengthened—ongoing and will be ready to receive steel support frames by early 2022
- ✓ North Transept gable deconstruction—in progress.

The two main companies doing the stabilisation mahi are Holmes Consulting LP (structural engineers) and Naylor Love Canterbury Ltd (consultant contractor) although many others are also involved day-to-day.

Other milestones:

- CWM deconstructed and removed (off-site)—completed in October 2021
- Completion of temporary site accommodation—completed July 2021
- Columbarium (memorial/ashes wall) decommissioned and deconstructed—ongoing.

“The reinstatement will be like a giant jigsaw puzzle, except we have the numbers to guide us.” Ben Oram, Site Foreperson, Goldfield Stone Ltd.

A giant jigsaw puzzle!

Two teams of stonemasons are among the sub-contractors on-site, Stoneworks and Goldfield Stone Ltd. Meticulous work is done by the stonemasons so that down the line, reinstatement is authentic and complete. The process:

- number/label each stone removed that is to be reused
- photograph and catalogue each stone
- place in storage on pallets waiting for recall/reinstatement in due course.

The CCRL project team is looking forward to continued progress over the summer months, with the stabilisation phase on track to be completed by September 2022. And we all look

Did you know....

Some of the stone pieces the masons have been shifting weigh up to 600 kilograms—similar to lifting a horse or cow? Glad that's not me!



Contractors Gary Davidson (yellow) of Naylor Love, and Tim Holmes (orange) from Warren & Mahoney, inspecting the remnants of the Columbarium. Credit: CCRL

forward to mid-2027 when the Cathedral will once again be a place for Christian teaching, worship and loving Christian community in the heart of the city.

Want more?

For more information, including explanation videos and interesting news items, visit: christchurchcathedral.org.nz

Not Gone—Gifted

...and will return

Anglicans may have noticed or read that the Citizen's War Memorial (CWM), previously sitting alongside the Cathedral in the Square, has now gone. Gone—but not forgotten—Gifted, in fact, to the people of Christchurch, via the Christchurch City Council (CCC).

We, the Anglican Diocese of Christchurch, officially handed it over to Mayor Lianne Dalziel (as a gift) at a special ceremony held at the Mayoral Chambers on 22 October this year. The function numbers were kept low due to COVID restrictions, so a select group gathered—the Bishop and Dean Lawrence, members of the RSA, and Council.

Moving forward, the memorial is being strengthened and repaired, ready to be reinstated once the space is available for it to be returned. It won't go back

on Cathedral land but on public land in Cathedral Square quite near to where it was before. It is hoped to be back by ANZAC Day April 2022.

Dean Lawrence said that gifting the CWM to the city was the right thing to do.

"The Chapter and the Cathedral community have a special, long-standing social and spiritual relationship with her (the CWM) and, collectively, we look forward to seeing her repaired, strengthened and back again in the Square."

Although discussion began between the Church, Council, RSA and Government to consider the shift (of ownership and location) in June 2017, a number of years passed before it all came to fruition. See right for a timeline of recent events.



The Gifting event was held at the Council.
L-R: The Mayor, The Dean, and The Bishop.



An artist's impression of the Citizens' War memorial on its new site in front of the reinstated Christ Church Cathedral. Credit: supplied. Insert: Careful deconstruction of the Memorial revealed detailed sculpting on the back of the winged figure Victory, which was previously hidden by masonry. Credit: supplied

Timeline

2020	Nov 2021	Council decides to accept the CWM as a gift
	Dec	New site announced near the old Police Kiosk building
2021	March	Blessing before deconstruction for removal
	April	Deconstruction, strengthening and repair started
	Oct	Formal Gifting to CCC
2022	April	Expected return of a stronger CWM onto the new site.



"Give thanks to the LORD, for He is good; His love endures forever." Psalm 107:1

Giving Thanks and Changing Lives



cbm (Christian Blind Mission) transforms lives in the world's poorest places



With the help of generous kiwis, **cbm** helps people living with disabilities in the world's poorest places. New Zealanders have given generously this year transforming lives and giving hope, and this has been achieved even through the pandemic. Restoring sight to the blind or repairing a birthing tear (fistula) does more than just provide better health. It allows the individual to reintegrate back into their families and communities so that they can continue to contribute. It gives them back their dignity and a far better future.



When Barbra's eye bandage came off, and she saw her daughter's face for the first time in many years, she beamed and clapped her hands with joy!

Last year **cbm** NZ changed lives by:

- ▶ working in 19 countries
- ▶ collaborating with 21 local partners
- ▶ delivering 22 projects
- ▶ impacting 890,321 people!

Last year **cbm** Global changed lives by:

- working in to 48 countries
- collaborating with 331 local partners
- delivering 460 projects
- impacting 4,052,036 people!

Through **cbm** NZ...

- ✓ 850,673 people no longer have a disability
- ✓ 22,862 accessed medicine and rehabilitation
- ✓ 5,205 have improved their circumstances via development programmes
- ✓ 11,581 people/families given vital humanitarian aid



Dr Murray Sheard received his PhD in Ethics and Philosophy from the University of Auckland. He has worked in international development for over 15 years and is the Chief Executive Officer of **cbm** New Zealand.



Edward and Kevine are 7-yr-old twins in remote Uganda, with a childhood filled with poverty and pain. Their knees collapsed outwards, making their legs extremely bent. Fortunately, **cbm**-partnered fieldworkers found them and referred them to the **cbm**-funded CoRSU Hospital for life-changing surgery.

Help restore hope and dignity to people living in poverty with disabilities

If you would like to help end the cycle of poverty and disability, you may like to consider becoming a Child Sponsor, an Eye Champion, or a prayer partner with **cbm**. Visit their website to read all about the impact you can have to help transform the lives of people living with disabilities in the world's poorest places. cbmnz.org.nz



Obstetric Fistula is a devastating and debilitating health condition

Globally, for every mother who receives life-changing surgery, at least 50 go without.

Help restore hope and dignity to sick, heartbroken and isolated mothers, like Maimunat living in Nigeria, who suffer from incontinence.

To read Maimunat's compelling story, go to www.cbmnz.org.nz | 0800 77 22 64



Born to Help He Pōta Mihinare Anglican Care

Celebrating Anglican Care Activities in 2021

Anglican Care (AC), under the banner of Christian love, aims to serve and seek justice in our community. In other words, AC works to strengthen communities, especially at the margins, looking out for the most vulnerable. Their help is both practical and as an advocate, for individuals, groups and areas where social and systemic change is needed. AC spends just under 10 million dollars and countless hours ministering to those who need it. The funding comes from targeted government funding and a significant amount of grants and donations, some large, some small, some in goods or in time. Perhaps you are one of the many individuals or parishes that give weekly to the foodbank or give monthly to the City Mission? Your support is valued and appreciated.

2021, as we are all aware, has been another challenging year with extra stresses which affect those on the margins unequally. However, 2021 has also been a year of great success. Lives have been transformed, housing improved, advocacy and mediation has supported the vulnerable, and many, many people have been fed or educated, just to name a few things that AC does. Below is a summary of what AC has been up to this year. We hope this inspires and encourages you.

Anglican Care Energy Poverty Programme

Do you know how much difference a few lightbulbs can make? Janette, Liz and Chris, the Energy Poverty team, do. This highly experienced team lead the Energy Poverty programme, a partially government funded programme that targets areas of deprivation in Canterbury and Westland.



Above: Liz Swallow and Byron Behm going house-to-house handing out energy efficiency eco lightbulbs.

Interested? Parishes can connect with this programme by contacting Janette on 027-672 7378 or projects@anglicancare.org.nz

It aims to help to get more houses warm and dry. One way they do this is by replacing cheap lightbulbs with energy-efficient eco-bulbs, supplied free with a thirty-year life-span—that means less money spent on power and none on replacement bulbs. They also do assessments to help keep costs down, homes warm and ventilated, and the family healthy.

They go door-to-door in the target areas, hosting and collaborating with local community events. Since April this year, they have reached more than 1800 families, done more than 120 assessments, and made projected savings, from the more than 2700 lightbulbs given out, of more than 1 million dollars. But that's not all—the eco-bulbs also reduce CO₂ emissions—so they've also taken the equivalent of 13 cars off the road! And the healthier homes have reduced the need to visit GP's and hospitals with the associated

costs of respiratory illness. Their mahi has made such a difference, they're getting noticed by (and referrals from!) other agencies.

Anglican Care South Canterbury—Building Healthy Communities

Advocacy and education are alive and well in South Canterbury. ACSC is a division of Anglican Care serving in South Canterbury, with Rev'd Ben Randall and the Ven. Indrea Alexander just two of the passionate people that serve on their committee. Their global aim, to build healthy communities, has been this year, as the communities they serve have faced multiple losses—due to mycoplasma bovis cow disease, flooding, shootings, car crashes and family trauma, just to name a few. The team at ACSC have been there for them, listening, helping, and supporting both town and rural people to stand tall—Kia Kaha South Canterbury.



Great mahi team! To contact the SC team, visit anglicancare.org.nz. They also have a lively and thought-provoking Facebook page: [facebook.com/advocatesouthcanty](https://www.facebook.com/advocatesouthcanty)

ACSC have two programme streams. One is their OCEANS Grief and Loss support programme, run by local Matt Cameron, for kids, youth and adults, in schools, churches and retirement villages. The other is an advocacy service.

The advocacy delivery team, inspirationally led by Ruth Swale in Timaru and Warren James in Ashburton, is an awesome bunch of mostly volunteer staff who enjoy empowering others to be their best selves, to ask for what they need, to navigate structural challenges, and to step over or smash down barriers.

