



Supporting Families

Let's support and strengthen whānau / family. Some of our best church experiences occur when we feel church is one of the families we belong to: church as whānau. Families are very significant for churches. From our whānau come our children, our youth, our young adults. When we strengthen and support our church families, we help mums and dads, grandparents and caregivers to bring their young ones up in the faith. When we disciple our children, we build the church of the present and the future.



He Oranga Mihinare
Anglican Life

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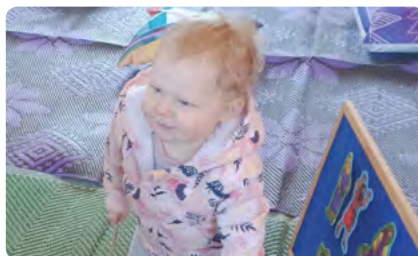
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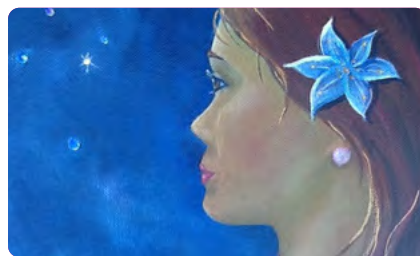
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Cover Image – What a joyous occasion! Jacqueline Taylor presents her son, Edward Taylor, to be baptised by Rev'd Natasha Glenderran at the Church of the Epiphany, in the Parish of Hanmer Springs, North Canterbury, on Sunday 28 March 2021. Edward's Godparents participated in the baptism via Zoom—Vicky Gamble in England, Michael Hayward in Florida and Tim Huijts in Abu Dhabi (so it was 1am for him!). Edward's Dad (Chris) and Grandma (Kate) were also watching from England. Edward's Grandmother, Alison, was a parishioner of the Church of the Epiphany. | **Credit** – Supplied.

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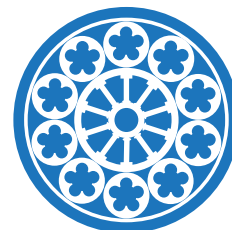
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Supporting Families is Key to Regeneration



Regenerating the Diocese of Christchurch as an ambition for this decade has come about from observation that many of our ministry units have few or even no children, youth or young adults, or even young parents involved in our Sunday services.



Why is it so important to *Support Families* in our church communities?

Regenerating the Diocese of Christchurch as an ambition for this decade has come about from observation that many of our ministry units have few or even no children, youth or young adults, or even young parents involved in our Sunday services.

A focus on *Supporting Families* is an acknowledge that “regeneration” is much more than seeing a few more children or teenagers in church services. Regeneration of our lay and clerical leadership (for example our church wardens and archdeacons) would mean we had a much greater pool of people aged between 30 and 60 than is currently the case. Regenerated youth groups in 2030 relies on replenishment of our children’s classes and clubs now, in 2021. A five-year-old child in Sunday School this year is a fourteen-year-old member of a youth group in 2030.

Conversely, a family with a range of ages of their children, considering joining one of our churches now, is very likely interested in what that church is offering in both children and youth ministries.

In short, our commitment to Regeneration of the Diocese of Christchurch must be a commitment to *Supporting Families*—and each generation within our families.

Naturally, the question then arises, “What do you mean by “families”?” For some the question is asked because of concern that in some Christian circles, talk about “family” means “Mum, Dad, and children,” and excludes, say, single parent families, or grandparents bringing up their grandchildren. Our response to that concern must be to affirm that many kinds of families are involved in our churches, that every family is welcome, and we will do our best to support each family in their faith journey.

Some ask me who the “we” is when I talk about “we will do” this or that. Primarily, the “we” is all of us: our smile, our words of welcome, our offer of practical help to families is as much part of what it means to *Support Families* as what our local children’s, youth or families’ ministers offer. Wonderful initiatives to *Support Families* taken in our churches are as important as—actually, more important than—initiatives taken by Diocesan Ministry Team staff. *Nā tō rourou, nā taku rourou ka ora ai te iwi.* Together we can do more than we can do alone.

+Peter

The Transitional Cathedral—Latimer Square

SUNDAY 11 JULY	10am: Kidsfest Service: A Cathedral of many Colours. A new take on the story of Joseph and the Technicolour Dreamcoat! Kids of all ages welcome!
SUNDAY 23 MAY	5pm: Come Holy Spirit—a Pentecost Service of Readings and Anthems. Music by the Cathedral Choir
THURSDAY 3 JUNE	1:10pm: Organ Recital by Alex Goodwin
THURSDAY 1 JULY	1:10pm: Recital—Alexandra Watson (Soprano), Daniel Cooper (Piano)
THURSDAY 5 AUGUST	1:10pm: Recital—Rory Sweeney (Baritone), Alex Goodwin (Organ)



See our website for details of regular services and other events coming up
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Love Riccarton

In April, Bishop Peter Carrell along with St Martin's and St James' parishioners, friends and their new neighbours gathered to bless the property at 200 Riccarton Rd, and to pray for a fruitful endeavour of the new missional community "Love Riccarton".

200 Riccarton Rd is a large home set in an expansive and mature garden, almost opposite the Shand Crescent Reserve Fountain. The home has four bedrooms and two bathrooms. There is also a two-storey lodge, which has a chapel at the bottom of the garden that has been fitted out with items from St James' Church, now deconsecrated, on Riccarton Rd.

The blessing of "Love Riccarton" began with members of St Martin's-St James' assembled in the driveway. Rev'd Sampson Knight and Rev'd Victoria Askin welcomed everyone onto the site. Congregation members from the former St James' Church, Riccarton, were especially acknowledged in the welcome.

Going around to the back lawn, musicians Tom Johnston and Michael Smith lead the gathering in worship. Then followed a formal Welcome, Blessing (walking through the house praying and sprinkling with water), and Celebration with a sumptuous afternoon tea.

In his welcome, Bishop Peter acknowledged that together as Anglicans we need to remain committed to the regeneration of the church and to reclaiming 'Te Hāhi Mihinare' (the missionary church). "We need to go back to the future and become that church again," Bishop Peter said.

St Martin's-St James' parishioners are totally committed to cultivating a culture of discipleship (formation), mission and regeneration. "There is a need for a unique expression of church in every context, requiring a faith community going on a unique missionary journey together with God. "Love Riccarton" is one expression of the missionary journey of the Parish of Riccarton-Spreydon in the Riccarton area," says Rev'd Sampson Knight.

"'Love Riccarton' is about providing a place of peace, belonging, formation, transformation and renewal—an expression of Christian faith for a diverse range of people—where we can respond to human need with loving service."

Rev'd Sampson gave a brief history of the birthing of the "Love Riccarton" project.

The 2011 earthquake made St James' Church unsafe and it was deconsecrated. At a clergy conference in 2015, the two vicars of both St James' and St Martin's, Les Memory and John De Senna, each had a vision from the Holy Spirit, for both churches to join as one parish. The two parishes joined in 2017.

The "Love Riccarton" project includes the Kaupapa (guiding principles or values) of discipleship, mission and regeneration in the ways of Jesus. Three ways this vision is to be worked into the house are:

1. Rhythms of Prayer and Praise: Prayer shifts our focus from ourselves and our situations to seeking God to sustain, guide and heal those around us.
2. Family/Whānau: to nurture healthy whānau.
3. Community: to serve those in need in the local community with care and compassion.

The parish is already doing this in a number of ways in both Spreydon and Riccarton. But the "Love Riccarton" project is a new venture that will expand the parish's missional life in the Riccarton area. The project team are still praying and discerning who will lead this ministry, and exactly what this ministry/mission will look like.

