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AnglicanLife

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INVITING / FORMING / SENDING / SERVING

Intentional Church

Synod 2011

Leadership Is Love

Philip Yancey

Faith & Art

Diocese of Christchurch

ISSUE FIFTEEN – OCT/NOV 2011

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EDITORIAL

Bishop's Address

God's Call on Our Life in These Extraordinary Times

WORDS: +VICTORIA MATTHEWS

"In our post-earthquake context we are at the stage when it is so much easier to focus on what we miss than the rich blessings all around us."



I became convinced last Spring that it would be relatively easy to endure the first year or so post-earthquake, but that life would become much more difficult thereafter. The Bible has a few stories that also describe this.

Do you remember the story of the people of Israel wandering in the wilderness? At first there was amazement and jubilation at the saving acts of God. They were alive and free (Exodus 15.1-18). But eventually the traveling and "making do" got monotonous, and the people began to yearn for the good old days in Egypt, regardless of all that was being provided for them now. (Exodus 16 and 17.1-7).

In our post-earthquake context we are at the stage when it is so much easier to focus on what we miss than the rich blessings all around us. As we hear about the privation in the Horn of Africa, let us give thanks for the abundance before us.

When in the UK this winter I met a young man less than a year out of rehabilitation for drug and alcohol addiction. He told me that his rehabilitation had been paid for by "Christians Unknown". "They saved my life", he said, "and for that reason I do two things every day. First of all I pray, because Christ is very real, and secondly, I make a gratitude list every night, because I never again

want to sink into the 'poor me' space that I inhabited before."

That young man is a new creation. He has risen from the grave of drugs and despair, and is living a new life in Christ.

What do you think God is calling this Diocese to become as we embrace God's call to live our new life in Christ now? I believe God in Christ is calling us to Christ-centred mission and the sharing of the Good News of Jesus. ■

+Victoria Christchurch

REGULAR CATHEDRAL WORSHIP AT CHRIST'S COLLEGE CHAPEL | ROLLESTON AVENUE

'HOW YOU PLAY THE GAME' - FINAL SERMON IN THE 'SPORTS SERMON SERIES' - SUNDAY OCT 9

'ANTARCTIC SERVICE' - SUNDAY OCT 2 - 11AM. LAYING A WREATH ON SCOTT'S BUST FOLLOWS - CANT'Y MUSEUM

CATHEDRAL DEDICATION FESTIVAL - SUNDAY OCT 30 - 11 AM - BISHOP JOHN BLUCK PREACHES

CONCERT: 'THE CATHEDRAL CHOIR AND THE FEELERS' - SATURDAY NOV 5 - CHRIST'S COLLEGE AUDITORIUM 7.30PM - SCHOOL AGED STUDENTS \$30, ADULTS \$45, VIP \$60. PURCHASE - www.eventfinder.co.nz

SEAFARERS' SERVICE - SUNDAY NOV 6 - 11AM. REMEMBERING THOSE WHO SERVE/WHOSE LIVES WERE LOST AT SEA

'ADVENT CAROL SERVICE' - SUNDAY NOV 27 - 8.15PM. ADVENT PROCESSION WITH CANDLES

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Synod 2011

WORDS: PHILIP BALDWIN

In her charge to Synod Bishop Victoria reminded us that, almost exactly one year before, the 2010 Synod was postponed by the 7.1 magnitude Canterbury earthquake. Thousands of tremors and aftershocks have changed us, our places of worship, and the work of Anglican Care's four divisions in extraordinary ways.



Noting the "acts of mercy and practical assistance offered to those in distressed circumstances", our Bishop painted a sobering picture of the tasks that lie before us. She emphasised the three priorities—Christ-centred Mission, Young Leaders, and Faithful Stewardship—standing at the centre of our strategic plan, "Growing Forward". And she likened the coming years of restoration to the extended feast of rugby that we are presently experiencing: "What we have been through was just the warm-up,...the advent of the Mission World Cup, is upon us."

With some trepidation Anglican Centre staff transformed St Christopher's Church into a venue for the September 2011 Synod. Tables and chairs that work for the business of Synod were less than ideal for the opening Eucharist and the worship services, but people seemed to accept the compromise readily enough.

One of the most pressing questions in the Diocese was addressed early on in the proceedings: how will the process of design and restoration of churches, both new ones and those needing to be rebuilt, begin? The architects Warren and Mahoney have been engaged by the diocese to assist in this process and presented photos of their impressive work in building design and restoration. Coupled with this, delegates were assured that wide

consultations will take place to create a framework of guidelines, as opposed to a book of rules, for church rebuilding. As the Bishop said, "We are not looking at one-size-fits-all."