As part of this Advocacy programme, they also run key topic workshops which are designed to help participants with things such as anxiety, loneliness and self-care, providing practical strategies to improve lives.

COVID-19 inspired the team to find new ways to reach clients and now they are helping more rural and remote clients by using technology in place of face-to-face delivery. This is an exciting step into future working and delivery methods and will no doubt see the ACSC team well set up for future growth.

Anglican Advocacy and Social Justice

Systemic Injustice brought to light. This strategic think-tank focuses on driving structural change in areas where the every-day Davids are trying to fight the structural Goliaths. The highly experienced advocate, Jolyon White, leads this and he has several projects underway—1) In conjunction with Otago University looking at pay equity or in-work poverty, where some work to eat and others get what the lowest paid member of the company gets in a year in one weekly pay-packet. The injustice is staggering, and more work needs to be done on this so that the government can be lobbied for actual, cultural and lasting change. 2) Investigating energy companies, and their pricing and billing practices, that favour the shareholders not the consumer, and impact the most on those with the smallest voice.

The Elder Care Programme

Combatting loneliness in our elderly. Elder Care Groups in your parishes operate in partnership with Anglican Care. (They also have ongoing support from the Selwyn Foundation.) The programme is led by Rev'd Anne Russell-Brighty. There are eight



Seeking Justice? If you have an issue impacting your community that seems systemically unfair, talk to Jolyon on 027-612 2230 or jolyon@anglicanadvocacy.org.nz

Elder Care groups in place within the parishes of Aranui, Avonside, Burnside-Harewood, Burwood, Fendalton / Merivale-St Albans, North New Brighton, Opawa and Woolston. Each church's programme is different, but they are designed to support the local elderly, koro and kuia combat social isolation, with health and well-being a focus. They include exercise programmes, health information, craft activities, food, friendship and when required, referrals for additional community connections and support.

Interested in ministering to the elderly? Visit their website anglicancare.org.nz, contact Anne eldercare@anglicancare.org.nz, or one of the mentioned parishes.

The Youth Hub Project

Giving youth with complex issues a chance. Anglican Care is in partnership with The Youth Hub Te Hurihanga o

Rangitahi Trust to provide support for youth in need. It will be a hub of services and complementary support providers including accommodation, health, education, counselling, life-skills and recreational activities—all that is needed for a young person to be supported to thrive and achieve their full potential. The mental health of our rangatahi is at an all-time low, support for youth fragmented and under-funded, and safe, secure housing is beyond the reach of many of our vulnerable youth. Some of the key complementary providers that will be part of the Youth Hub are our own City Mission, Cultivate, Youthline, 298 Youth Health, Te Kura correspondence school, Catapult employment services, Qtopia, VOYCE and more. Dr Sue Bagshaw, project instigator, has wrapped around her a team of motivated people to help her get this project to fruition. This year steady progress has been made—the government provided a massive funding injection and CCC issued the resource consent. The land for the Hub (supplied by AC a few years ago) is in Salisbury St and it is hoped that the building construction work can start very soon. Exciting progress!

Social Housing

Housing vulnerability destabilises individuals, families and communities. Anglican Care, in partnership with Christchurch Methodist Mission (CMM), with the support of Kāinga Ora and the Ōtautahi Housing Trust, have delivered a small complex of social housing here in Christchurch, and this was opened approximately 1 year ago. 15 homes and a community house were built on the former Guild St section, and families in need of safe, warm, secure and affordable housing options are happily inhabiting the complex. This has been a great ongoing success this year.



Let's Keep The Fundraising Going! You can help by donating to this awesome cause on their Givealittle page: givealittle.co.nz/org/youthhubchch or read more about this fantastic partnership at youthhubchch.org.nz

The City Mission

The Christchurch City Mission (CCM) is a powerhouse in the Christchurch community, respected, partnered-with and given to by a huge base of people, groups, local and government agencies. Their catch phrases are “We’re here to help” and “We’re here to change lives”—what could be more fundamental than that? From the awful years of the great depression until now, CCM staff have been serving the Christchurch community, by looking after the hungry, the homeless, the hopeless, and the downcast, positively impacting on more than 50,000 people a year.

DELTA has affected how the CCM operates, but as an essential service, CCM has been working hard all the way through the alert levels. City Missioner, Matthew Mark reflects, “Face-to-face help, human connection, is what we do best so this (lockdown) is particularly hard on us”. However, rolling up their sleeves they got on with it, introducing new ways of doing things from holding meetings outside and 2m apart, to reducing bed numbers (but looking after their shelter clients 24/7!), shifting counselling and education programmes on-line and on-call, and giving their amazing 200+ volunteers time off. (Sadly, volunteers are not safely able to assist when in lockdown 4 or 3.) Now, as this article is being collated, we are in level 2, with all services open (scanning, distancing and masks notwithstanding). However, the Govt is signalling some changes on the horizon, so keep watching this space, and know that CCM staff will adapt to keep delivering as necessary. Your prayers during this uncertain time are hugely valued.

Addressing Homelessness

The CCM do so many things—and this year the demand in some areas has been huge. Changes in alert-levels has affected their men’s (30 beds) and women’s shelters (12 beds), and their work with those, who for whatever reason, find themselves sleeping



The CCM Men’s Shelter provides safety, a bed (above) images of the kitchen. a shower (below) the image of a bed.



Thorpe House next to CCM is a place to get help with an addiction.

rough. Often there are multiple layers of complexity in their needs and increasingly mental health issues, but engaging with the isolated and outcast in our society is what the CCM is all about. Outreach staff find people on the streets. At the Mission’s emergency accommodation unit, clients are offered a bed, showers, haircuts, nourishing food, friendly staff and volunteers, a non-judgmental ear, and various other CCM services that can kick-start a journey to wellness sprinkled with a smidgeon of hope.

Addressing low Literacy, low Life-Skills and a lack of Employment

Did you know that 75% of CCM clients have literacy and numeracy needs? Beyond the food and bed needs, many clients need educational/vocational support to improve their lives, including

confidence they can achieve a better life, and skills to assist the journey. Ultimately many of them need work, so education, self-development and pre-work programmes are provided according to an individual’s needs.

Addressing Addiction and Mental Unwellness

CCM provides various avenues to those who want to detoxify, change their habits, or find ways through mental health issues. Jan Spence leads the Alcohol and Other Drugs services which include multiple support programmes. There is home-based or residential detoxification (Thorpe House has 10 beds for this purpose), individual youth and adult counselling, a women’s recovery day programme



(Wahine Whai Ora), community mental health nurse support, and supported accommodation in a community setting (Elm Tree Lodge).

Helping People to Thrive

Once basic needs are met and life-skill improved, independence is possible when people get meaningful work, and when they do, they stand taller. The CCM's Thrive social enterprises help to get people to this wonderful place. The CCM has several social enterprises that act as mini businesses that clients can be part of (sometimes as a volunteer and sometimes through paid work experience). These businesses are real, follow a competitive business model, and make a profit. But they are also opportunities for authentic in-work experience that gives clients a pathway to independence, and to becoming a contributing, thriving member of society. All profits get poured back into the support work for clients. What a fantastic—hopeful, joyful, model! You may remember in the last magazine the Thrive catering business was featured. This is one of those businesses. As well as the catering business, they also have four Thrive Op Shops (Tuam St, Rangiora, Bryndwr and Sydenham), and run a Trade Me page and Thrive Curate Instagram page (bespoke quality second-hand/antique items) out of the Tuam St premises.

Feeding the Hungry

Many parishes in our Diocese take a weekly non-perishable food collection for the CCM or support their foodbank in some other way. For example, at a recent pre-wedding Hen's night, attendees were asked to bring items for the foodbank instead of gifts! What a fantastic idea.

The CCM Foodbank is a massive business that has been in super-hot demand this year with rising inflation, systemic in-work and benefit poverty, and the pandemic. Sadly, it is often food that gets the lowest priority when families have serious money troubles. Rent, power, school costs, health costs all come first. Families and individuals struggling to feed themselves will always be in our society, but this year the increase in demand has been mammoth and doesn't look as if it will drop off anytime soon.

Need Catering?

Use catering that cares thrivecatering.org.nz

Op Shop Donations

Donations of good quality clothing and household goods are accepted at our Thrive Op Shops at Tuam Street, Rangiora, Bryndwr and Sydenham 10am-4pm, Monday-Friday.

Donations of bigger items can be collected free of charge Monday to Friday. Please call 03 365 0633, email thriveopshop@citymission.org.nz. You can shop online at our [Trade Me store](#) and [Thrive Curate](#).

Addressing the problems in everyday lives

CCM has a band of six social workers (and a mental health worker) that support both the street clients, addiction clients, in-house clients and many of the wider individuals and families that use the CCM services. Amazingly, they have the only drop-in, no appointment needed, social worker service in Christchurch! Social workers help people find the answers to their problems. These problems can be big and challenging and the answers can differ greatly from person to person. Often the support involves referrals and advocacy with other agencies. Sometimes the social worker only needs to see someone briefly for an immediate problem. More complicated cases will become part of a social worker's caseload for longer-term answers.

Addressing schooling poverty

Did you know the CCM has a 'Back to School' programme? When families struggle to supply uniforms, shoes and stationery for their children, it has a knock-on effect. Children can look different or not have the right stuff, causing them to be embarrassed, marginalised, and isolated. And this can lead to a lack of engagement, and sometimes even dropping out. The CCM Back to School programme gives children a fair start to school so they don't miss the chance of an increased quality of life that education provides.

