

“We have a King that
rides a donkey and
His name is Jesus!”

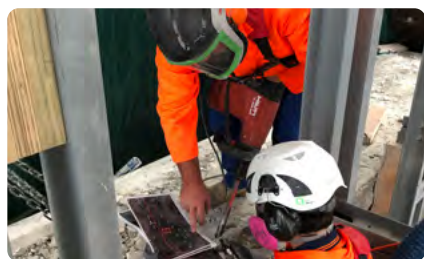
Making Disciples

Together let's follow Christ; immerse ourselves in the words and ways of Christ; delve deeper; be in authentic relationship with Christ; be transformed by the Holy Spirit to live a life that demonstrates Christ to the world; while we encourage and mentor others to do the same.

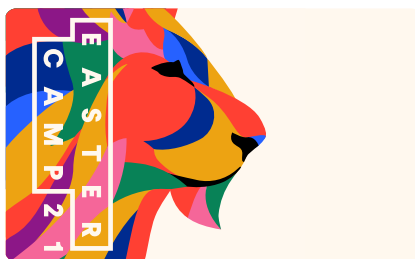


He Oranga Mihinare
Anglican Life

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Cover Image — “We have a King who rides a donkey and His name is Jesus!”

A Palm Sunday reinactment at St Peter's Church Upper Riccarton-Yaldhurst Parish (2018)

Image Credit — Graeme Cox

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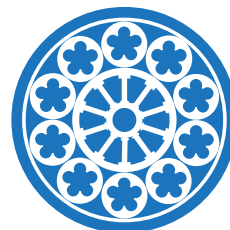
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The Discipleship Path



When Jesus said to the disciples, “Follow me,” they had no idea what they were in for. But each of the gospels tells the story of Jesus teaching them that just as he would die then rise again, so his disciples needed to die to self in order to be fully alive in God. And Jesus gave no guarantee that his disciples would not themselves die as martyrs for Jesus’ sake. Being a disciple then and now is a costly matter. In the season of Lent we are invited to dive more deeply into the cost of discipleship, through journeying with Jesus to his death on the cross, commemorated on Good Friday (2 April 2021).



Easter (or Pascha) is then a celebration of Jesus being raised from the dead, giving disciples in the 21st century hope that the cost of following Jesus is not in vain (a point St Paul makes eloquently in 1 Corinthians 15).

A specific challenge, then, in a Regenerating Diocese is that we are honest to ourselves and with all who would join us. Regeneration through the 2020s is much, much more than increasing our membership across multiple generations. Regeneration is developing disciples of Jesus within the Anglican way of being Christian. That development is in our hands, across all our ministry units, as we encourage one another to open the Scriptures, learn about Jesus and his will for our lives, break bread together so we are nurtured sacramentally by the life of Jesus, and open our hearts to the renewing work of the Spirit of Jesus.

All of this, to be faithful to the gospels, must be shaped by an outward facing engagement with the communities around us so our neighbours and friends see contemporary followers of Jesus. The visibility of Jesus in our world today cannot be reduced to a savvy marketing plan and an amazing set of advertisements. We make Jesus visible as we live our lives. What do people see when they see you and me?

For a decade and a half, perhaps most especially in respect of discipleship, the Reverend Joshua (Spanky) Moore has influenced hundreds of youth and young adults in our Diocese. Much of the time

that influence has flowed from Spanky and Sara Moore’s work together. In their own journey with Jesus, the Spirit is leading them on from Christchurch to Nelson. Thank you Spanky and Sara for your ministry among us. We wish you God’s rich blessing as you shift house and shift focus.

+Peter

The Transitional Cathedral | Latimer Square

HOLY WEEK PROGRAMME

Music by the Cathedral Choir

Tuesday 30 March

Organ Recital at 1.10pm

Maundy Thursday 1 April

Eucharist of the Last Supper at 7pm

Good Friday 2 April

Vigil Services at 8.30am, 10am and 12 noon

Holy Saturday 3 April

Vigil Services at 12 noon and 9pm

Easter Sunday 4 April

Celebration Services at 8am, 10am and 5pm

ANZAC DAY: 25 April The Citizens’ Service at 10am *Music by the Cathedral Choir*



See our website for details for our Holy Week programme, regular services and upcoming events
www.christchurchcathedral.co.nz | admin@christchurchcathedral.co.nz | 03 366 0046

Progress on Cardale House

Last year we told you that in 2021 the Anglican Centre and team would be moving to a new home in the CBD—Cardale House, a commercial property belonging to the Parish of Christchurch—St Michael.

Cardale House, built in the 1980s, is not particularly beautiful, but is a typical example of a 1980s build. To get it up to scratch and fit for purpose for the Anglican Centre, it needed to be cleared of older partitions internally, strengthened, and then outfitted for the new tenant including a new partition layout. This work has begun and will be in three stages.

Those who pass it regularly will note that the first phase of work is well underway—the tired interior is being cleared in preparation for strengthening. This work is being done by the Parish of Christchurch—St Michael and will bring the building up to code (67% NBS). Once the shell is ready, the second phase is the landlord fit-out.



The old temporary partitions being deconstructed. Credit: Integrus.



Cardale House is at 95 Tuam St, around the corner from the school. Credit: CPT

St Michaels will improve the building fittings, such as plumbing, kitchen and electrical, so that a tenant can use the building appropriately. When this is complete, the building will be habitable but empty, ready for the tenant fit-out.

The Anglican Centre, as the tenant, will then step in to re-configure the internal spaces to suit their requirements. This will include partitioning off offices and meeting rooms, and installing special air conditioning for the archives area.

The Anglican Centre, when ready, will house the Office of the Bishop; the

Diocesan Ministry Team; the Diocesan and ADMSC (Anglican Diocesan Ministry Support Centre) staff; Church Property Trustees; Theology House; and the Diocesan Archives. Thankfully this means our Archivist, Jane Teal, will no longer be isolated but back with the team again.

This work is ongoing and barring any unforeseen delays, the Centre staff expect to be in situ any time in the third quarter this year. The team looks forward to working back in the business hub of the CBD, being closer to the Transitional Cathedral.



The Internal space being prepared for structural strengthening. Credit: Integrus.

Theology House

Library Services

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Monday to Friday 9:30am — 4pm | Telephone 03 341 3399 | library@theologyhouse.ac.nz

We Will Remember Them

The Citizens' War Memorial will soon be on the move. The Dean and Chapter of Christ Church Cathedral are pleased to be advancing the gifting of the Citizens' War Memorial to the citizens of Christchurch. Chapter, with the support of the Church Property Trustees is working alongside the Christchurch City Council and the Canterbury District RSA to enable the relocation of the Citizens' War Memorial to a new site in Cathedral Square on land owned by the Christchurch City Council.

Importantly, this will provide an excellent opportunity for the Citizens' War Memorial to be repaired and strengthened following the earthquakes. Along with so many other structures in the city of Christchurch the Memorial also suffered earthquake damage. A need has also been found for long term deferred maintenance to be undertaken as well.

It has been established that the Dean and Chapter of the Cathedral became the owners of the Citizens' War Memorial in 1943 when the War Memorial Association that built the Memorial wound itself up. Since then, however, Chapter has not had the resources to maintain and insure the Memorial. Chapter is grateful that, for many years, Christchurch City Council has acted in the role of guardian, ensuring regular maintenance is undertaken. Now with the blessing of Chapter, the Church Property Trustees (the legal owner) and Christchurch City Council are coming together to ensure that the Memorial is fully repaired and seismically strengthened so that the Memorial will be in a good position to last for many more years to come and be well located for the benefit of future generations.

"As Christchurch City Council receives the Memorial through a deed of gift, we will be able to continue to maintain and care for it on behalf of all of the citizens of Christchurch," says Mayor Lianne Dalziel.



Credit: CCRL

"The memorial was originally funded by public subscription, so it's appropriate the Council should own it on behalf of all the people. It is a very important memorial to those Canterbury men and women who lost their lives in the war and it deserves to occupy a prominent spot in the heart of our city."

The move to a new site will involve first carefully moving the Memorial offsite to a place where the repair and strengthening work can take place. The Memorial structure is too large and fragile to be moved in one piece, so there will be a degree of careful and respectful de-construction in this process. When it comes back it will be located on a site where the relationship with the reinstated Christ Church Cathedral can be maintained, those wishing to come to pay their respects

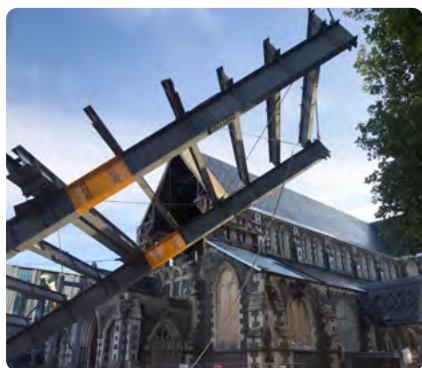
to fallen soldiers will once again have access to the Memorial. Cathedral Square will once again be a place where places of deep spiritual significance are held together in close relationship to each other. This is a very good outcome for everyone, especially the citizens of this great city of Christchurch.

Canterbury District RSA President Stan Hansen fully supports the relocation of this iconic remembrance symbol.

"The new location will give the memorial more reverence and dignity, serving as a reminder that peace has a cost, which we remember every day. The new location is most appropriate, ensuing the memorial will continue to shine for everyone to embrace. A very pleasing conclusion!"

Steady As She Goes

If you've visited Cathedral Square over summer, you'll have noticed Christ Church Cathedral is starting to look quite different.



The 18-tonne South Transept steel frame being manoeuvred into place. Credit CCRL



Limestone profiles numbered and stacked. Credit: CCRL

Did you know...

Working 28 metres up is hazardous work and each worker must use a respirator to keep them from breathing in the dust.



Stone masons planning the next steps in the deconstruction of the South Transept wall. Credit: CCRL

Christ Church Cathedral Reinstatement Limited (CCRL) and contractor Naylor Love have installed large steel frames to the exterior of the Cathedral building. This is part of the stabilisation work that began in May last year.

Stabilisation has two purposes—it makes the building safe to work in and on, and provides protection for the heritage fabric.

As you know, the Cathedral is a Category 1 historic place so our stabilisation work involves retrieving, salvaging and/or protecting heritage elements and materials that will be stored and reused later.

Support systems, including scaffolding, are also being installed to allow engineers and stonemasons to work safely.

A lot of work has been carried out on the South Transept. This included laying foundations for an 18-tonne steel frame which was then pinned to 7.5-metre-long steel bars that had been previously drilled through the buttresses and into the transept's walls.

