



ANGLICAN
DIOCESE OF
AUCKLAND

THE ANGLICAN



Diocesan Development Fund Case Study
– Henderson has a new ministry outdoors

Ordinary Saints – Working with young adults

Local Shared Ministry
– Working differently to parishes

PARS – A faith led organisation helping to assist prisoners on release

MARCH 2021



BISHOP ROSS



Find Bishop Ross on Facebook:
Bishop Ross Bay

The Guardian newspaper online recently featured a gallery of images of Ash Wednesday under COVID-19 restrictions. Several showed priests in the Philippines variously sprinkling ashes on heads in church and distributing small takeaway containers of blessed ashes, with an instruction pamphlet. Faith Lutheran Church in Pittsburgh offered an 'Ash and Dash' drive-through facility to faithful motorists.

Throughout the Diocese, people who could not gather to begin Lent created their own opportunities for not missing out on the meaning of Ash Wednesday, even if a few days later on the first Sunday of Lent. Honouring what is timeless and solid, in times of rapid change and fluidity, is a challenge we are becoming more familiar with and getting better at. Ash Wednesday wasn't the end of it as within a fortnight we were adapting late on Saturday night for Sunday morning worship.

I wonder how it was for Jesus' disciples as the tensions rose steeply towards the events of Holy Week. If there had been anything like a 'normal routine' during the three years of his ministry, the pattern would have been easily disrupted as the strength of opposition increased and the clouds of foreboding gathered.

And then it was all over – all the dreams and expectations and assumptions that had taken shape were shattered. 'We had hoped'.....the grammatical tense and emotional tone of those words on the road to Emmaus said it all. Three days of grief and disillusionment might have been just long enough for them to start to imagine a different future without their beloved Rabbi, or perhaps a return to the 'old normal' before they had even heard of Jesus.

And then, suddenly the world changed again! The One whose absence they were grieving was suddenly amongst them again. But there was an exciting, puzzling, newness woven through all that was familiar. And little did they know, but there were even more radical changes ahead with new challenges and demands upon them to spread the Good News and to actually embody the message and the ministry of the Risen One.

In an age where we seem to be having to constantly adapt, let us remember that being a Jesus-follower has never really been a static thing. Not back then. And certainly not now.

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Anglican Diocese of Auckland

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Bishop Kito

– an Officer of the NZ Order of Merit



In the 2021 New Year's honours list The Right Reverend Te Kitohi Pikaahu, Te Pihopatanga O Te Tai Tokerau, was recognised for his services to the Anglican Church and Māori.

Bishop Kito has been humbled by the recognition but sees it as not just a recognition of his work but also of the people he has worked with for over 30 years.

Bishop Kito moved from Taipa to Auckland with his family when he was quite young. In Auckland he became involved in the Anglican Māori Church. He was ordained Bishop in 2002 at the age of 37.

As Bishop he has been involved in many boards, committees, commissions and forums as he continues to serve the people of Te Tai Tokerau and beyond. Much of his time is spent in his home town in Northland and he has led the Waitangi Day service for 20 years. He travels a lot around Northland and Auckland engaging with Māori and Pākehā and is a strong advocate for the wellbeing of Māori and indigenous communities. 🇳🇿





'Licensed to Minister'

WORDS: ARCHDEACON MICHAEL BERRY

All are called

Go at the call of God, the call to follow on, to leave security behind and go where Christ has gone.

Go in the name of God, the name of Christ you bear; take up the cross, its victim's love with all the world to share.¹

It is beyond all question that God calls each and every person to ministry in the Church. No matter our age or stage (or anything else for that matter), all the baptised are called *'to continue Jesus' servant ministry in the world by witnessing to God's reconciling love, to bring in the Kingdom of God, to build up the body of Christ, and to glorify God's holy name'*.²

All are gifted, all are worthy, all are called.