Addressing Christmas poverty and stress
The CCM Christmas tree is a long-standing tradition and a much-loved symbol in Christchurch. Each year a Christmas Tree has been set up in the Christ Church Cathedral to collect presents for children whose families can't afford them (and these are passed on to CCM to distribute). More recently, in 2020, a spectacular Christmas tree-like structure was erected near the



Foodbank Donations

Donations of non-perishable food, personal and household items for the food bank is always appreciated. Drop donations off to 276 Hereford St, call 03 365 0635 / 0800 787 855 or email info@citymission.org.nz



The Christmas Tree in 2020 at the Bridge of Remembrance.

The Good Registry

Did you know that CCM is a registered charity with The Good Registry? You can buy a voucher to donate to CCM to use as a Christmas present!

Vouchers as presents is a great way to solve your shopping dilemmas, it gives back to the community, and it saves waste!

Bridge of Remembrance. This year the plan is to once again install the tree near the bridge, as a symbol of hope for the people of Christchurch.

Each year, CCM put on an open Christmas Lunch catering for about 1000 people, including clients, the homeless and other vulnerable families. Many hundreds of volunteers spend hours planning, preparing, and delivering this special event. It's a well of kindness, caring and welcome for all who need a place to go, who haven't the funds, or who are lonely or struggling on Christmas Day. After lunch, Santa visits the children (about 250 of them) and hands out gifts that have been donated. The joy and community spirit overflows. In 2020 it was at the Linwood Rugby Club. Sadly, because of the Covid situation this year, the Christmas Lunch will not be able to go ahead. However, CCM will be supporting the people they care for in multiple ways up to Christmas Day, including making available a huge lift in special food parcels.

For some, regardless of COVID, Christmas is not always a delight. For those under stress, financial and more, it can be a time of distress and even trauma. Money and other pressures such as alcohol and gambling, can impact vulnerable families, debt levels rise, and domestic violence increases. This is the side of Christmas the CCM works to alleviate. The Christmas holiday period sees needs escalate with a four-fold increase in demand for food parcels and other help such as budgeting, addiction services and counselling.

Building Relationships and Partnerships

There is a Maori proverb (whakatauki) that says: *Nāu te rourou, nāku te rourou, ka ora ai te iwi*. With your food basket and my food basket the people will thrive. This whakatauki refers to community, collaboration and a strengths-based approach. It acknowledges that everybody has something to offer, a piece of the puzzle, and by working together all can flourish. One strategic goal for AC in 2021 has been to increase

community partnerships and strengthen internal relationships (with the wider Christchurch Anglican Diocese). The relationships and partnerships in this article indicate that this goal is well under-way and continue to strengthen into 2022.

Celebrating Anglican Care

So, Anglican Care, a multi-stranded agency, has had a very busy year! Approximately 2 ½ thousand people used their addiction services, just under 1 thousand people were given a place to sleep, and over 48 thousand used the foodbank services. Let's give thanks for all they do and celebrate all they achieve. In 2021 they have delivered as needed while adapting and developing through the pandemic restrictions. The Governance Board, ably led by Moka Ritchie, has steered, supported and enabled this significant ministry. Let us as Anglicans, continue to support Anglican Care in our prayers, in our fundraising and donations, and in our actions. As Proverbs 14:31 says, "Those who oppress the poor insult their Maker, but helping the poor honours him" (NLT).



Some members of the AC Board at a recent visit to CCM

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Sharing Your Faith at Christmas



Evangelism is a word that incites either excitement or terror, and definitely comes with some cultural baggage.

My current landscape is campus ministry which really amplifies the reality for every ministry. It calls our attention to the sense of urgency that all followers of Jesus desperately need. We have roughly three years to draw in, equip, and spiritually mature a demographic of 12,000 students, who then pretty much all leave. This turnover is constant. To borrow an anthem from our Pastor, most of these students come to university with a high school level knowledge of Calculus, but primary school level knowledge of Jesus and his gospel, often regardless of whether they have a church background unfortunately. It's hard work, but that period of three years focuses our attention and has clarified my understanding of what Jesus call disciples to do in the Great Commission everyday of our lives.

Christmas is a fantastic opportunity to have our own deep wonder of our hope in the birth of Jesus recalibrated. But also, the realisation of the reality that many around us, who don't yet know Jesus, face. It's one thing to understand and be convicted of the command that Jesus gives us, but another to know what that looks like practically in our day-to-day.



Emma 'MC'ing the Life Course—an opportunity for Christians to invite their friends to hear the gospel in a relaxed environment. Credit: Supplied



Emma inviting student to church during 'O' week. Credit: Supplied

One of the most valuable trainings I've had, is being equipped to explain the gospel memorably and faithfully. Being able to whip it out when an opportunity pops up in conversation has served me (and Jesus) very well. It would be awful if God has given you an opportunity with someone and you, being unable to explain the gospel, prevents them from knowing God. So, see it as an investment in every future conversation you have with someone, let alone your own faith, to have a clarity of what Jesus has done.

Living out the gospel in our actions and conversation, representing Jesus faithfully daily, can bring exciting and unexpected opportunities for sharing faith. I've had a few reasonably traumatic conversations, but a recent standout was when I was donating blood and got talking to a woman in the refreshment area. She asked about my future plans, and I mentioned my intentions for ministry. It turned out that she was in the process of a research project relating to sex and pornography in the context of identity and shame. I took a breath, said a quick prayer and we ended up having a confronting and personal discussion about the Biblically-centred, Christian perspective on sexual ethics.

I may have de-evangelised her in some ways by not sugar-coating the gospel, but the conversation was by no means wasted. It made me think about a passage from Romans. Although she definitely did not convert there and then, we should be careful not to limit God's power by thinking that He can't use a situation like this to plant seeds. So, don't be afraid to dive into a scary conversation!

"For I am not ashamed of the gospel because it is the power of God that brings salvation to everyone who believes"
Romans 1:17

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."
Matthew 28:19-20

Christmas is also a time when you've got stimulus all around you to pick up on and weave into conversation. It's a time when congregation members need to be on-side invitationally. If church members aren't proactively inviting friends, family members, colleagues, neighbours...they're not going to come. Your church puts on an event every Sunday, that takes a lot of effort. Make the most of it, especially at Christmas! A really simple: "what does Christmas mean to you?"; "Have you ever thought about the original meaning?"; can open up some great conversations. It can lead to you being able to say, "why not come along with me?" You could also consider picking them up before, or inviting them for a meal afterwards, to discuss the sermon, and their relationship to Christianity.

So, I challenge you to think of three people could pray for, connect with and invite to church this Christmas. The worst thing that can happen is that they'll say no.



Emma Williams has studied at the University of Canterbury since 2018, is part of Cornerstone Campus Church, and was previously a member of St John's Anglican. She has become increasingly convicted of the Bible's authority and centrality in her life, including sharing that conviction. She enters full-time ministry, as a Ministry Apprentice in 2022. emmawilliams@cornerstone.org.nz



An icon of St Luke, the Doctor and Evangelist.

Grace and Generosity

162 years of inner-city ministry

The much-loved St Luke's in the City Parish is now closed. It closed, with sorrow but also with grace and generosity, on its feast day, the Feast of St Luke the Evangelist, 18 October 2021.

For 162 years St Luke's was a voice for the gospel in the heart of Christchurch, sustained by a deep commitment to contemplative spirituality, and to outreach and practical support for the marginalised. Situated at the corner of Kilmore and Manchester Streets the Parish Church was fatally damaged in the 2011 earthquake and had to be demolished. The parishioners became homeless.

Over the last 10 years the parish has 'camped out' in other church communities. Former churchwarden Jenny Drury has been quoted as saying "We are grateful for the generosity of the Catholic Church, for the Rose Historic Chapel and Mary Potter Community Centre; Knox Presbyterian Church; and our very own Community of the Sacred Name, who have all provided a sanctuary, a place for us to worship.

"However, it has not been possible to re-establish and nourish our outreach and ministry without our own permanent base in the central city. All our efforts to find a new home have been unsuccessful, including a joint venture proposal to build a new St Luke's church and a new Diocesan Centre on the old site. Despite this the parish has maintained its contemplative style of inclusive worship and its commitment to social justice and service projects such as ProTXT, the safety alert system run by the Prostitutes' Collective."

While there was a very deep commitment to the parish and its heritage, there had been a slow and consistent decline in membership over the last ten years and it was an increasingly elderly congregation. Essentially there were insufficient resources to maintain, let alone grow, the parish.

Usually in such circumstances a parish merges with another parish. But the people of St Luke's in the City were determined that all that St Luke's has stood for should continue in a new and transformative way. They wanted a legacy for the inner-city which was not guaranteed by merging property and assets into another parish in the usual way. At a Special General Meeting it was unanimously agreed to recommend to the Diocese that the parish be dissolved and that its resources be used to fund a legacy mission for St Luke's. The dissolution decision hurt a lot, and the grief was real and deep. But by organising the closure this way, their legacy of inner-city ministry, and contemplative spirituality, would both continue.



A service of farewell at the Transitional Cathedral on Sunday 17 October—on the eve of the feast day of St Luke. L-R: Rev'd Peter Beck, Pihopa Rihare, Rev'd Cameron Pickering, and Bishop Peter. Credit: Judy Ashton.

While prepared to let the parish and assets go, parishioners were deeply committed to their ongoing inner-city mission and contemplative style of worship. They wanted the financial assets of the parish to be used to fund a full-time Chaplain to the inner-city as part of the Cathedral team. (At the time of writing this article the process for appointing the chaplain is already well in hand.) This person's main ministry focus will be to engage with the life of the inner-city and its various sectors, exploring with people of all faiths and none what it means to be human, in other words—'touching the sacred'. The chaplain will also continue a regular celebration of the Contemplative Eucharist, in the St Luke's style, at the Cathedral, and support other contemplative spirituality projects, social justice and service projects in the inner-city.

