



ANGLICAN
DIOCESE OF
AUCKLAND

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CATHEDRAL CONSECRATION

Selwyn's vision is completed

BEING WELCOMING

First impressions count

CLIMATE CHANGE

We can make a difference

MISSION HOMETOWN

Auckland City Mission to get a new look

NOVEMBER 2017



BISHOP'S MESSAGE



Find the Bishops on Facebook: Bishop Ross Bay / Bishop Jim White

It was a huge thrill and a great privilege to lead the service of consecration of Holy Trinity cathedral at the end of October. It is the culmination of 174 years of dreaming and planning by successive generations from the time that Bishop Selwyn purchased the "noble site" on the ridge in Parnell. I feel very humbled to be part of the generation that has brought that vision to its completion, and to be able to offer it back to God for God's glory and God's purposes.

It was a day of great celebration, reflecting our particular context in the Pacific. We were blessed by many visitors from across the Tikanga and from beyond our shores. And we were challenged as we face the future, that we do not revel in the achievement of a fine building, but that we use it to express our love for God and for neighbour.

At the induction of Dean Anne Mills in July, I spoke of the ministry of the porch. The porch of a building is a space that connects the building with the world beyond it. When you are in the porch, you are not quite inside, but neither are you any longer outside. It is a space that signifies uncertainty and

transition, and so that opens the way to new possibilities.

I suggested to Dean Anne and the cathedral community that we had built a beautiful cathedral, and now we needed to turn it into a porch. Cathedrals have a greater chance than most at the kind of engagement with a spectrum from across our community that creates the opportunity for the discovery of a new world and a bigger world than people may know. There is wonderful opportunity for crossing the threshold that too often separates the world of church from the experience of the everyday.

Cathedrals may have unique opportunities for that kind of mission engagement, but there are opportunities in each of our contexts to create porch ministry. That is to discover where the connecting points are, the places into which we can step in service and witness and the ways in which we can invite people in to find and experience the grace of God we know in community.

This edition of *The Anglican* tells stories of many ways in which that is happening across our church. I hope you find some fresh inspiration for porch ministry in your own place.

+



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DESIGN AND PRODUCTION

Two Sparrows Design

The Anglican is printed three times a year.

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Cover photo: Children from the Ofa Kihe Laumalie Ma'oni'oni choir form the Gospel procession during the Consecration Service. Photo Elizabeth Witton.

Advent Intercessory Calendar

WORDS: THE REV'D SARAH PARK, DIOCESAN MINISTRY EDUCATOR

Being an Anglican means being a seasonal Christian. The liturgical seasons provide us with an opportunity to shape our prayer life and practices. Advent – beginning on Sunday 3 December – is the 'new year'. It is the season in which we anticipate the coming of the Christ Child. Of course it also happens to be the most frenetic time of the calendar year as schools wrap up, businesses close down, BBQs come out and social calendars implode.

So what might you do and how might you pray this Advent? Here are some suggestions.

Create a Reverse Advent Calendar. Each day of the first two weeks of Advent put two items of non-perishable food in an empty box. Ask your friends to do the same. As you do so, read aloud this prayer for the season of Advent from our Prayer Book:



Give us courage, God our strength,
to see your Christ in all who suffer,
to be hands to the helpless,
food for the hungry
and rescue for the oppressed.

Then at the end of the second week drop your box(es) of food to the Auckland City Mission.

For the remaining two weeks of Advent, pray for those offering and receiving ministry through the City Mission. Set aside the money you might spend daily on coffee and make a donation to the Mission at their busiest time of year: www.aucklandcitymission.org.nz

Engage in Intentional Conversation about the themes associated with Advent. Where do I see hope? How am I contributing to peace? What brings joy? How might I deepen my capacity to give and receive love?

Download the "Pray as You Go" app and listen to their daily reading and prayer practice.

Take up a 21 Day "No complaints challenge." Every time you find yourself complaining, you have to start again! The practice is described by Rabbi Brian Meyer in his YouTube clip 'Gratitude practices'.

Read The Lion the Witch and the Wardrobe aloud with someone. Notice the ways in which Advent anticipation is expressed, especially by Mr and Mrs Beaver.

These are just a few suggestions, as you use them you may find that they stimulate you to think of other ways in which you can pray during Advent.



Commit each day of Advent to pray for a different person. There are two ways to approach an Advent Intercessory Calendar:

- Before Advent begins, write a list of people and assign a person to each day.
- As you wake each morning ask God to bring a person to your awareness, and let that be the person you pray for that day.

Then write that person a card to tell them that you have prayed for them as a way of seeking to draw closer to God and others in the season of Advent.



The Examen is an ancient practice of discernment. It also helps us to pay attention to life. Take several minutes of silence – alone or with others – at the end of the day to reflect on what has been.

Ask God to bring to your awareness the moment for which you are most grateful. Ask,

If I could re-live one moment, which would it be?

- When was I most able to give and receive love today?

As the silence continues ask God to bring to your awareness the moment for the day for which you are least grateful. Ask,

- What was today's low point?
- What was my biggest struggle today?

Then prayerfully commit those things to God. You might choose to write in a journal about what comes to mind. Over the course of Advent, notice the themes that emerge. What might God be saying to you?

ARCHDEACONS



Michael Berry
Archdeacon Southern Region

What do our Anglican Church communities at Thames and Bombay Pokeno have in common? Of course, they are both awesome places, with fantastically faithful people doing God's work. On top of that though, they both trace their beginnings to the hard work and dedicated ministry of one of our pioneer priests, The Reverend Vicesimus Lush.