Such is the importance of this understanding, one whole dimension of our Diocesan Healthy Church Model is dedicated to our 'Growing in Christ', promoting the vital importance of maturing discipleship, gift-oriented ministry and empowering leadership. Healthy churches seek to appropriately discern and apply the gifts and calling of all their people.

Licensed ministry

In the midst of our communities, however, we also recognise that different gifts empower people to different areas of ministry. The words of Saint Paul easily come to mind, *'The gifts (Christ) gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ...'*³ Alongside this, we might consider the image of the body of Christ in the first letter to the Corinthians, where the difference and diversity within the body are called on to be valued and respected, and to fully contribute to the wellbeing of the whole.⁴

When these positions are ones of leadership, the Church must take prayer and care to establish levels of confidence in those who will speak on behalf of the Church and lead its mission. We might think, by way of early example, of the conclusion of the Council of Jerusalem, where we witness the conversations in choosing and sending disciples to go with Saint Paul and Saint Barnabas.⁵ As leaders are sent out, away from regular engagement with those who are sending them, they need to be able to do so with some level of trust; trust that their words and actions will be representative of the wider community of believers.

Church discipline

In our Church traditions, these concepts are encapsulated in the practice of licensing people for ministry, as articulated in the preamble of the Licensed Ministry Statute 1999: *'Whereas*

*every Christian by virtue of their baptism is a minister of Christ's love and care, and needs no formal authorisation to carry out this ministry, those who would act in the name of the Church, in presiding at the Eucharist, pronouncing God's absolution, or acting as a leader of a faith community, by the discipline of our Church can do this only with the authorisation of the Bishop.'*⁶

Our traditions (and statutes!) place responsibility for licensing ministers in our Church with the bishop. The responsibilities of such ministry are, however, something of a two-way street of accountability between the bishop and minister.

The bishop ensures that those called to ministry are doing so appropriately and safely. This means putting in place processes that ensure leaders have the vocation, skills and training to exercise the ministry to which they are called. The Church has a responsibility to equip, train and support ministers, providing opportunities for growth and development.

The minister, lay or ordained, also has responsibility, ensuring that they undertake ministry within the discipline, ethos and traditions of our Church. The licensed minister takes action to ensure that they are ministering safely and appropriately, seeking support when needed as they fulfil their call.

A new Licensed Ministry Statute

It has now been over 20 years since the Licensed Ministry Statute 1999 came into being. Understandably, in that time, the landscape of ministry has evolved. General Synod Te Hinota Whānui has revised provisions around the maintenance of standards in ministry ('Title D'), and we share the increasing awareness of the importance of providing safer environments, especially for those who are vulnerable. Our approach to clergy appointments has changed and, from an archdeacon's perspective leading such processes, those processes are due some review. The statute itself has been amended five times already, so it feels timely to refresh it, addressing these and other issues, as we ensure it serves the needs of ministry in our diocese today.

Members of Synod will know that this work began last year with new provisions for licensed lay ministry. In presenting that Bill, I foreshadowed further work on the statute as a whole with the intention of bringing it to our Synod this year. This is not work I wish to do alone, however, and input from the wider diocese is welcome.

Taking into account the contents of the current statutes, it is expected that the new statute will include:

- An outline of the nature of licensed ministry.
- Clearer definitions of ministry roles requiring a licence (or, in the case of some clergy, the bishop's permission to officiate).

"Healthy churches seek to appropriately discern and apply the gifts and calling of all their people."

- Provisions for the issuing and maintenance of licenses (and permissions to officiate).
- Processes for the appointment and licensing of clergy. This will include the appointments of vicars and other ministers-in-charge.
- Processes for the resignation and termination of licences.
- Provisions for self-care and development (including provisions for sabbatical leave for stipendiary licensed clergy).

This is one of the key pieces of legislation for ministry in our diocese. Alongside the Ministry Unit Statute 2013 and the Financial Regulations Statute 2000, it is one of the 'big three' that I encourage all ministry unit leaders to be aware of. Members of Synod and those engaged in licensed lay ministry especially are invited to offer their thoughts and feedback in relation to this work. Such comments can be emailed to me at michael.berry@aucklandanglican.org.nz.