The former site of St Luke's Church, currently leased to the Side Door Arts Trust for their 185 white chairs art installation, will be sold (at the end of the lease in 2023). When that happens, the proceeds be given to the Cathedral (for the Reinstatement Project) and as well preference will be given to a purchaser who is investing in positive social outcomes.

Priest-in-Charge of St Luke's at the time of the dissolution, Rev'd Peter Beck, was blown away by the gracious and generous way the parishioners handled the closure. "I have had the privilege of being the Priest-in-Charge of St Luke's for just over a year, and through this time I have been graciously infected by the essence of mutuality and love which at its very best is St Luke's in the City. I have truly experienced the work of the Holy Spirit amongst us, bringing us to a point where we can as a parish give our life for a new venture with God.



The final, socially distanced, St Luke's Day service and reflection at Knox Presbyterian on Monday 18 October—the Ven. Carole Graham at the lectern. Credit: Judy Ashton.



"Here is a legacy. Here is a new life. Here is a model of future church which we can offer to others to reflect on the way they are stewarding the resources that they have and hold for the service of Jesus Christ," says Rev'd Beck. "On 18 October there was a death—but it was not the end. On 18 October the parish was dissolved but, through the grace of God, their decision to close was both radical and adventurous.

"The last ten years, especially these last few months, tell the story of this committed faith community—one of passion, pain, and death, followed by a revitalised abundant new life. This is St Luke's gracious and generous Easter message for us all."

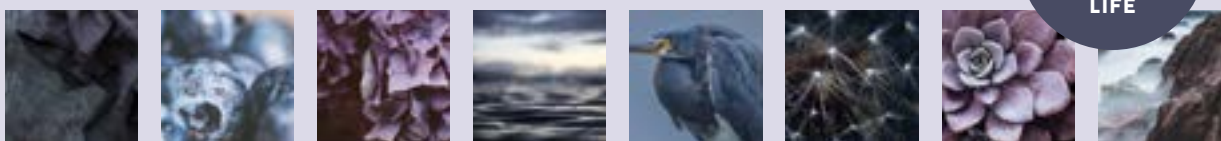
A former vicar of St Luke's, Fr. David Moore, reflected on the closure from Perth where he now ministers. He quoted from a poem written by David Whyte, called 'The Journey.'

Sometimes with the bones of the black sticks left when the fire has gone out

someone has written something new in the ashes of your life.

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Advent 1: Hope and Promise

28 Nov

Youtube
The best Christmas
song I've ever
heard:
Skylight



29

An Angel told
Mary that she
would give birth
to God's son
Jesus.

30

Family question:
I wonder how
Mary was feeling?

1 Dec

Youtube
Paper Angels
for Christmas:
Osaka Crafts

2

Mary and
travelle
Bethlehem
census



Prayer

God, help us
to trust you



Mary and Elizabeth
were cousins.
Elizabeth was
pregnant with John
the Baptist.



Many people were
travelling to their
home towns for the
census.

What is a census?

Prayer

Jesus, thank you
that you are
with us.

What is frankincense
and myrrh?



6 Jan
Epiphany

The wise men followed the
star to find the King, and
bring him gifts of Gold,
frankincense and myrrh.



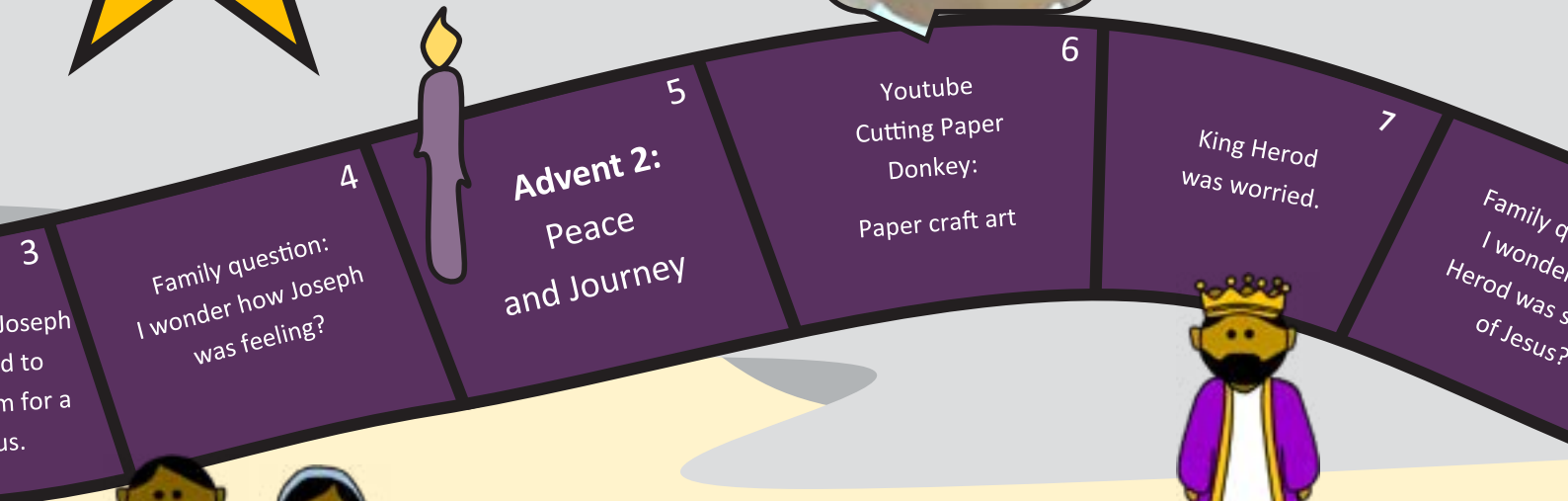
25

Emmanuel: God with Us

Family question:
I wonder what the
shepherds were
thinking?

24

Nati
P
S



3
Joseph
d to
n for a
us.

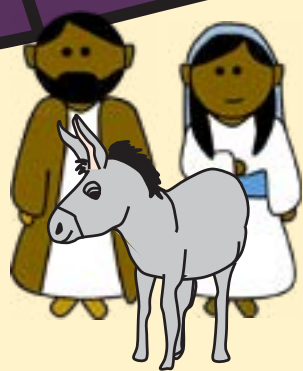
4
Family question:
I wonder how Joseph
was feeling?

5
**Advent 2:
Peace
and Journey**

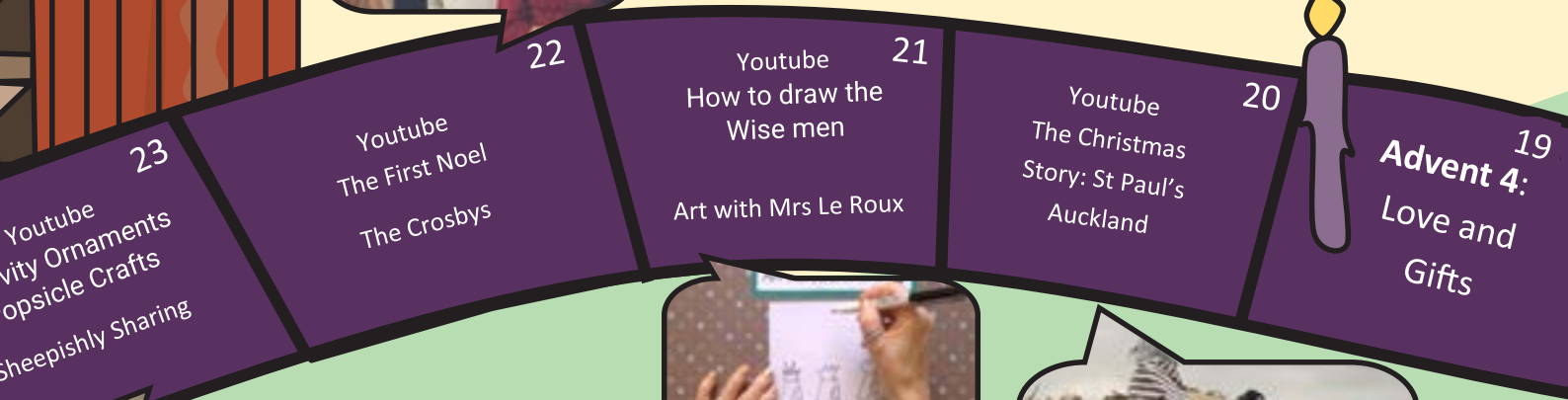
6
Youtube
Cutting Paper
Donkey:
Paper craft art

7
King Herod
was worried.

Family q
I wonder
Herod was s
of Jesus?



The angels
sang for joy



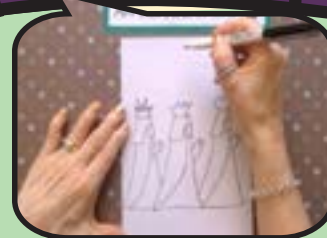
23
Youtube
vity Ornaments
opside Crafts
Sheepishly Sharing

22
Youtube
The First Noel
The Crosbys

21
Youtube
How to draw the
Wise men
Art with Mrs Le Roux

20
Youtube
The Christmas
Story: St Paul's
Auckland

19
**Advent 4:
Love and
Gifts**



Question:
Why
did
they
go?

8

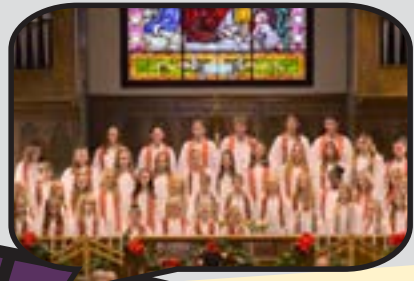


Youtube
Paper plate crown
craft: Daffodils
Nursery Doha

9

Family question:
Have you ever been
worried about finding a
place to stay?

