

Celebrating  
our 75<sup>th</sup> Issue!



## Enriching Our Communities



Being Light and Salt to the world, let's reach out to local communities in which our churches are located. The primary mission of the local church is to the community around it. Let's tell others about God's outrageous grace and express God's love through gracious actions. Let's speak out for the voiceless, and speak up for the vulnerable. May it be said that our churches are well known and highly appreciated by their local communities.

• He Oranga Mihinare  
*Anglican Life*

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**Cover Images** — St Mark's School supported the 'Fountain of Peace NZ—Walk with a Purpose'. Walkers celebrated at the newly reopened St Mark's Anglican church following their walk. | **Credit** — Reverend Ben Truman

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Very, very few of us want to be completely and utterly alone. Nearly everyone craves some kind of social contact with one or more people: spouse, family, friends, workmates, club or sports team. We like to get together with others, even if some of us need to also have some time alone. Intrinsic to being human is being in community. Yet in our communities, we find challenges. Relationships break down, friends break up, workmates fall apart, teams fall out. In one way the point of the Good News is that there is a way forward for communities to meet such challenges: through forgiveness and reconciliation. Christians always have a contribution to make to the variety of communities they find themselves involved in: the spirit of forgiveness and reconciliation is infectious.

In a decade of Regeneration for our Diocese we are emphasising Discipleship, Families and Communities. Actually, each of these is about the importance of relationships with each other as an outworking of our relationship with God the Trinity. To emphasise Communities is to say that as church we are also community—a faith community in which love for another is paramount if we are to be hope for the world. It is also to say that each of our faith communities should be connected through loving service to the wider communities around us. The doing of the Good News is as important these days as the speaking of it. How will people receive news of the love of God if they do not see the love of God in action through our relationship

with them—as neighbours, as friends, as those who serve through meeting practical needs?

Recently I read an article in The Atlantic, by Jonathan Haidt, called “*Why The Past 10 Years of American Life Have Been Uniquely Stupid*”, which is about the breakdown of American society under the destructive weight of social media—not just into left and right divides, but within those divides as well. Interestingly the article begins with a reference to the story of Babel (Genesis 11). Haidt writes, “But Babel is not a story about tribalism; it’s a story about the fragmentation of everything. It’s about the shattering of all that had seemed solid, the scattering of people who had been a community.”

Now, NZ is not the USA, but we know that community cannot be taken for granted. We have a role to play as Christians in the building of community: faith communities, local communities, national societies, a global community.

Finally, I congratulate Jo Bean, our Editor, for her work on AnglicanLife—this is the 75<sup>th</sup> edition of our Diocesan magazine in this form. Good communication and sharing of stories are vital for building community.

Manaaki,  
Bishop Peter.

+Peter

## The Transitional Cathedral, Latimer Square

<b>SAT 24 SEPT</b>	7.00pm City Choir Concert - “Majesty: Music for the Queen”
<b>SUN 25 SEPT</b>	10.00am The Seafarers’ Service 2.00pm AAW Festival Eucharist
<b>SUNDAY 9 OCTOBER</b>	10:00am The Antarctic Service
<b>SUNDAY 30 OCTOBER</b>	10.00am Cathedral Dedication Festival Service 5.00pm Service to commemorate the Platinum Jubilee of Her Majesty Queen Elizabeth II
<b>SAT 5 NOVEMBER</b>	Cathedral Mega Market from 9.00am ... bargains galore!



See our website for details of regular services and other events coming up  
[www.christchurchcathedral.co.nz](http://www.christchurchcathedral.co.nz) | [admin@christchurchcathedral.co.nz](mailto:admin@christchurchcathedral.co.nz) | (03) 366 0046

# Walking, Listening and Witnessing Together

## Lambeth Conference 2022

By the time you read this article, Bishop Peter will have attended and arrived back from Lambeth Conference. If you've been following his twitter feed, you may have some idea about what happens at these global events. If not, read on to learn about what Bishop Peter has been up to while overseas.



The Lambeth Conference is a chance for all the Anglican bishops and archbishops to gather, pray, study scripture and confer on some of the complex issues our global society faces. The first Lambeth Conference was in 1867 and was attended by 76 bishops. This year's conference was the fifteenth conference and ran from 26 July to 8 August 2022. It was attended by 650+ bishops with 480+ spouses and was held in Canterbury, at the Cathedral and the University of Kent. Our Primate, Archbishop Philip and our Bishop, alongside our other New Zealand bishops, were all at this important global event.

The Lambeth Conference material explains the importance of this meeting: "This year bishops gather at a time where there are great and pressing issues facing God's world—climate change, the effects of a global pandemic, supremacies, war and violent acts against the vulnerable—all threaten the dignity of human beings all of whom are made in God's image. The scandal

of division between Christians, distinct approaches to science and ethics, strained relations across religious difference, and persecution, all call for deep discernment as the Spirit calls the church to mission and evangelism."

Bishops have been preparing for this conference since 2021 via virtual meetings, Bible study and prayer. The theme for this year was "God's Church For God's World." Justin Welby, Archbishop of Canterbury, spoke of his vision for how the Anglican Communion can engage with the world now and in the next ten years.

"It requires deep listening, bold reimagining, and faithful prayer," he says. "We will discuss matters of church and world affairs. We will share stories from our different cultures, ministries and Christian traditions. The conference will provide us with a wonderful opportunity to learn from one another, and share and receive each other's stories."

The scripture they focussed on was 1 Peter, a powerful letter written to persecuted Christians reminding them that they are chosen by God and have a future in Jesus. 1 Peter also emphasises that humility, suffering and living holy lives after the example of Christ brings glory to God.

Another aspect of the conference was to come together to discern God's voice for his church and agree some common commitments to share with the full Anglican Communion.

Other themes the conference covered were: Safe Church, Communion, Reconciliation, Interfaith Relations and the increasing role of technology in our lives.

**Taste Teaser:** In our final magazine of the year, our Celebration edition, look out for an article about what those common commitments are and what Bishop Peter took away from the conference.



Present in 165 countries around the world and serving millions of Christians worldwide, the Anglican Communion is a network of independent and interdependent churches. Credit: [Lambeth Conference media material](#)

# Two Years of Great Progress



Christ Church Cathedral  
Reinstatement Project

On schedule for 2027!

Two years on—and all is well—so let's reflect on what the Cathedral Project means for Anglicans and the city of Christchurch.

For 130 years Christ Church Cathedral has stood as the physical and symbolic heart of our city. For generations of Cantabrians it has represented the cornerstone of our shared identity. When we lost our Cathedral, we lost our city's heart. For Anglicans the Cathedral symbolises the centre of our faith—faith we hold on to as we work to reinstate the Cathedral for the glory of God.

The reinstatement project is also testament to how our communities can join to collectively achieve incredible things. It is heartening to know that (based on a recent survey)

- 74 per cent of Christchurch residents agreed that the Cathedral is an essential part of our city's future,
- 67 per cent agreed that Christchurch currently lacks a clearly identified centre or heart, and
- 62 per cent said they wanted their Cathedral back.

We now look forward to seeing the project through to its conclusion when we will welcome Anglicans, visitors and all Cantabrians back to our Cathedral and restore the beating heart of our city.

You may have read in the media about the challenges of building in the current economic environment—so what does this mean for us?

- First, our chosen method of procurement and arrangements have delivered value for money, and to an extent, insulated the project from the economic pitfalls more traditional building arrangements are experiencing.

“We will know we have finished the reinstatement when we hear the bells again, ringing out over our central city for all to hear. That will be a great day in the history of our city. The bells ringing will be the heart of our city beating again. As far as I am concerned, that day cannot come soon enough!”



Bishop Peter Carrell



Thank you! The team working on the reinstatement know the project is a team effort. Credit: CCRL

- Second, because our project is spread out over several years, we have already purchased items where prudent to do so which keeps costs down.
- Third, while Covid and the flu have provided a series of challenges for everyone, we've worked hard to recoup the weeks lost with sickness and lockdowns.

So, we continue to make excellent progress on the project, and we are pleased to report that it is on track with its delivery schedule. Lock in 2027!

Just like the construction of this project, funding it is a team effort. We can't do it without the support of our generous donors who are integral to this project. We give our thanks and gratitude to those who choose to join us on our journey toward reinstatement. We have had some significant overseas donors come to the party so far and we are continuing to work on that.

As well, we will be launching local fundraising campaigns shortly and asking everyone in the city, both Anglican and all residents to have faith in the end product and support us in getting there. To give to this project, please visit [christchurchcathedral.org.nz/support-us](http://christchurchcathedral.org.nz/support-us)

Mā ō tātou ringa, ka rewa anō te tuara o tō tātou whare karakia. With all of our hands the roof of our Cathedral will rise again.

Be in the know...

For more information and to sign up to our quarterly newsletter visit our website: [christchurchcathedral.org.nz](http://christchurchcathedral.org.nz)



Progress on all fronts! Our Cathedral Reinstatement Project is two years in and going well. Credit: CCRL

# Unity, Liberty and Charity

Celebrating  
our 75<sup>th</sup> Issue!

## The story of the Christchurch Diocesan News

Seventy-five issues of our *AnglicanLife* Magazine is a milestone. *AnglicanLife* began in 2009 as a successor to *Anglican Action* (thanks Spanky Moore!) that was itself a successor to *The Square Peg*. Together this makes 37 uninterrupted years of news from and about the Diocese of Christchurch. Formats, sizes and styles have changed over time too, from newsprint editions to sustainably produced paper and ink magazines.

But these magazines are the most recent iterations of Diocesan news. The first newspaper the Diocese produced was *The Church Quarterly Paper* back in 1861, telling the stories of our Diocese that was only five years young. The paper lasted five years.

A national paper *The New Zealand Church News* began in 1870 and this had a wide following in both Christchurch (where it was produced) and nationally. In 1875 our local Synod adopted it as the official Christchurch Diocesan news outlet including its lofty motto (translated) "Unity in all things necessary, Liberty in things indifferent, Charity in all things".

However, there were some in the Diocese who felt that the adoption of an official national news outlet did not allow for differing views to be heard and so from 1876-1878 parishioners also had the opportunity to read another publication called *Church Magazine* (see purple image below).