In recent months, both Ministry Units have also celebrated significant sesquicentennial landmarks; services at which I had the privilege of preaching. The community at Bombay Pokeno marked 150 years since the building of St Peter's-in-the-Forest, Bombay; and Thames marked 150 years since the declaration of the gold fields that sparked that town into life. Also of note, next year Thames will celebrate 150 years since they built the first St George's (now the church hall) and, because they quickly outgrew that building, in 2022, the same land mark for the larger current church will be remembered.

These sorts of significant moments are a cause for us to remember and celebrate the faithful ministry of those who have gone before us. Vicesimus Lush is a famous name, not just because of his unique moniker, but also because of his involvement in the building of three of our parishes (Howick, then the above). Naturally, alongside the clergy, stood a small army of dedicated lay people, faithful Christians who in the midst of settling their own communities and building their own livelihoods, gave of what little they had to build our first churches. The building of churches was a priority for them, not just because they needed community spaces in which to gather, but because of the importance they placed in living out their faith, and providing space for people to encounter the risen Christ.

Today, as faithful Christians in this generation, we certainly face very different challenges. I hope though, that we can be inspired by the determination, faith and unwavering dedication of those who built our church before us. May we build on those strong foundations, giving of whatever we have, so that we can shape a church that meets the needs of the changing communities around us. May we strive and serve and add our ministry efforts to the ongoing pages of our church's story – to God's glory.



Sarah Moss
Archdeacon – Ministry
Review and Planning

Moving from: How are we doing? to Where to from here?

As we begin the workshop phase of the review process, parishioners sometimes ask, 'so how did we do?' It is a thought-provoking question. Is it a request for a summative 'grade', like old school reports that told us what we had achieved only in terms of an A B or C, and comments were limited to how hard we worked? Generally, my response is that it is more a question of 'where to from here'. Another question I am asked is, 'so how does our church compare with others in the Diocese?' This reminds me of my early days of teaching when parents wanted me to compare their child to others in the class and I had to learn to say tactfully that it was not appropriate to compare other children's progress to their child's. It is interesting to consider how it is that we often get a sense of our success, or otherwise, through comparison with others. My response to the comparison question now is not a lot different to how it was in the classroom setting: while there might be common elements between [insert: pupils, people, parishes], direct comparisons are not helpful because each is on their own journey. So, we return to the matter of 'where to from here'. Just as good classroom assessment allows for clearly articulated learning goals, what we learn about where we are 'at' as communities of faith can inform our goal setting and planning for future Mission and Ministry.

This year I have facilitated 17 Ministry Units in a process of self-assessment. We have worked together to review their current life as a community of faith and identify priorities for future mission and ministry. Six of these reviews have been with Local Shared Ministry units and 11 have been with Parishes. Three of the Ministry Units have been cooperating ventures, which has involved liaison with representatives of the Methodist Church. In this latter part of the year, there has been a 'review of the review', using feedback sought and received, we have adapted the survey and simplified the Healthy Church Model. This will now have some artistic flair applied to it, thanks to a graphic designer in our Diocese.

This first calendar year of reviews has provided the first snapshot of life in our Diocese, identifying some common themes emerging across the Ministry Units as well as some distinctive features particular to various communities of faith. Some of the themes will help shape ministry training opportunities for the future; some will inform the Episcopal Team as to how we can most effectively support the Ministry Units across our Diocese.



Carole Hughes

Archdeacon Northern District

Sacred moments

It is the time of the year when life starts to get a little busier than usual and quiet reflective moments become a lower priority for many of us. It is also a time in the church calendar where our focus embraces Advent and Christmas preparations and celebrations. So how can we continue to enter into sacred moments amidst the demands of family and community life during this busy season? One way is to simply continue sharing bread and wine together.

A couple of months ago I attended a conversation at St Luke's, Mt Albert led by the Reverends Clare Barrie and Brenda Rockell with Sara Miles, founder and Director of The Food Pantry at St Gregory of Nyssa Episcopal Church in San Francisco. Having been to St Gregory's during my study leave 9 years ago, I was interested to hear Sara speak of her ministry there. Sara has written a number of books, including *Take this Bread: A Radical Conversion* (2007) where she speaks of her conversion experience

through the act of receiving and giving of Holy Communion. Such a sacramental act had a profound effect on Sara that she then proceeded to set up a food pantry around the altar at St Gregory's every Friday. The pantry became an extension of the Eucharist. People were fed, and consequently they became members of the Friday morning community and fed others.

For me it highlights that it is sometimes easy to forget the power of sharing bread and wine together. Many of us do this habitually throughout the week, while others a few Sundays a year. Sara's story highlights the importance of this sacramental act. Eucharist is the only meal that we cannot eat alone. We cannot buy it, and everyone gets the same amount. We do not add spices or offer a gourmet option. It offers consistency every day and around the globe. It connects us with people past, present and future. It touches our senses – taste, movement, seeing, hearing. In such an act we never stop going through the conversion process. It encourages us to eat with those who we would normally not choose to eat with. Sara suggests that it brings people together that God chooses for us. We become the body of Christ when we share in the Eucharist together. The important message in sharing the Eucharist together is that we are not alone and that God acts within us, around us and beyond us.

I think that this reflection on the power of the Eucharist is poignant for us, especially when we move into the busy season. Connecting together through sacred moments is what can give us courage to change our world.

Thank you to St Luke's, Mt Albert for hosting such an inspirational conversation. Such opportunities provide us all with food for thought and action. I continue to enjoy participating in Eucharist with the many Ministry Units across the Northern Archdeaconry Region, and wish you blessings and sacred moments throughout the Advent and Christmas seasons. 🙏

Anglican Care

Reaching out to older people, the young and disadvantaged through caring agencies, ministry units, hospital chaplaincies and community groups.