As has been noted elsewhere, "the session [of Synod] on post-quake responses was conducted in a good and gentle spirit" (see anglicandownunder.blogspot.com/2011/09/shaken-but-not-stirred.html). On-going frustrations over damaged property and the process of restoration were reflected in the acceptance of the Rev'd Mike Coleman's motion urging the government to review its handling of red-zone issues: not just the "ratable values" offers that it is making to Christchurch property owners, but also its lack-lustre efforts to force insurance companies to honour full-replacement policies, and its less-than-transparent work in land evaluations.

Hugh Bowron presented a motion recommending that General Synod not meet in Fiji in 2012 unless Commodore Bainimarama agrees in writing not to interfere in the business of that synod. He outlined the Bainimarama regime's recent ban on all Methodist Church activities in Fiji, and warned that the safety of General Synod delegates might well be at risk if the decision is made to meet in Fiji next year. Synod passed this motion after a number



of cogent arguments were presented. Discussion ranged around the politics of apparent appeasement, respecting indigenous culture, and standing in solidarity with our Fijian Christian sisters and brothers, not to mention the question of whether the well-being and freedom of synod delegates is more important than our original commitment to meet in Fiji.

Bishop Victoria announced the makeup of the Strategic Working Group, an initiative of the Standing Committee of the Diocese. The group is mandated to take a broad look at the effect of demographic shifts in Christchurch and Canterbury, among other things, on the pastoral and mission work that should be undertaken in the diocese.

The importance of rural ministry was highlighted in Andrew's Starky's motion requesting formal consideration of a new parish "South of Timaru", which was passed.

The state of our liturgical resources and the process for revision of the NZ Prayer Book came under scrutiny in the presentation of two motions. In the first, synod delegates were asked to confirm a General Synod statute authorising the use of services in the "Ashes to Fire" liturgical resource. This was defeated over uncertainty whether these particular liturgies might become the only ones acceptable for use during Lent, Holy Week, and Easter.

In the second, which was passed, General Synod was requested to review the existing liturgical rules of this province in order to create a simpler system of liturgical resources.

It is clear that our children's, youth, and young adult leaders are achieving a great deal. Phil Trotter, Rosie Staite, Carolyn Robertson, and Joshua (Spanky) Moore illustrated the fruit of work on the Kiln and Kiln Pro, Under-40s Ministry, co-ordinating children's programmes in the eastern suburbs, and the Society of Salt and Light through a series of interview presentations with a variety of young people.

Synod also experienced a particularly engaging example of worship in an intergenerational worship team called "The Bandits" from the Parish of Geraldine who led Midday Prayer on Saturday.

Because discussions about the Anglican Covenant threatened to overburden the time available for Synod, an eleventh-hour decision was made by Standing Committee to reschedule deliberations on that issue until the March 2012 Synod.

How will we come through all of this? Bishop Victoria urges us to pursue Christ-centred mission: "We need to be open to the power of God to lead us. We need to be a people of prayer shaped by God's word and love." ■

Workplace

FINANCE / CAREER / STEWARDSHIP / ETHICS

Leadership Is Love

Jesus, one of the great leaders of them all, advocated that we should love our neighbour. But he did not specifically mention that we should also love our work colleagues.

WORDS: GRAY CRAWFORD/PHILIP BALDWIN

Love is rarely talked about in business circles. We seldom go around work telling everyone that we love them. But how can you lead people, if you can't love them? That is the question that Gray Crawford, Manager of Social Services at the Christchurch City Mission, explored as one of three New Zealanders selected for the 2011 NZIM Foundation Scholarship to study leadership in Australia.

Gray says that his June visit to Sydney attending the Australian Human Resources Institute Convention and being briefed by iconic New Zealanders who have been successful in the Australian market was one of the most inspirational of his life. "The trip provided me with a unique opportunity to further develop myself as leader in the social service, not-for-profit sector."

When he reflected the empowering and inspirational messages from business leaders and social entrepreneurs in Australia, Gray had a bit of an epiphany. "It became obvious to me in a social service organization, such as the Christchurch

"effective leaders must first love themselves, have a strong self awareness and a high Emotional Intelligence Quotient."



City Mission, that effective leaders must first love themselves, have a strong self awareness and a high Emotional Intelligence Quotient. Leaders must also love their staff, ensuring that they feel trusted and supported, and build on their strengths."

Unfortunately the English language uses the one word love to convey several concepts that are distinct in Greek. Gray is not talking about eros (romantic love) or storge (affection for family). He advocates philia (the friendship love for neighbour) and agape (the love that actively seeks the highest welfare of others). In the workplace this love is all about trust, respect, compassion, empathy, and thoughtfulness within platonic, interpersonal relationships.

An effective leader also fosters the love of work to staff through clear work expectations, celebrating success, and promoting a motivational vision of the future. Staff, especially in social service organizations, should feel comfortable loving the clients that they support.

At the City Mission Gray hopes to reveal love every day through his actions. For him loving is giving, and giving is loving. He has seen that a leader who expresses love gets it back in abundance. ■



Intentional Church

Our diocese faces a changing landscape. With input from an archdeacon, a Gen Y student, and a book about sacred cows, Megan Blakie explores the question of how to keep our churches vibrant and mission-focused.