"It is by helping and strengthening the weakest in our communities we can strengthen the whole community." Warren James

*The NZ Church News* continued until mid-1911 when it changed to be a Christchurch Diocese-only paper called *Church News* (see white image below). *Church News* continued until 1946, although from September 1940 it was subject to paper restrictions and is printed on fast yellowing newsprint.

A new national paper *Church and People* was published in A3 newsprint format that reported news from throughout the country. Increasingly it was illustrated, although typesetting and the use of printer's blocks means that many of the photographs are sadly now almost impossible to reproduce. Once that stopped, Christchurch again had its own paper *Anglican News* (1976-1979) and that was succeeded by the national *Anglican* until 1984.

## And now for the Good News...

You can read *The Church Quarterly Paper*, *The New Zealand Church News*, *Church Magazine*, *Church News*, *Church and People*, *AnglicanLife*, *Anglican Taonga* and a host of other Anglican (and Methodist) news publications online in the John Kinder Theological Library's *Pūmotomoto* (the gateway to knowledge).

While you are on the *John Kinder Theological Library* website, have a look at all the other resources that are available, especially Pūtake. Parts of this site require a subscription, but you can search the Church Registers (the numbers of registers online increase regularly as the project team are entering them).



# Chaplain on the Slopes

Chaplains come in many sizes and enter many spaces—commercial, industrial, educational, first responders and more. One unique chaplaincy experience is at Mount Hutt ski-field—and the bonus is it comes with free parking, free coffee, free ski-passes and we can take our dog to work!

But we have to provide a service for it, of course. We are a “duet” of care—Mary-Jo and I (Michael) visit the slopes and its workers weekly (during the season) and pop into workstations around the ski-field checking in with staff. Catchups include coffee and korero and the staff know which days we come via the staff intranet. Of course they can talk to us there, but many choose to talk away from their work environment. That means we are “on call” as staff can, and do, call us on their days off. One or both of us meet up with them either at the vicarage or one of the cafes in Methven township. Mary-Jo is particularly good at this as she has a background in counselling and workplace support. Together we provide a safe space for free, confidential, non-judgemental conversations to take place that will enhance their emotional/mental wellbeing.

So how did this come about? It was started as a community outreach a few vicars ago. The previous vicar, Mike Keith, did this particularly well and the ski-field recognised its value. Rev'd Keith had also begun to offer a casual ‘Friday Night Feed’ ministry combining food (always a drawcard) with a small bible study and prayer time.

Then lockdown happened. Long story. But thankfully—in the winter of 2021—the ministry was re-activated.

Ironically, I am not a natural ski bunny! I’m actually a bit uncomfortable with heights and the day trip up in my small silver skoda was nerve-wracking, at least at first. On one of my early trips up, Moss our dog, now an important member of our chaplaincy team, disliked the trip so much she whined quite pathetically all the way up and down the mountain. Man and dog are more relaxed now. And don’t tell Moss, but there is a special ‘chaplain’ coat for her in the pipeline...

After the work is done, and if I have time, I will pick up some hire skis and have a couple of short runs before heading back down into Methven-town.

Our desire is to model the gospel to the staff so that they see the church as a place that reflects God’s unconditional love. We look for ways to bridge the gap between Mt Hutt staff and All Saints Church, Methven, both up the slopes and downtown. We’ve just had a brand-new end-of-week BBQ in the church carpark and we are looking at how to do more of this. By the time you read this the ski-season will be mostly over, but if you’re passing through Methven, come and have a coffee with us!

Rev'ds Michael and Mary-Jo Holdaway are a duo in life and ministry who serve at the Parishes of Methven and Rakaia. Mary-Jo came to the priesthood from nursing and counselling and Michael from a long career in dentistry.

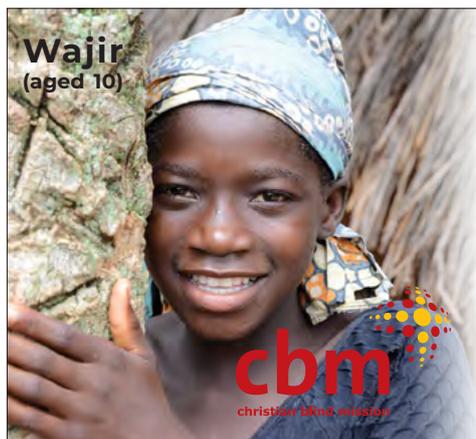


Pre-dawn de-icing at the slopes. Supplied

Canterbury has been home for 30+ years, including raising three daughters in Ashburton. We might even be locals now! So, taking up an appointment as Priest-in-Charge of Methven and Rakaia seemed a natural step. We love our new multi-faceted roles which include chaplaincy to Mt Hutt ski field and the Methven Ōpuke thermal pools and spa! Mary-Jo 027-715 1806 Michael 027-236 8714



Mary-Jo and Michael Holdaway with Moss outside their home in Methven. Supplied



## River Blindness can be devastating...

Adults and children, like Wajir, need sight-saving medicine to kill the parasites and help protect their eyes from the unbearable itching and life-long loss of sight caused by River Blindness.

To learn more, scan the QR code using your mobile phone camera or go to [www.cbmz.org.nz/mairige-wajir13](http://www.cbmz.org.nz/mairige-wajir13)



# Walk with a Purpose

It was a crispy cold morning on Friday the 17th of June 2022 when over 100 St Mark's School students along with parents, teachers, grandparents, school principal Dr Averil Worner and Reverend Ben rugged up warm and began walking to school.

This was the morning of St Mark's Schools fourth annual *Fountain of Peace NZ—Walk with a Purpose* fundraising event. Students and their supporters, ranging from pre-schoolers to grandparents, walked from all corners of the city, from as far as Lyttelton, Mt Pleasant, Halswell and Westmorland, some leaving as early as 5am in order to get to St Mark's School in Opawa, in time to start the school day.

After such an early start and a long walk, for some more than 10km, it was wonderful to be welcomed at school by members of the Parents Association providing hot blackcurrant drinks and chocolate brownie to help fill hungry tummies.

The reason behind this fundraising event is for students, their families and teachers to come together as a school community for something much bigger than themselves; to make a lasting difference in the lives of others. Money raised through sponsoring the students to walk to school is donated to Fountain of Peace Children's Foundation NZ.

Fountain of Peace works in the Kyenjojo District of Western Uganda: an area marred by extreme poverty where unemployment, maternal mortality and malnutrition are all too common, causing many children to be left

Two participants, Olive (12) and Jake Harris (9), on their walk from Lyttelton over the Port Hills with Lyttelton Harbour lights in the background.

orphaned or abandoned. Fountain of Peace is working in this community to create family-based homes, within a village community, for orphaned and abandoned children, as well as working to provide clean water, education, healthcare and sustainable projects for the whole community.

They have established a school where more than 400 primary students have the opportunity to receive an education, and hope for a better future. Students



The wonderful students who 'Walked with a Purpose' to St Mark's School. Photo taken by Reverend Ben at the school church service following their walk in the newly reopened St Mark's Anglican church.

walk to and from school each day, some walking up to 10 km and often on an empty tummy. By taking part in a *Fountain of Peace NZ—Walk with a Purpose* event students in New Zealand are given the opportunity to simulate what these children in Uganda do every day, thus helping to develop empathy and understanding about children living in poverty.

Currently, funds are being raised towards the construction of a much-needed family-based home, for eight orphaned and abandoned children who have been rescued into the care of Fountain of Peace. The furnishings for this home, to be named Canterbury House, will cost approximately \$10,000 NZ. Through sponsorship for their Fountain of Peace NZ—Walk with a Purpose event, the St Mark's School community has raised an incredible \$4,280 towards these furnishings. Fountain of Peace NZ is so grateful for the ongoing support of St Mark's School and their wider community.

There is still an opportunity to support their fundraising by donating via <https://givealittle.co.nz/fundraiser/st-marks-school-fountain-of-peace-nz-walk> or via the *Fountain of Peace NZ* or via the Fountain of Peace NZ website [www.fountainofpeace.org.nz](http://www.fountainofpeace.org.nz)

As well as raising funds to help support one of their life-saving projects in Uganda, taking part in a *Fountain of Peace NZ—Walk with a Purpose* gives students in New Zealand the



Reverend Ben says a prayer at the Transitional Cathedral. Pictured with the Central City walking group about to set off at 7.15 am to 'Walk with a Purpose' to St Mark's School.

opportunity to become change makers: to be part of the solution in bringing hope to those living in abject poverty in Uganda. It enables them to realise that they have what it takes to create lasting change in the lives of others.

If you would like information on how to start a *Fountain of Peace NZ—Walk with a Purpose* at your school, please contact Tania by email at [tania@fountainofpeace.org.nz](mailto:tania@fountainofpeace.org.nz)

# BLUEPRINT

more than ink on paper.

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# Strengthening Communities One Person at a Time

At the beginning of 2020, I was asked to take over management of the Ashburton Anglican Advocacy. This one-on-one support service was started by Annie Bately in 2019 and was based on the successful model that had been operating in Timaru for many years.

Two and a half years later, my passion for the people we help and my passion for the service we provide has only grown. What makes the work enjoyable for me is the guiding concept we employ which is to be non-judgemental in all our interactions with our clients and the opportunity to do social justice in my community.

“It is by helping and strengthening the weakest in our communities we can strengthen the whole community.” Warren James

I consider myself a very lucky man because I love my work. We as advocates cannot solve everybody’s problem and we cannot win every battle—but, if we can strengthen some of the people we help, we also strengthen our community and we can be thankful for that.

“The test of a civilisation is in the way it cares for its helpless members” is a quote by Pearl S. Buck, a Nobel Prize laureate. Often mistakenly attributed to Mahatma Gandhi this quote describes for me what Anglican Care stands for. It is by helping and strengthening the weakest in our communities we can strengthen the whole community.

However, resources to combat these issues are limited in smaller communities and are often administered and delivered from our bigger neighbours. In this context, the one-on-one advocacy services Anglican Care South Canterbury provide, in Timaru and Ashburton, is unique and needed. We are encouraged to provide local delivery, by local people.

Need advocacy help in Ashburton or mid-Canterbury?