The "Love Riccarton" project is seeking a couple/family or group of people to live at 200 Riccarton Rd, to be part of this ministry of outreach into the community of Riccarton. Contact Rev'd Sampson Knight on ph: 03-338-4062 or revsampsennz@gmail.com



Rev'd Sampson, Bishop Peter, and the parishioners, friends and neighbours at 'Love Riccarton'. Image Credit: supplied



Helen Rawley, parishioner from St James, cutting the cake for High Tea at 'Love Riccarton', with Rev'ds Sampson Knight and Victoria Askin. Image Credit: supplied



Sacrifice Begins Her Restoration Journey

The Citizen's War Memorial has been behind the Cathedral fall-zone fencing since the earthquakes in 2011, but the great news is that, due to a multiparty project involving the Diocese, the Council (CCC) and Christchurch Cathedral Reinstatement Ltd (CCRL), work to carefully deconstruct, repair and relocate the Citizens' War Memorial is now under way. This is news that brings relief to RSA groups, ANZAC veterans, families and citizens who have not been able to visit it except for very carefully managed annual wreath laying.

As you may know, the association that built the Memorial wound up in 1943 and gifted it to the Cathedral's Dean and Chapter (held in trust by CPT). It was placed on Church land with the proviso that if the church ever needed the land, it could be shifted.

Over the years, the people and parties have debated who owned the Memorial and who should look after it, where it should actually sit and if Church land was the best place. The great news is that now all has been clarified and resolved in a way that benefits all. The land is needed to reinstate the Cathedral, and this reinstatement work is at the beginning stages of a seven-year journey. The Church is gifting the monument to the Council who will reinstate it on public land close to the original site.

While the monument is removed, work will be done to clean, repair and strengthen it so that it's ready to go back into the Square at a future date. Church Property Trustees, who own, administer and manage property on behalf of the Anglican Diocese of Christchurch, have secured the money to both shift and repair it, and have contracted CCRL (the company doing the Cathedral Reinstatement) to do the shift to Council storage. The Council will then repair it, hold it in storage, place it back in the Square on public land, and look after it going forward.

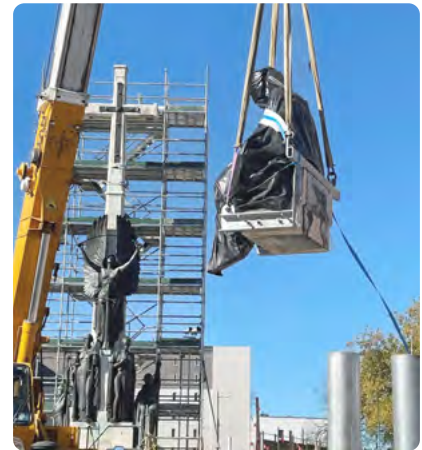
That's the why and who, but now let's discuss the how...

The first of the Memorial's six bronze pieces was detached and lifted away by crane on 22 April, with the gradual removal of the bronzing and supporting

Portland stonework scheduled to be completed over the next few months.

Each piece will be lifted judiciously and taken away for care and repair. But the best craftsmen and heritage people are involved (including a structural engineer, heritage professional, conservation architect, objects conservator, and stonemasons) and once repaired and the pieces reconnected, the Monument will look the same as it always did.

"Each stage of the Memorial's deconstruction is meticulously planned, and bespoke lifting frames are devised for each piece. Protection of the bronzes and the heritage fabric is vital at all stages of the process," says Heritage Professional Jenny May.



The first bronze figure, "Sacrifice", being lifted. Image credit CCC

The first bronzing to be removed, the seated female figure "Sacrifice", was separated from the western side of the Memorial. She was carefully shrouded during removal to protect her special patinated surface. Onlookers commented [she] looked a bit mysterious, shrouded in black, being slowly lifted and placed on a waiting truck.

Continues next page...

Engineering details of the lift:

A series of precise, controlled cuts were made to release the stone plinth directly under the seated bronze so that the stone and figure could be lifted together as one piece. A special bar-saw (sized for a precise, surgical-like cut along the mortar joint) meant that no stone was lost to the cut and no abrasions were made to surrounding stones either. Precision drilling through the masonry allowed steel rods to be inserted and then secured to a bespoke steel lifting frame. Grout was then injected between the frame and the masonry to provide compressive strength and minimise the risk of cracking of the stone.



From left: Jenny May (Heritage Professional), Grant Wilkinson (Structural Engineer), Mark Whyte (Stonemason), Phil Titmuss (Stonemason), Johnny Walker (Operations Supervisor), and Chris Burnett (Site Manager). Image credit CCC

The Very Rev'd Lawrence Kimberley, Dean of Christ Church Anglican Cathedral, was moved as he watched the lift. "This has been a long time coming, and we know it's in the best interests of all, but even so, seeing the first figure lifted was quite emotional," said the Dean.

"Afterall, she [the lady called Sacrifice] has stood next to the Cathedral for 84 years. But, we eagerly look forward to the time when it is reinstated in the Square, where it can be a reminder for many generations to come of the sacrifice many have paid for the privilege of living in peace."



Dean Lawrence in front of the first piece of bronze to be removed as engineers make sure it's resting securely on the truck. Image credit: AnglicanLife

Your Gift Makes Blind People See

The difference between the beautiful tourism packages and resorts in Papua New Guinea and the indigenous villages in the remote highlands areas is massive.

PNG has one of the highest levels of poverty in the Pacific Region and worldwide—ranked only 155 out of 189 countries on the UN Human Development Index (HDI). New Zealand by comparison is ranked 16th. In PNG the prevalence of blindness is higher than in its neighbouring Pacific Islands, with nearly six per cent of people over 50 years old considered blind. That's double NZ's figure.

What causes this? Mainly cataracts and refractive errors (astigmatism or myopia for example) both of which are preventable.

PNG's population is about 9 million, and most (86 per cent) live in rural areas (nearly 40 per cent in the Highlands alone) with inadequate infrastructure.

The impacts of this are huge:

- ▶ There are only 16 practising national ophthalmologists in PNG (far below the 72 ophthalmologists required to attain the World Health Organisation recommended ratios. NZ has ten times that number).
- ▶ Many people in PNG have never even seen a doctor before as most health services and specialist practices are in larger towns.
- ▶ The Highlands has the highest number of cataracts—1:15 men and 1:10 women. This means they can't access the infrastructure they need, risk social isolation, and neglect.
- ▶ Their disability creates a cycle of poverty as the flow on effects limit their education and livelihoods causing them to become burdens on their families and villages.
- ▶ Blindness, in PNG, is met with fear, ostracism and even abuse.

Dr Murray Sheard, of cbm, has seen extreme cases of poverty and the life-changing effect a simple operation can

have. "It was in the Highlands that I met children like little Cecilia. As a baby Cecilia was diagnosed with bilateral congenital cataracts. Children who are blind, and living in poor communities like Cecilia's, are far more likely to get sick, have an accident, be exploited or be abandoned and can die young. But, thanks to generous cbm supporters, Cecilia was able to receive the miracle of sight-saving cataract surgery to remove the cloudy film from her eyes. Now aged three, her future is bright and she can live her life to the full—just as God intended!"

Can you help?

People living with avoidable blindness desperately need support and right now the New Zealand Government, through its Aid Programme, has pledged to multiply any donations for PNG given through cbm by 5. cbm, also known as Christian Blind Mission, has been delivering sight-saving operations in PNG for over 40 years. To find out more about cbm's life-changing work, visit cbmnz.org.nz



Cecilia, aged 3, had bilateral cataracts

Turning Blindness into Sight

All it takes is a 12-minute operation to restore the sight for someone with cataracts, and right now the New Zealand Government, through its Aid Programme, has pledged to multiply any donations you give to Papua New Guinea x5.

www.cbmnz.org.nz | 0800 77 22 64



Leaving The Family Home

Goodbye and God Bless

Have you ever moved into a new house and organised a House Blessing? I'm sure many of us have. But when we leave a house, especially one that has been a family home, where children have grown up, and memories made, in the business of the shift, we often don't do anything to mark the occasion. The story below is written by Dr Jane Simpson who wrote a liturgy to use when farewelling a home. Thanks to this new liturgy, we can now bless a home at both ends of our dwelling journey.

In an old house divided into flats, in a sea of concrete, surrounded by state houses, a new liturgy was about to be used for the first time. Rawinia had come to the launch of *The Farewelling of a Home: a liturgy* in the Transitional Cathedral on 20 February, she never imagined she would be the first householder to use it. When I arrived at her home in Aranui she was washing the steps. The movers were coming the next day.