10



Youtube Music
Born on Christmas Day
One Voice Children's
Choir

11

Advent 3:
Joy
and Wait



12

Family question:
What would you be
thinking if you saw a
group of angels singing?

13

There was
no room in
the Inn

14

15

Youtube
The story of
Christmas
Saddleback Kids

16

Youtube
How to cut a
perfect star:
Arts and Crafts by
Michael Duco

17

The shepherds
found Jesus in a
stable lying in a
manger

18

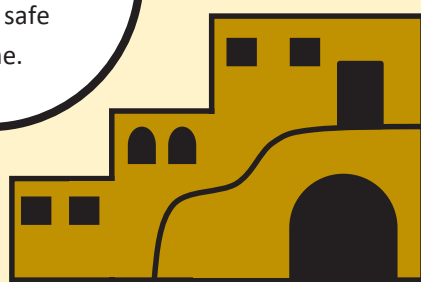
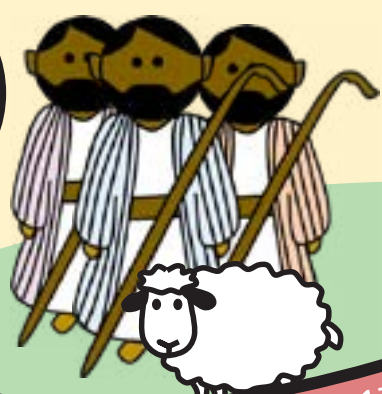
Youtube
How to draw a
shepherd-Nativity
Art for Kids Hub



What is a manger?



Prayer
Guide us
Lord.



Prayer
Please help
everyone to
have a safe
home.



All Age Church At Avonside

Holy Trinity Avonside's All Age service is a great success story.

It all started about 18 months ago. Our church decided to create a new kind of outreach service to appeal to our immediate neighbours and local community. We wanted to offer worship opportunities for non-churched people to explore their faith journey, in a relaxed and inclusive setting, within a Christian context.

And so we began. All Ages gather—children, mums and dads and grandparents—we gather to explore faith and worship together, guided by the Holy Spirit. These services are a complete contrast to the services that happen earlier on a Sunday, following the liturgy, a model reflecting centuries of much-loved Anglican worship. Nothing wrong with that! But we know it doesn't suit everyone.

Each All Age Service is carefully planned by a small group of prayerful steadfast people. Together they choose the theme, select the music, the activities, the teaching and all the components of the service. The service always has a theme (themes have included Advent, Christmas, Lent, Easter, Mothers' Day, Fathers' Day and Prayer). And there is a well-developed structure that blends the various parts of the service together.

One example of the success of these All Age Services was the June service that focussed on the Holy Spirit (on Pentecost Sunday). We worshiped through song, taught using the spoken word and video clips, and included prayer and carefully chosen activities. We discussed the coming of the Holy Spirit and what that means for our daily lives today. As you may be able to guess, activities to do with the Holy Spirit can be very creative!

One activity involved gathering around the table where there were small candles aflame. We took a glass jar and ever so slowly, carefully, put it over the flame. The flame began to dwindle, and soon was extinguished. We explained the flame represented the Holy Spirit, the Light of Christ in our lives, and the oxygen (air) keeps the flame alive and burning. Those candles, so easily extinguished, were like the Holy Spirit that keeps the flame of Christ alive in our hearts and minds. We discovered that when the flame is covered, it's starved of air and dwindles and dies, just like the Light of Christ goes out in our lives, without the presence of the Holy Spirit.



Image credit: Ian Wood

Another activity was outdoors with a roaring firepit (complete with the RAM [risk management] plan in place)! A fire was lit in time for the completion of the main worship. Grace was said then young and old eagerly rushed outside to cook damper over the fire. The damper mixture was wrapped around a stick and we watched as the damper grew in size as it cooked. It was explained that just as the Holy Spirit empowers us, so the yeast empowered the damper. We chatted around the fire about how the fire of the Holy Spirit causes and helps us to grow as disciples. Then we all enjoyed the cooked damper dripping with real butter and homemade strawberry jam!

What a wonderful way to help our community to visualise the concept of the Holy Spirit. What a tactile environment to assist people with different learning-styles to experience teaching that they can understand, in a fun and community-focused All Age gathering.

It may have started as a community outreach, but we are all, community and faithful parishioners, lapping it up and enjoying worship and learning about God in a completely different way. Praise God!



Cooking damper over the flames helped the community to understand the role of the Holy Spirit. I wish all lessons were this fun! Image credit: Ian Wood



All Ages gather around the teaching table, engaged and participating, learning as a community. Image credit: Ian Wood

A Community Event

All Welcome!

The Geraldine Parish has many special features, one of which is ties with the Acland family, originally from Devon in England. Johnny Acland is fifth generation at Mount Peel Station, near Peel Forest, and along with his wife, Rose, is the third generation of the family to host a Lily Day on their grounds. This is a great blessing to the parish and this year, COVID notwithstanding, you are all invited!

“Do not worry about everyday life—if you have enough food, drink or clothes... Look at the lilies of the field and how they grow... yet Solomon in all his glory was not dressed as beautifully as they are... Instead, seek God, and He will give you everything you need.”
Based on Matthew 6:25-34 (NLT)



Joy Sagar, Jane Gibson, Belinda McKenzie and Tony Kippax at the last Lily Day.

People come from far and wide (but maybe not so ‘wide’ this year) every second year to Mt Peel Station to witness the fantastic giant lilies in full bloom. Under the mature trees that surround the homestead, grow masses of lily plants, which have huge heart-shaped leaves, flower spikes up to 3-metres tall, large creamy-white flowers with reddish-purple throats, and an enticing scent. These gargantuan lilies are a truly wonderful sight.



The Giant Lily (*Cardiocrinum giganteum*) at Mt Peel Station stands up to 3m tall. Credit: supplied



John Barton Acland or JBA, settled in Peel Forrest in 1855. Credit: Harriet Acland/Wikipedia

The Church and its Community

When John Barton Acland first settled at Mt Peel in 1855, he dreamed of creating a community settlement, an integral part of which was a church. In 1866 land was designated for a church and burial ground and gifted to the diocese. The foundation stone for The Church of the Holy Innocents, named for four infant

children buried nearby, was laid in 1868 and the church was consecrated by Bishop Harper in December 1869. It was built using greywacke boulders from the Rangitata riverbed, limestone from Mt Somers, and wood from local mātai and tōtara trees. William Brassington, an experienced stonemason, supervised the build. All the boulders were shaped by hand—a challenging and physical job as greywacke doesn’t split easily. It was significantly damaged in the 2010-11 Canterbury earthquakes but was faithfully restored in 2018 and won a Heritage Award for the work.

But Lily Day at Mt Peel is much more than the lilies—the vision that Rose and Johnny have for the day is the “creation of a peaceful, tranquil ambience where people can relax and unwind after a year that has been complex and trying for so many. We like visitors to immerse themselves in the beauty of the garden, to explore deep into every corner, and soak up the magic of the lilies and their rich aromatic scent. This is a day for people to put aside their busy lives, and for us to share our special slice of paradise.”



Photo Credit: Matt Searles

The Mt Peel Lily Day Celebration
Sunday 12 December 2021
10am to 4pm, Mt Peel Station
775 Rangitata Gorge Rd, Peel Forest
Entry fee is \$15 per adult, children free
All proceeds to the Anglican Parish of Geraldine

Apart from the gigantic lilies, there are many attractions to see. Below are some of the highlights:

- Explore the extensive Homestead gardens (NB: the Homestead itself is not open to the public)
- Examine the Historic Church of the Holy Innocents (and its repair) or just sit in the sacred space, reflect and be refreshed
- Celebrate with us in a Service of Thanksgiving in the church at 10am
- Learn about the Station History from the Acland family—talks begin at 11am and 1pm in the Church
- Listen to live music by London-trained soprano, Carolyn McAtamney
- Watch dance demonstrations by Fiery Peak, a local Morris Dance group
- Buy a beautiful lily plant for your own garden or as a Christmas gift
- Bring a family picnic to enjoy—or purchase light finger-food and drink refreshments



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Celebrating works completed in 2021:

- Christchurch-St Michael's – Stained Glass Windows
- Lyttelton – Vicarage
- Upper Riccarton-Yaldhurst – St Peter's Church
- Linwood-Aranui – St Ambrose Church
- Waimate – St Mary's Church, Esk Valley



Giving Thanks for the repaired Lyttelton Vicarage

Thankful that these projects are in the pipeline:

- Akaroa-Banks Peninsula – St John's Church, Okains Bay
- Avonside – Holy Trinity Church*
- Bryndwr – St Aidan's Church & Hall
- East Christchurch – St Faith's Church
- Glenmark-Waikari – St Paul's Church
- Linwood-Aranui – Office*
- Opawa-St Martins – St Mark's Church
- South Christchurch – St Saviour's Church*
- Timaru – St Mary's Church Tower only

* Almost completed
+ Current staff



L-R: Kerryn Mercer, Julie McQuilken*, Insert: GM. Gavin Holley**



We are Grateful for the ongoing works at St Mark's Church, Opawa-St Martin's Parish



Let's Praise God for the refurbished St Peter's Church, Upper Riccarton-Yaldhurst Parish

Celebrating and Farewelling CPT Recovery

God's grace abounds

The amazing Recovery Team helped get the Diocese through a challenging 11 years.



Suzanne Price, David Price*, Aidan de Faoite.

We are grateful for these cash settled properties:

- East Chch – St Andrew's House
- Fendalton – Hall
- Shirley – Vicarage

Thank you & best wishes!