Call Warren James  
c: 027 220 0400  
e: [advocacyashburton@anglicancare.org.nz](mailto:advocacyashburton@anglicancare.org.nz)  
w: [www.anglicancare.org.nz](http://www.anglicancare.org.nz)  
F: [www.facebook.com/midcanterburyanglicanadvocacy](https://www.facebook.com/midcanterburyanglicanadvocacy)



Ashburton is a normal larger town in Canterbury. The district, which spans the area between the Rakaia and Rangitata Rivers has a population of approximately 36,000. Yet Ashburton Anglican Advocacy witnesses all the problems and issues we would see in the big cities. Housing is in short supply and social housing is almost inaccessible. Sections of our community are forced to live in poverty. Literacy and/or mental health issues often affect people’s ability to function. There are elements that use and deal drugs, and crime appears and disappears randomly.

Staffed mostly by volunteers Anglican Advocacy advocates mentor people experiencing adverse events. Anglican Advocacy currently has six active volunteer advocates in Ashburton, and we will assist over 150 people in the 2022 year. First, we support by being there for our clients and listening to them, then, we support by helping them to be heard. My hope is, when they leave us they walk away with their head held a little bit higher than when we began and they are carrying some tools and knowledge that will strengthen them the next time they encounter adversity.

ANGLICAN  
advocacy



Warren talking to the local Brithright volunteers about how Anglican Advocacy manages clients and what we can do for people. Brithright and Anglican Advocacy often cross refer clients and share similar stories. Credit: supplied

# Stronger Together

The Advocacy Group here in South Canterbury has just celebrated its 7<sup>th</sup> Birthday and is going stronger than ever! Ruth Swale formed the group in 2015 as part of her Social Justice Advocacy role with Anglican Care. Ruth is based in Timaru, and the team includes volunteer advocates in Timaru, Waimate, Temuka, Pleasant Point, Geraldine and Fairlie.

2022 has seen a number of new developments locally. In February, Advocacy and Community Law Canterbury collaborated to bring Community Law clinics to Timaru—but in a new way. The free legal expertise of community lawyers via Zoom and Ruth's knowledge of local services combine to give clients a comprehensive service.

Ruth has also recently trained in restorative justice, working for Safer Mid-Canterbury in Timaru. She is now engaged in on-the-job training and is on the pathway to becoming an accredited restorative justice facilitator.

Both these initiatives have brought in fresh energy, making their advocacy more robust and better able to meet diverse needs in their community.

“We are always seeking to extend the scope of advocacy and to become even more flexible and client-centred”, says Ruth.

“Our faith provides a vital dimension to all our work, demonstrating God's love for people who are often struggling on the margins of society. Social justice also underpins everything we do and ensures that we are always working with people rather than doing something for them”, she says.

Another important focus for the group is intentionally walking a bicultural path. In both their advocacy and justice work they are striving to bring together the best of Pākehā and Māori approaches in the way they provide their services,

helping to ensure cultural safety for their clients. Part of this journey is learning the holistic values of Te Ao Māori, as illustrated in the following whakatauki:



Advocacy in action Credit: supplied

Ko koe ki tēna, ko ahau ki tēnei  
kīwai o te kete.  
You at that handle, and I at this  
handle of the basket.

“Our faith provides a vital dimension to all our work, demonstrating God's love for people who are often struggling on the margins of society.”  
Ruth Swale

Ruth explains how this all works. Advocates don't act as spokespeople—their aim is to make space for the client's voice to be heard. Often people they work with have become disconnected from family and whanau and other support networks through stressful circumstances in their lives. Part of the advocate's role is to encourage them to reconnect with those significant people, and to fully engage in activities in their communities again. When someone feels like they can't cope, the advocates “lend them some of our strength to help them take their first step”. The advocates encourage their clients to reclaim their own voice and to tackle the next challenge themselves. They can remain available in the background in case the client wants to debrief with them later. ‘Stronger together’ speaks of a partnership that is really working for advocacy in South Canterbury!

Anglican Care  
Building healthy communities



For more information on Advocacy in South Canterbury, contact: Ruth Swale, Social Justice Advocate  
c: 021 134 0307  
e: [advocacy@anglicancare.org.nz](mailto:advocacy@anglicancare.org.nz)  
F: [www.facebook.com/advocatesouthcanty](https://www.facebook.com/advocatesouthcanty)

# Welcome onboard the Love Boat!

## Community Church floats

Soft-spoken but joyful, Rev'd Katrina Hill welcomes me onsite at Hawke St, New Brighton. It's bitter cold but the people coming and going take it all in their stride. Some come for a friendly hello, some to sit and knit. Some come to do washing. There's a site visit for planning new building work too. A long queue of noisy fun-loving people line up outside a side structure, in the open air, waiting for food deliveries that are late today. But it's all in a day's work at St Faith's Church and their side hustle, Te Waka Aroha.

So, what is Te Waka Aroha? It's a neighbourhood lounge, for a cuppa and connection. It's a community focussed mission that aims to bring love and light and wellness to the people of New Brighton who were hit disproportionately in the earthquakes and continually face challenges.

It's a model of church in community development. Katrina explains it like this: "It's about being a good neighbour. We're a neighbour that has a decent sized property, with the church, the hall and the land, so we can host other groups," she says. "We're open to any community group having a conversation about how we can help them. We want to empower our community to be the best it can be for each other."

For Katrina it's about being aware of community needs, and sometimes taking action, but more often assisting and supporting others to take action themselves. These days the church is often separate from its community and yet we are local. The rich, poor, working,

"I thank God for my parishioners and vestry members every day. They are dedicated, committed and have my full respect. They have been through heaps—EQs, Covid, have merged and unzipped—and they have taken risks with faith and love in their hearts." Rev'd Katrina Hill

addicted, mental-health sufferers, homeless and homeowners are all welcome at St Faith's and Te Waka Aroha. Sharing what we have together is good for everyone.

"Our community works together—we have built trust and a partnership approach. All of the groups we host pay rent, because that's how life works, but they get more than just a space—they get a community, connection and support as well. For example, two groups work



*Katrina and Simon in the church where two co-located community groups run their enterprises.*

on site, but not from the hall, actually in the church itself! Two groups were chosen that reflect the Kaupapa of the community—a climate change group and a community connection and information group. Brighton Observatory of Environment & Economics (or BOEE) promotes adaption and evolving to climate change to prosper. Their whakatauki is: "He moana pukepuke ekengia e te waka." (Rough seas can still be navigated). This group is set up on one side of the entranceway, while the other, Renew Brighton, is on the right. The church is more than big enough to house several co-inhabitants, so this partnership approach is working. And their church building is being used seven days a week!

Katrina comments that the trust-partnership approach is critical to get right. "Some might argue with me on this one, but I don't believe we are here to get these community groups and



*Orange Sky helping locals with washing facilities.*

- Te Waka Aroha, supported by St Faith's Anglican, hosts a huge number of groups and services.
- Vege co-op
  - Community pantry
  - Community \$2 take-away lunches
  - Orange Sky Service (washing)
  - Craft
  - Pottery
  - Exercise
  - Music sing-a-long
  - 65+yrs group
  - Foot clinics and more

“God calls you to a space and a place. For me it’s vital to weave both word and deed together in a very practical way.”  
Rev’d Katrina Hill



*Te Waka Aroha lounge, serving scones and tea with a side of friendship.*

their people into church on a Sunday for worship. Their motivation for existing is completely different. Instead, we want to encourage community well-being. The activities we support are not a pathway to drive them into the church space, but to build relationships. But we are connected—the congregants, the people of St Faith’s, then become the ‘church’ to the community. People know us by our actions, our practical outworking of our gospel living.”

I can see that this is a courageous approach to being in community. As a Jesus character—eternal patience, kindness, generosity and thoughtfully praying about challenging situations is a mission in and of itself! Katrina agrees it can at times cause compassion fatigue. The congregation, of about 40, are mostly all involved and engaging in this space.

Mark Chamberlain has been talking with St Faith’s and they are in agreement that they need greening (getting younger people involved) and that structures need to change to facilitate this. The balance to get this right is hard, Katrina agrees. Their vestry, all 40 yrs+, acknowledge this and talk about it openly. So, while St Faith’s and Te Waka Aroha is a true community space, with all working to enhance and empower the locals to thrive, it’s still in need of growth to continue their precious work. Let’s pray that this happens—God is our provider.

St Faith’s has recently finished its earthquake recovery project. The old stone church looks great and the work done will allow them to use the building for many years to come. The repair and upgrade included: repair of various damaged walls, ceilings, spouting, porch, gables and limestone facings; installation of strengthening beams and steel; entrance changes and a new entrance installed, including disabled entrance upgrades; improvements in lighting, electrics and fire; and a leadlight window speciality repair. As well, more work is planned—an ancillary building attached to the church to provide toilet, kitchen and meeting facilities.

Katrina describes her style of community church using this simile: In a rugby stadium, hundreds of enthusiasts look down over 17 players doing the nitty-gritty, on the field. In our church we are all playing on the field, all participating, there are no spectators.



*The refurbished church interior provides lots of flexibility of set up and use.*

# Our Community Responsibilities

## CCM Divisional Committee Chair discusses 'Giving Back'

Just a few months ago Nalini Meyer was announcing to Christchurch that the city had a new City Missioner. For a moment, as divisional committee chair, she was stepping into the public spotlight to carry out perhaps the most important job of the Anglican Trust Board's Divisional Committee—appoint a new City Missioner.

Now the Mission is sailing on under a new leader with a new sense of purpose and energy, and Nalini is back behind the scenes in her governance role. And she's happy with how things are going.

"The Christchurch City Mission (CCM) is well placed with the very blessed appointment of Corrine Haines. The Mission works in the heart of our community—we continue to evolve to meet the needs we see and continue transforming lives."

Nalini's first memories of CCM go back to childhood here in Christchurch with a grandfather who was an Anglican Minister. Although nowadays most fundraising is done online, she remembers taking part in the street appeal, one of their main fundraising events. Envelopes would be delivered to homes in the newspaper, then on a set day "you'd walk the street and knock on the doors and say 'I am collecting for the CCM' with your little plastic bag with the Mission heart on it. And people would pop their envelopes in".

Nalini became a lawyer and was drawn back to the Mission about 10 years ago when she was looking for a charity to support. She became a regular CCM donor and then joined the divisional committee when she heard it needed legal expertise. Social justice is something that resonates with her more than anything when it comes to charity work and what the Mission does to lift people's lives fits perfectly—the Mission's work is to be the hands and feet of Christ in action.