This is complex, precision work which requires structural engineers, the contractor, sub-contractors, heritage professionals and CCRL to work together and develop unique



Safety scaffolding provides stone masons access to the damaged wall. Credit CCRL

methodologies for every step. The priority is always to ensure everyone's safe and the heritage fabric is protected.

Once the steel frame was installed, scaffolding was erected around the South Transept and has given workers access to the full south elevation. This wall is being deconstructed due to the level of earthquake damage (this will also enable access to the interior of Cathedral for work later).

Stonemasons have started the deconstruction and are carefully removing the exterior wythe (or layer) of basalt—some of these stones weigh up to 450kg. The middle wythe of stone rubble is also removed leaving the interior pieces of limestone ashlar which are carefully hoisted to the ground. This work is monitored by our heritage professionals (including Jenny May who is also a Cathedral Verger). The heritage professionals also oversee the cleaning, numbering and packing of the pieces before they are transported to an off-site storage facility where they'll remain until they are reinstated. The stonemasons are making great headway though and we hope you're as impressed with the progress as we are.

How big is that?

Putting the measurements into quantities you may have better luck imagining...

- ▶ The 18-tonne steel frame weighs about as much as 5 hippopotami or 3 elephants!
- ▶ The 7.5m steel bars are not quite as long as a bus, but longer than three Queen-sized beds laid end to end.

Want to know more?

For more information visit our website reinststate.org.nz or our Facebook page [reinststate ChristChurchCathedral](https://www.facebook.com/reinststateChristChurchCathedral).

Feedback or questions are always welcome by email

The Battle Belongs To The Lord!

Praying for our youth at Eastercamp

Last year, the infamous COVID year, Eastercamp became a watch-party where ‘campers’ joined in from the comfort of their own living rooms. This year, hopefully, fingers-crossed and all prayers said, Eastercamp, the massive Christian youth camp will once again be held at Spencer Park on the outskirts of Christchurch. (At the time of writing this was full-steam ahead.)

EC 2021 runs from 2pm Thursday 1 April (Maundy Thursday) to 1pm Monday 5 April. Most of our youth groups across the Diocese will have youth attending. So, we asked the Diocesan Ministry Team Youth Enablers, Sammy and Paul, what parishioners and churches can do to support EC, apart from encouraging youth to attend it, of course. And they said: Please pray for them. A simple request, but one that reaps huge rewards. After all, the barriers to our youth starting or deepening their relationship with God are many and varied. But as Ephesians 6:12 tells us, our youth need our help—we can pray for them, ask for their protection, lift them up, and invite God’s blessing, on their behalf.

Prayer is vital to
the softening
of the harvest field.

Credit: Doug Clark, Moms in Prayer International

Eastercamp is run by Canterbury Youth Services, a registered charitable trust based in Christchurch. CYS helps local churches build healthy youth communities, and one way they do that is via EC. Youth groups from all over the South Island, across denominations, attend this much loved event. It’s the largest of its kind in New Zealand—usually about 3500 attend each year. And, yes, they run Eastercamps in the North Island too—two of them—one in Auckland and one in Wellington.



CANTERBURY
YOUTH SERVICES



What to pray for...

- ▶ Let’s pray for our youth pre-, during-, and post-EC.
- ▶ Especially pray during the two main teaching sessions each day at 9am and 6pm.
- ▶ Pray that each youth will be open to God moving and the Holy Spirit’s prompting during camp.
- ▶ That any issues the youth face will be addressed during their time at camp so they can find a way forward once camp is over.
- ▶ That the youth will make or continue to make connections with their host parish.
- ▶ Praying for people by name. We urge you to contact your Vicar or Youth leader to see who is attending from your parish and get a specific name or names to pray for. If you don’t have youth attending, you can still ask for a name—just contact the Diocesan office for a person (first names only) to pray for. Email office@anglicanlife.org.nz.
- ▶ Please continue to uphold the full camp in prayer for...
 - Health—no COVID, Flu or tummy bugs etc.
 - Safety—youth can do dangerous things! Please let’s pray for sensible decisions and moderate risk-taking.
 - Weather—there’s nothing worse than a rained-out camp, or a slimy mud-fest. Let’s pray for great weather, sensible clothes and appropriate precautions so our youth are ready for any weather contingency.

If you want more information about Eastercamp check out their Facebook page under [Southern Eastercamp](#).

COVID-Caution

At the time of writing this article the South Island has just shifted back from L1 to L2 lockdown, and further shifts are likely. If the worst happens and Southern EC is again affected by COVID, it has been decided that there won’t be a watch-party, but instead more local events each under 100 people. And if this happens, youth leaders and our youth still need your prayers. We ask you to pray for the logistics and management teams of the localised events, the churches and their youth teams, that all will adjust as best they can and be in a positive headspace to receive God’s message despite yet another change. God is sovereign and can work through the good and the bad (Ps 55:22; Ps 118:24; Prov 3:5; Phil 4:11, 19; 2 Cor 12:10) and the Word of God, once sent out, always bears fruit (1s 55:11). Let’s claim these promises for our youth today.

Walking On Water

Giving Christian contemplative prayer a go

I'm currently in the middle of the Spiritual Exercises of St Ignatius—a series of imaginative meditations done over a 30-day retreat, or 30 weeks in your own time. As part of the Exercises I meet with a spiritual director every fortnight to discuss my progress and go over the next set of exercises. It's been a remarkable experience, being so immersed in 16th century Christian spirituality. The Spirit has been present with me throughout the process although, as usual, in completely different ways than I expected.

This week, the Exercises have me contemplating two passages from Matthew: Jesus calming the storm and Jesus (and then Peter) walking on water:

Suddenly a furious storm came up on the lake, so that the waves swept over the boat...
Matthew 8: 24

Then Peter got down out of the boat, walked on the water and came toward Jesus. But when he saw the wind, he was afraid and, beginning to sink, cried out, "Lord, save me!" Matthew 14: 29-30

I find the image of water in these passages particularly evocative. Symbolically, water is often connected to our emotions—our inner world. Not many of us would have been on a boat during a physical storm but I guarantee everyone will know what it's like to be thrown around but an emotional one. How many of us, when beset by fears and anxieties, would sell everything we have for the ability to calm our inner storms as easily as Jesus calms the water in the story from Matthew? When our lives are going well we feel confident in our ability to navigate our inner waters, but then the sea starts to rise and we cry out to God to calm our nerves.

Over the past year at Sister Eveleen Retreat House (SERH), I've met many people who are navigating storms of varying intensity. Sometimes these

storms come from the outside—the pressures of daily life, grief, loss, and stress. Other times a storm has emerged from nowhere. After a period of continuous sunshine, awkward questions start to rise: Who am I? Is this the life I should be leading? What does God want from me? How have I ended up where I am? These questions are generally not ones we ask by choice. They are asked of us—a silent voice persistently demands an answer.

How people respond to such challenges varies between personality and background. Some people move outwards, looking for answers in the world of work and other people. Other people move inwards, approaching the questions like a cryptic crossword—as if the answer will become apparent if they just stare at it long enough. Such tactics rarely work, as they both start with the pretext that we are the ones who have to figure out the answer.



THE DAILY EXAMEN
A Spiritual Exercise of
St. Ignatius of Loyola
1491 - 1556
Founder of the Jesuits

Image credit: www.jesuitinstitute.org

SERH has been practicing a contemplative daily office since the start of 2020. Three times a day, during the week, the house meets for a short liturgy—some prayers, a couple of readings, 20 minutes of silence. It's quite a commitment to pray for over an hour a day, but I've personally seen it work wonders on many people who have stayed with us. Contemplative prayer teaches us to stop asking (even demanding) God for answers and instead has us sit, listen, and learn, in silence. For some people this is a deeply uncomfortable experience, for others a revelation. Rarely is it a waste of time.



It doesn't matter how you sit—on cushions, chair or beanbag—just being silent with God is a deeply calming experience. Photo credit: Caroline McNeill



The view from the balcony at Sister Eveleen Retreat House (SERH) in Sumner has a calmness and beauty to it that soothes the soul. Credit: SERH

The whole point of contemplative prayer, I think, is to step out onto the water—like Peter. We are deep, emotional, potentially tumultuous beings. We cannot avoid the storms of our lives any more than the disciples could avoid the one they encountered on the lake. In contemplative prayer we allow the Spirit to calm those storms for us, not only so we might have inner peace but so we might also walk calmly forward through the trials that beset us. To walk on water is to straddle two worlds. Outside of us the material world brings us the challenges and demands of nature, the world, and other people. But our inner world presents us its own challenges, and the two aren't necessarily aligned. So often we either run away from what rises up from within or we become swamped and overwhelmed. The alternative, Christ teaches us, is to allow him to bring inner calm and walk forward into our lives in faith. This is neither something we can do by our own will, nor can we avoid participation.

Want to learn more?

If you'd like to learn more about contemplative prayer anyone is welcome to join the contemplative daily office, held Monday to Friday at 7am, 12pm, and 6pm, in Sumner. If you would like to experience the contemplative rhythm in more depth, you can book a room by the night on their website or join one of their themed retreats. Visit our website www.sistereretreat.com, visit our [Facebook page](#), or watch out in [e-Life](#) for upcoming retreats.



Eddie O'Connor. Photo credit: [Enos Mantoani](#)

Eddie O'Connor, Director of Sister Eveleen Retreat House (SERH) in Sumner, has been a contemplative all his life but he's only recently embraced it. In 2019 he left a career in business management to pursue what he felt were his two callings—writing and teaching contemplative prayer. In April, Eddie will be starting the process of becoming an Ignatian spiritual director which he plans to bring into his work at SERH.

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Our Sabbath Story

A personal life-lesson from Rev'd Josh Taylor

This summer my family and I took a three-month Sabbatical. It was a welcome and needed break for us after seven years of ministry. Now that I'm back, I'm aware of two things. One, how grateful I am for this time and two, I'm aware of other workers, who are not clergy, don't get to take sabbaticals. I acknowledge we have all had a difficult year, and not everyone has had the space I have had to think about "rest". Even so, I invite you to lean into the invitation of the Holy Spirit to think about what it means to rest well. What is the practice of sabbath that is available to every one of us, every single week? In our anxious and overworked culture, I am absolutely convinced that Sabbath is an essential piece in our apprenticeship, our discipleship, to Jesus.



"Sabbath" is the English translation of a common Hebrew word meaning "stopping/ stoppage/ cessation." Quite simply, the Sabbath is the day for stopping. Sabbath is one day a week to stop work. It is a time to cease production and to rest. This practice is so healing in our relentlessly busy world.

In the story of creation, we see God pause to rest (though I'm sure God being God didn't need it). Right from the beginning we see Sabbath woven into the fabric of creation.