Continuing from my earlier quote, the letter to the Ephesians goes on to talk about the gifts of God being given *'to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.'*⁷ I hope that this work will contribute to providing sound processes for licensed ministry that support the work of the saints in this diocese. ✱

1. Hymn words by Rosalind Brown, 1989. Set to the tune 'Diademata' (start singing 'Crown him with many crowns...' there you go...)
2. HKMOA/ANZPB, 'A Catechism', p 932.
3. Ephesians 4:11-12
4. 1 Corinthians 12
5. Acts 15
6. Licensed Ministry Statute 1999
7. Ephesians 4:12-13

Resourcing Monday's ministries

A weekend retreat and seminar for lay people of all churches, to help them be more intentional, resourced and effective disciples.

Vaughan Park Anglican Retreat Centre, Long Bay North Shore, Auckland
Friday April 9 (dinner) to Sunday April 11 (lunch)

This weekend is for people of all churches to help them be more intentional, resourced and effective disciples wherever we are.

Bishop Bruce Gilberd will offer leadership over the weekend, and topics covered will include:

- The various contexts of our lives Monday to Saturday, in which we aim to be effective disciples of Jesus our Lord and brother.
- Focussing in whom and on what our lives are anchored.
- Locating resources for our task – so we are better equipped.
- Clues and hints on fruitfully engaging the various contexts we move in, especially the workplace.
- Consideration of case studies, and preparation for Sunday worship.
- Commissioning and planning re-entry aims, and a review of the weekend.

The cost of this retreat and seminar is \$310 – this covers full catering. Two nights stay, and the seminar, including the work book.

Registration is through Vaughan Park,
email: admin@vaughanpark.org.nz

Anglican Care

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



Anglican Space provides new parents and their babies with a supportive environment in a local church setting.

Our weekly Space sessions support our participants to make the best decisions for their family by providing balanced information on a range of topics relating to child development. We know from past participants that the Space programme makes a real difference in the lives of new families by offering a welcoming, supportive environment for both parents and babies.



SPACE FOR YOU AND YOUR BABY

Carolyn Wellm Coordinator

022 657 5851

Carolyn.wellm@aucklandanglican.org.nz

Early education for babies and parents, support for families and strengthening of communities.



AUCKLAND CITY MISSION

aucklandcitymission.org.nz

Community assistance and support, crisis care centres, emergency food, clothing, furniture, detoxification centre.



THE SELWYN FOUNDATION

selwynfoundation.org.nz

Independent retirement living; rest home, hospital and dementia care; community outreach for older people.



ANGLICAN TRUST FOR WOMEN & CHILDREN

atwc.org.nz

Residential family care, family therapy, counselling, Family Start programmes, pre-school centres and school social workers.



SEASONS FOR GROWTH SUPPORT SERVICES

Claudette van Niekerk Fieldworker

seasons@aucklandanglican.org.nz

Peer support programmes for children and young people (6-18 years) either in school or after school, as well as adult groups in some areas.



MISSION TO SEAFARERS

The Rev'd Noel Cox, Chaplain

020 4079 4554 | noel.cox34@gmail.com

Newly ordained clergy



The diocesan ordination service was held at the end of November, as it is every year. Last year, four people were ordained deacon and four people were ordained priest.

Deacon

ONOSAI AUVA'A

Onosai is from South Auckland, married to Amy and they have four sons.

At the age of 10, Onosai became a Christian. He was baptised in 2009 and two years later confirmed at a service at King's College where he attended school.

His association with King's College has continued after leaving school as he is now Assistant Chaplain, Head of Community Service and Teacher of Religious Studies.

He is a fourth-generation minister in his family which has come after a career as a professional rugby player. During his rugby career he was part of the Rugby Sevens team that won a gold medal at the 2006 Commonwealth Games and he also represented New Zealand in the NZ U19 rugby team, winning the Junior Rugby World Cup.