"We don't leave anybody behind. We don't let anybody suffer. That's also the teachings of Christ, as I understand them, alongside compassion, empathy, kindness and hospitality. It's manākitanga in its full form. To me, that is the essence of Christ. And the essence of the teachings of Christ because Christ was inclusive, wholly, inclusive."

Nalini says the Mission helps redress the disparities we have in society. "I was born into a family where there was always a roof over my head. There was

always a hot meal. There was always a hot shower at the end of the day and clean clothes and love and support. Where education was valued. That allowed me to do all of the things that I've done in my life. If you don't have those fundamentals sorted, then it can be a lot harder to push yourself and propel yourself forward."

The Mission can wrap its services around someone who hasn't had that upbringing and try to make life a little fairer and more balanced for them. Psychologist and TED-talker Adam Grant sums it up: "The most important measure of success is not status, power or wealth. It's how much freedom you have and how much freedom you give. Choosing how to spend your time and share your ideas is a right; using your resources to help others gain that right is a responsibility."

Nalini believes that people with resources in a community must work to make a fairer world for those who have less and limited access. "It's our responsibility to our communities—Christ's example teaches us to look out for the less fortunate—it's not optional but an imperative for all Christians."



Who is Ewan Sargent?

Ewan Sargent is the CCM's Communications Advisor and has been with the charity since 2019. Previously holding many senior journalist and editor roles, he joined CCM because he wanted to make a positive difference to the community he lives in. He loves spending time with his grown-up family and enjoys fishing, cycling, walking and photography.

# Budget–Busting Back to School Help

## On a mission with the City Mission

Laughter, good vibes, happy chatter and the clink of plates and cutlery—sounds like a fun night? It certainly was—not just for pleasure—but for a much-needed purpose. Earlier this year (May) 180 guests, 15 chef hopefuls and 3 professional chef mentors came together in the Christchurch Town Hall for an entertaining, emotional and community-minded fundraising event.

The annual Bayleys ‘Plate Up For A Purpose’ fundraising event attracts a plethora of community-minded givers and all proceeds go towards the Christchurch City Mission’s ‘Back to School’ programme. A fantastic example of people within a community coming together to help others who are struggling.

Three teams of five business leaders each cooked an entrée, main or dessert and the room judged the results to celebrate the winning dish. MC for the night was TV newsreader Mike McRoberts and guests included Bishop Peter Carrell, Christchurch City Missioner Corinne Haines, Rev’d Sampson Knight, and two CCM Divisional Committee reps Dave McCone and Nalini Meyer.

An amazing \$155K was raised which means resources to help the families who need it most with the ever-increasing costs of going back to school each year. The programme offers parents and guardians who can’t afford to pay for their children’s school uniforms, shoes and stationery the

chance to apply for help. The Mission’s social workers assess them and those who qualify are given vouchers to cover costs.

All children should start at school on the same level as everyone else. Not being able to pay for the basics damages educational achievement and reduces life opportunities. It’s a simple equation, but a very important equity issue.

“Without help, children in poorer circumstances can feel humiliated and suffer plummeting self-esteem because they are dressed differently and don’t have the materials that other children have. It has short-term effects but also long-term engagement issues and can even mean students start skipping school, or worse yet, dropping out.”

City Missioner Corinne Haines is fully behind the ‘Back to School’ programme. “It’s also a chance to get a broader view of a struggling family’s circumstances and see how the Mission’s wrap-around services can help the families in other ways, over and above just supporting their immediate back to school needs.”



Salmon being ‘schooled’ as to how to look good on a plate! Caroline Harvie–Teare, from Venues Ōtautahi, is serving up an entrée that delights. Credit: supplied



Eat your heart out Master Chef! Bayleys ‘Plate Up for a Purpose’ will give you a run for your money! And for a great cause too. Business leaders prepare a dessert course for judging. Credit: supplied



Bayleys Canterbury General Manager Pete Whalan speaks to the happy diners about the purpose behind the fundraising. Credit: supplied

## Some Facts

Last year...

- 260 families were helped, including
- 400 children with uniforms and stationery, including
- 330 pairs of shoes.

## How to access ‘Back To School’ support?

- Parents can call and make an appointment
- The Mission also gets referrals from
  - school counsellors
  - social workers
  - Work and Income or MSD.

# Community Life in Fiji

## Bula my friends, Cassie here.

If we haven't had the pleasure to meet yet my name is Cassie, I am a current student, under the Christchurch Diocese, at St John's College where I am completing my preordination training. Since becoming a Christian, community has become a very important part of my faith. In all honesty I have struggled to see how it can't be, as faith and community seem intertwined.

On my recent four-month trip to Fiji, I not only witnessed radical loving communities but also had the privilege to become a member of such a community. As part of this stay, I volunteered and joined the St Christopher's orphanage which is run by The Moana Community of Saint Clare, which is under the Anglican Church of Polynesia. Currently two nuns are running the day-to-day life of the home, both practically and spiritually. It is home to 25 children ranging in age from three months to 18 years old.

It was a privilege to spend time with the Sisters. Together we prayed, shared many meals, exchanged many stories and gosh, did we laugh! Most days I would head home almost in tears, in awe and gratitude at seeing God working and moving through the people, and especially through the Sisters. They model a selfless life of faith, love and trust to these children every day. The Sisters explained to me that love is what holds their community together, the call from God to love your neighbour and to love all. Love brings these children together, to the Sisters and to the workers from across Fiji, to become a community and family for people that might otherwise be lost.



Cassie, Sister Lango, Sister Kalo, and Takape at St Christophers as they farewelled Cassie

“Community...it's just who we are, it's how God created us to be”

In Fiji I noticed that community looks and feels deeper than what many people in New Zealand ever experience. Your community is your family, both in the village, in the city and at St Christopher's home. Community comes naturally, with my new friends explaining to me, “it's just who we are”, “it's how God created us to be”. The Fijian people are known for being some of the friendliest and most inviting in the world and I found this to be true. I often would reflect on how biblical it felt. Right from the beginning God created us to need each other. Throughout the Old Testament we read about worship, gathering and living as intergenerational communities. Jesus continues to teach the importance of community, especially when it comes to love.

I witnessed communities with a deep love for God that bound them together, living in a posture of absolute thankfulness. Their possessions might have been few, but together as a community they were thankful for every blessing. I witnessed an attitude of generosity and sharing of resources, food and time without even thinking. It was inspiring to me.



Rev Amy's farewell at the Mast, Anglican Diocese offices in Suva.



Cassie being welcomed by her new nieces in true Fijian style.

Spending time with and creating relationships with the Sisters and the children challenged me about how I and we can support our Fijian community, both physically and spiritually.

**I would like to leave you with a question to ponder on:**  
What communities do you belong to? And, are you practising radical love to your neighbour?



Cassie, Sister Lango, Sister Kalo, Marama, Gary, and Alanah at St Christopher's, when Cassie's parents visited Suva and St Christophers and delivered laptops and other fundraised material.

# Understanding Trauma

## A brain and body perspective

**Our body is a vehicle for self. It's through our body that we live life, engage with people and the world around us.**

Anyone who's seen 'Inside Out' (Pixar) will understand the concept that the brain is a key organ directing the body and our responses.

Our brain is incredible. Around 85 billion neurons are connected in complex networks. (Herculano-Houzel S., 2009), whose main function is to monitor and manage energy requirements for our whole system, to enable us to live life. (Lisa Feldman Barrett). Every second, the brain subconsciously processes approximately 11 million pieces of information: it analyses incoming information, comparing to internal data, past experiences and future projections to decide what's most important and respond with the most energy efficient strategy. 'Neuroplasticity' tells us that our nervous system is constantly learning and adapting to our environment as it finds ways to look after and protect us: it's working non-stop to figure out the best way to interact with and survive in the world.

In 1998 Vince Felitti discovered that experiences as children powerfully affect our adult emotional health, physical health, and major causes of mortality. (Felitti 2002). Since this landmark study research has continued to investigate the impact of childhood trauma and neglect, confirming impacts on the trajectories of brain development: essentially the nervous system adapts significantly to prioritise survival. (Teicher 2016).

Trauma, simply put, is when we are exposed to situations which are beyond our capacity to cope, manage or control. (Siegel), most often identified in terms of events or experiences. However, psychological distress akin to trauma can also result from socioeconomic deprivation, racial discrimination and the effects of climate change. (Gradus, 2022).

Many internal and external factors influence the effect on an individual, and not all individuals are impacted the same even when exposed to the same event or situation.

Those of us who've been exposed to traumatic situations will know that emotions and memory are impacted.

It can be difficult to concentrate on tasks, remember details, complete activities or manage the more complex processes involved in cognition, decision-making and problem-solving.

More than this, we now know that almost every area of the brain is affected by trauma and stress (Vander Kolk, 2014, McEwen et al., 2015), and may become the main drivers in our body and nervous system at a subconscious level. It may change our arousal state, often re-setting the 'default' to a more heightened arousal. (Porges, 2017). Our sensory 'filtering' systems, muscle patterns and inflammation processes are usually affected. In some cases, most often where trauma/stress has been very significant, earlier in life, prolonged, or with repeated instances, a person may appear more shut-down, disconnected or even 'numb'. All of this can lead to changes in other areas such as our cardiovascular, gut and immune systems.

In recent years there's been an increasing recognition of the importance of working with this physical 'embodiment' of trauma, to 're-set' our nervous system and physiology from these dominating protective responses. Physical activity, connection with people and animals, and activities that support a sense of pleasure and enjoyment are all evidenced for treating trauma: they all contribute to this 'physiological shift'. In therapy situations we work with not just the story of the trauma, but also (particularly as a Mental Health Physiotherapist) to disentangle the body sensations and responses subconsciously linked to the experience. We retrain arousal states, sensory processing and patterns of movement, to build capacity for living life.

Core needs for all of us, and particularly people who have experienced trauma, are a sense of safety (physical, emotional, psychological), autonomy or 'choice', and predictability or consistency. More often than not, this is communicated and perceived without words through non-verbal communication (such as tone of voice), language, what we 'feel' through sensations, physical contexts and practices.



Around 85 billion neurons are connected in complex networks. Credit: [freepix](#)

In our faith communities, we also have the opportunity (or mandate?) to reflect and embody the aroha and grace of God, as we provide places where all people are welcomed, respected and 'safe', where we recognise healing very often occurs as a process over time and is unique to each individual. We create opportunities to encounter God's loving presence, to participate in life-giving activities and relationships in community.