In Exodus 20 we hear about the people of God being given the day of Sabbath, a day of rest to celebrate. It's worth noting that the Sabbath is included in the ten commandments. This isn't a gentle suggestion from God, rather the people of God are called to keep this in obedience to the way of life God has given them in response to his love.

The background to this commandment in Exodus sets the scene as to why it was so important for the Jewish people to keep Sabbath.

In the story of Exodus, God delivers the people of Israel from slavery under Pharaoh in Egypt. Pharaoh is the hard task master of the slaves and they must work endlessly for his grandiose projects. We hear that Pharaoh "ruthlessly made the people of Israel work as slaves and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field." (Ex 1:14) The people were treated as cogs in the system, their only value was seen in what they could produce.

And then the story of Exodus tells us how God rescues them.

Joshua and his daughter Eve embracing Sabbath play at the beach. Image credit: Joshua Taylor

God leads the Jews out of slavery and then God gives them commandments to live by, and one of these commandments is this: to “Remember the Sabbath day and keep it holy. Six days you shall labour and do all your work. But the seventh day is a sabbath to the Lord your God.”

God knows they need it. Not just because they were weary but because if they didn’t, they would have continued to hold on to their old way of life. God uses the Sabbath to retrain his people’s hearts so that they know that the source of their very being is found in Him. Sabbath reminds the people life is a gift and that they are beloved (and broken) creatures who need to be grounded in God. You and I need to hear that too, right?

The practice of Sabbath, of taking one day a week to rest in relationship with God and with others is a gift God gives us to remind us of who we really are. We are not defined by our work, or our income bracket, or what we own. We are God’s creatures, loved and made in God’s image. Beautiful and broken, fragile and sinful, and saved by God’s grace through Christ.

Sabbath reminds us of who we are, and who we are is grounded in what God has done in our creation and our redemption. Sabbath is time to set aside and be reminded of this. How might we go about practicing Sabbath? What I have learned is quite simple—we pray and play.

This practice has been so good for our family. On a Friday night we light candles, pray a blessing over our children, eat a special meal and then we hang out for 24 hours praying and playing, resting, and enjoying the things we love to do that bring us life. In all of this we are reminded of the gift of life and the graciousness of our God.

Want more?

Try these two great books:

- “Sabbath as Resistance: Saying No to the Culture of Now” by Walter Brueggeman
- “Sabbath Keeping: Finding Freedom in the Rhythms of Rest” by Lynne Baab



Rev'd Joshua Taylor is the Vicar of St John's Anglican Church in Timaru. He's married to Jo with three daughters (Phoebe, Esther, and Eve) and together they've been exploring what it means to be a family on mission. In his spare time, he loves to spend his days off being mocked by fish whilst holding a fishing rod or playing in his pottery studio.

Helping Kids and Families Know Jesus

Building connections and mentoring our Diocesan Children's workers, creating resources and a kete of knowledge, all the while having fun, is Emma Tovey's 'modus operandi'. And she does it all part-time. She's a real treasure, a bundle of energy and smiles, and willing to help our parishes—you only need to ask.

As the Diocesan Children's Ministry Developer, Emma invests in those who do children's ministry within our Diocese. Here are some of the things she does and some of the ways you can connect with her.

1. Individual Parish Connections.

Emma builds connections with parishes by attending, meeting, and listening to the context of your individual parish ministry. She loves having conversations with ministers and parish workers, brainstorming and sparking ideas, all with the aim of contributing to parish growth. She provides advice and help

to put a team together that will take up the job of Children's Ministry. She's insightful and can help find the right person within your own context to carry on the work with children, then mentor them to set them up for success. She will set up structures and practices that assist with ongoing children's ministry

development. She can also provide training sessions and will advocate for your needs within the parish and diocesan context. Emma works relationally and on a parish-by-parish basis—connect with her about your parish needs.



Children's Ministry in action

2. The Leaders' Guild.

The Leader's Guild is run quarterly and is a programme for Children's Workers to meet, relate, learn, share, and get practical hints and tips for use in their own parish context. Sessions include how to be safe, how to use your voice, behaviour management 101, how to tell a compelling story, or how to pray with children. Each session is practical and trains the Children's Workers to lead their own groups. Attendance at these sessions fluctuates, but so far about 20 children's workers attend these fun and worthwhile sessions. The most recent Guild gathering was Monday 8 March and the next is Monday 10 May.



The Leaders' Guild—Children's Workers learning how to make exciting programmes for their parishes.

Part of Emma's role, with a teaching and social worker's background to support it, is mentoring. Mentoring programmes provide vital help to children's workers and also benefit the children, and families by extension. It's more than just checking in with the worker, bouncing ideas around and providing a space to download, although it is all of these. It's a success model that provides a win-win outcome. But perhaps most importantly, mentorship trains up future leaders, so tell me a parish that wouldn't want to invest in that.

3. Children's Magazine.

Emma produces a magazine called 'VIP Kids' each quarter. The magazine is attractive but simple and contains scriptures, colouring in, templates for cut-outs, photos, and activity ideas suitable for children of a variety of ages. Why? Because it's important that Children's Ministry is visible within the church, and it's important for our children to feel part of the larger group. It helps to connect parishes and to celebrate our children across parish boundaries. "There's something special about putting a magazine directly into a child's hand—it's a direct connection to the church family and it says, 'We care and want you here with us, as part of our family,'" says Emma.



Image Credit: all images in this article are c/o Chch Diocesan Children's Ministry

4. The Website—Anglican Children

Emma is adding to this all the time. It's a Children's Ministry kete, where children's workers will find a good range of Bible-themed resources for their children such as prayers, activities, colouring in templates and more. The resources are well organised by theme, story or scripture. The website also has teaching/learning resources for the children's worker themselves such as 'Keeping Ourselves Safe' material, behaviour management and session planning for example. It's definitely worth a delve! www.anglicanchildren.com

5. Facebook.

Emma uses this as a support and information place for the Children's Workers. It's called Canterbury Anglican Children's Ministries NZ, and anyone can ask to join. A lot of ideas are shared there, and it's a great way to keep abreast of what's happening.



6. Full Diocesan Gatherings.

Recently Emma organised a "Big Day Out" of fun outdoor activities for children and their families. It was a great success despite COVID impacting it. "Our youth have Eastercamp so our children now get something equivalent—A Big Day Out," says Emma. She plans to run this again next year. And there are others that pop up occasionally. Keep checking the Facebook page to find out.



Putting the Fun back into Families: The Diocesan Big Day Out provided children with a variety of out-door activities. There was so much to do! so much to do! Above: face painting; top: kayaking; far right: tree climbing. For even more pictures see pages 32 and 33.

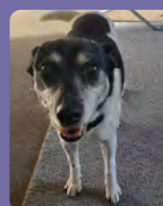
How can Emma help you?

Emma is keen to hear what's useful for you. What will help your children's ministry grow? She loves brainstorming and is open to ideas you may wish to try. Anyone is welcome to email and ask to be on her email list, or to connect in with The Leaders' Guild, her children's leadership mentoring programme. You can contact Emma on email cmd@anglicanlife.org.nz or text her on 027-7806629. "Text or email is easier for me to manage," says Emma. "Because I only work part-time, I need to be fair to the other parts of my life, so a written request for contact makes it easier for me to effectively diarise time to meet." You can't argue with that!



Children's Ministry

Emma Tovey is our Diocesan Children's Ministry Developer. A trained Primary School teacher, Emma currently works for the Diocese doing 20 hrs. She's a foster mum and a 'parent' to two Foxy-X dogs called Maizy and Abraham.





The Anglican Church in New Zealand had its beginnings in the early 1800s prior to established European settlement. NZ's early missionaries taught Christian concepts and ways in the Māori language. The Māori people themselves were committed evangelists among their own people and Christianity quickly spread.

However, as we are all aware, despite the signing of the 1840 Tiriti o Waitangi, organised European settlement began in earnest and the initial good relations between Māori and the colonists soon deteriorated.

In the mid-1900s, NZ began to explore what a true NZ flavour of Anglicanism looked like. And in the late 1900s the first NZ prayerbook was published—A New Zealand Prayer Book: He Karakia Mihinare o Aotearoa.

In the early 1990s NZ Anglicans began a three-strand partnership, each strand with their own ways of doing things, but all under the NZ Anglican Church. This is called The Anglican Church in Aotearoa, New Zealand and Polynesia / Te Hahi Mihinare ki Aotearoa ki Niu Tirenī, ki Nga Moutere o te Moana Nui a Kiwa.

While not perfect, this is the system in which we operate today. So, committed to both a Bi-cultural partnership and our Three Tikanga, our NZ Anglican Church moves

forward. Bound together, as one church, we worship and live out our connectedness in ways that are sensitive to each other and meaningful to all. As part of our commitment to this process, this new column called Kotahitanga (meaning unified, together, or partnering for greater impact) will explore some aspects of both the Bi-cultural partnership and our Three Tikanga strands. Some of this may be new material, and some not, but keeping the dialogue going, is important for us all.

Kanohi ki te Kanohi— Face-to-Face

There are many pathways to Making Disciples and Deepening our own Discipleship, but one of the key elements in discipling is so often encountering someone kanohi ki te kanohi. Much of Jesus' own ministry consisted of this, of encountering people face-to-face, communicating, entering into a shared dialogue, and allowing another person to enter into relationship with him. These encounters may have been fleeting moments, or represent a much longer period of journeying together in conversation and in living life alongside one another (such as the relationship that Jesus cultivated with the Twelve); whatever the relationship or its duration though, it was transformative.

Likewise, a powerful form of discipling today happens when Christians open their lives up to one another. Welcoming others to 'come and see' how their lives and actions are shaped by their faith. This is always a two-way street as we covenant to walk the Christian journey together, to learn from one another, to seek to be an example to one another, and to engage in honest and open dialogue with each other. Through God's grace, and Christ's example, we build each other up into the body of Christ. No matter whether we are new to the faith, or have been a Christian

throughout our lives, it is always amazing to see what the Holy Spirit can accomplish within us, and how our life in Christ can be deepened and enhanced through the faith that we encounter in others, and what their perspective and questions raise within ourselves and our discernment.

Within the Diocesan Bicultural Education Committee, the importance of kanohi ki te kanohi is well recognised. Since its early days the Committee has benefitted from the wisdom of appointed members from Tikanga Māori,

and the support of Te Hui Amorangi o te Waipounamu. The committee recognises the immeasurable benefit that comes from having spaces in which members of different Tikanga can come together to discuss, to share, and to enrich one another; and we want to see these spaces multiply. Likewise, the committee is committed to encouraging members and ministry units in experiencing and entering into conversation with the people, practises, and taonga of Tikanga Māori. So that we can enrich one another's expression of faith, and build up the body of Christ,

“For it is the God who said,
‘Let light shine out of darkness’,
who has shone in our hearts to
give the light of the knowledge
of the glory of God in the face of
Jesus Christ.” 2 Cor 4:6 NRSV



Meeting face-to-face is an integral part of our Bi-cultural partner's core values. Let's continue to meet face-to-face but safely in these COVID times. Credit: Tourism NZ www.newzealand.com

through the building up of our relationship, and our understanding of ourselves as a Three Tikanga church in these islands. That we can, kanohi ki te kanohi, rejoice in one another, and in our shared inheritance in the faith that we own through the precious death and resurrection of Jesus Christ our Lord.