WORDS: MEGAN BLAKIE

“Gilpin asks us to recognise that each life stage offers a new ‘lifestyle, mindset, and anointing’. It’s about creating a cross-generational church that ‘holds all of the strengths that each generation brings’.”

“You can still cheer while you’re running” is the advice of Christian author Dave Gilpin to mid-lifers and older folks who often make up the backbone of our faith communities.

In his eye-catching and rather provocatively entitled book *Sacred Cows Make Great BBQs*, Gilpin uses the metaphor of a relay race to explain how we all have a role to play in our church’s life. Rather than passing on our baton and quitting the field, he suggests the more mature among us exchange our baton for another and keep in the race.

“Just as a tree loses its autumn leaves in order to gain a new set, everyone who wants long-term success must pass on the mandate of their previous life stage, and pick up the mandate and identity of their new stage of life”, he writes. He observes, for example, that 40-somethings are usually the pillars of strength in their churches (financially, emotionally, strategically, and prayerfully) but that 20-somethings bring—and should be encouraged to bring—passion and energy.

Sixty-somethings and retirees can be “vitaly involved” in

pastoral work and evangelism, he says, and often combine that with “parenting” their church community.

Rather than bemoaning the fact of needing to change batons—or in fact tightening our grip on the baton we have and don’t want to relinquish—Gilpin asks us to recognise that each life stage offers a new “lifestyle, mindset, and anointing”. It’s about creating a cross-generational church that “holds all of the strengths that each generation brings”.

His message echoes the biblical notion that we are Christ’s hands, heart, feet, and voice in the world. Generational anointing (using our spiritual giftings in different ways as we age) can be seen as another facet of the biblical concept that we all have different talents: talents that, together, contribute to the building up of God’s kingdom.

How we are to be Christ’s hands, heart, and feet is a question Bishop Victoria asked of us at Synod in early September (the gathering of clergy and lay representatives from throughout the diocese that occurs twice a year). In her charge (opening message)

she reminded delegates of three priorities in the diocesan strategic plan *Growing Forward*, a document adopted in 2009.

These priorities are Christ-centred mission, raising young leaders, and faithful stewardship, and the Bishop invited each church community, school, and chaplaincy to assess how well they are doing in relationship to these.

Our Archdeacon for Mission, John Day is available to help “ministry units” (as our churches, schools, and chaplaincies are collectively known) with this assessment. In his presentation to Synod, John introduced the concept of the Mission Action Plan, an evaluation process with a practical focus.

“A plan’s a way of getting parishes and other ministry units to engage in conversation about mission, about how they might discern what God’s calling them to do, and what’s happening around them,” says John.

“It is aimed to get them to really focus on Christ-centred mission and it’s trying to get some strategic thinking, but strategic sounds like a management word and the hope is that it’s a prayerful discerning under God about where God’s leading,” he explains.

An actual Mission Action Plan document can be quite brief; an example John gives, formulated by a parish in another diocese, is only a one-pager. It lists a total of 15 practical steps under three key development areas. A social programme for 20 to 50 year olds and a review of home groups are two steps that the sample parish identified would help them move towards achieving their mission-focused goals.

John illustrates some other practical



actions: inviting every family we have contact with to a fish-and-chip supper, or offering morning tea to staff from the local school as a way to thank them and ask how we can help them.

What issues or areas our parishes decide to concentrate on depends entirely upon their context, style, tradition, history, and 'where they're at', says John. The key thing is that practicable and achievable actions are identified in each ministry unit's plan.

"It invites them to act on what they've concluded," reinforces John. In other words, to be Christ's hand, voice, and feet in our communities.

The Mission Action Plan initiative is primarily a response to the Canterbury earthquakes and a need to piece together the puzzle pieces of change that are occurring in communities across the diocese.

"It's to co-ordinate our response and to re-imagine our ministry as a result of all the churches being damaged and people shifting," says John. "Mission Action Plans are an integral part of getting our head round what all the ministry units are doing, and encouraging them in Christ-centred mission."

To that end, John envisages that parish leaders will not only want to seek input from their congregations, but also consult the wider community. He sees the possibility for parishes to work co-operatively and for churches to engage with other organisations (secular and non-secular) on projects within the broader community.

"It's to partner with them in projects that bless the community and invite people into faith."

Getting involved in the community is also how Gen Y church go-er and worship leader Julia Cropp pictures a mission-focussed church.

"I would see [a mission-focussed church] getting involved in the community, getting involved in people's lives: "getting our hands dirty" is kind of how I like to say it," she says.

She believes young adults can be actively involved in outreach and be "a Christian light" to any age group, not just their contemporaries.

"I do social work and I meet people from all ages and stages of life. Even though there are barriers and people might say I'm young, just by being who God wants me to be in that situation and in that environment, [people] can meet and encounter something good through that," says the 22-year-old.