The Rev'd Rawinia Douglas (Whanau Apanui, Ngāti Porou, Tuhoe) worked up to the last minute as Registrar of Te Hui Amorangi o Te Waipounamu. It was the thirteenth time in 25 years she and her husband, Ron, were shifting house. She was not retiring but was returning to where she grew up, in Te Karaka, 32km north of Gisborne, to a new ministry in Te Tairāwhiti under the Archbishop of Tikanga Māori, the Most Rev'd Don Tamihere.

I had written the liturgy to be easily adapted and knew Rawinia wanted to make it her own, using all the parts in Te Reo Māori and adding karakia and waiata. However, she was prepared for it to be only in English.

Five of her whanau and friends gathered with her at the entrance, each holding a copy of the book. Rawinia recited 'Te Whakīnga Hara' (the Collect for Purity). Together, we stood on the edge of history. We went into the living room where Rawinia spoke about all the places she and Ron had lived; a map of their marriage. We all sat down and their son, Wayne, read the prayer for that room.

Gracious God, we give thanks for the memories that made this house our home; for this room where we sat and talked, worked and relaxed. Here we have laughed and cried, argued and made up. As we say farewell to this home today guide us, guard us, shelter us under your wings.

© Jane Simpson, *The Farewelling of a Home: a liturgy* (Christchurch: Poiema Liturgies, 2021), p.10.

As he read, he was taken aback by the lines: 'Here we have laughed and cried, argued and made up.' Prayer could dare to be direct. After Rawinia shared her memories, an extraordinary feeling of peace settled on us, a deep wairua, a gentle spirit. It was palpable. Like a long marriage, there was no need to talk. From this sacred space, Rawinia and Ron would make their next house their home.



Rawinia's husband, Ron, looks on as she closes the door of their home in Aranui for the last time. Photo Credit: Jane Simpson

There was a powerful sense of solidarity as we read the prayers of taking leave. The group sent Rawinia and Ron out. We left the house in silence. Rawinia closed the door for the last time.

The final words are Rawinia's: 'After the launch Jane's beautiful liturgy was swirling around in my mind. I felt the service was lovely and done in a relaxed fashion. All six of us in the group had a part. I feel we six are all pioneers in our use of such a brilliant liturgy for the first time of many thousand more times to come all around the world! All the praise and thanks to God!'

The Farewelling of a Home: a liturgy by Jane Simpson.

The liturgy, crafted through poetry, was written after the Christchurch earthquakes but can also be used by people moving into a retirement village. Copies of her book are available at the Transitional Cathedral shop and through Poiema Liturgies at www.poiema.co.nz/shop



Cover image: Gretchen Albrecht, Golden Vapour Cloud, 1973.



Dr Jane Simpson is a poet, liturgist and historian, and a Regular at the Transitional Cathedral.

Journeying Home

Later this year, like the Israelites yearning for the promised land, the people of Opawa-St Martins Parish are looking forward to returning to St Mark's Church with excitement and acknowledgement of the journey they have been through to get there.

Thanks to a huge amount of preparation work both by the parish property team and Church Property Trustees, work started on the earthquake repairs and upgrades for St Mark's Church in February this year. The last 10 years have been long, and have required patience, fortitude, and considerable adaptability as the congregation has worshipped outside, in St Anne's in St Martins, and lately at St Mark's School. (The parish has a close association with St Mark's School as it was originally established by the Anglican Church.) During this last 10 years the parishioners have endeavoured to continue to be a Christian presence in the community despite the usable parts of the St Mark's site having uneven floors, cracks, and a roof that resembles a sieve requiring the use of numerous buckets.



Repair work started in February on St Mark's Church on Opawa Rd. Credit: Opawa-St Martin's Parish



The parish of Opawa-St Martin's are looking forward to the fences coming down and people able to worship back on site. Credit: Opawa-St Martin's Parish

The future is exciting! In the repair and refurbishment of St Mark's Church the parish has taken the opportunity to simplify and create a flexible space, including:

- ▶ No fixed pulpit
- ▶ No pews, but chairs instead
- ▶ The floor levels, previously at multiple heights, have been reduced to two—the nave level (where the seats are) has been extended up to a smaller raised chancel area (where the altar is).

The greatest change, and the most exciting is the leap of faith they've taken to build a new chapel within the church complex, called St Anne's Chapel. Designed by Stephen Crooks (of Chaplin Crooks Architects) it will be faced with bluestone block making it sympathetic and complementary to the rest of the building (block and brick being similar materials), yet allowing it to retain its own more modern style. The main feature of the chapel will be the stained-glass cross window removed from the now demolished St Anne's Church. Some of the furniture from St Anne's will also be used. And because of the change to the floor levels, access into the chapel from the church will be at the same height. This new space will be used for weekday services, study groups and as a quiet retreat.

What will it mean to the congregation to return to St Mark's? To some it will be coming home to the place that centres their lives, but to others it is going to be yet another new place. The parish has had children born in 'exile' and also welcomed new parishioners along the way. To each person it will be different—the building won't be the same as it was, and the people are different as well. Their worship has evolved too and will continue to do so.

One of the things the parish is looking forward to most is the return of the St Mark's School pupils to this space. Worshipping at St Mark's Church was woven into the lives of the many students who attended St Mark's School over the years and is something they took forward with them into their teenage and adult lives. There has now been a whole decade's worth of school children who have never worshipped in the building and it will be a great joy to have them back.

The parish knows that a church is the people not the building. And yes, a church building without people living a vibrant life in Christ is a barren place. However, Anglicans have worshipped on this particular site for nearly 130 years (minus the last 10). The present building is loved (in all its iterations) and the parish hopes and prays that their return to it will be the start of many



The new St Anne's Chapel concept drawings featuring the old cross window (right) and the sympathetic stone cladding (above). Credit: Chaplin Crooks Architects

more years of faithful worship, mission and regeneration, and a visible spiritual presence in our community. It will be their base for looking outward, but also their standing place, rooted in the love and grace of God and the Anglican tradition. Although no doubt, they will still need those afore-mentioned qualities of patience, fortitude and adaptability!

Want to join us?

The Anglican parish of Opawa-St Martins meets at St Mark's School Hall, 33 Cholmondeley Ave, on Sunday mornings at 8am or 10am, and Wednesday mornings at 10am.

Can you help?

The repair and refurbishing of St Mark's is not yet fully paid for. Please consider helping us achieve our vision by donating even a small amount. We would be very grateful. You can donate on our [Give-a-little page](#) (click on this QR code and you'll go straight there).



CPT Recovery Programme

CPT's Recovery Project representative, David Price, says it's great to have the works happening at last. "The earthquake repairs include stonework repair, replacing the nave floor and the tiled roof. Additional works being done while repairs are underway include strengthening the structure, and an upgrade of all the services (lighting, heating and fire) to meet current building code standards," says Mr Price. The hall will also have a long overdue roof replacement.



Glennys Ward is a licensed lay minister and vestry member of St Mark's, a published author and an historical researcher. Glennys' hobbies are textile art and making desserts.

Fun, Faith and Fellowship at St Mary's, Halswell

Children's and Families' Ministry today is very different from when I first started teaching Sunday school at St Mary's in 1982. I had just returned from overseas and my parents were leading the Sunday School with around 60 children attending each week. I'd previously taught Sunday School in my high school years and subsequently trained as a kindergarten teacher. So being pressed into service was almost inevitable. In those days many children who attended were dropped off by parents who did not attend services, apart from the occasional family service.

But times change. Now we have a smaller group of children who attend, but all the children are supported by a dedicated and faithful group of parents who foster their children's Christian growth and learning.

In 1982 many children had a stay-at-home parent which meant volunteers were readily available, but in 2021 many families have two working parents and time has become a very precious commodity. Despite this change, all of our families seem to find the space to get involved in every aspect of church life.