Other recovery staff were:

Margaret Bassett
Liz Clarke
Lynne Colenso
Chris Collins
Jackie Crampton
Seanna Donaldson
Celia Falloon
Carolyn Harmon
Peng Jiang
Pam Keuning
Sophia Lu
Catherine McDonald
Morag Pringle
Ross Seagar
Ashish Shah
Rehan Shahid
Bob Storey



Celebrating that that works are nearly complete at Holy Trinity Avonside

Raising Up Young Women In Our Churches

For too long the church has both directly and indirectly spread the narrative that women are second to men, subject to them, and not appropriate for leadership roles. Contrary to this traditional interpretation, the Gospels tell the empowering story that women are equal to men, and as such have the opportunity and right to participate equally in society and the life of the church. Since we have had such a legacy of “less than,” as a church, we need to counter this, and actively provide encouragement and opportunities for girls and young women.

NZ ordained our first wāhine toa in 1977 and we had our first Bishop in 1989. But there is still a long way to go before there are as many female full-time priests, and church leadership roles as male. Therefore, raising up young women is important, both from a social perspective and as a gospel imperative. When we raise up young women, we reflect to them and to the world, that they are part of God's precious creation and deserve to be respected and valued, as others are valued.

So, how do we do that? There are many, many ways—this article just scratches the surface. Notwithstanding that, here are my top five suggestions.

1. Ask them! Have a korero or hui. Encourage and respect their voice.

Do they want to be involved in anything? What would they like to do? It might seem simple, but surprisingly this option often gets overlooked. This is actually a key first step in raising up and empowering, not just young women, but anyone. Making an assumption about how a person wants to be involved (if they do want to be involved) is usually a recipe for disaster. Young women are capable. Some might need a little encouragement, but most will have an inkling about what their natural gifts are, or what they feel interested in doing. Some women love teaching children's church. Others don't enjoy working

with children but would love to be a part of the rest home or prison ministry team you're forming. Some might be introverts with a love of behind the scenes organisation (who doesn't love a good spreadsheet or project plan?). Others will be extroverts who want to be a welcomer, host and involved in local mission projects. Some might want no role at all, but simply to be a part of the congregation. And you might get a super keen bean who wants to be on vestry, go to synod, general synod and so on. Whatever the answer, it is important it is held with respect. Listening to our young woman, lifting up their voices, empowering them to take ownership of what they want to do is key. The nuance with this option is knowing when to respect someone's genuine desire to not be a part of a particular ministry, and when they are simply uncertain about their own value, or skills. If you're not sure, then have more conversations and get to know the person a little better.

2. Provide Mentoring

What is it? Usually it's when an older, more experienced person takes under their wing a less experienced, younger person. The younger person is offered guidance, wisdom and insight into what they are doing. This is an awesome option when there is an uncertain, perhaps nervous person in need of encouragement. It is equally great when there is a very, very enthusiastic young woman diving in head-first! Mentoring can provide inter-generational relationships and cross-congregational links. When pairing up a mentor and a mentee, look for some common ground or areas of similar interest. Give clear ways to end the mentor/mentee relationship if a personality clash or changing time commitments occurs—and remember—that's ok! Encourage a young woman to ask someone to be her mentor herself. This can be very empowering. And always remember health and safety is key! Only recommend someone you know to be safe (boundaries trained, and all safety procedures adhered to, of course).

SMART
STRONG
WORTHY
POWERFUL

UNITE WOMEN

3. Provide Leadership Training

This is when a parish helps to develop a young woman into a leader among her own peers. There are some signposts when a person might benefit from beginning leadership training. Do the others in the group turn to this person when there is a decision to be made? Do they often find themselves being brought into pastoral care situations by those seeking a comforting listener? Do they look at the bigger picture? If you have someone ticking these boxes, then encourage them. Invite them into your leadership team meetings. Ask them if they want to head up a new group. Walk alongside them and help them navigate the pitfalls of leading. If they are keen to lead, then maybe also find them a mentor to help them. Leadership isn't just the person at the front, there will be a multitude of ways a person can lead, and a myriad of ways to train them. Sometimes there might be formal training sessions through the diocese, but equally it might be equipping someone gently through conversations with existing leadership and/or mentorship.

4. Provide Spiritual Direction

Find them a spiritual director. Similar to a mentor, this is a great way for a young woman to develop her faith and having someone wise directly accompany her on her faith journey can make a huge difference.

5. Do an audit

Look at yourself (and your church). Talk a mental walk through, imagining your ministry unit through the eyes of a young woman. Are there role models? Women in leadership whose very existence says to the young women "women's voices are valued here." Are there other young women being raised up? Peers go a long way, even if it's just one or two. Does the language used in services and formal conversations echo the expansive God we worship? Or does it focus on the masculine, for example, "I thy true son" is a lovely poetic line, but it also excludes half the people. Can women participate in all forms of ministry? Do they participate in all the areas? If you tell yourself women can preach, but you can't remember the last time one did then you are unintentionally sending the message that they can't. How many women are

on the vestry, the finance committee or the hospitality committee? Is it proportional to the number of women in the congregation?

In the end...

These five ways are just the tip of the iceberg. And that presupposes that this unconscious bias is even on the radar. Raising up young women depends on two things—the parish and the young woman herself. There is no blanket rule or magical path applicable in all contexts. If a parish is predominantly made up of an older congregation, then mentoring would be a good place to start. If the ministry unit has a solid group of young adults, then maybe peer leadership training is better. If the young woman really enjoys public speaking, then training her up as a lay preacher seems wise. Alternatively, if there is a young woman who hates being in front of crowds but loves hospitality, then putting her in charge of a fellowship group or orchestrating pastoral needs for the community might be a better fit. A key thing to know is that YMMV—your mileage may vary—what works well for one young woman won't work as well for another. Avoid being prescriptive. Or worse still, not doing anything at all.

Women
Can Do
Anything!



Bridie is a Children's and Youth Worker who is passionate about giving people a voice. She has lived and worshipped in the Middle East, Canada and the United Kingdom, and is a perpetual student—the current field being Chaplaincy and Pastoral Care. Her life experiences and studies combined have constantly affirmed the importance of fighting for equality as part of living out the Gospel. Bridie can be contacted on 022 315 4991 or email boyd.bridie@gmail.com

The Anglican Centre
at Cardale House
95 Tuam Street
closes at 5pm
Thursday 23 December 2021
and opens again 8:30am
Monday 10 January 2022.

May the JOY and LOVE
that were present at our Saviour's
birth be felt in your home and
hearts this year. And may Christ
grant you PEACE and renew your
STRENGTH for the year ahead...

Committed to Regeneration

A title on my father's bookshelf alerted me to the fact that all was not well with our world. Published in the 1930s, 'Rape of the Earth', presented itself in a serious looking leather binding. Being age ten or eleven and knowing the taboo nature of the verb in the title, I hesitantly scanned the chapter headings and black and white plate images of deforestation and desolating soil loss.



Credit: Earth image: [Acharya Prashant](#) / Book image: [Amazon](#)

It was my first encounter with the topic of ecology. Humans had raped the earth on which we depended for survival. The book belonged to my late grandfather, an Australian Presbyterian Minister, which lent the moral topic a theological and spiritual dimension. It was perhaps my earliest realization of the devastating impact we humans have had on planet earth. I have lived with an ecological consciousness ever since.

We live in an age of ecological crisis. We have been living amidst ecological crisis for a long time, but the nature of the crisis has now reached global proportions. As a community of faith who read the world through the lens of ancient Scripture, we are aware that ecological devastation is a spiritual problem going back to the beginning of civilisation. Human nature described in the Genesis creation story affirms that we are Earthlings—a synthesis of God breathed earth (Gen 2:7). The curse pronounced after Adam and Eve's disobedience binds the fate of the earth with that of humanity—our relationship with soil now characterised by toil and weeds (Genesis 3:17-19). Cain and Abel's

struggle a generation later suggests the conflict between the wholistic herd grazers and the soil cultivators of the Levant who first 'mined' carbon for cereal production (Genesis 4:2).

The Prophet Isaiah cried out against the rise of corporate farming, a practice he believed would ultimately collapse and bring about a degraded wilderness (Isaiah 5:8). The song of the elders in the Book of Revelation leaves little comfort for those of us who have flourished at the expense of the earth, for they sing, "Your wrath has come and the time... for destroying those who destroy the earth" (Revelation 11:18). The Biblical Community, who seek to live in ways that are faithful to God's ways, has in a sense always lived in an age of ecological crisis.

Today the ecological crisis is often presented to us in broad terms of climate change. Presented in this way the crisis feels overwhelming and the solutions all too often hi-tech. It is difficult to change our behaviour meaningfully when faced with an enemy as nebulous as climate change. I sincerely hope Christian

communities can demonstrate better solutions than merely driving electric vehicles, trading carbon, planting pine trees, or eating modified soy protein. The catchall of climate change may provide headlines, but it does not do justice to the complex array of issues, foremost of which are soil loss, water degradation, and deforestation. These are specific problems that can be reversed if we give them our careful attention. There are solutions we can all put into practice or support others to put into practice.

In Canterbury and South Westland Bishop Peter has called us to the regeneration of our Diocese. This is a call to an honest assessment about the state we, as church, find ourselves in. Facing up to reality isn't easy, but instead of falling into 'the slough of despair' the invitation is to recover Spirit-empowered practices that lead to the regeneration of community life. In considering the ecological challenges of our time I have been similarly encouraged by a parallel regenerative movement emerging among farmers committed to regenerative agriculture.