Seafarers from many nations use the centre at 114 Quay Street when their ships visit Auckland port. Seafarers have a short time ashore, a few hours to

enjoy the facilities, chapel and lounge in a friendly atmosphere close to the port. Our chaplaincy team visit ships daily to offer books, magazines, support and prayer. We are grateful for the wonderful help we receive from our churches and parish links. If you are interested we can arrange visits and talks about the work of the mission.



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Claudette van Niekerk Fieldworker
galss@aucklandanglican.org.nz
Peer support programmes for children 5yrs+, teen and adults.



MISSION TO SEAFARERS

The Rev'd Khaw Cheng Cheen, Chaplain
021 133 4426 | cheenkaw@yahoo.com

Consecration of Holy Trinity Cathedral

Bishop Selwyn had a vision to build a great cathedral for Auckland. It has taken 174 years but his vision has finally been realised.

There have been many twists and turns in the building of the Cathedral starting with the vision that Bishop Selwyn wrote in a letter in 1843.

He purchased the land that year as well but work did not start on the current Cathedral building until 1959 even though the foundation stone was laid on 13 June 1957.

For years only the chancel was completed. A temporary corrugated iron lean-to nave was attached which lasted until work began in the 1980s on the huge wide nave. It was dedicated in 1996.

In the early part of the 21st century the stained glass windows were installed. These windows transformed the huge bare building into a stunning centre for ministry to the city.

All the Deans over the years have contributed towards the completion of the Cathedral. In 2012 Dean Jo Kelly Moore

presented a huge project to the Diocese to finally complete and consecrate Auckland's Anglican Cathedral.

The project, '*Selwyn's Vision – let's complete what history started*', included more than just completing the building work. The 'bridge' that divided the chancel and the nave was removed, a new organ was built and installed in the Cathedral, the historic George Croft organ in St Mary's was restored and St Mary's linked to the main cathedral and a chapel named after Bishop Selwyn was erected behind the High Altar.

The completed Cathedral has a range of contrasting styles that make it distinct from other cathedral buildings and making it a Cathedral for all.

2017 has been a year of celebration as the Cathedral congregations and Diocese have worked towards the consecration service. We look back over the events of the last four months leading up to the service on 28 October when Holy Trinity Cathedral was finally consecrated. ✠

Installation of the 'new' Dean

On July 6 The Very Reverend Anne Mills was installed as the Dean of Holy Trinity Cathedral.

With the building of Holy Trinity Cathedral now complete Dean Anne says that she and the Cathedral congregations are looking towards focusing on the planning and development of mission and ministry in the months and years to come. "It is now our responsibility to listen to where the Spirit of God is leading us as we seek ways to offer mission and ministry to the Diocese and City."



Selwyn Exhibition at Auckland War Memorial Museum

Running from July until February 2018 a display illustrating the history of Holy Trinity Cathedral can be found on the ground floor of the museum.

The story of the journey from the original purchase of the land by Bishop Selwyn to the completion of the Cathedral is told.

On display are Bishop Selwyn's writing box and his pedometer, an embroidered ceremonial cloak (loan) and a model of the cross situated outside the Bishop Selwyn Chapel and designed by sculptor Neil Dawson (loan). The original piece is one of the main features of the new Chapel.



Bishop Selwyn Lecture

The Very Rev'd Professor Martyn Percy, Dean of Christ Church, Oxford

House-hunting and Home-coming: Discovering 'Consecrated Cathedral Space'



Excerpts from the lecture:

This Cathedral is something to this city. It is a Big Tent; God's Marquee. It is a larger space for giving permission for encounters between strangers and neighbours, friends and foreigners, God, humanity and creation. Cathedrals create the possibility of a place where there can be poetry and silence; lament and hope; blessing and condemnation; trespassing and convening. These spaces, in other words, make allowances for the Kingdom of God to become a reality in the midst of the everyday.'

'In articulating Anglican identity, I have argued before that the Anglican Communion can be visualised analogically as a vast mansion, replete with newer Evangelical and Catholic wings, added in the nineteenth century. It remains a large stately home. This Cathedral, much like our beloved Anglican Communion can also evoke what Benedict Anderson describes as an 'imagined community'. Members will readily acknowledge a deep, horizontal comradeship of belonging.'

'John Robinson used to remark that all the church was ever meant to be was the constructors hut on God's Building Site – which is the world. The church is transitional: a means to an end; and that end is the Kingdom of God. This is what it means to pitch God's tent in every age. We are God's polyphony: though many, we are one body. Such a vision for the world, under God, to be enabled and achieved, requires us to continually consecrate together the spaces and places we inhabit, and the peoples we serve.'



Cathedral Organ Festival Weekend

In September at the Grand Opening Recital an audience was enthralled by the sound of the new organ.

Cathedral Organist Philip Smith and Cathedral Director of Music Michael Stoddart gave a recital that showed the flexibility of the organ.





Consecration Service

The cathedral was filled with people, there to witness a momentous occasion in our Diocesan history.

Our three Tikanga joined with guests from around the world in celebrating the consecration of Holy Trinity Cathedral in a moving service.

Special guests included descendants of the Selwyns, Archbishops Philip Freier of Australia, George Takeli of Melanesia – and Bishop Michael Ipgrave, of the Diocese of Lichfield, which Bishop Selwyn had led after his return to the United Kingdom.

Archdeacon Jo Kelly-Moore returned from Canterbury, England, to see the culmination of the \$15 million project she had started five years earlier.

The Cathedral's own choir, Auckland Anglican Maori Choir and Ofa Kihe Laumalie Ma'oni'oni choirs sang moving pieces during the service.