"Even though there are barriers and people might say I'm young, just by being who God wants me to be in that situation and in that environment, [people] can meet and encounter something good..."



Like Gilpin, she believes younger people bring a sense of vitality to the Church. "I think the Anglican Church could do with a lot more fire and energy," she admits. "I think youth and young adults can give that."

She would like to see ways for Gen Ys to give feedback about what they find good about their church and what could be done better, and for churches to make some changes.

"Rather than saying 'isn't it great that these young people are here' and then nothing sort of happens, it would be great to have a place where we can actually get our voices heard—then action is taken from that."

At a parish, school, or chaplaincy level, maintaining a mission-action focus and being intentional about including younger generations will be an on-going process.

"[Making a Mission Action Plan] isn't a one-off exercise: we will go back to it, year on year on year," says John Day. "It gains most effect and traction when it is continually referred to during the course of the year and then appraised at the end of the year. As an action is completed, a new one can take its place."

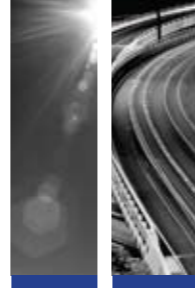
At an individual or personal level, discipling others and assisting our churches to be mission-focussed may mean we need to pass on the "baton" we currently carry: allowing someone else or someone new to participate in what Gilpin describes as the "relay race".

John Day agrees: "Batons need passing continually...and that may mean passing it to someone who's the same age, or older, or younger. Doing that frees us up to fulfill further mission-shaped ministries that God is calling us to." ■

Ad

Epicentre

STORIES OF HOPE FROM THE FAULTLINE



Philip Yancey Answers the Hard Questions of Life

“Rather than asking ‘where is God when it hurts?’, ask ‘where is the Church when it hurts?’”



The tone of Philip Yancey’s voice is just what one might expect from reading his books: thoughtful, measured, gentle. His appearance on Tuesday, 13 September at Spreydon Baptist Church in front of an auditorium packed with boomers and a smattering of younger people, testified to this 62 year-old’s popularity among the Christians of his own generation.

He reflected about growing up in a toxic church, and the ways that his spiritual journey was shaped by it, holding out hope for the people we often consider “the rebels, the deviants” of this world: “God seems to have a special place in his heart for rebels, for deviants, if you look at people like Jacob, David, Moses, and Saul. It’s as if God chooses the least likely people and says, ‘I think I can win them over’, not by crushing them, but by wooing them.”

Yancey’s exploration of the Seasons of the Soul was broad but not compelling. This most popular of modern Christian authors is at his best when he tackles the hard questions of life—Where is God when it hurts? Why am I suffering? What good is God? (a question he is sure has occurred to people in Christchurch, and co-incidentally is the title of his latest book). His answers revolve around a couple of refrains.

Emphatically, but gently, he quotes Dallas Willard’s summary of Romans 8 and offers this: “For those who love God nothing irredeemable can happen.” And more concretely, his second answer is in questions such as, “Now what? How will you respond?” and “Rather than asking ‘where is God when it hurts?’, ask ‘where is the Church when it hurts?’”

At the end of his nine-city tour “down under”, Philip tailored his message somewhat to our particular situation post-earthquake: “God is in the business of transforming individual lives, and then communities, and then whole societies. In a place like Christchurch, with what you’ve gone through, the community thing is so important...If you have a community of faith that advertises itself, ‘Come to us if you have needs’, then that can help the healing process so much.”

For those who have shoveled liquefaction, delivered food, knocked on doors, and listened to heartbreaking stories of loss, it was commendation from an author whose writings about grace, suffering, prayer, and faith continue to reflect the human longing for answers to the hardest questions of life. ■

Celebration of Hope

It’s fair to say that “celebration” wasn’t on the mind of all Cantabrians who marked the one-year anniversary of the 4 September earthquake that heralded a year of seismic uncertainty.

But the Christchurch Church Leaders deliberately planned a dozen Celebration of Hope meetings that were captioned: Remembering Our Past - Serving the Present - Creating Our Future.

Bishop Victoria Matthews, Deputy Mayor Ngaire Button, and All Black Michael Jones recorded prepared messages which can be viewed by typing the respective unlisted links below into a web browser.

“I really want to take the opportunity to thank the local churches for their work, for their heart for the city, for the way they stepped up through the disaster phase, and the way they continue to serve in their communities.” (Ngaire Button: www.youtube.com/watch?v=sDyF_DGgr2I)

“The church has a massive role...not only as a place of sanctuary, and a place that will bring hope, and encouragement and, of course, love...in terms of being the salt and light and demonstrating God’s love in reality, with the sleeves rolled up...” (Michael Jones: www.youtube.com/watch?v=qtDjW8adZg0)

“Let’s ask what we will put at the centre of our lives... Hope, because the future holds so much out for us (we can do this, you know); and Faith because we can do it with the leading of God, in Jesus Christ, in the power of the Spirit. We’re not in this alone.” (Bishop Victoria Matthews: www.youtube.com/watch?v=J04qEtuNGCE)

The Chinese Church Centre in Bishopdale included thirteen pastors from a variety of denominations and cultures who stood together, celebrating their unity in Jesus Christ. Several of the meetings drew up to 500 people, and it is estimated that more than 100 churches were involved in the celebrations. ■

“...the future holds so much out for us...we can do it with the leading of God, in Jesus Christ, in the power of the Spirit.”