Fun, faith, and fellowship all play a role in our church. Every family who attends also gives back to the parish by being involved in a wide variety of service roles including worship leading, reading, music, technology, morning tea, youth leadership, pre-school music, and of course, helping at the children's programme.

"Belonging to St Mary's is an extremely important part of our family life. The Kidzone programme is amazing and allows us all to benefit from our weekly worship at an appropriate level of understanding."

Our families are also involved in mission parish activities such as the Church Fair, our community children's Christmas Service, and Operation Christmas Child project.

"My 6-year-old, Aaron, really enjoys the exceptionally well-run Kids Church programme and the friends he meets up with there. As Kids Church parents we have a shared interest in nurturing our children's faith and this in turn is encouraging for everyone involved."

In addition to service and learning, there are also times for fellowship and fun. We have regular social events which children and families look forward to during the year including the parish midwinter party which includes all ages in the congregation, our summer picnic, and the annual Bonfire Night before daylight saving starts.

"We love the friendships we have made with other families and the get togethers we have outside the church walls such as lunches, discos and community carol events. Lachlan and Natalie say they love all the activities they get to do each week at Kidzone."

We cater for families who are 'time poor' by holding a shared lunch after church from time-to-time which is informal and spreads the hosting responsibilities. In 2020 the lockdown presented new challenges, but we met these head on by holding eight weeks of Sunday Kidzone programme online. It became an important time for families to connect



Theology House — Considering Second Semester Study?

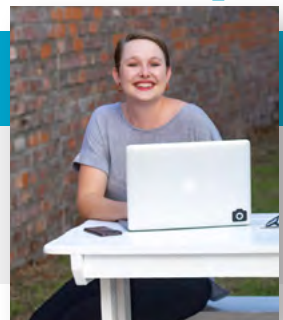


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Bonfire Night is held each Daylight Savings end. A chance for families and children within the parish to mark the change in time and indulge in their shared love of fun, fellowship and faith. Credit: supplied

and gave them something to look forward to in the long weeks of being at home. We also held Zoom parent discussions which allows both parents to participate, rather than leave one at home with the children which was often the case pre-zoom.

Our children are the future of our community and the support of their families, parents, grandparents and wider family members is crucial in their growth towards adulthood and as Christians.

“Saint Mary’s has been so welcoming to our family and we now call this church home. Our 3-year-old has loved being involved with Kidzone, church services and has a supportive church family around him, all of which has led to his baptism.”

Our dedicated children’s programme team have a verse each year to guide our planning. This year our guiding verse certainly describes our Children’s and Families’ Ministry. ‘Love is more important than anything else. It is what ties everything together’. Colossians 3:14

“For us church is community—a place where our family is accepted, supported and encouraged to grow in their faith in community. St Mary’s is a large family of people that support us and our children to know and learn who God is and how to be Christ to the community.”

“Love is more important than anything else. It is what ties everything together.”
Colossians 3:14

Fun, Faith and Fellowship are alive and well at St Mary’s.



Jenny Lowe has been doing Children’s Ministry for nearly 40 years, at St Mary’s in Halswell and at St Mary’s, Karori. Jenny grew up in St Stephen’s, Shirley, and became a preschool (kindergarten) teacher. Her career roles have been varied—she has worked for MSD (DSW), CERA, and currently as PA to Chch Boys’ High School Headmaster. Jenny enjoys researching family history and watching the Crusaders.

Baptism and Confirmation— Initiation and Regeneration

Throughout the New Testament we read about baptism as the ritual which signifies the beginning of life in Christ. In the centuries following the first generations of Christians, baptism was universally practised in all the churches as the gospel message spread around the Mediterranean Sea, down into Africa and across through to India. To become a Christian, to join the church, to begin life as an infant in a Christian family there was one single, unrepeatable initiation ritual: baptism with water in the name of the Father, Son and Holy Spirit.

In the Anglican church, we are committed to baptism at the forefront and centre of our life as it has been for the church of God through 2000 years. We teach that baptism is a Sacrament: “an outward and visible sign of inward and spiritual grace, given by Christ to the Church” (A New Zealand Prayer Book (NZPB), p. 932). Baptism is one of two sacraments mandated by the Lord Jesus himself (Matthew 28:19).

As a Family of God, we need to encourage and challenge new believers who have not been baptised to be baptised, and urge believing parents to bring their children to the font for baptism. To be the church is to be baptising people. To neglect baptism is to diminish the church. In baptism the water we are washed with, whether in a font or river or ocean, is a visible sign of God’s invisible grace at work in our lives—the grace that gives us the faith to respond to God’s call to us to journey through life as disciples of Christ. Through baptism each of us is “grafted into the church” (Article 27 of the Thirty-Nine Articles). Initiated into the life of Christ in the church, we are members of the church, able to share in the other great Sacrament given by Christ: the Eucharist or Lord’s Supper—the family meal of the church. Further

teaching on Baptism is found on pages 379 to 399 and pages 932–933 in NZPB, the Baptism service and the Catechism respectively.

Confirmation, for Anglicans, is a “sacramental action” in which those being confirmed are “commissioned for Christian witness and service” (NZPB, p. 934). In this sacramental action the bishop lays hands on the heads of each person being confirmed and prays for their strengthening for witness and service through the Holy Spirit (see NZPB, pp. 391–393 for the prayers that are prayed before, during and after the laying on of hands). Before these prayers candidates for confirmation affirm what they believe as Christian disciples and confirm their intention to witness to Christ and to serve in Christ’s mission in the world. This service, in my understanding, is for adults, and thus my expectation is that those whom I confirm will be aged 16 years or older.

What is the relationship between Confirmation and Baptism? It is appropriate to acknowledge that our understanding of the relationship between the Sacrament of Baptism and the sacramental action of Confirmation has changed. Confirmation was once understood to be necessary before

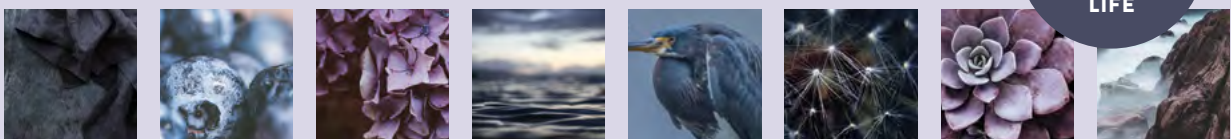
a baptised person could receive Communion for the first time. However, for about forty years now, we have understood Baptism to be a complete rite of initiation into full membership of the church and thus Baptism alone is necessary before receiving Communion.

So now we emphasise two things about Confirmation. First, as already stated above, that Confirmation is a commissioning of adults for Christian witness and service involving the laying on of hands—a very ancient Christian practice—with prayer for the empowerment of the Holy Spirit. Secondly, in asking candidates to profess their faith and to commit themselves to Christian witness and service, Confirmation provides an opportunity—profound and significant—for those who have been baptised as infants to “confirm” that the faith of their family which brought them to baptism is now their own faith.

It is both a joy and a holy obligation for Anglican clergy to encourage people to be Baptised and to be Confirmed. If you have not yet been Baptised, or if you have been Baptised but not yet Confirmed, I encourage you to get in touch with the clergy team in your ministry unit.

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Eleven Baptism candidates at St Michael's School with Father Chris Orczy, March 2021.

Acts 2:38-41

Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off—for all whom the Lord our God will call."



The Ven. Dawn Daunauda baptising Celine assisted by Marina (right) in the overflow pond, Mt Lyford, Hurunui, February 2021.



Confirmation candidates at St Timothy's Harewood Feb 2021.

Ephesians 4:4-6

There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.



Candidates for both baptism and confirmation at the Riccarton-Spreydon Parish (2020).

Matthew 28:18-20

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. 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."



Rev'd Stephanie Clay, baptising Spencer, her grandson, at St Paul's, Leithfield, Anglican Parish of Amberley, Jan 2021.



Rev'd Jeff Cotton (assisted by Andrew) baptises Jordan in the pool at St Barnabas, Woodend-Pegasus in April 2021.