One of the many memorable moments of the service was the Gospel procession with youth from parishes of the Diocese of Polynesia.

Archbishop Philip Richardson preached reminding people of the significance of this Cathedral.

"It will be the place where this city can gather to celebrate and to lament, it will be the place of public debate and discourse, it will be the place of quiet private reflection and boisterous, noisy gatherings of thousands of young people, it will be the place of plainsong – and perhaps even a little bit of Hillsong.

It will provide a narrative of Christian faith, and it will invite us all to join our own story of faith into this stream."



Climate change

– we can make a difference

WORDS: ROD ORAM, MEMBER OF THE ANGLICAN CLIMATE ACTION NETWORK

Every year farming, mining and other human activities move more of the earth's surface than nature does. Here in New Zealand alone, according to Landcare Research, some 190m tonnes of top soil wash each year into our rivers and oceans, a rate of loss eight times the global average.

This, climate change and thousands of other examples show humankind is now the biggest driver of planetary change. So, scientists have named a new geological epoch after us, The Anthropocene.

Turning this around seems utterly impossible. Any action we take as individuals or societies seems so inadequate. Yet, if an infinite number of us each make our infinitesimally small contribution, we can.

In that spirit, our Diocesan Synod this year agreed to three connected actions:

First, "that this Synod commends to Ministry Units the inclusion of care of creation material in liturgy and teaching."

This speaks to two of our marks of mission - care of creation, and social justice because it is often the poorest in society who suffer the worst from the likes of rising sea levels and climate change.

Liturgy and teaching can help us deepen our spiritual relationship with God's creation. It can encourage us to change our ways so we live in closer symbiosis and harmony with it. Care of creation is central to all the great faiths of the world, so it can help enrich our inter-faith dialogues. It can also offer to people who care about the environment a rich spiritual connection with it.

We members of the Anglican Climate Action Network Auckland (formerly the Diocesan Climate Change Action Group) are keen to help. We are gathering liturgy and teaching resources on care of creation that will be available for anyone interested in using them.

Second, "that the Diocese of Auckland commits to carbon neutrality in its business including its travel."

Along with the rest of humankind, we Kiwis have to get to net zero carbon emissions by 2050 if we want to limit climate change to under 2°C. That requires an utter transformation in all aspects of our lives, not just in the way we grow food, travel, build and run our homes and cities, or make things.

Every huge journey starts with the first few tentative steps. Thus, ACAN will help the Diocese collect the data on the fuel used by the seven cars used by the bishops, the Episcopal team and the diocesan administration.

We will then offset those vehicle emissions by buying carbon credits in an ecological restoration project in the Diocese of Polynesia. Finding the right project is underway with General Synod so it can offset all its air travel. Over time, we can bring more of our diocesan emissions into the programme. The cost will be small, but it will impose a rewarding discipline on our use of fossil fuels.

Third, "that this Synod requests Diocesan Council to establish an annual budget to employ a Sustainability Field Worker." ACAN's field worker John Allen is already doing excellent work on food, energy savings and other sustainability actions at St Andrew's Pukekohe, as *The Anglican* has reported in its Summer 2017 issue.

With a small budget, John could do much more.

Above all, we want to hear about your care of creation activities, as individuals and ministry units. Please contact any one of the three of us and we'll share the good news! Let's sow the seeds of a good Anthropocene. ☘

Liturgical resources

You'll find some on our website: cherished-earth.org.nz ...and we want to collect and share more! Please contact ACAN member Richard Milne, richardmilne12@gmail.com if you'd like to give or receive resources.

Carbon neutrality

For more details please contact ACAN member Rod.Oram@NZ2050.com

Sustainability Field Worker

John Allen can be contacted at [wjohallen@gmail.com](mailto:wjohnallen@gmail.com) if you'd like to know more about how he can help your ministry unit.



WELCOME
To Our Home

Being welcoming

“First impressions count’ is a well worn phrase and how we welcome visitors to our churches is often the first impression of a church and its congregation. Having said that, the physical act of welcoming a visitor to a service can be the second impression as society becomes more and more digitally orientated and people often get their first impression from a website or Facebook page.

How people are welcomed is something that is regularly commented on whether it be by first time church goers or visitors from another church, and research has shown that churches are not always as welcoming as they believe they are.

We asked the Rev'd Linda King from Clevedon Parish some questions about 'being welcoming' as it is something they have been focusing on over the last few years.

Before we started she explained, “As a parish we aspire to be welcoming and hospitable, and like any aspiration, sometimes we don't get it right, but the key for us is to be intentional and try. To give some context The Anglican Parish of Clevedon is a small, multi centred, urban parish with a strong rural flavour. We worship in historic churches with traditional architecture. Each of the churches has a cemetery attached.”

How would you describe a welcoming congregation? i.e. Is it just about how a person is greeted or is it more than that?

Firstly, I want to start by saying that we believe welcome and hospitality are intrinsically linked. They feed into and off each other. And when I talk of hospitality I am not just meaning meals and morning tea (although I wouldn't dare suggest that morning tea isn't an integral part of church life). Hospitality goes much further.

Welcome is about the congregation saying to visitors - we are glad you are here and we want to get to know you better, and hospitality is about the congregation saying - here you can

be who you are. One without the other is a bit like one hand clapping – still takes an effort but makes limited impact.

A welcoming congregation involves much more than ensuring a visitor is greeted well when they arrive. It starts with the desire of members of the community to meaningfully engage with others. In reality this is not just about visitors, it is also about the relationships within the congregation. That desire to engage means conversations and relationships deepen over time and the capacity to engage grows, the more it is practised. Then ideally that sense of engagement and relationship becomes part of the church culture which is then experienced by visitors. I guess what I am saying is that welcoming is about who we are rather than just what we do.