Onosai and Amy have owned and operated a picture framing business specialising in sporting memorabilia and he serves on the Boards at St Joseph's Catholic Primary School and the Papatoetoe Rugby Club.

In his free time Onosai has a passion for writing music. He has recorded an album and is currently working on a contemporary acoustic worship EP.

LIZ MARTIN

Liz grew up in Tāmaki Makaurau and has strong ties to Northland, where her husband's parents live.

She is married to Tim, an ecologist and environmental scientist and they have three children.

Over the last three years at Hoani Tapu te Kaikauwhau i te Rongopai (St John's Theological College), Liz has completed a Bachelor of Theology through Otago University and the St John's Diploma in Anglican Leadership. She has previous qualifications in Counselling, and Adult Education, along with 20 years of leadership experience with the New Zealand Cadet Forces.

Mission and ministry have always been a part of her life. She

has served as parish administrator, vestry secretary, in pastoral care, leading home groups, kids, youth, and international students ministries to name a few. Generous hospitality, teamwork, and sustainability are key values that guide her whānau, as they seek to live a Jesus-shaped life.

After ordination her family has relocated to Whangārei to join the ministry team at Christ Church for her curacy.

ANDY WALLIS

Andy was born in the UK and has spent most of his life in the provincial city of Nottingham. In 2012 he moved to Aotearoa with his partner John. This was after two visits to New Zealand to do something 'adventurous' before they got too old. They were not expecting the adventure to include ordination!

Andy describes himself as an 'almost' lifelong Christian. He entered the discernment process in the Church of England in 1981. Although he began his theological studies then, hoping to be ordained, that didn't happen. Instead, he embarked on lay ministry as a 'reader'. For 21 years he enjoyed a fulfilling ministry in the city centre parish of St Peter's and All Saints' alongside a team of priests and mentors to whom he owes a great deal.

Andy is a registered nurse by profession and will continue in that role as a self-supporting minister during his curacy as Deacon Assistant at St Luke's Mt Albert.

YUKIKO WAKUI-KHAW

Yukiko was born and brought up in Hiroshima, Japan. Being a second-generation of an A-bomb survivor, 'world peace' is one of her heartfelt desires. She is married to Cheen, and they have a son.

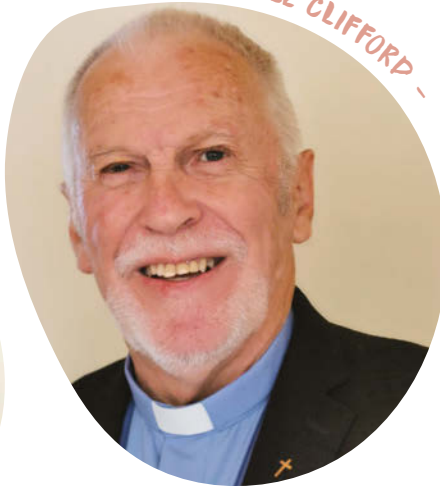
After completing a Masters in Education, Yukiko came to New Zealand on her own to teach Japanese at university. When she first arrived she felt lonely and began going to church, which led to her becoming a Christian in 1994. She says that ever since then, her greatest joy has been to share Gods' love with people who have lost hope in their lives.

Yukiko describes the calling to ordained ministry as an incredibly slow and long journey. She began taking some theological papers while working full-time and completed a Masters in Theology through Laidlaw College in 2017. She then joined the Diocesan Training Programme while also worshipping and serving at St Barnabas in Glenfield and being part of the chaplaincy team at Maclaurin Chapel at Auckland University.

- YUKIKO WAKUI-KHAW -



- BILL CLIFFORD -



- LIAM PHILLIPS -



Her curacy begins at St John the Evangelist in Royal Oak where she hopes to use the unique gifts God has given her. She aims to continue to develop her gifts for God's purpose and glory.