Who is Ruth Troughton?

Ruth Troughton is a mum of three adult children + a dog, loves music, tramping, and empowering people. She has worked as a Mental Health Physiotherapist for more than half her career, from 2014-2020 as Clinical Leader in Specialist Mental Health Services, and more recently in her own private practice – Te Whakamana Oranga (Empowering Wellbeing) – working with children, adolescents and adults. To contact Ruth Troughton: [info@mentalhealthphysio.co.nz](mailto:info@mentalhealthphysio.co.nz) or 021 033 0637

# Are You Connected?



Our diocese consists of 58 parishes, 120+ churches, and over 50,000 square miles!

At times it can be a challenge to keep everyone informed of all that is going on. We are using a variety of communication channels, old, new and in the process of being renewed to ensure that we can connect with you. Below are some of the main Diocesan channels that you may like to connect with. And if you have a news story or an event in your parish about faith or mission, we'd love to hear from you and share your stories across the diocese to encourage and inspire us all!

## Website:

- A new website project is underway. It will become a faith portal containing important information for Anglicans and resources for seekers. Currently, it holds recent editions of *e-Life* and *AnglicanLife*, Bishop's messages, Diocese and synod updates and contacts. [www.anglicanlife.org.nz](http://www.anglicanlife.org.nz)

## e-Life:

- A weekly email from the Bishop's office covering the past week's activities, future events, Bible readings for the coming Sunday, reflections, recent Diocese appointments, Covid updates and community stories. (pewh!)
- Special *e-Life*'s are sent out occasionally.
- “*Subscribe to e-Life Newsletter*” on the *AnglicanLife* website, at the bottom of the home page. You can unsubscribe at any time.
- We'd love to see stories from your parish. Simply send promotions or photos and captions for a story to [e-Life@anglicanlife.org.nz](mailto:e-Life@anglicanlife.org.nz)

Contributions must reach us by 5pm on Monday for the Wednesday publication.

## Facebook:

- This is also under review. All importance notices are posted here along with *e-Life* and *AnglicanLife*.
- Please feel free to help us by sharing your posts with us.
- [www.facebook.com/AnglicanDioceseofChristchurch](http://www.facebook.com/AnglicanDioceseofChristchurch)
- Here are some Facebook groups in our Diocese. There are many more, both public and private that you can search for.
  - [Anglican-Parishes-of-Methven-and-Rakaia](#)
  - [Saint Faiths New Brighton](#)
  - [John Fox](#)
  - [Mark Chamberlain](#)
  - [St Luke's Inner-City Chaplain](#)
  - [Anglican Youth and Young Adults](#)
  - [Eastercamp 22 here](#)

## The Harvest:

- This weekly email promotes vacancies for clergy and lay in parishes, the diocese and beyond.
- To subscribe or advertise in this bulletin, email [harvest@anglicanlife.org.nz](mailto:harvest@anglicanlife.org.nz)

Contributions must reach us by 5pm on Monday for the Wednesday publication.

## Videos via Vimeo or YouTube:

- We are consolidating our YouTube and video channels. All videos are posted on Facebook.
- *Faith Questions* is a weekly series of interviews between Mark Chamberlain and Bishop Peter.
- Christ Church Cathedral livestreams all its services [www.youtube.com/user/chchcathedralnz](http://www.youtube.com/user/chchcathedralnz)



'Taking God off mute' a video in the series of Faith Questions, posted in July. Credit: screen shot (edited).

# Leading your Church into Growth

## A Conference for our Time

Church leadership is tough today and Covid has made it even more challenging. However, this moment in history represents an opportunity to take stock of church life and reassess our approaches to ministry and mission. It's not a new normal but a new opportunity!

So, what skills do we need? What approaches have proven effective? How can we lead the church so that people have a genuine encounter with God in worship, newcomers are welcomed warmly, and we provide contexts where people can engage with the message and person of Jesus? The 'Leading your Church into Growth' conference will help answer these questions and equip you with knowledge, inspiration, and skills!

"In a church culture which is too easily besotted and beguiled by all that is shiny and new Leading your Church into Growth concentrates on the tried and tested putting parish and people, evangelism and service front and centre. This is extraordinary help for ordinary churches." Archbishop of York, Stephen Cottrell

"I urge all parishes to prioritise this. Send your Vicars or Priests-In-Charge, plus two lay leadership along. This will be an important and very worthwhile professional development opportunity." Bishop Peter

**What?** 'Leading your Church into Growth' is a very well-regarded conference from the UK and is a compulsory course for many clergy there. This a wonderful opportunity for us to access this conference right here in Christchurch!

**Who?** The presenters are Ven. Rhiannon King and Rev. Harry Steele.

**When?** Lunchtime Tuesday 18 (lunchtime)—Thursday 20 October 2022. A detailed programme will be available soon.

**Where?** The venue will be St Christopher's Church, 244 Avonhead Rd, Christchurch. The conference will be non-residential. Those requiring a billet please email Veronica Cross on [bishopsea@anglicanlife.org.nz](mailto:bishopsea@anglicanlife.org.nz)

**Topics?** Topics covered will include creating a prayerful culture of growth, fruitful evangelism, engaging worship, becoming an inviting and welcome church, and making a pathway for seekers to become disciples.

**Cost?** The course is \$100 per person—we hope parishes will pay for this on behalf of their respective teams. Lunches and refreshments will be supplied as part of the cost.

Register online at:  
[anglicanlife.org.nz/event/leading-your-church-into-growth](https://anglicanlife.org.nz/event/leading-your-church-into-growth)



Credit: supplied

# Yes... No... Oh Behave!

For many Christians, saying 'Yes' is a default response and learning how to say 'No' can be tricky. Boundaries are a part of self-care. They are healthy, normal and absolutely necessary. Boundaries provide for us the appropriate space to treat others with the dignity and respect owed to all living beings without destroying or betraying ourselves in the process.

For the last few years, I have been teaching the Boundaries courses around the diocese. The people who attend are a mix of church leaders, committed parishioners and those who are keen to learn more about healthy interpersonal interactions in their church life. I thought I would share with you, three issues that regularly come up during these training days. If you've ever thought, "Is it just me or is that something that needs to change?" then maybe this quiz will ring a few bells.

## Quiz:

Answer the three questions below as T for true, F for false or IDK for I don't know. The answers are in the article below.

1. Everyone needs hugs so we should encourage hugging in church. T / F / IDK
2. Parishioner X just gave me their EFTPOS card and PIN to do some shopping for them. They're sick and can't get out so I'm sure it's fine just this once. T / F / IDK
3. There is a strong correlation between compassion and good personal boundaries; the most compassionate people have the best personal boundaries. T / F / IDK

## Answers:

1. False. Absolutely false. Can't say this one loud enough or often enough. While consensual physical touch between equals can be a beautiful thing, the emphasis needs to be on the consensual bit. Not everyone welcomes hugs. Many people feel coerced into hugging behaviours that leave them feeling uncomfortable and used. It is also very difficult for some people to say no, especially to people they respect and like. Also be aware that consent given once is not consent for all time. Just because I welcomed a hug one day does not mean I want to be hugged every time I show up at church. This is especially true for people who tend towards neuro-divergence or have periods of anxiety and depression.
2. False. It is not fine. Find another way to provide this kind of pastoral care to those who need it. Sharing your PIN is a violation of the conditions of use of your card. That is the deal you made with the bank and that is for your protection. Those who give this information to others are

putting themselves at risk. If you accept parishioner X's card and PIN you are exposing yourself to the twin risks of accusation and temptation. Accusation if money goes missing from the account and the temptation to add in a little something for yourself if you are in a bad place. Even if you would never steal or the owner would never accuse, it's for safety and transparency reasons. Don't do it.

3. True. Some people seem to think that disregarding their own limits and never saying no are signs of caring. Not so. It is not loving and compassionate to give out so much that you are left feeling resentful and taken for granted. It is not loving and caring to take over someone else's life in an effort to fix them. Sometimes these behaviours are driven by a desire to be liked, or to be seen as a good person, but that is not compassion. Sustained compassion is resourced by knowing your limits and having a clear sense of your role—what is yours to do, and what is not yours to do.

## Boundaries Superstar?

So, how did you score? Are you a Boundaries superstar? If yes—Yay! If not, be encouraged, we are all learning what it takes to bring about greater health and transparency needed to grow churches that are safe places for all people. If there is more you would like to learn about boundaries in parish life come along to a boundaries training day held regularly near you. Watch our regular *e-Life* newsletters for advertisements.

Stay safe and kind out there, people!



Who is Rev'd Stephanie Robson?

Rev'd Stephanie Robson is the Diocesan Ministry Educator. Email [education@anglicanlife.org.nz](mailto:education@anglicanlife.org.nz)

# A Safe Church for Everyone

Everyone who experiences the Anglican Church should feel safe. The NZ Anglican Church expects very high standards of behaviour from all its clergy, ministers and authorised lay leaders.

There is a two-pronged approach to safety—the barrier at the top of the cliff, **Safeguarding**, and the ambulance at the bottom of the cliff, **Complaints**.



Credit: supplied

Both safeguarding and complaints apply to children, adults and any considered vulnerable in the given context.

Very soon you will receive these two new posters to display in your church buildings. They need to go in a prominent place, where all using your facilities can see them.

For more information about safeguarding contact Cherie Dirkze on [safeguard@anglicanlife.org.nz](mailto:safeguard@anglicanlife.org.nz) For more information about the complaint process, please visit: [ministrystandards.org](http://ministrystandards.org)

## A Safe Church for Everyone

The Anglican Church is committed to being a *safe* place for everyone.

This church is committed to establishing *safe, caring, Christ-centred* communities where the dignity of everyone is respected.

### This commitment means:

- Respectful ministry to all
- Safeguarding and protection of all
- Safe recruitment, police vetting and training of all staff and volunteers
- Challenging and reporting any harmful behaviour



If you have a Safeguarding concern please contact:

**Parish Safeguarding Contact**  
Name:  
Email:

**Diocesan Safeguarding Officer**  
[safeguard@anglicanlife.org.nz](mailto:safeguard@anglicanlife.org.nz)



AnglicanLife

Everyone who experiences the Anglican Church should feel safe.