These farmers have demonstrated an ability to regenerate landscapes by observing and imitating patterns in nature, both above and beneath the soil (working with all those delightful microbes). Regeneration in the ecological landscape leads to the building of new soil, the restoration of tree cover, and the proliferation of biodiversity. It may surprise many farming critics to hear that native species can reassert themselves through the practice of holistic grazing of animals on diverse perennial grasslands. The potential for agricultural landscapes to sequester vast amounts of carbon into our soils through this natural regenerative process provides a credible alternative to many of the dubious technological solutions that have been proposed. I think of regenerative agriculture as an example of doing things

according to God's design. We need such powerful reminders that God intends the human community to be part of the solution instead of the problem.

We need to be very hands-on to practice ecological regeneration. Our church members in the Mackenzie began two community gardens on church land last year. These now include the establishment of a nursery to support a significant native restoration project at The Church of the Good Shepherd in Lake Takapō. The growing of food in backyards or community gardens is one way to reconnect with our basic identity as God-breathed earthling gardeners! Local food gathering also eliminates the insane carbon-footprint associated with the production and transport of modern convenience foods. The restoration of native plant-cover not only sequesters carbon but provides habitat for birds, lizards and insects who are also welcome at God's altar.

When I am at my most hopeful, I sense an age of regeneration. But regeneration requires a change of mindset to humble stewardship. As we consider the regeneration of the Diocese, let us also consider how our church communities can also contribute to the regeneration of our natural landscapes. One day, in the fullness of Christ's new heaven and earth, beneath the healing leaves of the Tree of Life, in some resplendent God-breathed library, I anticipate reading a more hopeful title—Regeneration of the Earth.



Restoration and Regeneration—Locals discuss 'The Church of the Good Shepherd Restoration Project' with ecologist, Dr Colin Meurk (Landcare Research). Below: L-R: Michael Midgely, Andrew McDonald and Colin Meurk. Credit: George Empson



Takapō or Tekapō?

According to LINZ, the area was originally named Takapō. It comes from the story of Rākahautū, a Polynesian ancestor of a number of South Island iwi. According to legend he landed at the top of the SI, moving downwards creating and naming lakes, and filling them with food for his many descendants. As he passed Maunga Aoraki, he named one lake Takapō (which means to move about at night). It appears that over time, and incorrectly, this became Tekapo. Work is underway to raise the understanding and use of the original name.



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Bahut, Bahut Shukria! (Thank You, Very, Very Much!)

Celebrating with thankfulness

At the Diocesan Hostel in Mirpurkhas, as I was leaving for the day, a group of very grateful students brought tears to my eyes. They called out to me, “Wait! We have something for you!” They presented me with a handmade card signed by all of them that said, “Bahut, bahut shukria (thank you, very, very much)”.

The card was not just to me but to all of you in the Christchurch Diocese who have given to help keep the hostel open. Your gift has allowed these boys to continue their education—an example of God’s true grace.

So, let me tell you about two of the boys and the impact their education has had for them and their communities.

Chaman (not his real name) and his family are migratory labourers who keep on the move because of the harsh desert conditions in which they live and work. Having been educated at the hostel (an opportunity his elder brothers didn’t have) Charman graduated in August. He is now about to be trained as a medical technician as well as starting a small business selling chickens. His family and community are so proud of him and they are better off because he is bringing his learning back to the community for all to benefit. This has meant he also gained the respect of his community elders and this is a big deal.

For example, the small business skills Chaman learned at the hostel, he shared with a cousin who runs a basic grocery stall. Following the new principles Chaman shared, the cousin’s shop business grew and grew. Chaman said that after helping his cousin their relationships changed to one of great respect. And all this was possible from the education he received via the hostel, which the Diocese of Christchurch paid a big part in keeping open even in very trying circumstances (floods and Delta).

Daud (again not his real name) came from a small mud hut village to the hostel for education. Having graduated, he now plans to become a teacher. Daud says, “I have learnt so much about leadership from living at the hostel. I’ve gradually grown in confidence and now my hesitation has decreased. I’ve learnt about leading programmes, singing, sharing stories and the importance of routines and discipline in our life. I’ve gained confidence from doing dramas—and I even wrote one this year!

“I taught my village about trainings we have done, like how to build a pit latrine. I tell my younger siblings and others in the village so they can learn these skills also. I encourage my friends that after marriage, please make sure that you also educate your children because they have so much to learn.”

Daud’s story offers another small glimpse of how the hostel ministry has impacted individual and community lives.

So throughout this challenging year, we continue to celebrate God’s steadfast faithfulness. He has given encouragement upon encouragement as we see students from poor, rural and marginalised backgrounds growing in maturity and confidence, their education opening up new possibilities filled with hope for their future.

As we move forward into the 2022 academic year, we will continue to give thanks for all of you who have supported us, including helping us confirm the new intake of students joining the hostel family.

The boys in return for your generosity express their thanks... “Bahut bahut shukria (thank you, very, very much).” And I say, “Shukria, ngā mihi nui ki a koe, thank you.”



The boys at the Hostel handing over the ‘Thank You’ card they had made. Credit: Supplied

Celebrating the Small Stuff

As we close in on Christmas (I know, right?!) I have been thinking about how much celebrating, because of lockdown, we may not get to do, and how much we have not done this year to celebrate the things that really matter.

We've all experienced over the past two years a lockdown Holy Week, a truncated Easter: an aborted parish picnic, and even the glorious Pentecost where, even though we were all in the same space, it was spoilt by the no food rules. I feel as if I've spent the year telling people not to celebrate things: don't hug, mask up, Communion in one kind, don't touch the chalice, don't eat anything, make sure there's no this or that. The shining sense that we have all the time and all the calm in the world, the beautiful rhythm of feast and fast, the peace which calms all earthly strife—I am out of it this year. But thankfully, Jesus is not.

The joy of Christmas, and the pain and beauty of Easter, are both caused by the same Great Fact: that God Himself has seen the suffering of His people in the dark places of this world, and He has come down to deliver us: He chooses to share our vulnerability, our smallness. He chose to be born to a tradie in a stockman's trough; He chose to be born under the threat of Herod's sword, and the darkness and cunning of a world at war with itself; He came as a baby to put Himself in human hands, to share our cry and our tininess, on the street where we live. And when confronted with sickness, plague, death itself, He chose to make Himself vulnerable, to pierce His own heart and hands and side that we might live. He has entered into the womb of the Holy Virgin, and appeared lying in the manger: He has not hid from us His face, any more than on the cross He hid His face from shame and spitting. He can handle our weakness. And our ugly.

So, whether we can celebrate with carols and Alleluias this year or not, we can all celebrate the small things, the moments of vulnerability and grace, which we share with God. Lockdown has taken away from us so many things:



for people isolating solo, as I was, it took away Godchildren's birthday parties and family dinners, Sunday mornings kneeling together at the altar-rail, and the grace of hugging my parishioners. But it did not destroy my gratitude, or my ability to celebrate. Here are the things I learned to see anew, and celebrate, all by myself.

Angelus pears at my local dairy are cold and wonderful. People who don't forget you are a grace. The sun is beautiful in the park. My Bible was read. Chinese dumplings taste so good after you can't have them. I can read bedtime stories on skype, and drink gin and coffee with my friends, and sit on the veranda talking to my neighbours, and dig in the good earth. And I can say a great big 'Thank you' for all my blessings, because 'Thank you' is

the heart of what celebration is all about. McDonalds' workers, supermarket shelvers, nurses, truck drivers and weary priests: I saw you all for the first time in a new light—and this added to my thanksgiving. We also celebrate with renewed appreciation our parish and family life, the sacredness of time, and the gift of health. We share our vulnerabilities with new openness, and praise with new and sharper zeal.

And most of all we celebrate the truth that is "ever ancient, ever new", that "the Word became flesh, and dwelt among us". Whatever the level, or the trial, that's worth celebrating, with the small, and the big blessings that come from it. Everything, from a simple cup of tea to the known universe, is His. And He is in it with us—Emmanuel.



Rev'd Dr John Fox is part of the leadership team at the Sumner-Redcliffs Parish and is the Senior Ecumenical Chaplain at Canterbury University. John was raised in Westport, Christchurch and North Canterbury, and comes originally from a Pentecostal background. He has been an academic, worked in family and community restoration, public policy, and children's and youth work, as well as stints in pastoral care for students and disabled people. He is a trustee of Elevate, the Christian Disability Trust, a vocal opponent of euthanasia being legalised, an uncle, brother, son, grandson and friend. He specializes in good coffee, teaching adults to read, music, and slow food.



Myths, Legends and the Truth

Christmas is when we take our kids downtown to see a jolly fat man in a white beard and a red bathrobe throw out lollies like confetti, or in-store where the children can sit on his knee and say what present they'd like.

How far from the original can you get! People dismiss the gospel story as myth and legend. The idea of Christmas has been completely changed, sadly, because the world badly needs the real nativity narrative. It's not as though there are no similarities between the bible accounts and the modern world.

In the gospels we begin with the genealogy of Jesus. It's not exactly a page-turner but it's important. Nowadays we have genealogy programmes on TV with re-enactments, interviews and experts. Anyone, now, can consult websites and the local society to research their roots. It has always been a part of Māori protocol that you could recite your own whakapapa or genealogy by way of introduction.

And, of course, there are the prophecies of Jesus' coming. We have recently had an election, and every day in the media we can find forecasts on economics, house prices and climate change.

The actual birth of Jesus was probably much like those in Call The Midwife another true story from 50 years ago. There were the shepherds quietly nodding the night away in the hills outside Bethlehem, and then the sky lights up and "we must see this!" It must have been something spectacular to make these hard-bitten men living on the fringes of society rush off to go see a new baby in town.