Donald Scott and Max Palmer, part of the Celebration of Hope Planning Team, commented: “Many thanks to the denominational leaders whom gave their affirmation and support (and finances!) to this event. And again, thanks to those who co-ordinated the meeting venues. Without you this could not have happened...the body of Christ has shone brightly – well done everyone!”





Bellringers Welcome Godwits

For a few people in Christchurch, the collapse of the Cathedral's tower in the 22 February earthquake raised a burning question: who will ring the bells to announce the springtime arrival of the godwits in Christchurch?

The arrival of the Bar-tailed Godwits every spring has traditionally been eagerly awaited by local bird watchers and announced by the ringing of the Cathedral's bells. But when the bells in the square fell silent at the end of summer, the dozen-strong St Paul's Papanui Society of Bellringers stepped in to help by welcoming the Cathedral's ringers to join them.

So, the question was answered on Wednesday, 14 September at 12 noon. Representatives of both churches rang the bells of St Paul's, heralding the end of the godwits' eight-day, 11,000km migration from Alaska. ■

Anglican Care AGMs Hear from Distinguished Speakers

The various divisions of Anglican Care—Anglican Aged Care, Anglican Care South Canterbury, the City Mission, and Family and Community—reflected in their 2011 AGMs the new reality of working in post-earthquake communities.

Although Family and Community did not invite a guest speaker to its AGM, this division reported on the excellent outreach of its community development workers and programmes across Christchurch.

The Anglican Aged Care AGM heard Dr Sally Keeling offer her reflections on what aging means to our society, as she learns about it from the experiences of her research students. The most interesting study Dr Keeling discussed began fortuitously at the time of the September 2010 earthquake: one student researcher has been able to document the resilience and resourcefulness of Christchurch seniors who willingly continued their participation in his study through the February upheaval and beyond.

Roger Sutton, the CEO of CERA, spoke engagingly to the City Mission AGM about the work of CERA. He outlined some of the land issues that continue to plague the lives of many Christchurch residents. He also pointed to CERA's role in working with the insurance industry and re-insurers to see that New Zealanders continue to have earthquake coverage. Mr Sutton emphasised the two dimensions of the recovery: the amount of thought we put into it, and the speed we go at it. He concluded by expressing his optimism that Christchurch will recover financially and be re-insured; that it's a fabulous place to live because of the parks, the Port Hills, and the plains; and that the city's sense of community has been strengthened.

Anglican Care South Canterbury invited 'Ofa Boyle from Fale Pasifika O Aoraki for the AGM as guest speaker. She introduced the agency, along with details of its programmes, and work amongst the Pasifika peoples in South Canterbury. A telling comment in her presentation was this: one of the most acceptable and effective ways to bring a message or to teach their Pasifika people is through their church environment, so it is important for FPOA to come alongside local church leaders and encourage them to present relevant messages to their people, as the people always listen to their church leaders! The observation brought much laughter from all quarters of the audience. ■



Dr Sally Keeling and Bishop Victoria Matthews chat after the Anglican Aged Care 2011 AGM.

Kids Days in the Eastern Suburbs

The late July snow dampened but couldn't stop a mix of games, crafts, and other fun activities over the school holidays in the eastern suburbs.

WORDS: SPANKY MOORE PHOTOS: JULIE HINTZ

A team of six children's workers from the North Island parishes of Mt Maunganui, Havelock North, and West Shore Napier in Waiapu Diocese flew through the heaviest snow in two decades to offer the activities for the Kids Days.

"They came down at their own expense, having covered the cost of their airfares plus activities for the day through donations from Anglican churches in the North Island," added Carolyn Robertson, Children's Ministry Developer for Christchurch. Funding was also provided for the Kids Days by the Anglican Church of Canada.

"Two uni students who are serving as youth interns, one from Gisborne and one from Fiji, are part of our team," said Jo Crosse, Children's Ministry enabler from Waiapu. "They are spending a year working in different parishes. It's sort of like a gap year for them, getting experience in a variety of church environments."

Despite having to cancel activities at North Brighton and South Brighton due to plane delays, the team did run programmes at St John's Church, Woolston; St Ambrose Church, Aranui; All Saints Church, Burwood; and St Chad's Church, Linwood.



The Anglican parishes of Merivale, St Luke's in the City, Cashmere, Redwood, and Papanui provided lunches at no cost to the kids on each day.