And what are the important factors you think about when you think about a congregation being welcoming?

At the risk of repeating myself I believe the key is a desire to engage and meet people where they are in their life or faith story. This is underpinned by the understanding that everyone is beloved of God and has great value. While that is easy to say, I suggest, it isn't always easy to do because we are naturally drawn to people like ourselves. This is probably one of the most difficult aspects of welcome and hospitality and why it has to be an intentional part of church life. It is easy to be a friendly church amongst ourselves, but offering welcome and hospitality to the

— “...welcoming is about who we are rather than just what we do.”

stranger requires intention. And this encompasses all aspects of a faith community's life.

I believe, in particular, we cannot undervalue the impact of the way our liturgy is constructed and experienced. The use of "church" language, the lack of clear explanations about what is happening within the service, the ease by which the service is followed, the treatment of children and the warmth of those involved in the liturgy can either express welcome and hospitality or express the complete opposite.

Who do you think has the responsibility of being welcoming?

The short answer is everyone. However, I hesitate to use the language of responsibility because I believe it is part of our call as disciples of Christ. The theology of this is simply a genuine understanding that everyone is loved, everyone is worthy and everyone is created in God's image. If we start from there, then the way we treat others, cannot be anything other than welcoming and hospitable.

Why is being welcoming so important?

It is important because as St Teresa of Avila reminds us we are the hands, feet and eyes of Christ in the world. Jesus is the exemplar of extravagant welcome and radical hospitality. He welcomes in a way that says whoever you are, whatever you have done – come. Look at his response to the children (Matt 19:13-15), his response to claims that he dines with sinners (Mark 2:13-17), his response to the woman who anointed him

— **"...everyone is loved, everyone is worthy and everyone is created in God's image.."**

with her oil (Luke 7:36-50). Over and over again he welcomes people into his life and ministry and over and over again he shares himself with others and gives them space to share themselves with him.

To be incarnational is to embody that same extravagant welcome and radical hospitality. It is through a visitor's experience of meeting us that they meet Christ and that is our call as a church.

It is also important to remember that as we live in an age of quick decisions and limited brand loyalty. If we don't get this right our churches risk becoming clubs that no one wants to join. If someone is visiting and they don't experience welcome and hospitality most will not come back and what is worst, they may not go back to any church. And that, I feel, is a huge loss for us and for them.

To finish I am reminded of the words from the letter of Paul to the Romans

"Welcome one another, therefore, as Christ has welcomed you, for the glory of God." Romans 15:7 

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Mission HomeGround

WORDS: TOM BRADY

City Missioner Chris Farrelly is clear on his goal for the Mission's centennial project. "We are going to take a major step towards ending chronic homelessness in Auckland." For nearly 100 years, the Auckland City Mission has been helping those of most desperate need in our community.

This year's Synod featured the announcement that the Government has granted \$18 million towards the Mission's redevelopment, which will see the old buildings in Hobson Street replaced with facilities built with the challenges of today and tomorrow in mind.

Mission HomeGround is a project that has been almost ten years in the planning. "The need for our services has continued to grow and the Mission team perform miracles in the spaces we have, but it has reached the point where we need to give them better," says Chris. "We have been lucky to have a lot of friends who have helped us with our planning."

City Mission Board Chair, Bishop Jim White agrees. "The facility has not been fit-for-purpose for some time. We sought a good deal of advice on how to proceed. While our current location was important for our ability to reach those who need us – it has us in the heart of the city – the question was whether we simply upgrade our facilities or upgrade and add a significant added dimension, namely housing." The breakthrough came with the Housing First model which radically shifts the approach to housing the homeless.

In 2016, the Mission began working collaboratively with five other social service providers, and helped to establish the Housing First Auckland Collective, with the joint goal of ending chronic homelessness in Auckland.

This pilot project, launched in March 2017 and funded by central and local government, focuses on first finding a house for a vulnerable person, then providing appropriate wraparound services to address their individual needs and help them sustain their tenancy.

"Although we have the wraparound services, there is a shortage of appropriate housing in the CBD." The Mission approached the Government about partnering as a social housing provider on the site and then looked for overseas successful models to implement the Housing First philosophy. In Australia they found Common Ground.

The Common Ground model is all about providing permanent, affordable housing that is linked with dedicated support services that address the root causes of homelessness. The concept originated in New York and has now been adopted throughout Canada and Australia. It provides a 50/50 mix of studio apartments for the chronically homeless and low income city workers. Residents are kept safe with 24/7 security and social service concierges.

This tenancy mix in the Common Ground model reflects an urban living community. It is proven to be the most effective way to create the opportunities for friendships, integration and the breakdown of social barriers.

"And with our wraparound services on site, it offers the best chance to help our most marginalised to move on with their lives."

And so Mission HomeGround was born.

The plan is to redevelop the whole site into a purpose-built housing and social services facility. Mission HomeGround will provide new, fit-for-purpose spaces for each of the Mission's services, including a self-contained 15 bed detox centre.

Crucially, Mission HomeGround will include 80 apartments for the chronically homeless and others on the Social Housing Register, which will help to alleviate Auckland's housing shortage. It will also introduce this new model to the whole of New Zealand and demonstrate its effectiveness.

Chris describes how the building's ground floor will cover the whole site between Hobson Street and Federal Street and provide well-designed, future-proof and accessible spaces for the Mission's essential social services. "We're also making it a community hub with places and activities for people to mix."