The principle and importance of kanohi ki te kanohi, is recognised in many spheres, particularly in this time of COVID-19 and the rise of digital communication. The necessity and proliferation of Zoom meetings is making it more difficult to connect with people in person. Recognising the intrinsic importance of kanohi ki te kanohi may mean that the church in Aotearoa New Zealand takes the simple step of not slipping into a mindset of ‘all Zoom, all the time’. Rather, when it is safe and prudent, we should commit to meet in person when we can. Kanohi

ki te kanohi provides us with a type of connection that is more involved and more engaged; it has been described as helping our communication, providing a more meaningful connection; a connection that touches upon our humanity, and our wairua.

Further, kanohi ki te kanohi, may provide a rich pathway to discipleship. Face-to-face encounters provide rich opportunities to invite people into a faith journey; and the discipling relationship we can build through face-to-face encounter provides a fertile space in which we can challenge one another in developing and deepening our relationship with Christ and the Kingdom.

“Kanohi ki te kanohi or face-to-face communication is a facet of human behaviour. It is indeed a key principle of being and doing as Māori. It allows one to not only see who or what one is communicating with, but also to hear, feel, and smell the relationship.” From ‘Kanohi ki te kanohi: Face-to-face in digital space’ by Wayne Ngata



Ben Randall.
Image credit: Helen Holt

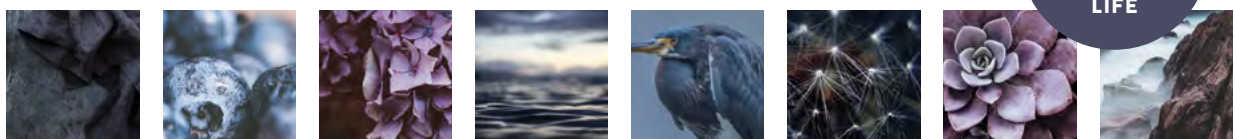
Rev'd Ben Randall is the Vicar at St Mary's Church, Timaru, with a love for the diverse taonga that our Three Tikanga Church offers. Ben believes that part of our ongoing journey of discipleship is discovering how the riches of other Tikanga can inform our own faith-life. Ben is a member of the Diocesan Bi-cultural Education Committee, building on his experience of other Tikanga developed at St John's College, and through contacts with the Auckland Anglican Māori Choir, the Fijian Mission Church, and experience with Te Hākari Tapu (Holy Eucharist in Te Reo Māori).



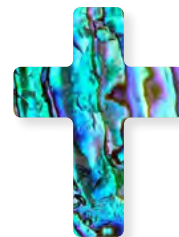
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Good Relationships A Great Start

I am all for having a good relationship with our bi-cultural partner's, be it with Tikanga Pakeha and/or Tikanga Pacifika. Let's worship and glorify our Lord Jesus Christ, and his Father, the Lord God Almighty, together as one people, as one body through the cross, brought by the blood of Christ which takes away any hostility that may exist between us and restores us to right relationship with each other and with God.

So, how are good relationships formed?

1. By listening to each other / ma te whakarongo tetahi ki tetahi

Learning to listen to the needs of each other, both within the congregation and with any partners, is important. Learning to understand, to value and to use each other's language, traditions and styles of worship will create a rich culture that is more than the sum of its parts. The Spiritual fruit Patience is key here.

2. By using, and committing to the use of, Te Reo Māori in our shared life and worship

At Pentecost (Acts 2:4-6) the Holy Spirit's first act of power allowed those there that day to hear and understand what the disciples said each in their own native tongue. Te Reo Māori is a gift from God, fostered by our ancestor's and orally instilled throughout the generations as a taonga to fill Māori hearts with what is good and just, and stems from the Gospel of Christ.

One of the ways that we can honour the commandment to love our neighbour is by sharing and teaching Te Reo, especially by using our NZPB liturgy with our bi-cultural partners. This forms a solid base to build on as the two cultures, respectful of each other but committed to learn, unite in worship. Working through the Holy Spirit we can use Te Reo and Kiwi English to create a multi-cultural spirituality.

There are rich, valid and positive reasons for this.

- The first reason is "not to create divisions" "but to break down the walls that divide" while enhancing our worship and understanding of the Gospel.
- The Te Reo Māori text contains taonga (treasures) of Māori concepts and metaphors. In the NZ Prayer Book, p 479 we read: "Ko te Karaiti te pou herenga waka". In this metaphor Christ is a mooring post to which canoes are tied. The English text translates "We shall all be one in Christ". The Te Reo Māori words paint a wonderful image where we see that Christ unites people of different places and spaces by being the mooring post which all the waka are tethered to. Metaphors such as these provide a new perspective which enriches all our understanding of the Gospel.
- Aligned with this, the text's imagery also reflects the land and scenery of Aotearoa and acts as a vehicle that moves listeners out of one culture, to embrace other cultures.
- The use of Te Reo Māori helps to foster the language, which is a treasure to Maori, and by valuing the language, we can forge positive attitudes. This partnership of language makes us who we are as an Anglican church and is part of our context as Anglicans in this country.

3. By learning Māori values, especially how they align to Scriptural values

Māori values, concepts we integrate into our lives, are rich ideas of love, unity and caring for each other in community. I picture our two tikanga strands interweaving with each other.

- **Manaakitanga:** Caring for and uplifting each other. Manaakitanga is the way we demonstrate respect, care and consideration of each other.
- **Aroha:** Love and Compassion. We care for and love our hahi or church whanau.
- **Tika and Pono:** Justice and Truth. We stand by what is right (tika) and what is true (pono).

The Kete

The kete, a basket, is often used to represent Kotahitanga. Kete are woven from the flax of the harakeke.



Image credit: MSD

Whakataukī

*"Nāu te rourou, nā takurourou, ka ora ai te iwi"
With your food basket and my food basket the people will thrive.*

This whakataukī, or Māori proverb, is about community working together and collaborating using a strengths-based approach. It acknowledges that everybody has something to offer, a piece of the puzzle,

and by working together we can all flourish. Essentially it's saying: If we pool our ideas, with equal respect for all parties, everyone will benefit.



- **Whanaungatanga:** United as family (whanau). This is a value that can truly unite both Māori and Pakeha as one family in the body of Christ. It's about listening to each other, involving each other in our worship and praise together, and extending hospitality to each other, lovingly.
- **Kotahitanga:** Togetherness. Together we can achieve more, as we work as a team, we can perform and achieve together. We take responsibility together. Together we become resilient. And through our collective thought we can become more innovative.
- **Whakarangatira:** To enrich and imbue with great respect. We are happy to be part of the bi-cultural partnership; We keep our whanau safe and treat all fairly and equally with respect.

For example, in Mark 12: 29-32, Jesus outlines the two principles of the new covenant. I can find in His words the Māori concepts of Manaakitanga, Aroha, Whanaungatanga, Kotahitanga, and Whakarangatira. Perhaps you can try to pick them out as well.

“‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbour as yourself.’”



Rev'ds Chris Ponniah and Win Douglas co-presiding, sharing the Liturgy's Great Thanksgiving in Te Reo and English, at the Burnside-Harewood Parish. Credit: Jo Bean



Rev'd Rawinia (Win) Douglas is currently the Registrar for Te Hui Amorangi o Te Waipounamu, the Maori Anglican Diocese of the South Island. Rawinia is also Pou Mihana (Missioner) for the Parish of Te Heparā Pai (The Good Shepherd) situated at 290 Ferry Rd Christchurch.

Sadly for us, but great for Gisborne, Rawinia will be leaving Te Waipounamu to return to her turangawaewae (place of birth / place to stand), Turanganui A Kiwa, Te Tairāwhiti, Gisborne East Coast in April this year.

Waiata

This is a simple waiata your church family might like to learn. Called 'E Aroha ana ahau' or 'I love this Family of God'. Originally written by Evie and Pelle Karlsson in 1980, it was translated into Te Reo Māori, and the Shiloh Whanau released it in both Kiwi-English and Te Reo Māori in 1998. To listen to the track go to www.localsharedministry.com/lectionary-songs-hymns-year-b-pt-2/aroha

E aroha anā āhau
Ki tēnei Whanau a te Atua,
He Whanau kotahi tēnei,
Tāku koa kō āu tētahi,
Ō tēnei whanau.

I love this family of God,
So closely knitted into one,
They've taken me into their hearts,
And I'm so glad to be apart
Of this great family.





The Global Anglican Communion has, as one of its five marks of mission, “To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.” This new column, called, “Creation Care” will highlight issues and actions Anglicans can take to care for this beautiful planet, to “look after it” (Gen 2:15).

To date, we have not done all we can to be good guardians of the earth. “The bonds that hold nature together are unravelling due to overfishing, pollution, climate change and deforestation. In my generation, we have pushed one million species to the brink of extinction. Environmental degradation and climate change are striking hardest against the poor and vulnerable.”

(Rev’d Canon Dr Rachel Mash, Environmental Coordinator for Green Anglicans, Church of Southern Africa) But rather than remain in this negative space, what can we as Anglicans do? If salvation is for the whole Earth, what does that mean? If through the cross “things on earth” have been “reconciled to Christ” (Col 1:20), does that mean that Jesus’ work in restoring man’s relationship to God also restores

the rest of creation? This does and should give us hope. It seems then, that Anglicans need to embrace living and worshipping in a way that includes creation care. We are Kaitiaki of the earth God has provided. Let’s make a stand, change what we do, take action where we can, and stand up for the earth and all that is in it.

Transport— Necessary But Gnarly

“So much of discussion is about reducing our impact or lowering our footprint. But the reality is if that were the case, if we’re just trying to do less bad, then the planet would be better off without any humans on it. But I don’t believe that. I believe that we have a role to play and that we can have a positive impact.” Greg Hart, Mangarara Farm.

Even though Greg Hart’s viewpoint is not primarily informed by a Christian perspective, I think his comment does encapsulate Christian environmental ethics well: humans have a vocation within creation.

Climate change is a particular challenge of our time. Different scenarios of such climate change and its effects on ecosystems have been outlined—the consequences on human systems are less predictable. However, it is clear that the disruption will be significant and that humans can limit negative consequences by reducing emissions of greenhouse gases.