"It was absolutely fantastic to have the team come down from the North Island to serve the kids in the Eastern suburbs," Carolyn noted. "Everyone in Christchurch has been keen to put on events for kids, but the reality is so many of us are tired after months of quakes. To have a team of experienced children's workers come to Christchurch fresh with energy and enthusiasm meant we could offer something of real value to the community. It was so great to be reminded that people both in New Zealand and around the world are thinking of us and are keen to do what ever they can to help. ■



Transformation

WORDS: MICHAEL EARLE

Anniversary of September 4th
time to reflect on earthquakes and my personal journey
walking round Hagley Park
long lines of empty, skeletal trees reflect my grumpy mood

Lost
my lifelong partner and soul mate
my yellow-stickered home and contents
my neighbourhood and church community
my beach and mountain views
my post-earthquake job

I crossed the road to the Rotunda

Suddenly surrounded
magnolia buds
colourful blossoms
fields of dancing daffodils
Suddenly realised the gifts I still have
breath of life and gift of health
love of family and friends
rental roof over my head
Christian faith and hope
countless moments of grace

I crossed back
walking round Hagley Park, now renewed
empty trees suddenly the bearers of rising sap
promise of new beginnings and fresh spring green colours
eyes once again seeing the gift beauty of God's creation

Thank you, Lord
for moments of transformation
for forebears planting a blooming legacy to enjoy
for gardeners nurturing beauty
for springs of hope
for unexpected blessings from anniversaries – and crossing roads!

Cathedral Grammar's Earthquake Badge

An idea from The Cathedral Grammar School's BOSS—no, not the Headmaster, but the Board of Senior Students—has blossomed into a great fundraising project for Christchurch Cathedral.



WORDS: CHRIS OLDHAM

Students wear blazer badges proudly as part of the school uniform, and so a badge commemorating the 22 February 6.3 earthquake was a popular suggestion. All the pupils in the Boys' and Girls' Schools were invited to contribute sketches and, after some deliberation, it was decided that the final design should be an amalgam of these.

According to Year 8 senior chorister, Dominic Aldridge, the choir is delighted. "It's a great feeling knowing that you're helping rebuild the Cathedral."

Fellow senior chorister and Deputy Head Boy Joshua Morrison agreed. "It's good to know that the school is supporting us all the way. Once they rebuild the Cathedral, more people will come back to the services and people will realise what a wonderful place it is."

The badge has been sold to the pupils in the school, and other schools in the city have been invited to join the fundraising campaign.

The badge costs \$5.00 and is available for purchase from the school website, www.cathedralgrammar.school.nz, or the school office in Chester Street. ■

Lifestyle

FAMILY / SOCIAL JUSTICE / ENVIRONMENT / SUSTAINABILITY / SPIRITUALITY

Watery Depths of South Canterbury

Eleanor Woodnorth and Holly Norton have taken baptism to new depths at St John's Church Highfield, in Timaru. They made history as the first children of the parish to take the plunge in a giant baptismal font.

WORDS: JUDY STANDEVEN PHOTOS: ROSIE STAITE

As each of the girls entered the waters of baptism, their faces were bright with excitement, spreading hope and joy to everyone present. Family, friends, and parishioners, shared this significant moment with them.

Baptism is no light thing, and probably not the coolest when you're eleven years old. To prepare for baptism both girls completed a number of preparatory sessions with the Rev'd Nick Mountford. At first Holly only came along to support Eleanor, but she quickly became involved, and wanted to be baptized, too. The preparatory sessions covered topics such as God the Creator, prayer, the sacraments, what Jesus is like (loving and forgiving), and what it means to be a Christian.

The girls luckily had warm water in the font due to a heater; this was not the case for the first person who received full-immersion baptism in the church.

Ferdi, a young Turkish man, began attending St John's Church and discovered



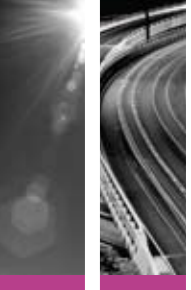
that Jesus is for real. Although he wanted to imitate Jesus' full-immersion baptism in the Jordan, Ferdi realised that he couldn't get there, so Nick borrowed a giant font from a local Baptist church.

The font is a cheerful sight, steamy and wrapped in a skirt of exotic patterned fabric, looking like it would be more at home in a Mediterranean health spa than a South Canterbury Anglican church.

On the day of Ferdi's baptism, no steam rose from the font: a fuse had blown when the water was set to heat overnight, and it was very cold. But he took this cool reception in his stride and joyfully entered into new life in Christ.

Although there were a few raised eyebrows at this first full-immersion baptism in St John's, such baptisms are eagerly anticipated now, and Nick loves this part of his job—as long as he can stay out of the water.