The Ven. Helen Roud baptising Lily, a fourth-generation parishioner at St Mary's Addington, in April 2020.

Training Up Our Children

“Start children off on the way they should go, and even when they are old they will not turn from it.”
Proverbs 22:6 NIV

Kidzone is the kid’s club for children attending the Lifestreams service at 10am each Sunday at St Barnabas’ Church. Gathering initially with the family, the kids soon head off to their own age-appropriate worship, fellowship and teaching time, before coming back to the family and full worship community at the end of the service. The children range from four to eleven years old.

Meeting in the Kotare Room (in the St Barnabas Centre) Kidzone is fun, friendly, and faith-building. Each week we read or retell the Gospel story (the same one the adults get) and using activities, crafts, puzzles and games, we explore the story and its meaning distilled into a message suitable for their ages and stages of understanding. Our goal is to help children learn about and follow Jesus and to extend God’s love into their own family and community lives. As they grow in faith, we encourage children to share the message of God’s love with others. We bring children to Jesus and allow the children to bring Jesus to us. The teacher/learner dynamic often in reciprocal mode. Because unless we adults develop a humble, pure, inquisitive, delightful and thirsty approach to learning about our faith, akin to that of a child, seeing the Kingdom of God at work here on earth will be a challenge (Matt 18:3).

On days of celebration or special days in our Christian calendar, the full church across the different congregations, has an Intergenerational Service at 10am. On these special and holy days, we all worship together as one big church family. We still provide crafts, stories and puzzles which are linked to the Gospel story, but this time they are for everyone, no matter the age, and people can come and interact with them at any time during the course of the service. This provides both formal and flexible worship, both liturgical and free creative expressions, all at one time, and for all ages.

Of course, this is only possible because we are blessed with a wonderful group of volunteers all committed to the cause and vision. They take it in turns to lead or assist but are dedicated to their roles. They have a passion for young people and this love and enthusiasm can’t be underestimated. We also have three

high-school kids involved that we are training up to leadership. As a relatively new Children and Families Worker, I hope to encourage this aspect of faith training to generate even more depth of talent and secure this for future generations. But as a recent newcomer, I am building on the foundations laid by a number of children’s and families’ workers over the years. Angela Brown, has lead our Kidzone ministry for many years, and has built up a wonderful array of learning resources for us. Emma Tovey, the Diocesan Children’s Ministry Developer, makes many creative resources and shares her ideas widely for all to use. Along with this we have the wonderful online resources of various child- and family-centred entities—we use *Connectible*, *Flame Creative Kids*, *Reflectionary*, and *Together at Home UK* just to name a few.

Our young people bring much joy to our service, with their enthusiasm and contributions. My prayer is that we can continue to nurture them and that they will grow in their relationship with Jesus. Yes, it’s wonderful to have so many resources at our disposal, but our main resource is our wonderful caring helpers, that turn up faithfully each Sunday. May God bless you all.



The children and family activity table at the Holiday Intergenerational Services, St Barnabas Church. Fendalton Credit: Supplied

“We bring children to Jesus and allow the children to bring Jesus to us.” Robyn Hocking



Robyn Hocking returned to her husband’s home, Christchurch, from the Hawkes Bay, in August 2020 to be with her whanau.

Robyn (whose home is the Wairarapa) and her husband, Rick, have adult children and grandchildren all here in Christchurch. Robyn was formerly a secondary school teacher and started her teaching career here at Villa Maria. A hockey enthusiast, Robyn has coached for over 30 years. She enjoys cycling and looks forward to exploring our new cycleways and the rest of the beautiful South Island.

Family Ministry St Barnabas-Style

St Barnabas Fendalton Parish has deliberately grown its family-centred ministries in the last eight years. Up to then the family ministries centred on Kidzone (KZ) (for primary-ages) and youth ministry (for intermediate- / secondary-ages) that happened during Sunday services alongside a family-focused or all-age service once a month.

Then, in 2003, Mainly Music (MM) began on Friday mornings as an outreach to pre-schoolers and parents in our community—a simple programme of singing, playing and morning tea. In 2008, the St Barnabas Playgroup (PG) started on Wednesday mornings as another outreach to our community with preschool play, friendship time, music, Bible Storytime and creative activities, including morning tea.

In 2009 Fridayzone (FZ) was introduced—an after-school club for children that includes dinner. It started as an outreach to school-age families in the community. This was part of the vision of the church to offer a day which reached all ages in outreach—thereby connecting all the separate ministry groups. Since the advent of Messy Church (MC), in 2013, the focus of FZ

has adapted to make it a Children and Family After-School club, to offer the Messy Church community weekly term-time interactions (MC runs between 4–8 sessions per year).

The goals for our families' ministry differ depending on where the children come from. The aim for all children and family ministry within our church families is to encourage our children and young people to follow Jesus Christ and extend God's love, the Parish Vision Statement.

The aim for families ministry that is essentially community outreach is the same as for our church families but includes the offering of a style of ministry that is less formal, not on Sundays and so reaching families who have never experienced a formal church service. These ministries offer parents

and caregivers time to stay with the children and experience them together. For some families, sport and other commitments fill their weekends so a midweek family-time is valued.

These outreach ministries to families have increased the opportunities for parishioners to grow their own faith and use their giftings in service, showing Christ's love to the community in creative and compassionate ways. Our youth and people in the community that we draw in, are being included in planning teams and help rosters at MC and FZ. Practical compassionate needs are met through offering the family meals, with extra meals going home with families and helpers facing struggling times.



Foosball fun at Fridayzone—William tries to score against youth helper Hanan.



Cooking at Fridayzone.

Church family ministry has changed over time to be more intergenerational and less segregated. This year we have 28 Intergenerational services scheduled. Research shows children can teach adults and children need to see faith modelled. Additionally, parents who have their children in care during the week are not wanting to be separated from their children in church. All of us have different learning styles so why stick to just one—passive listening? We all need to experience God's presence in different ways including symbols, emotions, actions and words so more creative interactive experiences have been introduced into the services on holiday weekends and special services including 'Back to School' celebrations, Palm Sunday, Good Friday, Easter



Baby corner at Fridayzone—baby Zoe with cousin Kaleb.

Sunday, Pentecost, St Barnabas Day, Spring Service, Pet Sunday and Christmas Pageant and Christmas Day services.

Church families require support to help their children make the connection between church, school and home. So we have developed Faith at Home resources so parents can partner with church teachers and be equipped to develop their children's spiritual journeys. This includes take home packs, family-friendly Bibles and other books, Diocesan VIP booklets (Thanks Emma!) and information about helpful websites.

An ongoing pitfall with church families is the view that Sunday School is the only way to teach faith to children, because that is what most of the parents and vestry members have experienced themselves. The move to having more services with the children in the whole time and offering elements and significant involvement in the service by all generations is an ongoing joy and challenge.

"My son first attended MM as a young baby, it was the place we went to enjoy meeting people and to socialise him outside our family. It was one of the only groups that we could join that had the flexibility of coming every second week. He now attends FZ. It is lovely to have a place to come in the community. It is always interesting to find out about different religions and different faiths." Sacha

"I have been supported, loved and cherished and learned to love myself as a person. As a family we have become much closer." Nadia

"My children have been helped by coming out of their shells, meeting new friends, learning about God at the groups. Also, I have quite bad anxiety, these groups have helped me with meeting new people and to be part of the church... My children love the mat time at FZ. ... [It] has definitely made our faith stronger. My son sneaked his new *Jesus Storybook Bible* to school and asked the teacher to read one of his favourite stories—and she did!" Anon



Mealtime at Fridayzone.

Family outreach ministries need to address the pastoral needs of the families, especially having other adults to speak with, to answer their faith and life questions. A positive outcome has been demonstrating/dialoguing alternative discipline and behavioural models that are now being adopted and the family flourishing. Significant changes in people's lives are happening. We hear faith stories being shared, both big and small, and families tell us they feel they belong.