From a Christian perspective we cannot just focus on reducing greenhouse gases at all costs—we need to take into account the effect of responses on other environmental issues and on human communities. Taking other considerations into account can create conflict, because we all have different values.

Luckily, many possibilities for reducing emissions also have other benefits. This is also the case for New Zealand’s greatest problem area in relation to greenhouse gas emissions—transport. While agriculture is responsible for the majority of emissions, the Parliamentary Commissioner for the Environment and many experts have noted that emissions from livestock need to be treated separately from other emissions. The majority of carbon-dioxide emissions in NZ comes from transport, particularly road transport. Most of the growth in emissions since 1990 has



occurred in the road transport sector, where emissions have increased by over 100%. In other words, more people are using more and bigger vehicles and going further with them. And that's only the emissions produced by burning fuel; more emissions are generated by road building and maintenance, and vehicle manufacture (the latter emissions are generated in other countries, but we cause them).

There are two main approaches to lowering transport emissions (as in many other sectors): new technology (the "this will solve it all" approach) and behaviour, investment and engineering change. The faith in new technology normally means that little investment and effort is put into doing things differently, so that bigger roads are built, which in turn induce more congestion. In the future, that approach may lead to the increased use of electric and smart vehicles and therefore reduced CO₂ and other emissions, but in the medium term it has led to more and bigger vehicles (more efficient in converting fuel to power, but less efficient in converting fuel to distance travelled).

The other approach focuses on greater uptake of active travel (walking, cycling etc.), greater use of public transport (not just in cities, but also between and near cities), reduced travel, and better development of (urban) space. For some people this approach is threatening and they fight it, while others embrace it as being a bit more like how they want to live.

There is a frequently repeated myth in NZ that 'public transport and active travel might work in Europe, but never in New Zealand as we don't have the population density'. This myth is largely false. Most people in NZ live in cities or towns with thinly populated areas between them. Most of those thinly populated rural areas can only ever be served by cars (unless there is some technological break-through). But the majority of travel within and between cities and towns, could be efficiently handled by public transport or active travel. It would even be worthwhile not to have to take your ute all the way into Christchurch from Culverden when you're heading there for an event at the Cathedral, for example. What is true

is that in recent decades our cities and transport routes have been designed around the car, so a change to different transport patterns won't be easy. I think our local governments are currently grappling with this challenge.

So, what can we do in our every-day Anglican lives to change some of that mindset and make a difference? Well, first of all, we could stop doing more harm. When we get stuck in traffic, we don't need to advocate for more lanes—those lanes might make traffic

more free-flowing for a while, but then more cars soon come along and cause a new bottleneck. If we are members of the AA, we could resign. Even though that organisation has recently sounded a greener tone in public, in its submissions to government it opposes moves to other transport patterns and warns that emission reduction initiatives aimed specifically at the transport sector are unjust. Many people are members of the



Credit: taken from the "Driving Down Emissions" report published by Smart Growth America

AA because they fear getting stranded. Don't worry so much! Drivers in New Zealand are mostly nice people and help. Through the jumper leads in the back of my car I have met many people around our beautiful country. Or get roadside assist services from another provider. We could spend less money at grocery stores that subsidise the purchase of fossil fuels (supermarkets) and tell them why. There are many good alternatives.

We could reduce our impact. That would mean driving less, car-sharing, or—if our finances allow—getting a cleaner vehicle. Many of us underestimate the cost of driving. Is it really worth driving those extra kilometres to save a few dollars when shopping? Can we work from home for a day instead of commuting to work? We do not only drive to commute and shop, but also travel many kilometres for social visits and recreation. That's probably the most difficult aspect of reducing driving, because recreation opportunities are often hard to get to without a car, and we are often in a hurry to get there; but can we reduce our driving? Electric cars can significantly reduce emissions, but they are still quite expensive. For those who use their car regularly and have the required cash, investing in an electric car can significantly reduce our impact.

By limiting how often we fly—and offsetting our emissions—we can also reduce our impacts on the environment. Flying connects us with family and may be part of our professional lives. It can be hard to reduce, but let's at least try. Do we really need to attend all those meetings in person, when there are other alternatives available?

As a church we can also take transport more seriously by thinking where we have our meetings, where we situate the vicarage, and who travels. Moving the Anglican Centre into the city from the current public transport wasteland is certainly helpful.

We could decide to have a positive impact. In NZ, using public transport contributes to a system that allows our society to reduce emissions and achieve many other environmental and social benefits. All transport use is associated with greenhouse gas emissions,

but travelling by public transport contributes to a system change, which I think is more significant than the small amount our public transport use contributes to emissions. We also are reminded as we look at our fellow passengers that it is not necessarily the people who project a green image who in their actions care more for creation. Someone who does not have enough money to re-sit the licence test may do more for the environment than a Tesla driver buying organic vegetables. Going by public transport is an act of humility. Still, it would be good if it were not regarded with suspicion or disdain by so many people. Therefore, don't always offer somebody a ride home if they came by bus: while it may be nice to talk in the car, the bus is not a horrible experience. Going by bus is also a good teaching opportunity for children: "why are we doing things differently?" is a question that invites us to talk about how our actions impact others.

Similarly, walking and cycling positively contribute to an environment that is not focussed on cars, but more on people. It is not only generally good for us and the environment, but also contributes to a culture that accepts active travel as part of everyday life.

With so much information out there, why don't we walk the talk? For some of us, the car clearly is the only realistic possibility to access important places. In many of us the current transport culture is so ingrained that we find it hard to

think differently. At the root of this is often our haste, chasing from one event to the next, thinking that we are the ones required to be at a place, that our task is more important, or that we might miss out on something. With everybody trying to maximise their own individual benefit, we all lose. Maybe it is time to take things a bit slower, to re-evaluate what's really important, be less self-focussed, and maybe through that we can all benefit.

There is Hope...

While Switzerland has outstanding public transport, for many years the transport environment was not helpful for pedestrians and cyclists. As a child I was reminded by my parents that in Switzerland cars do not stop for pedestrians. I went back 25 years later. How things had changed! In cities, towns and villages, cars now yield to pedestrians, and people were walking again. Once we got back to New Zealand, it was difficult as a pedestrian to adjust to the more aggressive Kiwi-style driving, where pedestrians take their life into their hands. Things can change in less than a generation.



Rev'd Dr Tim Frank is the Vicar of Papanui. He is both heartened and disheartened that the transport initiatives he suggested 28 years ago when he came to this fair country as a young teenager are now slowly being adopted by transport planners and politicians. Tim has worked in transport both here and overseas and completed a Post-Graduate Diploma in Commerce (Transport Management) at Lincoln University. His other interests are Biblical Studies and Archaeology. Tim is married to Leonilda (Yudy) and together they have three children.



The Bible Rubbish Challenge



If you told me a few years ago that I would be talking to people around the country about waste and theology, I would have thought you were mad. After all, what does rubbish have to do with faith?

Have you ever read ‘The Hitchhiker’s Guide to the Galaxy’ an hilarious science-fiction series created by Douglas Adams? At one point, the main characters are flying around in a state-of-the-art spaceship fitted with an ‘Improbability Drive’ allowing it to flit instantly between any moment in time and space. They land on earth and wonder how to hide the ship from the humans. They discover that their spaceship had a function called a ‘Someone Else’s Problem’ shield, that, once turned on, meant the ship became effectively invisible to anyone who saw it. No one registered it because it was ‘not my problem’!

The problem with our rubbish is that we think it is someone else’s problem. We want to be able to put stuff in the bin and throw it away—out of sight, out of mind. Unfortunately, there is no such place as ‘away’, like there is no such invisibility cloak. Our waste has to go somewhere. In fact, most of our waste will continue to exist for years, perhaps hundreds of years, long after we are gone. It may not be in our own backyard, but it’s all piling up somewhere.

This is not just a problem for our City Council, the Ministry for the Environment or the United Nations. It is a problem for God’s creation, and so it is a problem for God and God’s people. We all add to landfill waste and so we can all share in solving the problem. Could this even be a way of serving God? Could it be a face of mission in 2021?

“The Rubbish Challenge is a series of little actions, one each month. Together they add up to a big impact.”

Your Mission, should you choose to accept it, is to take 10 small steps to lessen your waste impact over 10 months between February and November 2021.

Do the 10-month “Rubbish Challenge” with me. There are ten rubbish challenge steps, one each month.

The first step in this challenge is to give rubbish your consideration—notice it, read about it, think about it, and talk about it.

To help you with that A Rocha has published a study on waste as part of the ‘Rich Living’ series of studies. It can be downloaded here: www.arocha.org.nz/resources/rich-living-series. You may be surprised how much the Bible has to say about rubbish. My hope is that, as you consider this important topic, you will

hear from God our Creator, Redeemer and Restorer. My aspiration is that through your study, you will learn to live in our world more lightly, with integrity, courage and inspiring others with hope.

So, that’s the challenge for February. (If you missed this first step in February you can easily catch up.) The challenge for March is to measure your waste. It includes practical steps you can take to measure how much rubbish you currently produce. Get the kids involved and get stuck in! Other topics, for other months, include recycling, disposables, cleaning, food and more.

To Get Started...

To get stuck into the rubbish challenge all you need to do is email Silvia on silvia.purdie@gmail.com and the resource will come free, straight to your inbox each month. You can’t get much easier than that. The challenge material and teaching videos can be found at www.conversations.net.nz/rubbish-challenge

For churches who would like to take this further, A Rocha Aotearoa New Zealand is offering a Zero Waste for Churches programme as part of the newly launched Eco Church NZ: www.ecochurch.org.nz/zero-waste-programme. A workshop is happening in Christchurch on Saturday 10 April.

The Rubbish Challenge



What?

The Rubbish Challenge:
10 Steps to Less Waste in 10 Months

A resource for churches and families for faith in action. Each month there'll be a short video, a Big Idea, a Bible verse, a prayer, and a practical task to do.

Too much stuff is only made for one use before getting chucked. Too much recycling gets contaminated and dumped. Not enough stuff gets composted. As Christians we believe that God cares about it!

How?

By taking small steps
To cut down on our rubbish, we think about what we use and where it goes. We make choices, about what to buy and how to dispose of what we don't want any more.

Why?

(I hope that question's rhetorical!)

We all know that we make too much rubbish. Too much goes in the red bin, off to landfill.

The Steps?

10 small steps over 10 months

- | | |
|-----------------------|-------------------------------------|
| 1. February: Consider | 6. July: Paper Towels |
| 2. March: Measure | 7. August: Office |
| 3. April: Recycling | 8. September: Kids |
| 4. May: Disposables | 9. October: Cleaning |
| 5. June: Food | 10. November: Measure and Celebrate |



Silvia Purdie.
Image credit: supplied

The Challenger

Sustainability consultant, Silvia Purdie, is a Presbyterian Minister, counsellor, supervisor, writer, musician and visionary. She is married to Chris, an army chaplain at Burnham.