A local business has even offered the church a font of its own, which Nick is keen to accept! ■



South Canterbury Kiln

At our most recent Synod delegates heard the good-news stories that have emerged from children's, youth, and young adults ministries in our diocese. Rosie Staite, our Under 40's Ministry Developer for Mid and South Canterbury, highlighted the growth of something called the "South Canterbury Kiln".

WORDS: SPANKY MOORE PHOTO: ROSIE STAITE

You may have heard "The Kiln" name being thrown around in Anglican Life before. In Christchurch it's our diocesan initiative to help form young Anglican leaders aged 17-25. But in South Canterbury people of that age group are much thinner on the ground, as university often beckons. So Rosie decided it made more sense to focus on teenagers with leadership potential who were mostly still at high school, and the South Canterbury Kiln was born.

"We realised that our window of opportunity down here is short and we need to use it well. It's quite hard to be one of just a few young Christians in your parish, or at your school, so support and building links across the area are really important. It also means they already know folk from the Christchurch Anglican scene, which helps with their integration if they move north," says Rosie.

Every six weeks Phil Trotter (Diocesan Youth Advisor) and Spanky Moore (Yount Adults Ministry Leader), take a motley crew of older Christchurch Kiln leaders to run a SC Kiln session alongside Rosie. Then 15 or so South Canterbury Kilners enjoy a nosh up dinner, before exploring a topic related to Christian leadership. "The group has grown numerically and there is real energy for SC Kiln among the young people."

James Byron is a student leader at the Pleasant Point Youth Group, and has loved the South Canterbury Kiln sessions. "I've really enjoyed the character building—especially the stories of Martin Luther King and Rosa Parks—and then discovering how we can best fit in with our own leadership roles. It's great meeting up and bouncing ideas off others who're doing similar things."

Rosie sees the long-term significance of the South Canterbury Kiln as an investment in discipleship: "Christianity is shared by relationship building, and young people have fantastic friendship networks. If they can stand tall and sure in their faith as young adults, they will indeed touch lives wherever they are. That's good news—living the gospel." ■



Ad

Oxford Exchange

What do a retired Christchurch priest, a famous Pakistani cricketer, and the founder of the Samaritan's crisis phone-line have in common? They've all studied at Keble College at England's prestigious Oxford University.

WORDS & PHOTO: MEGAN BLAKIE



"One of the things people said a lot after the [February] earthquake, when all the things got broken, was 'it's only stuff you know', but anthropologists would say 'it's not just stuff...'"

In the footsteps of Imran Khan and Church of England minister Chad Varah, the Rev'd Patricia Allan spent eight weeks studying anthropology at Oxford as part of an exchange programme offered to Canterbury university students after February's earthquake. More than 40 students from a range of disciplines were selected for the all-expenses-paid study trip, which finished in late June.

"The way Oxford works is on the tutorial system: individuals students or groups talk to a tutor," explains Patricia. "So the way it worked for me was I had four separate tutors and each gave me a reading list and an essay topic." Her areas of study included heritage and tourism, museums, and landscape and identity.

A continued area of interest for the 73 year-old top-ranking arts scholar is the way in which rituals and material objects are used as coping mechanisms during periods of change. Patricia gives the example of September's open-air service in Cathedral Square, where the use of liturgy and vestments reinforced a sense of continuity for people. On a personal level, her beloved garden statue of St Francis—who was retrieved from her munted Sumner

house after suffering a quake-induced fall and a broken nose—acts as a symbol of hope.

"One of the things people said a lot after the [February] earthquake, when all the things got broken, was 'it's only stuff you know', but anthropologists would say 'it's not just stuff'," she reflects. "Material objects affect who we are, how we see the world, and how we see ourselves."

Her time in Oxford has given Patricia a deeper appreciation of history and how it can be incorporated into a vision for the future. "To go into the future we need to not neglect or overrule the past. It has to be incorporated—not duplicated—into whatever way we move forward."

With her honours degree now complete, Patricia is contemplating embarking on a master's degree. She says she's really interested in basing her research on Christchurch's inner city churches (across all denominations) and how these congregations are coping in transition. ■

Faith & Art

Megan Blakie discovers the intersection of inspiration and faith in conversation with four artists.

WORDS: MEGAN BLAKIE

PHOTOS: MEGAN BLAKIE, GRAHAM STEWART, ROB D'AUVERGNE



"The act of creating helps me to draw near to the Creator, and the fact that I'm using recycled materials is redeeming. I hope the observer will enter the conversation I'm having with myself, with God, and with the world. I'm putting ideas out there and I'm also hoping that the observer will bring things to the conversation and see new things. Art, for me, is a form of communication."

Vicki Sharman, Christchurch
Artist & art educator



"I've always liked sewing and working with my hands. I regard it as God's gift to me to do this work. Half the enjoyment is working out how you're going to do [a project] and sourcing the fabrics. I love working with fabrics: it's almost a form of worship. I just get completely carried away when I'm doing it; it's God's work."