Priest

BILL CLIFFORD

Bill was brought up in Auckland and is married to Dot. They share six adult children and 12 grandchildren

Bill's love for our Lord drives his passion to help others come to experience and share that love. Much of his life has been devoted to having a vision for God's plan for his life and helping others, individually and corporately, experience and live out God's plan for their lives.

He describes himself as being 'youthful in heart' even if one family member thinks he has reached his allotted biblical three score years and ten.

As a young man of about 20, his minister told him the ambition to be a minister of life was the greatest desire a person could have. That has been Bill's journey ever since in spite of being tested often.

Bill was a Methodist presbyter for over 20 years of ministry. In retirement he has returned to the place of his birth and found a home at Christ Church Whangārei.

In the next exciting chapter of his ministry journey, he will be serving in Tai Tokerau Northland

LOPINI 'INIA

Lopini was born and raised in Tonga. He adopted the Anglican faith while at St Andrew's High School in Tonga.

After starting the discernment process for ordained ministry four years ago, he is now Deacon Assistant at the Tongan Mission Grey Lynn, in the Parish of St Columba.

He says that along the way during his training, his faith has been challenged personally, academically and spiritually but at the end of that journey he has found his true vocation – ordained ministry.

He is looking forward to the next chapter of his exciting journey as he continues his ministry in Grey Lynn.

LIAM PHILLIPS

Originally from Great Britain, Liam has spent the last 21 years in Aotearoa. During that time he has established friends and whānau across

tikanga and diocesan boundaries and has a beautiful 11-year-old daughter.

Liam's background is varied, with experience in theatre, banking and finance, social welfare and parish administration.

After graduating from St John's College at the end of 2019 with a Bachelor of Applied Theology, a Diploma in Christian Studies and a Diploma in Performing Arts, Liam entered his curacy with the Parish of Saint George the Martyr, Thames.

Being in Thames, and the surrounding Hauraki-Plains has given Liam the opportunity to balance the responsibilities of being an ordained deacon in the context of liturgy and pastoral care with a fulfilling involvement in the wider community. Liam is passionate in wanting to witness that the ministry of all Christians requires the spreading of the Good News, in word and deed.

IAN YONG

Ian is a Malaysian Chinese Anglican, the third child in his family, husband to Daisy Wong, and father of two. In Malaysia his name is Ah Hieng but in New Zealand people call him Ian.

He became a Christian in 1994. He was a part of the Auckland Christian Mandarin Campus Church (ACMCC) for 15 years and then joined the Anglican Church in 2011.

It has been his deepest desire to serve God full-time ever since he first believed in Christ. After 15 years of working in the field of sales and marketing, the call to pursue ordination came, and he Daisy responded excitedly. At the time, Ian and Daisy lived in Christchurch so they moved their family north for him to train at St John's College. After being ordained to the diaconate, Ian served at St Matthias in Panmure and he now continues to be of service there as a priest.



- LOPINI 'INIA -



- IAN YONG -

MAUKU LSM

Planting for the future

The area on the left shows where Mauku LSMU is planting. The aim is for it to be a continuation of the planting that has been achieved on the right of this picture. Unfortunately two very hot and dry summers in a row have slowed progress down.

Mauku LSM – not far from Pukekohe – has a beautiful old church, St Bride's, and a lot of land. Their future planning a few years ago came up with an interesting way of engaging with the community.

David McSorley told us a little bit about the project.

The planting came about as a result of St Bride's community's vision of forging meaningful relationships with local people.

It was an exciting initiative, reaching out to our community through environmental groups, local hapū as well as the wider community in order that St Bride's remains a strong presence and to ensure the future of our church.

Early inspiration came from the work of the local Whakaupoko Landcare Group.

We witnessed the progress of their planting with native trees on the Mauku stream banks – previously covered in scrub and pine trees.

As the native bush on the stream flourished, we realised we had a unique opportunity to restore the land around St Bride's currently in pasture, to not only beautify but to heal and restore



the land and to become a place (in the future) where people could come and enjoy the peace and tranquillity.

We intend to create pathways through the trees incorporating spaces for contemplation – a place to 'come and be'.