The overall cost is \$76 million. With the Government contribution, and from within its own resources including borrowing, the Mission already has \$36 million. Furthermore, in October this year, Foundation North announced that it was supporting Mission HomeGround with a \$10 million grant – its biggest ever. "This truly significant grant demonstrates clearly that we share a common vision for the wellbeing of the people of Auckland", says Chris.

This still leaves \$30 million to raise.

Bishop Ross Bay recently announced that the Diocesan Council had agreed to support the project with a contribution of \$500,000 as an indication of the partnership between the Diocese and the Mission. The origins of these funds came from the sale of the Church of the Ascension at Point Chevalier and it was an expressed desire of the congregation there, after years of supporting the Mission, that a significant amount be gifted to the Mission if at all possible.

"Half a million dollars from the Diocese is incredibly significant," says Chris. "Quite apart from our Anglican pedigree, individual Anglicans have always been among the backbone of our supporters. It is obvious everyone will have to work together to achieve such an ambitious goal, and it's wonderful to have the Diocese behind us."

Planning continues to ensure all those who wish to help can be part of the fundraising campaign in a meaningful way.

Meanwhile, the demand for the Mission's services continues. Chris is keen to remind us that Christmas is traditionally the busiest time for the staff. "For the rest of this year we are focused on our Christmas Campaign, but we have a talented team behind the scenes ensuring we are staying on track with our project."

We can expect to see more from the Mission HomeGround in the New Year. At Synod, Bishop Jim spoke about going to every Ministry Unit in the Diocese to ask if they have someone to champion this exciting development locally. Chris believes that many will want to be involved. "I have a strong sense of a movement to end homelessness in our city. Together we can make that happen." ✠



Homelessness, Jesus and politics

WORDS: JEREMY HARRIS

At a time when Caesar was called Lord, and brought “good news” of the Roman Empire to the world, Jesus was declared Lord, and he proclaimed the Good News of the Kingdom of God. However, as Jesus says to Pilate, “my Kingdom is not of this world, if it were my followers would fight” (John 18:36). The amazing thing about Jesus is that he was profoundly political, but he didn’t attempt to govern by gaining power. He was a king who led by washing feet and dying on the cross to bring redemption in the world (and rising again and ascending to heaven, mind you). As theologian, John Howard Yoder says, the cross is not just a way to the Kingdom, “it is the Kingdom come.”¹ The kingdom we are invited into by Jesus is the Kingdom of the cross; for the king is cruciform, and his call is to carry our own cross as we follow him to freedom (Luke 9:23). Jesus was political, not by governing through force, but through fascination. The question is not whether Christians should be political, it is “how should we be political?”

There was a motion recently at Synod about homelessness. We called on the government to build 34,000 affordable homes. Amen! We need those houses built! But this also raises a lot of questions of us.

As the government builds homes to house the homeless, how are we doing at restoring homes that have been broken and pushed people onto the streets?

As the government insulates state houses to combat rheumatic fever, how are we doing at insulating homes with love and warmth (and Pink Batts)?

How are we doing at hosting others to build communities that inhabit buildings?

How are we doing at putting our money where our mouth is and building structural alternatives to the empire?

How many of us have empty bedrooms in our homes, spare land that could hold Tiny Houses, or rental homes that are overpriced?

How can we worship a homeless man on Sunday, and ignore one on Monday?

I believe, as Martin Luther King Jr did, that after pulling so many people out of the ditch like the Good Samaritan, we need to ask if the whole road to Jericho needs to be reimagined. But let us also ask of ourselves how we might better embody the communities we would like the systems of government to build so that in the meantime and (when they are built) we might do more than wait.


We are lucky to have the City Mission in our diocese but we cannot simply outsource responsibility to them or the government. Let’s get involved in what they are doing, let’s use our resources to build homes, and let’s foster loving communities.² I have spent many hours sitting on sidewalks with homeless young people through to senior citizens, and in my experience, two key things stood out to me as people passed by us or looked the other way: our society is fragmented and disconnected, and we all are not so different – we all have a need for love and belonging.

As I attended the Saturday morning session of Synod in 2016, I stumbled across a woman sitting on the pavement, cold, and asking for food. We went and shared breakfast, and as she welled with tears telling me this was too much, I looked back into her eyes and said “no, you deserve so much more than this.” And I was reminded of the words of Shane Claiborne in *The Irresistible Revolution*: the greatest tragedy in the Church today is not that we don’t care about the poor, because I believe we do, but that we don’t know the poor.

As we ponder homelessness in New Zealand, some 41,000 people in our communities, let us dream of what government departments can do to house them, but let us also dream of

— “...we all are not so different – we all have a need for love and belonging.”

what we can do to get to know them, to befriend them, to walk with them, and to embody a Kingdom that is governed, not by a Prime Minister or Caesar, but a servant King.

A second part of the motion this year was to establish a committee to explore our own response as a diocese to the housing crises. May we pray for that committee, and may we also pray for ourselves, that as they report back in a year’s time with recommendations, we would say “Yes!” and “Amen”, take up our cross, and follow. 

¹ John Howard Yoder, *The Politics of Jesus*, p51.

² The Parish of Clendon is an incredible example of this, with a number of affordable homes built through their church’s efforts to create communities of love and hospitality, and embody an alternative that is better than the present. Maybe ask to grab a coffee with Rev. Mark Beale who oversaw this, or Rev. Glen Paddison who is vicar there now.



Enhancing the lives of older people

Maintaining strength and balance for positive wellbeing

The Selwyn Foundation's new venture – Inviga (from 'Invigorate') – which was launched last year to provide healthcare solutions, enhanced by technology and delivered to people within the home, has also introduced a number of exciting initiatives to enhance seniors' quality of life.