As a *Word for Today* inspiration pointed out, "Good preaching and music may bring (all ages) into church, but relationships that nurture will keep them coming back. Often our rigid structure keeps this from happening." We have witnessed the miracle of God's love at outreach family ministries reaching those with past wounds, struggles in their present and unspoken anxieties of their future. This takes time, prayer and a willingness to change the mould, so there is a belonging place for all.

"MC, FZ and MM have helped me to connect with a range of adults and families. I am supported and noticed... My son ... is more active in church activities and has formed strong positive relationships. My daughter ... has learnt a lot about prayer and Jesus... These groups have helped me and my family stay grounded in faith so we can support each other on our 'off' days". Caroline



Dads are part of the fun at Messy Church.

Family Ministry Peer Support?

Anyone wanting to chat more about family-centred ministries are most welcome to contact Robyn Hocking, Kidzone and Youth ministries; Angela Brown, Playgroup, Fridayzone and Messy Church; Pip Chamberlain or Emma Read, Mainly Music. Just email the office on office@stbarnabas.org.nz



Art time for all ages at Fridayzone.



Angela Brown is the Children and Families Outreach Worker for St Barnabas Fendalton, coordinates MC for the parish, and is the MC Canterbury Regional Coordinator. With over 40 years in families' ministry, Angela is passionate about reaching children and families with the love of Christ, and gets excited about the way their MC and FZ programmes reach new families in their community. Angela is married to Greg and has five adult children and five blessed grandchildren. Contact Angela at: brown_holmwood@xtra.co.nz

Bearing Fruit

Demonstrating Christ's Love to families

Prior to 2019 there was no Sunday School at the Malvern Co-operating Parish. I remember a family attending but as their children weren't catered for, they left for another church which has Sunday School every week. So I decided to fix it.

June 23rd 2019, we established both a fledgling Sunday School (that ran on the 4th Sunday of each month and had 5 children attending) and Warm Wednesday (a cup of Hot Chocolate for kids walking through church grounds on their way to school).

I was inspired and looking for more opportunities. In November that year, with the help of Adele Langlands, a local Music Teacher, Children's Praise Orchestra was born on the second Sunday of the month. We held a special Combined Service and raised money for instruments. We applied for more funding in 2020, "Let Children Live fund" for storage, music stands and more percussion tuned instruments. Amazing things happen musically when pre-schoolers play tuned chime bars, and bells, for example—it sounds a bit ethereal.

So by early 2020, our children's ministry was Sunday school on one Sunday, Orchestra on another, and Warm Wednesday. I was making connections, and gathering parents and friends to assist. My neighbours Rachel and Karen help out as well.

But then came Lockdown.

Even though Lockdown prevented us from meeting, I kept in contact through email, and two months later Sunday School resumed. Later in 2020, we held our first Christmas Eve Service with the Children's Praise Orchestra in play! The adults did the speaking parts while the children sang and danced. Dress Code was 'Nativity'.

This year in 2021, we launched our first public event celebrating Children's Day. We'd applied for funding that didn't eventuate but went ahead anyway—our faith was strong and our prayers fervent—regardless of alert levels, weather or funding. Advertising went out saying everything was free, like the gift of Salvation.

Based on Mark 10: 14-20 "Let the children come to me..." we organised a Children's Celebration Service, where our children would be blessed. This was important to us as we wanted the children to feel that they belonged to our Church Family. The event encapsulates our vision: Being fruitful in the community. We have families from West Melton, Rolleston, Glentunnel, Coalgate and Darfield. The Service was a celebration: we had children reading the Bible, and hearing what they had to say. They played and they sang, all lead by the talented Rev'd Dr Tom Innes, a local musician from Springfield.

So in two years, which included lockdown, we have gone from 5 to 28 children! Our children are a delight. We share the love of Jesus in all that we do with them. We go to great effort to make sure they feel involved and connected. Our families are busy but support the twice a month programme, and if any household has extra, they bring it along to share. We feed the children and their families and often provide food for them to take home. We make a fuss of each child on their birthday with a celebration, song, and cake!

School students making the most of Warm Wednesday



**Angels,
shepherds and
other Nativity
people gathered
for our first
Christmas Eve
pagent service
(2020)**



**The
Children's
Praise
Orchestra**





**The
Children's
Praise
Orchestra**



The 'How to...' plan

So how do you go about starting something new in your neck of the woods? Pray and be guided by the Holy Spirit, identify a need and look to fill it. You do not need all the talent yourself, just faith and good relationship skills. What you need to do is to start things off—be the vision and driving force. Find a local person talented in the area you lack, and get them on board. Once underway, get the parents involved—they can lead and participate and are intrinsically motivated to do so. Cuddle up to affiliated groups and make connections. I've joined the Darfield Ukelele group and now know a heap more musicians to call on. We're also associated with the Malvern foodbank and if there is an emergency we are able to provide. Our philosophy is demonstrating that we care for the children including their families. We're don't just speak of love, we dish it out—real, tangible love in action. Connecting with the children, making them welcome, making them feel appreciated, and loved, and spilling that love over into their families and community. That's how you do it!



The Children's Celebration Service, as part of Children's Day 2021, where the dress code was your favourite colour or "Fun"!

"Thank you for...a wonderful day to celebrate our children!"
Ruth

"(It) was an absolute joy and a huge success. The older folk were filled with love and happiness having all the families around and everyone was so, so joyful... It has been a long time since I saw so many happy faces..." Coral

"That was outstanding...! A gift both to church and the community..." Murray

"...My girls have not stopped talking about it! I asked (my daughter) what her favourite bit was and she said "all of it!" It was also great that my mum was able to bring them along to a safe environment for a few hours, I think it really helped take some stress off..." Danielle

Proving you are never too old to go into ministry, this pink 63-year-old, Pacific Island, Presbyterian preacher is a well-loved part of the local Darfield Community. Ms Lynmaree Teuila Sopoaga, is in local ordained ministry, and part of the Malvern Co-operating Parish. Born in Christchurch, she has taught all her life and had just resigned from teaching after 40 years in the classroom both in NZ and overseas. Looking for her next thing, she responded to God's whisper, "Mission" and moved to Darfield in 2019. Lyn confesses that unlike most Pasefika people, she can't sing or dance, but what she lacks in talent she makes up for in enthusiasm!



Inequality—How Much is Too Much?

Wage ratios in NZ

Great News—after a small hiatus, Anglican Advocacy is back! I'm currently looking at the changing ratios between the highest and lowest paid workers in New Zealand companies. It is a subject that, given the early feedback we have received, stirs passion.

"People get what they deserve, CEOs work harder and risk more."
"Just focus on poverty, why do you care what people at the top get?"
"This is just jealousy."
"Why is an Anglican group interested in this Kaupapa?"

We are interested because inequality has been linked to many social problems, including depression and unrest, that affect everyone in society. And that's not surprising. Because inequality, like everything else in Christianity, is relational. We are not looking for a legalistic value of how much is too much, or how little is too little—although that might be a good question to ask—but looking at the valuing of different contributions from people in relationship with each other across companies. Companies have as much sway over inequality in New Zealand as Governments.

And while it is true that CEOs work extremely hard, I recently visited my 99-year-old grandmother in a well-known care facility. On the day I arrived, by the time the carers had helped lift her for the third time, the CEO had already earned their monthly wage. No one works that much harder than a rest home care giver.

The highest ratios in New Zealand companies seem to be up around 90:1. That means the CEO earns 9000 per cent more than the lowest paid worker in their company, for example.

Food charity in New Zealand once ran on the assumption that there was food in the cupboard, but circumstances meant a person temporarily could not prepare it (through injury or grief for example). So cooked meals were provided.

In the 80s and 90s there was a dramatic shift. People who were out of work were able to cook, but the cupboard was empty. So basic food items were provided.

Now our budget advisors and food banks are increasingly seeing people with jobs and still empty cupboards. In-work poverty requires another rethink about how we live together.