For concerns or complaints involving someone within the Anglican Church please email:  
[registrar@anglicanchurch.org.nz](mailto:registrar@anglicanchurch.org.nz)

Or write to: The Independent Registrar  
Ministry Standards Commission  
PO Box 87188, Meadowbank,  
Tāmaki-makau-rau / Auckland 1742  
Or contact the Police (111) or Oranga Tamariki (freephone 0508 326 459) directly.



For more information on the Anglican Church's Ministry Standards and complaints processes please go to:  
[ministrystandards.org](http://ministrystandards.org)



Credit: Unsplash

# Screwtape's Guide to Caring for Ministers

Ephesians 6:12 says: “For we are not fighting against flesh–and–blood enemies, but against evil rulers and authorities of the unseen world, against mighty powers in this dark world, and against evil spirits in the heavenly places.” [NLT](#)

With that scripture in mind, “The Screwtape Letters” by C. S. Lewis, is a book of humour, parody and fiction covering the correspondence between a senior member of hell, Screwtape, and one of his students, a less experienced tempter, called Wormwood. The letters, written from Screwtape to Wormwood, talk about Wormwood’s progress and setbacks when attempting to distract, lie and tempt his subject, a human, away from a faith in God (or as he refers to him, ‘our enemy’ or ‘the unspeakable–one–above’). While it is a fictitious story, the lessons it teaches us about how the devil and his minions carry on their work in the world is enlightening and sometimes shocking. There is an awesome recording of “The Screwtape Letters” by John Cleese—listen to it on [YouTube](#)

Apologies to C.S. Lewis, this letter, written below, uses the same format and characters, but is advice about how to defeat a Minister, Priest-in-Charge, or vicar, as Anglicans call them. Perhaps we can use this as prayer points and encouragement for our Ministers, both clergy and laity. Additionally, as we who believe all are ministers in reality, the “advice” in this letter also applies to us. (Ed.)



Credit: [Unsplash](#)



The Screwtape Letters by C. S. Lewis. (1942). Credit: [Isabela Wojcik](#) as used in the blog ‘A Pilgrim in Narnia’ by Brenton Dickieson

The Pit  
Fryday

My dear Wormwood,  
I write with relish, literally. News that you are engaged in sucking the life out of church leaders is as satisfying to me as the six-course meal I was eating when your letter arrived. I am delighted to pass on some of the morsels of advice that have worked so effectively in my own efforts to extend the territories of our Lord below.

You ask what tactics are most effective in preparing a professional Christian for consumption and I think you will be surprised to learn that in my experience the little and most obvious things will work best. For starters, think flesh. Encourage your minister to neglect their biology. Ideally, get them to treat their body as a disposable sack, this way they will fail to realise that as an embodied being their thoughts and behaviour and emotions are as inseparable as scrambled eggs! Tank them up on caffeine and sugar which will fuel their craving for highly processed foods with little nutritive value. This initial strategy makes it easy to keep them up half the night tinkering on Facebook or watching meaningless television. Keep them tired! You will need to stay well away from fitness equipment of all kinds, but this is usually not difficult as many ministers are quite distractable.

This distractable quality is the second fruitful course of action. Planning of any kind is our enemy! We want ministers who are always reacting to things and relying on their base instincts. Although the final outcome will be unpredictable, this approach will spice things up nicely with differing measures of panic, regret and self-recrimination, or arrogance and entitlement if you are lucky enough to be working with a narcissist. The sense of immediacy is what we are aiming for. Make them think everything is important and urgent—you can see how a thoughtful planning session and establishing clear priorities might wreak havoc with our strategy.

Third, and this is so delicious I am drooling in anticipation, stuff the ego! A traditional stuffing combines crumbs of low self-esteem with expectations that the minister has to meet every need. As an alternative, I suggest combining the minister's sense of identity with contemporary cultural measures of success. For extra seasoning, get your subject to make superficial comparisons between themselves and those they imagine have it better than they do. Be very careful though, because our enemy above is known to provide powerful encouragements at unexpected moments which, if accepted, will taste disgusting to us. Pay particular attention to professional supervision sessions because this is one place the spirit of the unspeakable-one-above might take over and spoil everything. You can avoid this by collaborating with the supervisor's tormentor. Keep the supervisor preoccupied with glory stories from their own life—real or imagined, and lots of free-flowing advice. That way the subject will be less likely to reveal our diabolical activities and all your work will be preserved.

To finish off the feast, give the victim one of the bitter vices coated in sugar. Hypocrisy is a family favourite. Shameful habits are an acquired taste. You want your minister fussing about appearances. This will inevitably lead to isolation and guilt, and downright hostility from those closest to them, if you are lucky—all of which is delectable. Now, you are going to need something to wash all this down. I suggest a steady flow of criticism blended with some late harvest grudges. Once bottled and aged I think you will find they linger nicely on the palate. Different strengths of criticism are readily available after Sunday services, but you will need to cultivate the grudges yourself. Follow my suggestions and I am sure that your minster will be fried to a crisp in no time—mmmmm just how we like them!

Yours in gluttony  
Screwtape

# Corinne ‘On Fleek’ At City Mission

Jo Bean interviews our new City Missioner, the delightful Corinne Haines.

**Q** Many of us here in the diocese have a long-standing association with you, Corinne (for me it's 50+ years) so you're quite well-known here in Christchurch. But for those who may not be familiar, can you provide a brief business and church background?

**A** I was born in Christchurch and have lived here all my life. I started my church affiliation with St James' Riccarton, being baptised at 3 months, and then attending Sunday School at St James' daughter church, St Hilda's, from around age 10. My mother, who did not come from a church family, made it clear that "joining Sunday School is not like a club, it's a commitment", and I think I have honoured that conversation over the

last 60 years. I moved from Sunday School participation to being a Sunday School teacher, was confirmed at St James' and was on vestry, including being treasurer from a young age. I married my husband Carey at St James' in a very special service which was taken by our Rev'd Chris Parry-Jennings and Carey's Roman Catholic priest. Quite an innovation in those days—we had to get special permission from the Catholic Bishop. Carey and I were married for 47 years when he died suddenly earlier this year.

In more recent years I have been worshipping at St Barnabas. I have been on Vestry for many years and have been Vicar's Warden. I look after hospitality, am a member of the Trust involved in the raising of funds for our earthquake repairs, am Vestry Secretary, and on the Parish Strategy Team. I am now also on the Diocesan Standing Committee and am a Diocesan Nominator (sitting on interview panels for parish ministers as a Diocesan rep).

After leaving school and university I have had a career in finance, commencing at Pickles, Perkins & Hadlee (later named KPMG) and then moving to Computer Bureau (later named Datacom Group). I was working for Datacom in 1991 when the business was purchased by Trimble, a US company and I stayed there until my retirement earlier this year, some 43 years later. During that time, I had segued into Managing Director for the NZ company (with over 400 employees) and Finance Manager for New Zealand, Australia, Singapore, Thailand and Chile.

While at Trimble I was also given the opportunity to be part of a working group that developed a white paper on the future of the Ministry of Defence to 2035. I also joined the governance board of Ōtākaro coordinating aspects of the business rebuild in Christchurch. I am currently still Chair of that company.

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**Q** Wow. That's a lot of business, people and financial acumen. So, what other strengths do you bring to the role?

**A** I believe that my past experiences in the church and my career in finance have enabled me to move into this new role relatively easily. Interestingly it is not a role I would have applied for, or even thought I would enjoy, but I am thoroughly enjoying the challenge. The Mission is a large employer, is missional in outlook, faith-based and is a large "business" requiring good financial management skills. All these attributes I have developed in my career. The most difficult part of the role for me is the outward facing marketing PR but I am quickly coming to terms with that, after being thrown in the deep end with two live TV interviews, some radio interviews and a number of talks with community organisations.

I know it's a privilege that I have been asked to take on this role. As well, I believe that I have been called to this role, at this time, because there is a need to add stability to the team, to review, assess and hopefully update and streamline processes and procedures. With the team, I will also be involved in the finalisation of the new build across the road and the introduction of the self-service foodbank and food warehouse. All exciting projects. I'm not going to be in this role forever, but I hope that when I finish here the organisation will be well positioned for a new Missioner to join the team, who will take the Mission forward into new opportunities, with a strong cohesive team to support them.

**Q** What's a big challenge you can see ahead of you right now?

**A** The biggest challenge for the Mission is to provide the appropriate services to our clients in such challenging times. Food, electricity, petrol and housing costs are all increasing, which means our clients are struggling to put food on the table. We have seen a 30% increase in food parcels handed out over the last 10

months alone. There is a housing deficit for clients who are moving back into the community after using our immersive services. Mental Health is a major issue for our clients, and we are only touching the periphery of those in need. Jesus challenged his disciples to feed the hungry, to give drink to the thirsty, and to welcome strangers, and that challenge is still there for his followers today. At the Mission we are doing that work today and every day.

**Q** What are you enjoying about the role so far?

**A** I have found the employees fantastic—welcoming, skilled in their roles and passionate about what they do. There is a great team spirit and our aim for this year is to be more cross-functional and to always consider the Mission as a whole rather than each employee only thinking about their sector of the organisation. I am enjoying the team spirit, the challenges we are facing, the friendliness and the opportunity to make a difference.

**Q** I know its only been a few months, but best story so far?

**A** There are so many great things happening in the Mission right now. We had a great Matariki celebration with our clients, the Bayleys 'Plate Up For A Purpose' was a really fun night and a generous fundraiser, the New World 'Family to Family' brown bag appeal brought in 16 tons of food to the Mission warehouse. We have an amazing team of around 200 volunteers supporting our work. We recently received a large contribution from the Government towards the cost of the new buildings. Our corporate sponsors have been very helpful, our Careforce (regular donors) and all our individual donors are so supportive of our work. Without all that support we could not achieve what we are doing. Thank You.

**Q** Many churches in the Dio bring food to the foodbank. What do you want Anglicans in our parishes to do, or pray about, for the CM? How can they best help?