Inviga's 'Forever Young' strength and balance courses help older people living in the community to maintain positive wellbeing by building exercise into their daily routine and everyday activities and so reduce the risk of falls. Delivered by a Selwyn physiotherapist or exercise physiologist, the 10-week programme also measures the participants' physical improvement through pre- and post-assessment.

The programme has been held at the Royal Oak Selwyn Centre and at other Selwyn venues to date, and plans are underway to bring the courses to a wider audience of seniors.

Promoting health and independence at home through telemonitoring

Inviga also offers technology-enabled health monitoring for patients who have been recently discharged from hospital or have a chronic health condition, enabling them to receive timely healthcare support and advice in the comfort of their own home for a short period, until they are restored to good health.

Using a simple touch-screen computer and monitoring equipment, clients are able to measure their vital signs and send the results via the Internet to be reviewed by an Inviga telehealth nurse. Both the patient and nurse are then able to discuss the results and any particular action that may be required to manage the person's care that day via video conferencing. The service runs alongside the person's current care provision, and the results are also sent to their doctor to assist with clinical management.

This type of home-based healthcare service, facilitated by assistive technology, supports the older person in familiar surroundings to better understand their health and also provides peace of mind for their family members when they can't be there.

Selwyn's Chief Executive Officer, Garry Smith, says: "The Selwyn Foundation aims to continuously improve and expand on our range of services that are available to older adults – whether they live independently in the local neighbourhood, such as Haumarū Housing's communities for older people, or in a retirement village or residential aged care setting.

"Through our new health and wellbeing programmes, our Selwyn Centres and dementia day centres – as well as our partnerships with Anglican and other social service organisations – we aim to provide real assistance, to respond to the need and to make a tangible difference to the lives of so many more senior citizens and their families, wherever they may live." ✳

© For further information on the work of The Selwyn Foundation, visit www.selwynfoundation.org.nz. For Inviga's range of services, visit www.inviga.co.nz

Make hope my story

On the streets of Gaza you meet young people with energy and hope. They want to contribute to the world and make peace in their region. Cut off from the world and living in a landscape visibly damaged by the 2014 war, they dream of a future where there is enough food, water and electricity for the families and neighbours.

Their voices like others in areas of high conflict or widespread poverty are often lost. In this year's Christmas Appeal, Christian World Service highlights stories of people making hope in their neighbourhoods. Young Palestinian and Syrian refugees receive tuition or vocational training. Dalit women who have been elected to their local *panchayat* or councils are trained to make their dreams of a community water tap or street lighting come true. Filipinos planting many times more trees and root crops than they lost in the 2013 typhoon.

Through Advent and Christmas, Christian World Service is putting the spotlight on people taking action against poverty and injustice with help from the annual Christmas Appeal. Thanks to your donations they have already helped many people carve pathways of hope in times of hardship and suffering.

At Christmas, we invite you to share the message of hope with some of the people who need it the most. CWS partners have the skills and networks to give them the support they need.

Listening to the voices of those who have survived violence, disaster and hardship, we can find the energy we need to stand alongside people who need food, water and justice. Working together we can make hope our story. ✳

MAKE HOPE MY STORY

DONATE TODAY

christmasappeal.org.nz

CWS
action against poverty
actiance

Christian World Service works with people
so they have food, water and justice.

© You can find stories and resources for the 2017 Christmas Appeal or make a donation at: <http://christmasappeal.org.nz>



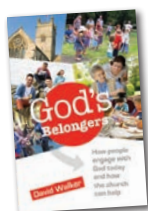
What book will you read over summer and why does it appeal to you?



Emily Paterson – Ministry Mentor for AYM

Growing Young
by Kara Powell, Jake Mulder and Brad Griffin

We often talk about why young people are leaving the church but we don't often focus why they are staying. *Growing Young* is based on ground-breaking research with 250 churches who are managing to involve and retain their young people. I'm interested to find out more about the strategies these churches are using and how we can better grow young people in our congregations.



The Very Rev'd Anne Mills – Dean of Holy Trinity Cathedral

God's Belongers
by David Walker

God's Belongers should transform our thinking about what it means to belong to church. Uniquely, David Walker replaces the old and worn division between 'members' and 'nonmembers' with a fourfold model of belonging: through relationship, through place, through events, and through activities. From his extensive practical research, the author shows how 'belonging' can encompass a far wider group of people than those who attend weekly services. This opens up creative opportunities for mission in today's world.

"In this excellent book David Walker brings together his considerable gifts as a first-rate mathematician and theologian in a highly accessible manner. The result is not only fascinating and thought-provoking: its insights have the potential significantly to renew the mission of the church in its efforts to make the love of God in Jesus known. I hope it will be very widely read." - The Right Revd Dr John Inge, Bishop of Worcester.

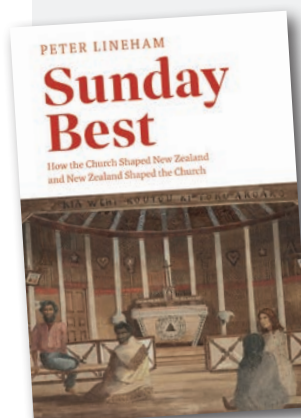


The Rev'd Chris Harris – Co-ordinating Enabler for LSM

All the Light We Cannot See
by Anthony Doerr

For an extended read over the summer I can highly recommend a book I have read in the past year. I say 'extended', but it was so good I could barely put it down. The website goodreads describes it thus:

"A stunningly ambitious and beautiful novel about a blind French girl and a German boy whose paths collide in occupied France as both try to survive the devastation of World War II. Doerr's gorgeous combination of soaring imagination with observation is electric. Deftly interweaving the lives of Marie-Laure and Werner, Doerr illuminates the ways, against all odds, people try to be good to one another. Ten years in the writing, *All the Light We Cannot See* is his most ambitious and dazzling work."