The question of pay difference in companies shows the difficulty of tackling poverty and inequality. On the one hand, ordinary people look after

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their families and sometimes buy things. They care about their neighbour. They work hard. They sit on boards, make decisions, set remuneration. They still care about social issues and donate to charity. They are workers, managers, directors and CEOs. Good people as far as we understand it. No one individual feels like they are making immoral decisions. On the other hand, one person takes home \$5.6 million every year, and someone else directly under their control takes home so little that an accommodation grant from the taxpayer is necessary so that person can afford to live and go to work.

Anglican Advocacy is currently gathering information on how fast these ratios have changed over time. After that we are hoping for a conversation about how we got here, and whether we are ok with the direction and speed we are travelling.



Disconnect and Dissonance: Do company values really drive outcome? Many companies claim to value their workers yet pay their CEO six-figure incomes while employing their workforce on the minimum legal wage. It leaves us asking the question, are a company's mission, vision and values all just spin? Image credit: givingcompass.org



Jolyon White is the recently appointed Director of Anglican Advocacy, part of Anglican Care for Canterbury and Westland. Jolyon has previously worked for Anglican Advocacy, but in recent years took time out to explore other options and spend more time in outdoor pursuits. Now back at the helm advocating against social inequalities, he is investigating wage ratios in NZ. If you want to talk to Jolyon or have something to contribute to this debate, call or email him using the details below.
Ph: 03 599 9087 / Cell: 027 612 2230 / e: jolyon@anglicanadvocacy.org.nz
w: anglicanadvocacy.org.nz

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Walking With Christ as a Bi-Cultural Family

Eeeek! Eddie nearly made his first cultural gaff on day one at St John's Theological College!

We were attending the college powhiri to welcome the new students. We were all walking from the administration block to the cloister when I, Ripeka, Eddie's wife, gently whispered in his ear "I think you're walking with the wāhine..." Eddie hadn't realised the procession was part of the event, so 'casually' loitered and fell back in line with the tāne, narrowly avoiding potential embarrassment!

We are a bi-cultural family and we help each other out. In fact, our family is about to grow bigger as we welcome our first child into the world. Living in this bi-cultural space means we acknowledge and celebrate each other's cultural heritage. We talk about how we want to raise our family in the richness of our combined diverse cultural heritage. This is also true of our church family—bi-culturally we have a lot to share in worship, and community with each other, in our own Tikanga and across Tikanga.

Ripeka's Koro, the late Archdeacon Tikituterangi Raumatī, worked in the Anglican church across both Tikanga Māori and Tikanga Pākehā, ministering to all. We acknowledge and honour that mahi, and know that there is much still to be done in this space.

We don't claim to be experts, but we offer some of our insight having completed our first term at St John's. While unpicking a course called

Being Anglican in Aotearoa, NZ and Polynesia we realised that the more we learn about our NZ history the more we understand Te Pouhere our Anglican constitution and the intentional purpose of the way we worship.¹

Te Pouhere states that the Church "provides for all God's people, the tūrangawaewae, the common ground."² In Te Pouhere we see this restructuring at work when the three Tikanga are laid out next to each other, speaking with "joint authority."³ There is a mutual respect, a plea for partnership ensuring that the bicultural nature of Aotearoa is respected whilst also being blessed to organise themselves within their individual Tikanga.⁴ Te Ripōata states that "Christ belongs in every culture and transcends every culture"⁵, a statement that is both necessary and undoubtedly truthful, acknowledging the old ways of colonisation and the things that didn't work i.e. assimilation and marginalisation, versus a true partnership in which the spirit can move freely across the three Tikanga.

The outcome of this was a real shake up for the Church in which the spirit was then free to move, which has similarity to the passage about Pentecost in Acts 2:2, "All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability."

Te Pouhere had to happen to put each Tikanga on a more even footing, but we have to recognise we are not there yet. However, when you read Te Pouhere it's absolutely a step in the right direction. This year sees another strong step in our newly revised prayer book featuring greater diversity in language representative of our faith community.

So, how do we continue to implement this in our daily lives and what could we do better? Some churches will be further along this road than others. But if your parish is looking for a place to start, we recommend beginning with some simple, achievable exercises.

▶ Why not learn the Te Reo Māori translation of the Lord's Prayer? And I don't just mean the words, how to pronounce it, and how to chant it. I mean the meaning behind the imagery that has been chosen. If each parish did this, I believe it would be a good first step for the whole Diocese. Interestingly, when we studied the Lord's Prayer here recently, we found that the theology behind the Te Reo words becomes almost more clear—the immediacy of "give us our daily bread," the now-ness of it, emphasises our need for God's grace daily. Or put another way, the imagery inherent to the language allows us to contemplate another facet of God's grace.



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- There are so many beautiful himene and waiata that we can sing together. Sharing bi-lingually in worship allows us to welcome others, be welcomed by others, and evolve joyful joint expressions of our shared faith. In addition, what if we gathered once a month (in person and/or on Zoom) to go through himene or waiata together so we learn from each other and grow confidence to sing with each other. There can be a fear of putting a foot wrong—mispronunciation, scansion (how the syllables fit) or protocol—but when learning from each other in a spirit of aroha these things matter less, and sometimes even bring us closer together.

¹ *Te Pouhere is our Anglican Constitution—and covers the principles of our governance. If you haven't read it ... go take a look. anglican.org.nz/About/Constitution-te-Pouhere*

² *'Te Pouhere/The Constitution', 1.*

³ *'Te Pouhere/The Constitution', 9-ix(a).*

⁴ *'Te Pouhere/The Constitution', 8.*

⁵ *Bi-cultural Commission of the Anglican Church on the Treaty of Waitangi (NZ) and Church of the Province of New Zealand, Te Rīpoata a Te Kōmihana Mo Te Kaupapa Tikanga Rua Mo Te Tiriti o Waitangi = The Report of the Bi-Cultural Commission of the Anglican Church on the Treaty of Waitangi., 33.*



Ripeka and Eddie Bijl enjoying God's sunset with Pamplemousse, their fur baby, in Mona Vale, Christchurch. Image Credit: supplied.

Thank you!

Thank you all—it's an honour to be studying at St John's, and fantastic that we can do this as a whānau. Thank you for supporting us as we continue our walk with Christ. Ngā mihi nui ki a koutou katoa.

The Bijl Family

Eddie (Cantabrian, Ngāti Pākehā and Dutch) and Ripeka Bijl (Ngāti Mutunga, raised in London and Stuttgart) are actors, soon-to-be parents, and students at St John's. They have a theatre company "Third Bear" where they love to explore Shakespeare and other classical texts with Christian themes of forgiveness, reconciliation and redemption. They are thoroughly enjoying their first year at St John's and making the most of every opportunity, including first aid training, taking chapel services, and attending St Mary's in Glen Innes and Evensong at Holy Trinity Cathedral. They look forward to wherever in Canterbury they may be called to, post studies—life is certainly an adventure! They have a small dog called Pamplemousse (Dachshund shi-tzu poodle) who is extremely naughty—and whom they adore!

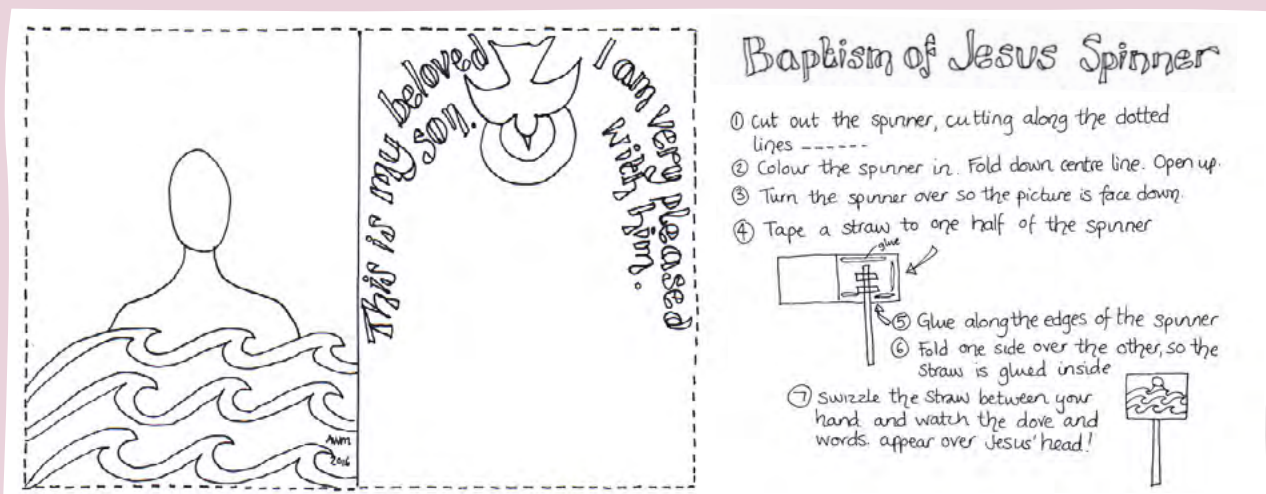
Baptism

When you get baptised, you are welcomed into God's special family



Jesus was baptised in the River Jordan by his cousin, John the Baptist.