Jan Griffiths, Tai Tapu
Fabric artist



"Because stained glass is a Christian art, you always have to be aware of, and take into account, people's faith. Churches are places of beauty and I love the aspect that love goes into the construction of those buildings. There may be overtones of story-telling but you're always trying to impart something that people will see as something of beauty or colour. Stained glass is an eclectic art medium, so I always like to bring in elements of the past as well as the future."

Graham Stewart, Loburn
Stained glass artist & conservator



"I hope that there's enough of my faith and who I am in a piece that people will pick up on it—even if they don't know exactly what it is or they can't put words to it. It might be a certain optimism about the world, or a joy. A lot of the work that I do explores nature and the beauty of things I see around me; I try to do quite simple and elegant things. Sometimes people want to know a bit more about the artist...as a way of informing their interpretation of the work and that gives you a chance to say, 'I'm a Christian, this is where I'm coming from when I made the piece'."

Rob d'Auvergne, Christchurch
Sculptor & architect

Culture

FILM / MUSIC / LITERATURE / WEB / FOOD / EVENTS

Faith & Fashion

Roberta Lee Davids traces her interest in fashion and design back to her youth in Zimbabwe—classes in needlework in Junior school, sewing in high school, and the example of her Gran and Mum: “There was always a sewing machine around”.

WORDS: PHILIP BALDWIN



As a recent graduate of the three-year Diploma in Fashion Technology and Design from CPIT, Roberta can't speak highly enough about the programme. “The course, especially the third year, takes commitment and sacrifice, and you have to give it everything. I think the course covers all aspects of fashion. You get an insight into the industry; it's not only about designing.”

Already there are two design awards in Roberta's portfolio. In the 2011 Hokonui Fashion Design Award competition, she took the Heartlands Hotel Croydon Nightlife Award for a stunning gown from her third-year collection, a line of lavish designs for the modern woman, inspired by a tropical scene. Two years earlier she won the Westpac Wool Award in the 2009 Hokonui competition for a merino cocktail dress that she describes as “young and funky, but chic”.

Late this winter, at the invitation of the Women's Fellowship group in the parish, Roberta teamed up with two classmates, Jay Vatananan and Ivy Shaw, who are also graduates of CPIT, to put on a fashion show at St Timothy's Burnside.

“It was a real fashion show with my tailor-made line, and VIP Couture collection; Jay's young and edgy streetwear, with vintage feminine dresses inspired by 'Alice in Wonderland'; and Ivy's 'Inspired by Rockers for Everyday People' collection, and her contemporary/casual/luxurious line.

“We ended up sold-out at 160 tickets. The feedback from the audience was amazing...we raised \$1,100, all donated to St James in aid of our 150th Jubilee celebrations next April. Everyone was just thrilled.”

In an industry where the terms fashion designer and Christian don't often appear in the same sentence, Roberta reflects on how her faith has informed her studies and design work: “The course was really intense. If I didn't have my family standing behind me 100% and the support of the church (which has been phenomenal), I don't think that I would have been able to do what I have done. I feel truly blessed to have God in my life, and with him on my side anything is possible.” ■



CLOSING ESSAY

Playing the Game

WORDS: LYNDA PATTERSON

In the last few weeks, New Zealand's other religion has been making its presence felt. After months of increasingly fevered anticipation, the Rugby World Cup has finally kicked off.

“It's easy to stand on the sidelines and criticise the play. It's much harder to get involved and play the game.”



Two hundred thousand people crammed into the Auckland waterfront to witness the opening ceremonies, and we've had all the initial drama you could wish for: plucky little Japan nearly unseats the mighty France; the Romanian team members are touched by their welcome from the people of Ashburton; and England (England!) dares to wear black jerseys in the first match and—in a kind of natural justice—is very nearly thrashed by Argentina for its cheek.

It's curious that we refer to “playing” a sport, when it often seems so far from light-hearted entertainment. If we are to believe the commentators, the All Blacks'

performance will have a profound impact on everything from our national happiness quotient to the results of the next election.

Vince Lombardi, a successful American football coach of the 1950s, once quipped: “Winning isn't everything; it's the only thing.” I suspect that's a fiction we all maintain. Play that is entirely orientated toward outcomes is no longer play. If winning a game of footie is the only thing, then we are no longer really playing. Most sport, most of the time, is about losing or drawing: after all, only one team can win the Rugby World Cup. We need to acknowledge how much we secretly take our pleasure from the times when our

team fails; we indulge in post-mortems over our defeats, near misses, and long streaks of gloomy mediocrity.

Matthew 24:28 makes the enigmatic comment, “Wherever the corpse is, there the vultures will gather.” It didn't originally refer to rugby, sadly, but it certainly fits. It is terribly easy to fall into the role of vultures—to hover about, waiting to swoop while the body is still twitching.

In that way, it's a bit like the church. It's easy to stand on the sidelines and criticise the play. It's much harder to get involved and play the game. But at this time, in this munted diocese, those are precisely the kind of players that we need. ■

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