**A** We are supported by parishes in the Diocese. I know that some support us by collecting food on their Harvest Festival Sunday, some help by collecting bread from local supermarkets and delivering it to the Mission each morning. Some have a cash transfer paid to the mission every month. Others collect blankets, clothing and groceries and drop them off regularly. Some of our volunteers are parishioners from within Anglican churches. All of that support given in so many ways, is appreciated by our team. If other parishes wish to support us, then regular monthly donations is a great way, since the total cost of everything we do is around \$10 million a year, and achieving an annual breakeven result is a huge challenge for us. However, we do appreciate help of any kind that we get from our supporters—all help is good, be it one tin of food, one bag of nappies, or whatever you can spare. Visit our how to help page: [www.citymission.org.nz/how-to-help](http://www.citymission.org.nz/how-to-help)



Corinne is the right woman for the job—and the first woman in the top role since its humble beginnings 93 years ago!

# Faith that is Honest, Open and Willing

What can we learn from the 12-Step programme?

Have you ever watched the popular US sitcom “Mom”? It follows a dysfunctional daughter/mother duo who, after having been estranged for years while both struggled with addiction, attempt to pull their lives and their relationship together by trying to stay sober and attending Alcoholics Anonymous. In my mind the show is both awful and awesome as it navigates bad behaviours, real-life struggles, and raw human emotions, albeit in a comedic style. It may not be your cup-of-tea, but it does provide a glimpse into the life of an alcoholic in recovery and the benefit of the 12-Step programme that helps them function and reclaim their lives.

In a 2020 radio interview, Lutheran Minister, public figure and recovering alcoholic, Nadia Bolz-Weber suggested that in the basement of their church, where the AA meetings are held, people talk more honestly about their lives and connect in with a God (of some kind) more frequently than the religious congregation does in its sanctuary.

Nadia’s assertion resonated for me. I’ve been a member of the Christian church for 30 years. However, seven years ago I found myself in the side room of a Quaker Hall, talking more honestly about myself, my life and God, in that space, than I did during the week, even on a Sunday. As a practical theologian and priest-in-training, it’s my hope that my dual experiences of navigating the tentacles of the disease of alcoholism, and learnings from the resulting research for my dissertation, might become a helpful offering to the mission and ministry of the wider Church. Perhaps also an opportunity for those of us with a Christian faith to embrace those in the recovery rooms thereby enhancing their journey—despite the apparent disconnection between the two.

There is no doubt that the western church today has become disconnected from society. Addiction is just one consequence of this disconnection. While addiction itself was not the focus of my research, it is a key element for contextualizing it. Fear not—I’m not proposing that churches should begin to take over providing programs that help addicts recover. But I do think that the wider Church and its leaders could be encouraged in our task of mission and ministry in a disconnected society by seriously considering what the 12-Step programme might offer us in terms of connection.

With a history spanning 85 years and 100,000+ members worldwide, it was no surprise that literature confirmed the efficacy of the 12-Step programme in helping people struggling with addiction to achieve sobriety. Many Christian authors consider the 12-Step programme as a legitimate spiritual formation programme, particularly given (says Dallas Willard) that it was initially established to “meet the needs, that the Christian institutions at the time, were not”. Yes—there is some skepticism around its current secular language (for example using “higher power” as a stand-in for God—but research confirms that it is Christian in origin and its language simply changed over time to make it more accessible to those without a faith.

Perhaps one of the reasons Christians have failed to acknowledge its value and re-claim its Christian heritage is that we see ourselves as better than them? Surely a Christian can’t be an addict, or an addict a Christian? Are we as bad as Stephen Haynes, in his book ‘Why Can’t the Church be more like an AA meeting?’, suggests? That it is simply too challenging for “comfortable and pious people to even consider resembling a fellowship of broken and desperate people”? Stephen thinks so and laments that “the 12-Step culture (possesses) something that the church has lost and must get back.” Richard Rohr is even more blunt—he suggests that many of us in the church sanctuary seem to think we have “higher concerns than those with problems downstairs”. I know that’s not always the case, but is there an element of this pharisaical thought that rings true for us?

The 12-Step programme embodies a relational theology. Relational theology is the study of God, us, and creation in relationship with each other, so that everyone gives and receives in that relationship. The 12-Step relational

theology is marked by three key elements: 1) faith and spirituality, 2) the environment, and 3) the group culture. The acronym H.O.W. best describes the culture—one of Honesty, Openness and Willingness. Social bonds are created in this culture and identity is no longer constructed in isolation. The programme encourages participation through service and personal responsibility alongside belief in a personal God.

Contrastingly, in some church gatherings I have been in it is easy to remain disconnected from God, your spiritual self and others. At worst, distorted theology in churches can negatively impact a person’s sense of self (personhood), and even cause shame and isolation. In light of this, the 12-Step environment is truly inspirational—it fosters an atmosphere of trust, with qualified leaders (who come from a position of humility as they are recovered addicts themselves) who are non-judgmental, confidential

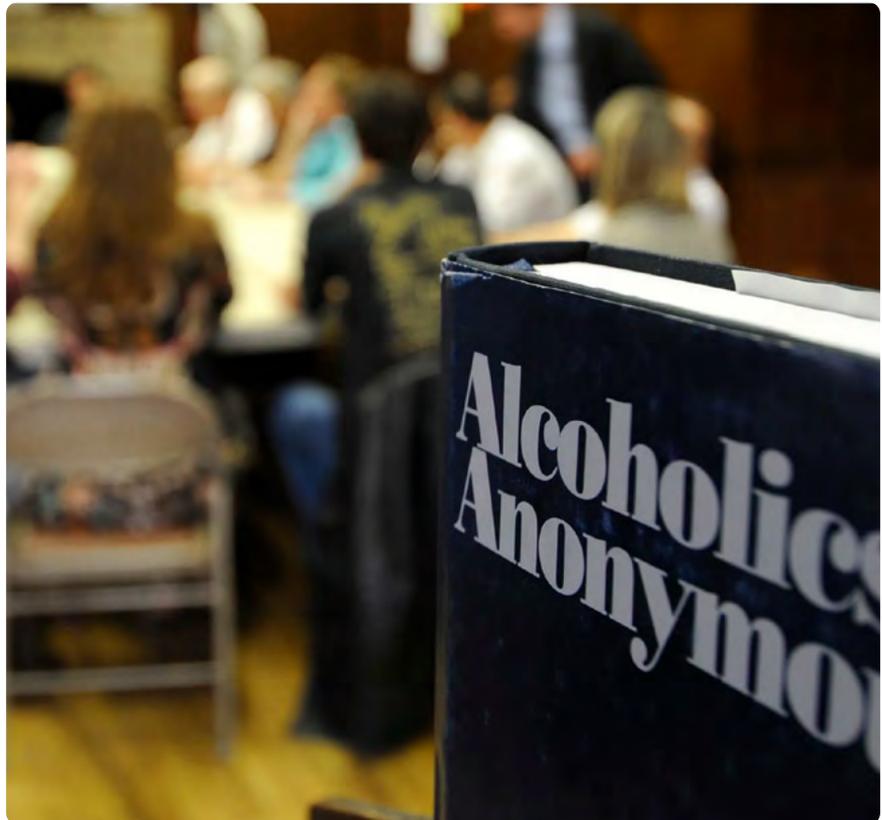
## The 12 Principles

The Big Book outlines the principles as a single virtue that embodies each step...

1. Honesty
2. Hope
3. Surrender
4. Courage
5. Integrity
6. Willingness
7. Humility
8. Love
9. Responsibility
10. Discipline
11. Awareness
12. Service

Credit: [FHE Health](#)

1. I can't
2. God can
3. I'll let Him
4. Look within
5. Admit wrongs
6. Get ready to change
7. Seek God's help
8. Become willing
9. Make amends
10. Daily inventory
11. Pray and meditate
12. Give it away



and supportive. There is no attempt to fix each other, but instead the group focuses on truth-telling and making amends when necessary.

So what does this all mean? I propose that we the church consider the 12-Step programme as a legitimate spiritual formation programme that is marked by transformational relationships (discipleship), an environment of safety, belonging, hope and welcome and an example of a healthy group culture. Let's consider its strengths and benefits. Let's remember that thousands of people around the world have found belonging in its rooms. Let's advocate for and foster safe, welcoming and healthy communities of faith with a strong commitment to being open and honest in our dialogue and our theology. Let's continue to strive for accurate and accountable theology in our churches and in our communities.

First steps? Why not actively learn about or even attend (with permission of course) a local 12-Step programme.

*AA meetings can be found all around the world. They are anonymous and confidential. Credit: John van Hasselt/Corbis via Getty Images*

There might even be one in our own church basement. When there, or in study, look for Jesus in their midst—a radical leader of a scandalous kingdom, where people are loved and the church grows despite all of its flaws and addictive tendencies. If we do this, we might just find the authentic God/man of Christ and learn the way of wholehearted, embracing, relational theology. And that might be one antidote for the disconnect we the church see and feel today.

#### Author's note:

My sincere thanks to the Recovery Church members who gave me access to their meetings, web-based and printed material and participation in focus groups to explore how they experienced the strengths and benefits of the 12-Step programme.



#### Who is Jax Clark?

Jax Clark is an ordinand in training with the Diocese of Wellington. She lives at St Johns College with her two daughters. She has just completed a Post Graduate Diploma in Practical Theology at Otago University and is currently completing a Masters in Professional Practice with Otago Polytech, focusing on values-based leadership.

# The Word on the Street

The new position of St Luke's Inner City Chaplain started in February this year, which means I have been roaming the city streets for nearly six months. One way to envisage the role is like that of a Bobby on the beat; wandering, keeping an eye, engaging with whatever is happening in the present moment. I let the Spirit lead me each day, trusting in what corner to turn, what street to walk down, what spot to sit. I keep a 'Spirit Moments' diary where I note the more numinous occurrences and encounters. I am amazed at how often I feel a gentle pull to go into a shop or turn a corner, to find I am in the midst of something.



*The Transitional Cathedral. Credit: Chris Orkzy*

The most common questions I get asked on the street are: "Do you really believe all that stuff?" "Why did God let (X) happen?" "Was Jesus real?" "How can I pray?"

The more I have gotten to know the people in the city, the more personal these conversations have become. Trust is built with consistency, reliability, and authenticity. These are qualities that take time to be known, so patience is required. Gradually conversations can turn into requests for prayer for family members or friends. Other times this all happens in a flash, where prayer occurs instantaneously. Once at Five Lanes, I laid hands for healing on someone who was awaiting test results. Another time a group of teenagers asked me how to pray, so I led them line by line through the Lord's Prayer. These moments, whether through patient waiting or a spirit lead flash, are the

essence of the role. To be present in the midst of God's action, whether sowing or reaping, is a humbling experience.