We tend to major on the starkness of Jesus' birth in the stable, but the Holy family were in Bethlehem, Joseph's hometown. The ties of their family and the expectations of hospitality in those times meant when they heard of their predicament, someone would have taken them in. Joseph would have been able to find work after the birth, so they would be there when the wise men appeared. People often scoff at the astrologers but then flick to read their horoscope in the paper! And sadly, the infanticide which followed the magi's

visit is historical fact. (This is why the Holy family had to flee to Egypt as refugees.)

The commercial world has successfully hijacked Christianity's two great Holy festivals—Christmas and Easter. It's not as though anything has changed. In Jesus' day they looked for the coming of the Messiah to put things right, politically speaking. Today we look for a vaccine to get us out of lockdown! If we substitute replace the myths and legends of modern Santa, presents and indulgence, with the truth and hope of Christ, life is so much more exciting and hopeful. Paula Gooder in her book *Journey To The Manger* reminds us that "the birth narratives are about the mind-blowing, brain-boggling truth that the God who shaped the universe was prepared to be born as a tiny, vulnerable baby."

It's the same with Easter. It's not about rabbits hiding eggs and an overabundance of chocolate; the truth is something much more exciting. It's a bit like the first appearance of Susan Boyle on 'Britain's Got Talent'. A 47-year-old, not particularly inspiring woman says she wants to be a professional singer—the audience members smirk, the judges semi-suppress their titters—but then she sings—and the place erupts. Everyone



Santa resting after his Christmas Eve duties and enjoying the kiwi summer? Credit: Lynda Hinton / Unsplash

is on their feet, wild with excitement, and one judge said, "When you said you wanted to be Elaine Page everyone was laughing. Nobody's laughing now. That was stunning, a privilege."

That first Good Friday the crowd roared "Crucify", the cross did its worst, and the authorities thought they had fixed the [Jesus] problem. But then, come Sunday morning, the tomb was empty and the soldiers gone!—and the people erupted—first the disciples then all over Jerusalem and beyond—"We've seen him!" "We've seen him!" The resurrection fire spread and has never been put out.



Dennis went to sea at the age of 16 and came ashore 12 years later with a Master's 'ticket'. After a few years working as a wharfie and a truckie, the Government called for more teachers, so he moved into the classroom—untrained and unqualified—and stayed there for 34 years! Dennis has been involved in the church for almost 60 years, and has a bishop's licence to do just about everything which does not require a dog collar... but "what would I have amounted to without 54 years married to Phyllis?", he reflects.

Dennis invites you to read *Journey To The Manger: Exploring the birth of Jesus* (2016) by Paula Gooder this Christmas.



Image credit: Goodreads.com

One Possible 2022 New Year's Resolution

Getting into a Bible-reading Rhythm

Reading your Bible, delving into God's Word, allowing the Holy Spirit to illuminate the Scriptures, is fundamental to a believer's life, and fundamental to growth and maturity in Christ.

I remember an old children's chorus that encouraged us to, "Read your Bible, pray every day, and you'll grow, grow, grow!" [Click [here](#) if you want to hear it.] So, with that in mind, let's make 2022 a year that very intentionally, we choose to read the Bible every day.

There are a number of resources to help us do that. One of them is a multi-platform programme called 'Read the whole Bible in 365 days.' Their tag-line is: 'Read the whole Bible in 365 days.' Simple.

So, who are the people behind the programme?

You may know Nicky Gumbel as the pioneer of the Alpha programme, and the Vicar of Holy Trinity Brompton (HTB) in London (Evangelical Anglican/CoE). Nicky and Pippa, his wife, introduced the Bible in One Year (BiOY) commentary in 2009 as a daily email for their congregation. Since then, it has become a successful programme with a global following.

What is the BiOY?

It's an easy and accessible way to read the Bible everyday—and, like eating an elephant, you do it one bite at a time. It's simplicity is key. Whether you have 13, 15 or 25 mins to dedicate, you choose the edition that suits you, and the method. It comes in three editions: Classic, Youth and Express. It can be

via an app, a podcast, and an email subscription, online or YouTube. Each day has a theme and includes passages from a Psalm or Proverb, one New- and Old- Testament along with a daily commentary and reflection from the Gumbels. Over 4.5 million people from 160 countries are into it—so why not give it a try?

Know some Gen Z-ers? Check out the Youth edition

The Youth edition has a special Christchurch connection. A chap called Toby Stokes helped develop it, and it's his voice in the Bible passage audio. Toby is from Rangiora, and attended St John's Church.

At age 19 Toby moved to the UK with a plan to become an air traffic controller. He began attending HTB and ended up joining the college linked to the church. After a few weeks working on the classic edition of the BiOY app Nicky Gumbel asked Toby if he would like to pilot a youth edition of the BiOY to reach young people. Toby immediately said yes and hasn't looked back—although he admits that at the time he didn't really know what he was getting himself into. "What started out as two days a week is now a full-time job," says Toby who is also a youth pastor at HTB.

"I think young people, Gen Z or whatever you want to call them, they're searching for answers, they want

The Entire Bible, One Day at a Time

Simple. Relevant. Lifechanging.



Know a young person between 13 to 18 years? Why not invite them to try the Youth version. Credit: bibleinoneyear.org

answers about life and the only place to find the right answer is in the bible. It can be accessed through different places; like the church, youth group or Alpha, so this app is just another way for them to access that truth. And I love it that each young person listening to the app is getting stuck into God's word."

Toby says that the app is a constantly evolving project. "One of the best things is when I get to talk to people that are just as excited as me about young people reading the bible. We dream about if we had endless budget for the app, what would we do next? How could we engage more young people? It's exciting having those conversations, but also thinking that it could actually happen!"



App



Email



Podcast



Website



Book

Download the Bible in One Year app for iOS or Android devices and read along each day.

Download for iOS from App Store

Download for Android on Google Play

Check it out... ★

Jump on the website bibleinoneyear.org and pick a way to interact with it—download the app (Android or Apple), or listen to the podcast, signup for the email or even buy the book.



Time Poor?

Need a 'snack-size' or 'fun-size' dip into the Word? Try the express version—and you can do it on your daily commute!

Enjoying God's Goodness at Christmas and Beyond

Below are resources for the Christmas Season for families and kid's programmes. Several of them also include ideas for celebration throughout the year, for noticing and appreciating and celebrating; for consciously adopting and nurturing a grateful and joyous approach to everyday life.

Give it a try! Start with the familiar Christmas celebration of Christ's birth—then carry it on and carry it out to the others in your world!



Creative Ideas for Advent & Christmas; Best of Blessings; Celebrating Christingle; The Heavenly Party.
Image credit: Theology House.

Creative Ideas for Advent and Christmas:
80 seasonal activities for use with children
By Jane Tibbs

An abundance of simple ideas for busy times. These activities are not limited to children—many can be adapted for use at other celebrations and seasons as well. The book includes ideas for community events, easy recipes, prayers, crafts, decorations, games and even ways to celebrate at home.

Best of Blessings:
Advent, Christmas, and Epiphany
Edited by Ginny Arthur

"Popular worship programs for children of all ages, and children and adults together."

This book sets out a variety of tried-and-true celebrations from Canada that will work here in NZ as well. Each session involves a selection of ideas from storytelling, worship, crafts, games, music, dance, to drama, and includes notes for planning, activities, stories and Bible readings. The programmes are in different formats and often easily adaptable for other occasions.

The Heavenly Party:
Recover the Fun—Life-changing celebrations for home and community
By Michele Guinness

This is a joy-filled treasure-trove of Jewish traditions mixed with more global cultures, blended and amended to form

a "mine of rich and relevant celebration". It has detailed resources for all kinds of celebrations throughout the year, including Bible readings, prayers, stories, music suggestions, activities—and delicious recipes!

The author embraces the concept of "a fun- and people-loving Creator" and "creating seasons of joy and festival" as ways to express our faith.

Celebrating Christingle:
All you need to prepare your service
By Nick Fawcett

Christingle is not just for children on Christmas Eve. This book includes plans for 6 Christingle services which can be celebrated at different stages of the season: Advent, Christmas, and Epiphany. It has advice for preparing events and includes complete orders of service, with short fun plays and history aimed at all ages; "without sermonizing, each gently explores the good news of God's love in Christ."



Messy Church Material
Seasonal ideas from the Messy Church team in two separate books. They outline in detail the process to set up and run Messy Church sessions. They include creative activities and crafts, prayers, games, food crafts and other ideas.

Messy Nativity—How to run your very own Messy Nativity Church programme (by Jane Leadbetter)

Messy Christmas—three complete sessions for Advent, Christmas and Epiphany (by Lucy Moore and Jane Leadbetter).

All these resources are available at the Theology House Library in the Anglican Centre. Visit: theologyhouse.ac.nz



Theology House

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Count Your Blessings, Name Them One by One...

1. When upon life's billows you are tempest tossed,
When you are discouraged, thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done.

Refrain *Count your blessings, name them one by one;
Count your blessings, see what God hath done;
Count your blessings, name them one by one;
Count your many blessings, see what God hath done.*

2. Are you ever burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your many blessings, ev'ry doubt will fly,
And you will be singing as the days go by.
(Refrain)
3. When you look at others with their lands and gold,
Think that Christ has promised you His wealth untold;
Count your many blessings, money cannot buy
Your reward in heaven, nor your home on high.
(Refrain)
4. So, amid the conflict, whether great or small,
Do not be discouraged, God is over all;
Count your many blessings, angels will attend,
Help and comfort give you to your journey's end.
(Refrain)



Credit: Laura Zielke from "A Giving Heart" by Stephanie Corfee Permission recvd.

You can listen to Count Your Blessings sung by Ingrid DuMosch & The London Fox Singers.



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