"The problem with our rubbish is that we think it is someone else's problem."

Making Disciples

My son is two and he is an absolute copy-cat.
Everything I do he does.
I walk outside, he walks outside.
I sit down, he sits down.
I type on my laptop, he hzndzmzr's on my laptop.
It's like an ongoing game of silent *Simon Says*.



Rev'd Lucy Flatt and her two-year-old "follower". Image credit: supplied

But it got me wondering—
who do I follow?

On social media, on Netflix,
in the paper, who am I following?
Who are WE following?

In John 1:35–51 we hear Jesus calling
some of his disciples.

"Follow me," he says to Philip.

"Come and you will see," he says
to Andrew.

Immediately these two men
begin to follow Jesus.

Probably saw that coming right?

But then, they go and call others to
follow Jesus too.

In both verses 41 and 45 Andrew and
Philip call others.

Andrew calls his brother Peter,
and Philip calls Nathanael.

They are called to follow Jesus, and so
they call others to follow Jesus too.

Right throughout the New Testament
we see evidence of a call resulting in
calling others.

So, who do we follow?

While my students would all call out
"Jesus!"—because of course that's the
answer to any question in Christian
Education—let's be honest for a moment
and face that lurking uncertainty...

Who do we *really* follow?

Who do we think about during the day?

Who do we meditate on?

Who do we prioritise?

So often we find ourselves at the
mercy of those we follow. Like my
copy-cat son typing on his pretend
computer—we become like those we
follow. Take a tour of America at the
start of 2021—Trump supporters break
into the capital building and suddenly
we see very clearly how who we follow
motivates how we act.

So how can we follow Jesus as
intentionally as Andrew and Philip?

How can we follow this model of being
called and calling others?

Simply—by doing life together.

Our faith journey is developed and
created for community.

Yes, we need to spend time alone
reading the scriptures and praying—
AND we need to be regularly doing
this in community.

Not everyone has the opportunity to
live within a home where they are able
to pray or gather with others around
the Bible. But all of us have everyday
ordinary experiences where we can
invite others to join us.

Think for a moment, what's one thing
you do every day?

Run, pray, walk, read, eat?

Now, wonder—How might I/we include
others in this part of our ordinary?

Who else might need food, or a walk or
whatever it might be?

In Mark's Gospel we see that Jesus was
invitational in his calling.

He was willing to be hospitable with his
time, with his space and with his life.

I recently visited some friends of mine
who live in intentional community. Daily
they gather in their households for
rhythms of prayer and are challenged
by the scriptures. As a Chaplain this is

an incredibly appealing way of doing
life together. But to have immediate
community amidst COVID and the
many associated challenges bears some
thought. So, the girls (in the intentional
community) began to ponder, "How can
we have this, without living together?"

After many meetings, and meetings
about meetings, we realised the only
time we could all meet was dinner time—
that ordinary everyday meal
that we all require.

So out came the spreadsheet.

Out came the meal plans.

Out came the car-pooling timetable.

And a year later we have a rowdy group
of young people gathered around the
table, laughing, eating, praying and
diving into the Bible together.

Doing life together doesn't happen by
accident—it's intentional.

Like Jesus' call of Andrew and Philip.

Like Andrew and Philip's call to Simon
and Nathanael.

Discipleship is intentional.

So, as you go about your day, your week,
your month—who might the Holy Spirit
be leading you to invite? Who do you
already know who would benefit from
intentionally seeking God together?
Who do you follow? And who will
you call?



Rev'd Lucy Flatt is the Chaplain at Craighead Diocesan School, where she runs Chapel and teaches Christian Education to Year 7–13 girls. She's also Curate at St John's Church, Timaru, and works alongside the Vicar Rev'd Josh Taylor, making a dynamic team. Lucy loves Jesus and making Jesus known—on the cricket pitch on the slopes, or over a rich long black. She is married to Cam, has three children, and delights in finding excuses to hand out more Bibles.

Monitoring Safe Behaviour

The Diocesan Monitor: Who is he and when do I contact him?

You may have seen a poster like this in your parish about our complaints process. The poster mentions that we have a Monitor and you may have wondered what a Monitor does and who they are?

Read below to learn all about the role, the person and the complaint process.

The Diocesan Monitor—the role

The Monitor is an independent and confidential person who is available to hear the concerns of anyone who feels they have experienced professional misconduct by a person within the Anglican Church, including unethical behaviour, abuse of power or sexual harassment.

The Monitor receives and investigates complaints then works out if the complaint is likely to be a formal one or is best managed informally. Then moving forward, they discuss options and next actions with the person raising the concern. The Monitor will ensure support and advice is provided to all parties, and will arrange for victim support if required.

The Monitor knows about the complaint process the Anglican Church follows, and is aware of any associated legal and civil issues.

The Monitor is not a member of the Anglican Church, and is therefore considered independent and impartial. Although the Monitor reports to the Bishop, they have the authority to follow through the responsibilities, functions and duties of the role.



Our Diocesan Monitor—the person

The Rev'd David Coster (Monitor since May 2020) Now retired, Rev'd David Coster has served the Presbyterian Church for over 40 years in rural and urban parishes in the South Island. His last position was as the Moderator of the Alpine Presbytery (equivalent to our Diocesan Bishop/Manager and in a very similar area to our Diocese).

Rev'd Coster attends the Village Presbyterian Church in Bryndwr. He is married to Joy and they have two children and five grandchildren all living in Christchurch.

Rev'd Coster has also been actively involved in Rotary International for many years.



The Complaint Process—current

An Anglican Church should be a safe place for everyone.

The Diocese takes people's trust seriously and one way we do this is by having a complaints procedure for professional misconduct including unethical behaviour, abuse of power, or sexual harassment.

To complain, you contact the Monitor or the Bishop. The Diocesan Monitor is an independent confidential person available to hear your concerns.

How do I complain?



Please contact:
Rev'd David Coster on 027-220-5765 or
The Bishop on 03-348-6960 or
email safeplace@anglicanlife.org.nz

The Complaint Process—is under review

The rules and regulations of the Anglican Church are periodically reviewed.

"Title D" is the section of the Church's Canons that outlines the process and procedures for dealing with complaints. The existing Title D Canon has been in place for 20 years and is currently under review. The outcome of the review is expected to be in place later in 2021.

Need to access this information?

This article has been taken directly from our website page:

[The Diocesan Complaint Process](#)
You can access it from the website Home page by clicking on the button that looks like this:

An Anglican Church should be a SAFE place for Everyone...

How to Complain
The formal complaint process and how to get help

Did you know?

The Diocesan Monitor role is explained in the Diocesan Handbook. If you're interested in reading this, ask your Vicar for a copy, or go online www.anglicanlife.org.nz and download one for yourself.

Safeguarding Everyone

Introducing our new Safeguarding Officer

At the end of February this year a new Diocesan staff member was welcomed into the busy team. Cherie Dirkze (pronounced 'Derek-zah' ie Derek like the boy's name, and zah like 'the' with a 'z') was appointed the new Safeguarding Officer for the Diocese.

Below is a little bit about Cherie the person, how the role came about, and how Cherie will be able to help parishes to keep both staff and parishioners safe.

Q Hi Cherie. Can you tell me a little bit about yourself?

A I was born and bred in Christchurch/Banks Peninsula, in fact, I've lived here all my life. I'm married with three children and have fostered other children for more than 14 years, although as our own children are still young, we are not currently fostering. I am a trained Primary School teacher and have worked in diverse fields like financial planning and for Charitable Trusts (supporting women and families). I currently attend Grace Vineyard Church, the West Campus at Wigram. I enjoy raising sheep, gardening and running. I really enjoy my sheep—I am breeding Wiltshire sheep—a 'shedding' sheep that doesn't need shearing.

Q Keeping people safe is a complex environment with competing demands which mean a balanced and practical approach is needed. What personal qualities and previous experience do you bring to the role? And why did you apply for it?

A I'm organised and orderly – I like structure and procedures. I'm passionate about Health and Safety although I'm aware it's an area that not everyone enjoys. It's an important area and I hope I will be able to make it less of a burden for ministry and church leaders. Like anything, Health and Safety (H&S) is not 'good' or 'bad' in and of itself, it's about the ways it's used and implemented. I hope to make it less of a big deal, but more about what we do every day as part of safe church practise. I enjoy meeting with people and chatting about their passions. All ministry people are generally, globally, trying to do the same thing, such as win hearts for Christ, or encourage followers to deepen their faith. I find it so interesting to see so many different flavours of what it means

to be church, or what it means to be part of a local community. I believe it's important H&S supports all of that variety, not be something that makes us too scared to do anything, or makes us all the same. Each parish should have the flexibility to do something different, based on their own strengths and their community's needs, and be able to do it in a safe way.

Q I realise you've only just taken up the role, but can you tell me a little bit about what you will be doing in the role?

A I'll be working alongside the Diocesan Ministry team, H&S representatives from the parishes, ministry leaders and church leaders. Some of the critical things I'll be doing is keeping the safety register up to date, including recording who's been police vetted, who's had H&S, First Aid, CYPISO or Boundaries training. I'll be working with the Ministry Educator to help deliver training as required. There will eventually be an annual plan for checks and training to do with all things safety-related.

I'll be able to provide parishes with advice, accurate record keeping, renewal dates, training course dates and similar.

At this stage I am looking forward to building relationships within each parish and ministry area.

Q How does your role fit with new monitor role, or the new Title D process?

A Hopefully we have no direct relationship, because that would mean I had done something wrong!

However, there is a relationship. What I will be doing will help to ensure that we never have a Title D complaint about un-safe practices within the Diocese. As Edwin, my manager, puts it, my work will be "the fence across the path that leads to the top of the cliff" (not the fence at the top nor the ambulance at the bottom). If you can picture that, you'll get an understanding. Essentially, I'm one of the first-off-the-rank, front-line tools, the Diocese uses to ensure safe behaviours are embedded into our every day, in every way, culture.

Thank you, Cherie. We welcome you to the Christchurch Anglican Diocese. We look forward to getting to know you, working with you, and embracing safe behaviours, safe practises, and making Anglican Churches a safe and enjoyable place for all.



Image credit: rva.org.uk

Delving Into The Edges, The Margins, and The Un-Churched

Finding new ways of doing church

Spanky, or Rev'd Joshua Moore, as some know him, has worked in the Christchurch Diocese for over 12 years. He began as the Communications Officer in 2009, creating and editing this *AnglicanLife* magazine (previously *Anglican Action*).