Spending time with people who don't have a home, those who spend time at the City Mission, has been the most valuable part of the role so far. I am so fortunate that I am able to spend time with these guys. Listening to their stories of how life is on the street has been eye opening. In these moments, God's presence is so clear; when we pray together the words of Jesus "when two or three are gathered together in my name, there I am in the midst of them" ring very true. Weekday services at the City Mission Chapel will give us further opportunities to pray together in a more open way.

I spend a good amount of time in cafes, often on my own with a book or my laptop. I am often approached

for a chat, and often asked what I am reading or what my opinion is on some issue in the news. Getting to know the staff and regulars has been a very helpful aspect of getting to know many people who work in the city.

There is more to the role than wandering around the city and sitting in cafes. Another part of the position is to continue and grow the St Luke's contemplative tradition. The Wednesday midday Eucharist at the Cathedral is very quiet and still. Meditation is held on Friday mornings, and we have also been joining with the World Community of Christian Meditation on Sunday mornings in solidarity with the people of Ukraine, meditating on the words of Psalm 31. 'Quiet' Mornings are another way of fostering the contemplative way of following Christ, knowing his presence in word, sacrament, and silence.

Meditating on God's word is a gift for all, but there are many who will not want to come to a church. Taking meditation out of the church and into the public sphere allows people to experience something the divine in a way that is very inviting. Weekday Meditation at the Great Hall in the Arts Centre is new venture that I hope will encourage many to find a peaceful space in their day.

The role of St Luke's Inner Chaplain is just beginning. Relationships, routines, all rhythms all take time to develop, but each day is filled with the knowledge of God's presence at every corner, in every café, and on every street.



*Credit: Chris Orkzy*

# Between God and a Hard Place

## Fresh eyes on mission and Māori relations

A Re-examination of the Church Missionary Society Evangelisation of Māori 1814-40

By Michael Corboy

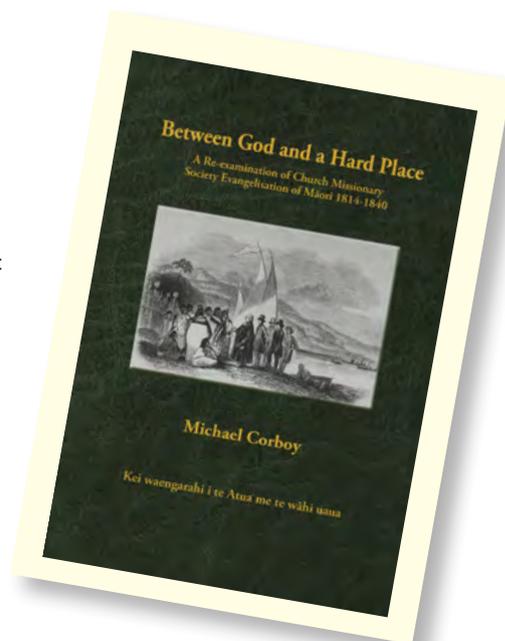
With a title like that you can guess what you will get—a thoroughly detailed, fastidiously researched, rigorous narrative of the early CMS missionaries and how they engaged with Māori communities in the early days of New Zealand settlement, before politics and the colonial machine took over.

Samuel Marsden, the Bay of Islands, Rev'd Kendal and his Māori partner, Hone Heke, Rāwiri Taiwhanga,

Henry Williams, translating the scriptures, Māori mission partners and more. We all know something of the history of that time, but we don't know it like Corboy tells it.

Professor Peter Lineham of Massey University said this book, “should have been written many years ago,” while Bishop George Connor (retired) of Dunedin believes that it “just tells the truth.”

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# Found

## Psalm 23

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# But What is the Church for?

What is the mission of the local church?

The title, is intriguing. How would you answer that question? Neil Darragh is a highly experienced theologian who has published many books, and his writing is succinct and thought-provoking. This book is a challenge to us as church—what we do, how we do it, why we do it, and many other areas to consider.

Darragh's first part of the book deals with the realm of God (kingdom of heaven) and what it looks like. Darragh suggests that the 'church's mission is primarily about working within society at large so that society itself becomes more like the realm of God for all people, not just for church members.' (p10)

Darragh refers to church members as citizen theologians and stresses the necessity of communicating with language that the secular world can understand. This interface between church and the world is a central premise of the book—Darragh's sense of mission has no time for those who would keep themselves away from the world, concerned only with internal matters. However, he is well aware of the many calls on pastors' time and the realities of life in ministry.

He discusses reasons why society might mistrust church groups, citing previous skirmishes, abuse, and the need for church engagement in society to not be in order merely to increase our own membership. If this happens, well and good, but it must not be the goal of the enterprise. It is not only the social world that can be thus transformed, but the natural world too. Climate and environmental issues are all part of the realm of God—'The realm of God is what the world would be like if it were in accordance with the will of a benevolent God; an image of a process, based in the present but also projected into the future, of ideal relationships among human beings within the vitality of the planet earth.' (p40)

Some readers will be challenged by Darragh's idea that the holy Spirit is active in the world outside of the church (p60), and he suggests that rather than trying to dream up schemes and direct the Spirit, the church should watch out for where it is breaking out and join in the activity. This may mean working with other denominations, even (gasp) other

faiths and people of no faith. This is why I describe the book as free-ing. If as Christians we can accept that we don't have a monopoly on the work of God in the world, we can be free to enjoy whatever God comes up with, wherever that is.

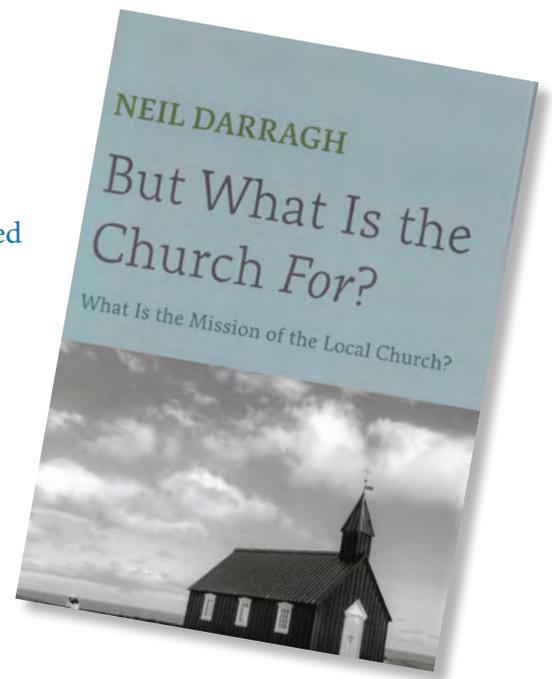
Darragh goes into traditional modes of mission, identifying the 'lack' in the recipients of mission—do you need salvation? Clean water? He stresses that the prophetic role of the church is to bring the things that are actually needed, and to focus the mission in a way that is helpful, working with rather than for, a cooperative rather than a top-down approach.

Darragh discusses at length the secular society we live in, and he is incredibly positive. The lack of established religion gives more freedom for religions to develop and to work together. It also means that we can throw off some of the religious baggage of the past. 'If secularization is bringing about a purification of the dominating power that organized religion once held in some societies, then secularization may be an ally of Christian mission.' (p116)

He encourages the church to be self-aware, self-critical and self-reviewing. His checklists are very useful and may be helpful at Vestry Strategic Planning days.

The digital culture that prevails is seen as an opportunity for mission, for cooperation and growth of the realm of God, as it engages with, rather than standing outside, society. (p137)

He gives guidelines about how local churches can work with other community organisations, rather than staying separate, and he is critical of churches that fail to think about the contributions to society of all sorts of groups, whether faith-based, service groups or government agencies. And yet



we are urged not just to be seen as 'nice' — 'a local church enters into engagement with other agencies with discernment... it is engaged in prophetic dialogue, not just friendly dialogue. It is making choices for cooperation, opposition, and negotiation. And it is doing so with civility understood not as deception or just niceness but as the part of justice that disposes citizens to confront unjust relationships in ways that leave open the possibility of relational repair.' (p149)

The book finishes where it started—'what is the mission of God in the world and how might we participate in that larger mission?' (p181)

All in all, I found this book to be very interesting and challenging, and also affirming of the sort of ministry I seek to develop. Instead of lamenting the diminishing number of people in our churches, it holds up a picture of hope of the mission of the church as we partner with the Holy Spirit.

A recommended read.

Reviewed by Reverend Felicity O'Brien, Assistant Priest in the Anglican Parish of Linwood-Aranui. Felicity has been in this parish for 6 years, after moving back from Wellington with her husband Kevin and family. Available at Theology House library [library@theologyhouse.ac.nz](mailto:library@theologyhouse.ac.nz) ISBN: 9781666732917

# Connecting with Community Families

When new families appear, especially if they are new to faith, there is often an assumption that parents have the knowledge about the Christian faith to be supporting their kids at home. In my experience this isn't the case. While there is no alpha for family groups, there are other approaches we can take. Why not bring your church families and your community families to eat together, watch a short video on faith basics and a discussion. This can be a really good way to bridge this gap and to cater for families in the community that want to know more. Youth alpha could be a good course to use for this, but I also really like the videos from the [bible project](#)



Credit: [unsplash](#)

## Things to consider:

- The people running it need to be very friendly and confident
- Personal invites work better than advertising. Where are your people connecting with others in the community.
- Advertising is important too. Schools, social media etc.
- The space needs to be warm and inviting. People need to be met at the door.
- Don't invite people to transition to your church service if it isn't an appropriate space for newbies. Maybe this group becomes a new church community of it's own?
- A discipleship pathway needs to be considered carefully. These things don't happen on their own.
- How will kids and teenagers be included and feel welcome?
- Keep it super short and relational.
- Simple programmes are sustainable programmes.
- Pray as a team.



Credit: [bible project](#)



Credit: [unsplash](#)

A few years ago, Amelia (9 years old at the time) from All Saints, Burwood started her own canned food collection on her street. She started by posting a photocopied letter in the letterboxes that introduced herself and asked if anyone would like to help her donate to the charity she was supporting. Anyone who wanted to help out was to leave a can or two in their letterbox for her to collect on a certain date. What a simple way to connect with your neighbours and include children in mission.



Credit: [unsplash](#)

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