Make this Baptism Spinner



Colour in...



Baptism makes us part of God's special family. God loves all his children.

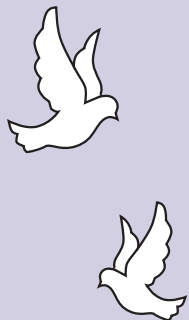
Colour in the picture of the children. Perhaps you can draw yourself beside them to show that you are part of God's special family too.

Source: Melonheadzillustrating.blogspot.co

Colour this Baptism in...



Source: getdrawings.com



Name: _____

Baptism

Welcomes Us to the Church

Make a list of people and things at Baptism:

1. _____
2. _____
3. _____
4. _____
5. _____

Draw a picture of Baptism:

Write the missing words that the priest says at Baptism:

I baptize you
in the name of the _____
and of the _____
and of the _____

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Fill in this Baptism sheet and draw a picture of someone getting baptised.



Source: Maria Manore from kindercreaze.com

Ten Ways to Pray for Your Family

Use the scriptures to help you pray for your family. This can be done by yourself, as parents and/or grandparents, or as a whole family. Speak the Scripture out loud. Then begin the prayer. You can add more, and mention people by name, but we have written a very simple start to help get you going.

FOR UNITY

How good and pleasant it is when brothers live together in unity! Psalm 133:1

Lord of all, I pray for unity. I pray that my family will be bonded together and protected from division and conflict.

FOR LOVE

Above all, love each other deeply, because love covers a multitude of sins. 1 Peter 4:8

Lord of all, I pray for Love. I pray that each member of my family has a genuine love for each other and for others.

FOR COURAGE IN TOUGH TIMES

Be strong and courageous. Do not be afraid or terrified because of them, for the Lord your God goes with you; he will never leave you nor forsake you. Deuteronomy 31:6

Lord of all, I pray for strength and courage. I pray that my family will persevere, trusting in your love and guidance, even in tough times. Help them to know that they don't need to be afraid because you are always with them.

FOR WISDOM

If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you. James 1:5

Lord of all, I pray for Wisdom. I pray that each member of my family would walk in wisdom at every age, and if they have to make hard decisions, to ask you for your wisdom.

FOR OBEDIENCE

Blessed are all who fear the Lord, who walk in obedience to him. Psalm 128:1

Lord of all, I pray for faith and obedience. I pray that my children would have obedient hearts toward us as parents, and that all of us would seek to obey God.

FOR GENEROUS HEARTS

Command them to do good, to be rich in good deeds, and to be generous and willing to share. 1 Timothy 6:18

Lord of all, I pray for generosity. I pray that my family would be respectful, kind-hearted and generous to others.

FOR PURITY OF HEART & MIND

Above all else, guard your heart, for everything you do flows from it. Proverbs 4:23

Lord of all, I pray for purity. I pray that my family's hearts and minds are protected from the negative influences and sin in the world.

FOR CHANCES TO BLESS OTHERS

A generous person will prosper; whoever refreshes others will be refreshed. Proverbs 11: 25

Lord of all, I pray for opportunities to work for you. I pray that my family would seek and respond to chances to serve and bless others.

FOR GOD'S GUIDANCE

A man's heart plans his way, but the Lord directs his steps. Proverbs 16:9

Lord of all, I pray for your will to be our way. I pray that you will guide all of our family's plans and decisions, and that the choices we make will be in line with your will for our lives.

Getting Real About Dying

A Best Seller about Death?

Is it possible?

This book proves it is.

Few things are certain in life. But death is the one thing that is 100% guaranteed. As Christians we might feel that we have a bit of an understanding about death. After all, modern

Christianity is based on a man who died and then rose again from the dead. The reality is something quite different.

This book is not about sudden death. Kathryn Mannix is a British doctor who spent 30 years specialising in palliative care. As a doula of death her job was to ensure that loved ones have a pain free and dignified ending. Each chapter

is a respectfully written 'case study' of a different person living with cancer, a terminally debilitating illness, or the effects of age. Through this book you will learn that death can be peaceful, beautiful and even full of joyful laughter. Each death is as unique as its person and extended family.

The author is unashamedly against euthanasia and gives compelling reasons to put the care of your loved ones into the reassuring hands of palliative care specialists.

Despite the topic, this is an easy reading book that can be read from cover to cover or by picking out relevant chapters as you wish. Having just been through a death myself, I found it answered some questions for me and was an insightful therapeutic read.



With the End in Mind: How to Live and Die Well
(Alternate subtitle: *Death, Dying and Wisdom in an Age of Denial*)
By Kathryn Mannix, 2017, Harper Collins, withtheendinmind.co.uk

Hear Her Speak

Listen to Kathryn Mannix speak about dying well at the Maxim Institute NZ: go to maxim.org.nz/article/mannix

Arts—Book Reviews | Words — Heather Fraser, Theology House

Feelings Can Be Hard



Credit: ARC

These three *Just For Me* books are about the feelings of anger, fear and grief, hard for anyone to handle, let alone a small child. These books can be used in therapeutic reading with your child to help your child express themselves and cope with the feelings that overwhelm the best of us. The first page is for the adults, and a must read, as is the full book before you read it to your child. Each page, after the initial introduction to the topic, offers suggestions of how to manage "the feels" and includes well-researched techniques such as breathing, laughter, remembering, doing creative activities etc. It also

suggests talking to God about your feelings. Practical and simple, the books are great for starting open conversations about difficult things with your child.

Just For Me books are written by Linus Mundy, superbly illustrated by Anne Fitzgerald, and published by Abbey Press (USA). Other titles include "What is God Like?", "We are Different and Alike", "Making Good Choices" and "How to be a Friend".

Available at the Anglican Resource Centre

Beauty and Contemplation in “The Message”

If you enjoy beautiful images, as if from a by-gone era, a feast of colours, swirls, textures, and imaginative renderings, then this storybook is for you.



Angela Mole, a painter-poet from Ashburton, has been working on this book for several years. Semi-abstract with touches of Japanese minimalism, her images are clean and ‘innocent’. *The Message* is Angela’s first published work.

It began in 2014 with the painting of the image “The Trinity”. Having completed the one image, Angela was inspired to paint the full Christmas story and also wrote the narrative poem to accompany it. In 2015 the eight paintings from the story were exhibited at the Transitional Cathedral and continue to be exhibited as opportunities arise.

A unique blend of visual-storytelling and poetry about the wondrous birth of our longed-for Christ—but also so much more. It’s the story of the creation of an enchanting pearl-like planet, a loss, great mercy, and a very special message—a message of Redemption and Love.

This story will help both you and your inner child reconnect with God’s amazing

plan for peace, the beauty of creation, and the joy of a human heart connected with Christ.

The surface supplies beauty, but depth flows in the iconography and wider message of the book. A great fireside or bedtime read or to use in contemplative adoration.



“Chosen One”



“Journey”

Order a personalised copy now for Christmas

Order a personalised copy signed by Angela, for \$25 (+PP) from angelam.co.nz. Or email with your request and delivery address to angie@angelam.co.nz. It’s also available on Amazon in paperback or on kindle.

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