Sunday Best: How the Church Shaped New Zealand and New Zealand Shaped the Church

Peter Lineham, Auckland: Massey University Press, 2017.

pp. 463. ISBN 978-0-9941407-7-7

A REVIEW BY DR TIM MEADOWCROFT, LAIDLAW COLLEGE

Sunday Best, by Massey University Professor Peter Lineham, is a guided walk through the everyday life of the church (in its various manifestations) since the beginnings of European settlement of New Zealand. I experienced a range of emotions on the walk: sadness, joy, yearning, frustration, hope, nostalgia. All of them and more express the achievement of this book. Readers will find in it things they never knew, things they remember, and things they have mis-remembered. As I read, I found myself saying variously: no, it wasn't like that; hey, you've left that out; yes, that's it; oh, I never understood why til now. The range of response is a direct outcome of an arguably unique ability in this author to undertake dispassionate, almost relentless, analysis alongside a deep insider's love for his idiosyncratic subject, the church. The love and the analysis both shine out of this book.

Lineham handles, sometimes at breakneck pace and sometimes at more leisure, an astonishing range of material, and produces some delightful gems. The foxtrot danced to the tune of "Just A Closer Walk With Thee" at a parish dance; six pages of instructions on episcopal dress and ornaments; the priest who took out life insurance on himself on behalf of his parish (read the book to find out what happened next); and many more. Although readership will mostly be of those who themselves know and/or love the church, Lineham writes also to help those who do not have personal experience of the church in all its humdrum banality (but describing the alb as "a kind of poncho"? Really, Peter!)

Here we have a magisterial piece of social history, portraying the best and worst of church in the life of society. The author's scope of reference is the fruit of a lifetime's collecting and cataloguing of primary material relating to the church, and of engagement with her history and her historians. But it is far more than a collection of facts; it is a highly nuanced reflection on the forces at work shaping the church in this place, considered from a range of different angles, and presented by a gifted story-teller. I found the chapter on "the gendered church" compelling, for example. And the final careful reflection on the church's ongoing contribution to social capital is both haunting and hopeful.

Only one person could have written this book, and we are all much richer for him having done so. But a reviewer is obliged also to have a quibble. Mine is with Lineham's claim in the final sentence of his book not to be a prophet. Yet in the biblical vision prophet and historian are one; both discern, sometimes only in snatches, the ways of God amongst humanity. In his careful loving historical work, Lineham also provides glimpses of possibility and hope, and in so doing reveals himself as prophet as well as historian. ☩



Update on Hikoi Rangihoua (A Kiwi Camino)

WORDS: GEOFF HARPER

Since our last article in *The Anglican Winter 2016* issue our Hikoi Rangihoua Project has been advancing well.

Inaugural Hikoi

On 20th May a group of 12 made up our inaugural walk from Holy Trinity Cathedral in Parnell to Vaughan Park at Long Bay. We started the day appropriately in the intimate Marsden Chapel with a song Josh Jones, Vicar at St Georges Epsom had written especially for the Hikoi.

It's a long walk – just on 25 km, from Marsden Chapel in Holy Trinity Cathedral to Ruatara Chapel at Vaughan Park. Perhaps a poignant reminder that it was also a long route, with many difficulties for Marsden and Ruatara to bring the Gospel to Aotearoa.

3-7th December Guided Group Hikoi

The next organized walk will be a 4 day/night Hikoi, starting at Vaughan Park and ending at Marsden's Cross in Oihi Bay.

The experience will be a unique one with all the elements of a challenging walk, spectacular scenery, Māori cultural experiences, engagements with locals, spiritual reflections and historical inputs from Rev Dr Allan Davidson and Adrienne Puckey.

Participants will discover an understanding of how pilgrimage enables one to understand at a deeper place the journey of life and faith. It offers opportunities for spiritual formation to people as “the spiritual discipline of walking with eyes and ears open, body and soul connected”. It will give time to ‘pause, ponder, plan anew’ for our lives as walking with others is a good antidote to our individualistic ways of society today.

2018 Guided Group Hikoi

Parnell to Vaughan Park 30th January. This single day walk including ferry harbour crossing, Devonport Naval Base visit, local church stops and the spectacular North Shore Coastal Walk through to Long Bay.

Parnell to Puhoi 25th - 27th March. Two nights. The Okura Bush Walkway, coastal walk from Orewa to Wenderholm and kayaking the Puhoi River. Local churches will be visited along the way.

And more hikoi are being planned. 

☎ For further information on Kiwi Camino go to:
www.vaughanpark.org.nz

Photo above: Members of the inaugural hikoi met with people from Holy Trinity Devonport at their first stop.



SUMMER ADVENTURE WEEKEND

19 -21 January 2018

Start 2018 with an adventure! Join other families of all ages and stages, to participate in challenging, fun activities and adventure, conversation and relaxation.

Based at beautiful Long Bay on Auckland's North Shore and run by the Diocese in conjunction with Vaughan Park Retreat and Conference Centre and the Sir Peter Blake Marine Education and Recreation Centre, you will have a weekend to remember.

Abseiling, climbing, kayaking, big group games, water activities, worship and much more will be on offer!

Saturday evening will be a fun entertainment night – so bring your guitars, skits, acts and best jokes!

☎ Register now to ensure you don't miss out by going to:
tinyurl.com/SAW2018