Recently Spanky and his family made the decision to move to Nelson to be closer to his parents, and this is a commendable thing. However, Christchurch is going to miss him immensely. Looking back on his Ministry here, he reflects on things that have gone well, and things he has learned.

Q Over the 12+ years you've now been in the Christchurch Diocese, what do you consider your most satisfying ministry achievement?

A I've really loved running the Unplugged Silent Retreats over the past five years or so. It's been humbling seeing what God has done with that ministry. About 250 young adults have been on a Silent Retreat over that time and that's fantastic. But even more special is the impact an encounter with God can have on a young person's life. It's been wonderful to see a younger generation of leadership learn how to lead others to hear God's voice too.

Q What have you learned along your journey about young adults, that are worthwhile to note?

A That spiritual formation and discipleship with Young Adults is a messy process; that sometimes loving people hurts; and most of the time when you work with young people you don't get to see the fruit from the seeds you've sown. So, as in all things, it's wise to pray—a lot.

Q What's a massive issue facing young adults, in the faith space, today? And how might we work at addressing that?

A Young Adults may give the impression of having busy social lives and having loads of friends—but the reality for many is that they experience profound loneliness and struggle to cultivate deep friendships. One student I know left University having finished their degree, and said, "I leave Canterbury after 4 years having not made one friend." We live in this strange world that is at the same time more connected than ever, and also more disconnected than ever. It's hard to flourish when you feel isolated, lonely and never truly known by your mates. We know Jesus is our friend, as well as our Saviour. And so a great way to help young people experience the Good News of Jesus' friendship and Christian community might be to create opportunities for people to share deeper and more vulnerable conversations together, and to explore friendship more in our sermons and studies. I've been doing workshops on campus on friendship for the last few years—just exploring basic ideas around how friendship works and what virtues make a good friend. Students have never heard this stuff before, and I've had feedback from a number of them that it changed their time at Uni.

Q How can we best support the young adults in our lives?

A Make intentional time and space for a young person in your life. We live in a time when the generational connections have been chopped up and it's very rare for a young adult to have any meaningful relationships with mature people beyond their parents. Having a mature person who speaks encouragement into a young adult's life is hugely powerful.

Q In our Post-Modern society, is it even rational for young adults to have a faith?

A Well, personally, I think it is! But then again, I'm an Anglican Priest so I would say that. The rationality of faith is an age-old question that people have wrestled with for centuries. It's especially relevant in those years when they leave home and start to solidify their own beliefs and values. The big question I'm encountering from young adults of late is less about rationality, and more about God's character; "Who is this God? Is He good? And can I trust Him?"

Q For those young adults who do have a counter-cultural faith, how are they expressing it, in your opinion?

A Most the young adults I know who are living a counter-cultural faith are doing that by living in community together. That's harder than it sounds for most young folks I know—staying in one place rather than moving around, praying daily, and allowing yourself to be known and to know others. But it seems many of the young people with a "radical" bent realise they can't do it on their own, so they band together for the Kingdom.

Q What do you think most young adults wish the Anglican Church knew about them?

A That they don't just want to be invited to come along to a Sunday church service, but instead want to be invited on an adventure to journey through life.



Sara and Spanky Moore. Image credit: Supplied.

Q Your job as Uni Chaplain and Diocesan Young Adults enabler must have taken you to many strange places. Can you remember a really weird event?

A Wow! A few years back I received this request from a local artist—which must be one of the weirdest requests I’ve had to date...

“Spanky, I was wondering if you would be interested in participating in an exhibition we are having. Your role would be as a secret performer. The performance I have in mind for you is as follows:

- *A reverend wears a t-shirt with an image of traffic on it to the opening of the exhibition.*
- *Immediately after, the reverend takes a clump of dog fur and drives.*
- *The reverend ties the dog fur to the first sheep that comes into view on the drive.*

If you are interested in participating, I would provide you with the t-shirt and the dog fur. You would be paid a fee for the performance.”

Interesting to say the least!

Q You had a profound effect on kids at Eastercamps over the years—my children remember your humour, your lack of inhibition (you happily play the fool), and your obvious enjoyment in spending time with young adults. What will you take away from your EC experiences?

A One of my fondest memories was when we got a bunch of kids to hold up cardboard bullseye targets in the audience—and then we’d get leaders to catapult cold mince pies using bike tubes into the faces of 4000 terrified teens and try to hit them. All for Jesus of course... It’s easy for Young Adults looking back to sometimes write off their Eastercamp experiences as teenage hormones and hype, but I’ve come to see that God works with people in different ways for different life stages. Be it kids at Messy Church, teens at Eastercamp, or Young Adults on a Silent Retreat. Eastercamp has an amazing legacy of taking teenagers seriously and creating space for people to meet Jesus for the first time. It was a privilege to have been part of that story for a few years.

Q Where does your passion for young people come from and why do you keep doing what you do?

A For some reason God has planted in my chest this conviction that new ways of being church need to exist so that

people on the edges can become radical followers of Jesus. Some mornings I wake up and wonder why I quit my radio job and became a priest—but it’s actually the most fulfilling and challenging thing I think I can do with my life.

Q Why haven’t you gone into Church-based ministry so far?

A I would argue that most of the things I have done have been “church-based” as they’ve all either been about forming discipleship communities (which is the church) or have been mission and ministries in the name of the church. But it’s true—I’ve not become a Vicar! I’ve felt a persistent call in my life to pursue God’s mission to the next generation, and especially those who are currently outside the church, or on the margins of it... and so I often end up starting new things to those ends. But if that calling ever stops, I’ll let you know!

Thank You Spanky

for your many years of faithful service to the Diocese, and although we will miss your sparkling personality and great work with young adults, you’re not so far away in the Nelson Diocese. You go with our blessing, prayers and our thanks.

Be Careful What You Celebrate

What are we doing on ANZAC day? As we gather pre-dawn wrapped in coats and scarves, or later in the morning with red poppies glowing on our lapels? Where does this day fit for us, as Kiwi Christians?

ANZAC attendances keep on growing, with young and old gathering at rural crossroad memorials and major city events. Is the increase the result of younger generations learning more of our history? Or is ANZAC day stepping into the void for people seeking a sense of the sacred, of belonging, of identity and history in a dislocated society?

It has been suggested that, “The ritual observance of ANZAC Day, with its mythology of blood sacrifice, heroism and selfless service of country, is the closest thing we have in New Zealand to a civil religion.” (Chris Marshall, NZ Biblical scholar).

If that is the case, is it wise for us as God’s people to calmly accept this? Haven’t we been entrusted with sharing a gospel of justice and reconciliation that offers so much more?

The rhetoric of nationhood “forged in the crucible of fire” seems to accept WWI’s deadly war of empire, greed and opportunism as the coming of age of our country. However, I believe the Anglican Church in Aotearoa has quite a different understanding of ourselves and our nationhood. Our nationhood is firmly grounded in the Treaty of Waitangi’s aspirations of justice and partnership, and our church’s identity is centred on Christ, unbounded by geo-political boundaries.

Over time ANZAC day has expanded from WWI remembrance to encompass all arenas where NZ forces have participated. But do the commemorations reinforce military action as an appropriate response to conflict? Do they offer us modern day “heroes” who have committed acts I don’t want done on my behalf nor in the name of this country?

Even the poetry rolled out annually includes a call to arms. The 1915 poem “In Flanders Fields” by Canadian physician Lieutenant-Colonel John McCrae says to “take up our quarrel with the foe” and not break faith with those

who died. We have no ongoing “quarrel with the foe” of WWI, and many of today’s New Zealanders are descended from those “foe”. It is likely that those who participated hoped that future generations would never have to endure anything like it again. But might we, in fact, “break faith” with them when we continue to embrace violent conflict?

At times over the past 25 years I have been invited (and expected) as the local vicar to take part in ANZAC ceremonies. I call them ceremonies to distinguish them from Christian services which are held to the glory of God. The ANZAC ceremonies have usually been run by the RSA with “the Padre” asked to offer a reading and a prayer. I have found myself lined up alongside an extraordinary variety of people—from retired military officers making a call for justice and peace, to current officers bristling with militaristic arrogance.

I wonder if my presence and contribution have ever helped people consider Christ’s call to be peacemakers, or whether I simply serve as a visual stamp-of-church-approval for the event and all it represents? Am I a bridge to Christ, or a vestige of institutional Christendom—past?

Red Poppies for Remembrance



White Poppies for a Peaceful future

Credit: from a blog called ‘White Poppies’, by Ellen Collington (aka motley Dragon)

ANZAC day has a place if used for lament, confession and commitment to peace, if

- ▶ white poppies of peace are as numerous as red poppies of military remembrance,
- ▶ people take the opportunity to remember the war dead, “ours” and “theirs”, military and civilian (let alone equine or canine),
- ▶ we remember those injured in body, mind and soul, and
- ▶ we don’t forget the social, ecological, economic and spiritual cost of military conflict.

We need to remember with repentance and humility before God, lest we forget and continue to prepare more actively for war than for justice, and for nationalism instead of peace.

As ANZAC Day approaches, this year on a Sunday, let us carefully and prayerfully consider what we will do as disciples of the Prince of Peace.



Ven Indrea Alexander is Archdeacon of South Canterbury and secretary of the Anglican Pacifist Fellowship in New Zealand.

Did you know...

The deliberate act of wearing white poppies for peace, as opposed to, or alongside, red poppies for remembrance, was started by women in the 1920s as a personal pledge to peace. Read more:

- Pursuing Peace in Godzone: Christianity and the Peace Tradition in New Zealand edited by Geoffrey Troughton and Philip Fountain (2018), Victoria University Press, NZ
- Saints and Stirrers: Christianity, Conflict and Peacemaking in New Zealand 1814-1945 edited by Geoffrey Troughton (2017), Victoria University Press, NZ.

Shabbat Shalom

Rest, my beloved; Rest.
Cease your worry
And stress.
I am your Sovereign God;
Trust in me
And rest.

Cease your striving and come,
Come to my place
Of rest.
Shelter in my arms;
Have confidence in
My Omnipotence.

Relax and listen;
Follow my voice.
Heard the sounds
Of my creation
And my still small
Spirit of silence.

Stop! Don't you
Believe I love you?
In my presence is
Fullness of joy.
Come to me
And just be.

Enter my tent of peace
And cease.

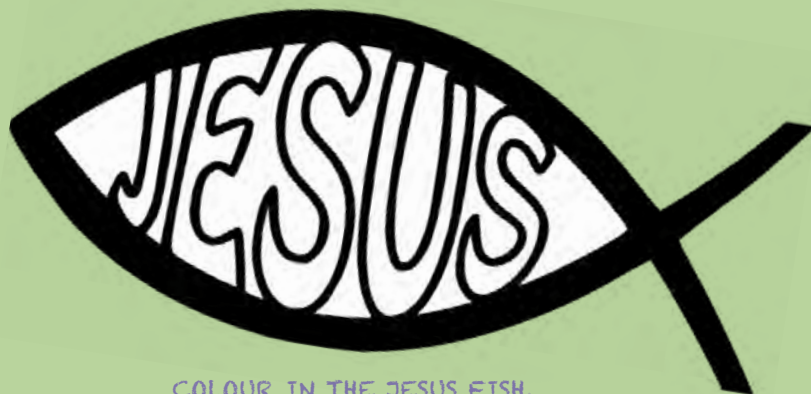
"May the peace of God
Which passes all understanding
Guard your hearts
And your minds
In Christ."
Philippians 4: 7

THE SYMBOLS OF EASTER AND WHAT THEY MEAN...

SYMBOLS—

WHAT ARE THEY
AND WHY DO WE
USE THEM?

A symbol is a mark, sign, colour or word that represents an object or idea. We use symbols every day in sign language and on cellphones. ❤️😊
In our Christian faith there are many symbols. The cross is a symbol that reminds us that Jesus died for us. Have you seen this fish symbol? It was a secret sign that the people were followers of Jesus.



COLOUR IN THE JESUS FISH.
CUT IT OUT AND WEAR IT AS
A BADGE TO TELL PEOPLE
YOU LOVE JESUS.

THE FISH PICTURE IS FROM
WWW.3AXIS.CO



THE CROSS IS A SYMBOL OF JESUS
AND HOW HE SAVED US.
COLOUR THIS EGG IN AND PASTE
IT ONTO A BOILED EGG. THE
CROSS PICTURE IS FROM

[WWW.RESOURCES.
HOMEMADE-GIFTS-MADE-EASY.COM](http://WWW.RESOURCES.HOMEMADE-GIFTS-MADE-EASY.COM)

WHY DOES AN EGG SYMBOLISE NEW LIFE?

Have you heard the question:
“Which comes first? The chicken
or the egg?” To get an egg you
must first have a mummy bird
to produce it, but all mummy
birds come from eggs as babies!
Confusing, isn't it?

The egg is a symbol of new life,
eternal life. Imagine the egg as
the grave Jesus was put into
when He died, and the chicken
that comes out when it hatches,
like Christ rising from the dead,
coming alive again!

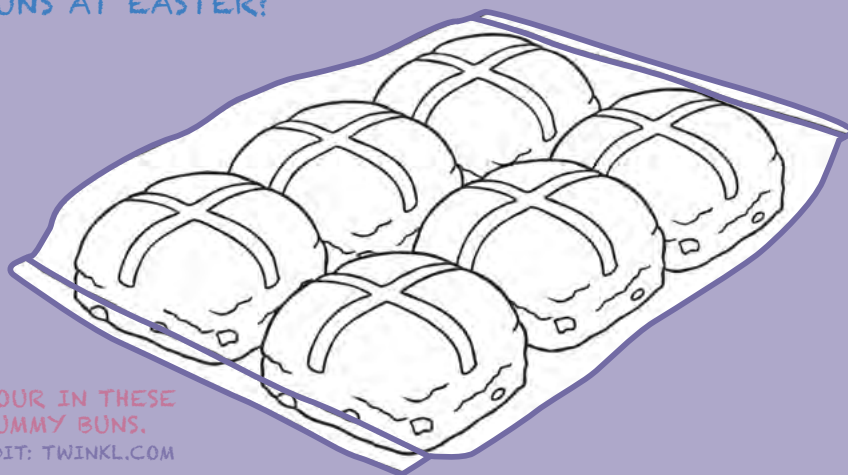
Whether hen's eggs, chocolate
eggs, marshmallow eggs, icing
eggs or even china eggs, Easter
eggs are a symbol of new life
in Christ, that is the Christian
message of Easter. So we give
them as gifts, we decorate our
houses and we eat them with joy.
Perhaps as you eat an egg this
Easter, you remember Christ
loved you so much he died and
rose again so you can be with
Him forever.

WHY DO WE HAVE HOT CROSS BUNS AT EASTER?

Hot Cross Buns were eaten at the end of Lent (which is a time of fasting before Easter). They were made with fruit and spice, but now we can get them with chocolate, no spice, no fruit, or even other flavours such as caramel!

Different parts of the bun have meaning. As we eat our buns this Easter let's remember...

- The cross on top is for the cross Jesus died on to save us from our sins.
- The spice is for the herbs and oils the women took to the tomb to anoint Jesus' body. The bun tastes good! It reminds us that God's love for us is very good!



COLOUR IN THESE
YUMMY BUNS.

CREDIT: TWINKL.COM

DID YOU KNOW...

The "Not Cross Bun" was invented in Australia, and instead of having a cross on top, it has a smiley face so it's called a "not cross" bun, because it's not "cross" but happy (because it smiles)!

Image from Ferguson Plarre Bakehouse
www.fergusonplarre.com



JESUS PAID OUR DEBT

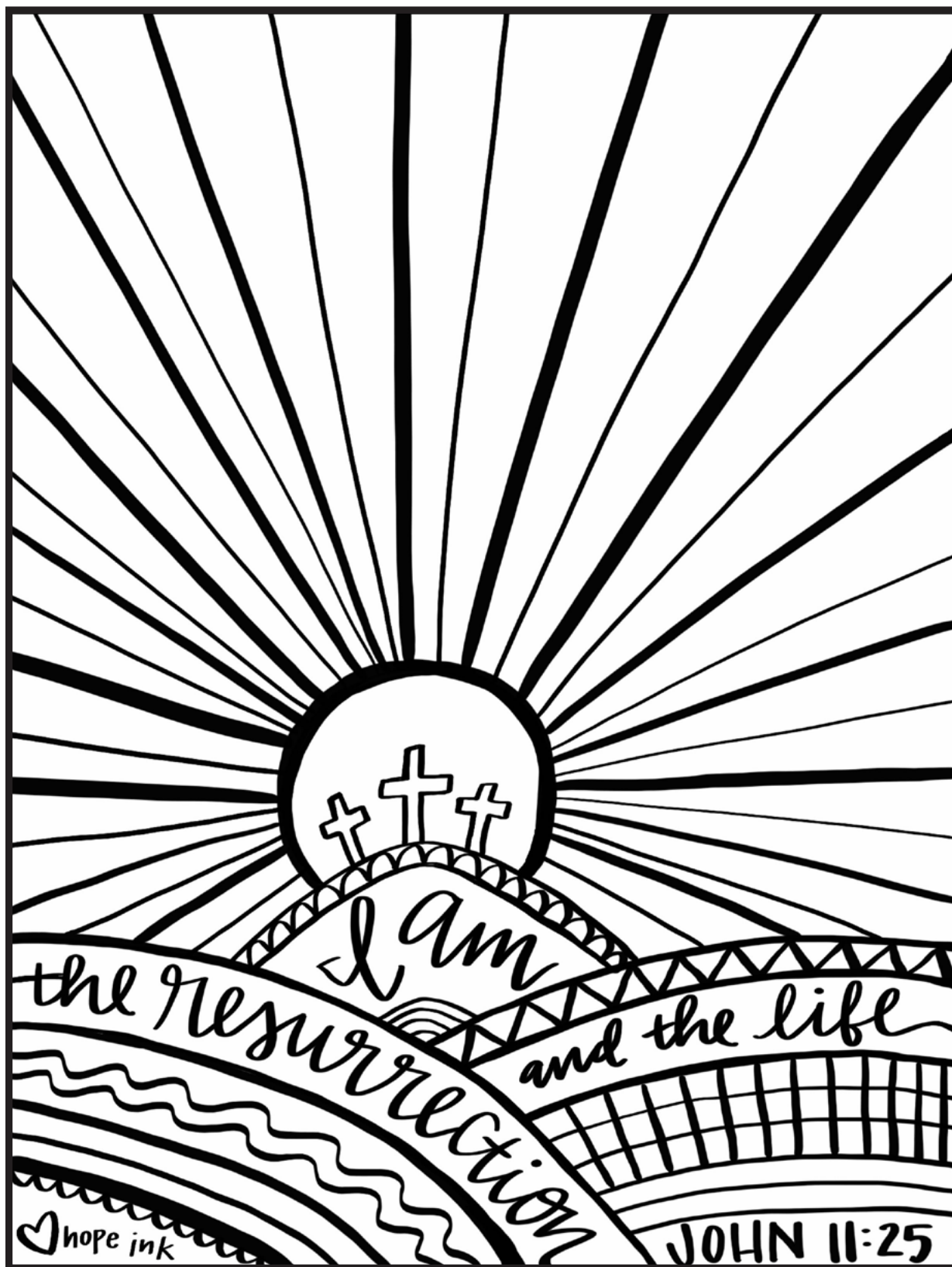
Create a coin-covered cross with the words: Paid in Full.

When Jesus died on the cross, he paid the penalty for all our sins and purchased eternal life for all who believe in Him. A coin-covered cross is a symbol of the price Jesus paid for each one of us.

Craft idea from momontimeout.com

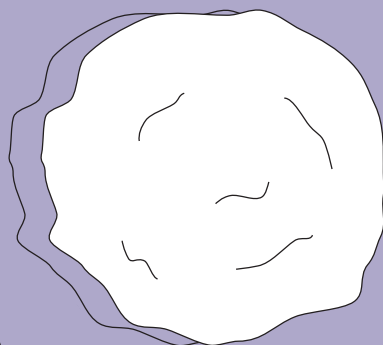


Picture from meaningfulmama.com



COLOUR THIS EASTER DAY PICTURE IN WITH BRIGHT COLOURS AND REMEMBER JESUS IS NEW LIFE, THE LIGHT OF THE WORLD, AND BECAUSE HE CAME ALIVE, WE WILL LIVE WITH HIM FOREVER! LET'S CELEBRATE!
THIS PICTURE IS FROM WWW.HOPEINK.COM

Alleluia!



"I SAW JESUS!
HE'S ALIVE!"



"JESUS IS ALIVE!
ALLELUIA!"

COLOUR THESE IN AND CUT
THEM OUT TO MAKE YOUR OWN
EASTER GARDEN

Children's Ministry Diocesan Big Day Out

Kids and families from all over the Christchurch Diocese went to the Waipara Adventure Centre to try out frisbee-golf, giant waterslides, the flying fox, rafting, rock climbing, kayaking and more.



Making paper people...



Digging for bugs... Eugh!

Steady does it in the Stack-a-crate climbing competitions... AND...



Captured

Saving the Bees and enjoying God's planet at the Big Day Out!



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TROTTER

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AnglicanLife magazine will now come out four times a year in
autumn, winter, spring and summer.

The winter magazine will be coming out in June.