Restoration of the land cannot be complete without restoring relationships with local Māori. It gives us opportunities to forge relationships, learn and share stories of this place – to gain perspective.

This has sometimes been challenging and confronting, but also exciting and invigorating – truly healthy.

It was a joy to find common ground with tangata whenua; that we share concerns about environmental and water degradation, urban encroachment and loss of local productive land.

The planting in 2019 was a huge success – we planted thousands of trees (courtesy of Auckland City) with volunteers from the church and local community working together – supervised by Whakaupoko Landcare.

We are very conscious that this is only a start. We've got a long way to go and lots of hard work ahead, but we have started on something special. 🌱

Note: The last two hot dry summers have slowed the project down. Some plants have died and been replaced so the focus at the moment is getting the plants well established and strong so that they can cope with weather extremes.



An inside view of Local Shared Ministry

**Nā tō rourou,
nā taku rourou,
ka ora ai te iwi.**

**With your food basket and
my food basket the people
will thrive.**

The Local Shared Ministry Model is...

- A way of structuring ministry so that the local church is responsible for establishing priorities for mission and ministry
- A ministering community
- Affirming of the gifts of all the baptised
- Rooted in the New Testament: I Corinthians 12.11; Ephesians 4,7-12
- A way of being, a culture
- Team ministry
- An opportunity for everyone to be involved according to their gifts, time and energy
- A growing and evolving way of being church

WORDS CHRIS SWANNELL - RUSSELL, ANN ANDERSON - TŪĀKAU & DISTRICTS

Chris:

I am part of 11 Local Shared Ministry Units (LSMU) in the Diocese of Auckland; Russell/Kororāreka, Kawakawa/Tōwai/Paihia, Maunu, Onerahi/Manaia, Bream Bay (Waipū, Ruakaka), Titirangi, Huapai, Te Atatū, Tairua, Mauku, Tūākau & Districts.

The Local Shared Ministry model forced our congregation to review and reassess our own ministry resources that existed within our local context. This process enabled us to identify and acknowledge the gifts, talents and strengths that already existed and were sitting right in front of us (the leadership) in the pews.

Coming from a lay ministry background, I was already half sold on the concept. I quickly realised that my lay ministry experience still had its roots in the safety and confines of traditional models of ministry. However, the Local Shared Ministry model was going to take me out of that safety zone and really put my belief in 'the ministry of ALL the baptised' to the test.

What has surprised me is that firstly, it has released the laity to exercise their God-given ministries and officially recognise the incredible volunteer contribution they bring to the community. Secondly, it has highlighted and confirmed the sacredness of God's call on each of our lives, namely to serve in the places that God has called us to. Thirdly, it has liberated our local people to be who they are called to be by engaging, encouraging and training everyone's strengths and talents, so that all talents were no longer sitting in the pews, but involved, active and alive. My experience has been that the laity have been released – released to be who they are 'called' to be!

Ann:

The Local Shared Ministry concept is the embodiment of the teaching of St Paul in Corinthians and Ephesians where he calls upon us to use our diversity of gifts.

We have the Council who oversees the property, finance, and policy areas, and the Ministry Support Team who oversee ministry, i.e. worship services, liturgies, rosters, music, preaching, education, pastoral care, administration, sacramental work, outreach, funerals, marriages, baptisms etc. I call us the Marthas and the Marys.

We have an 'enabler' who is tasked with keeping us from going spiritually astray, being a diocesan representative, providing training, wisdom, encouragement and support; and who is expected to bring fresh ideas from different perspectives to assist with growth so that we don't use the same material over and over!


Chris:

We are not an entity working on our own. We are comforted by the fact that there are robust support systems in place from the Bishop, Episcopal Team and the Diocesan Manager's team.

There is a perception that Local Shared Ministry is just for struggling congregations, declining congregations, cash-strapped congregations or that it only works best in rural situations such as mine. Yes, while one or two of these factors may be the springboard for a ministry unit to start exploring Local Shared Ministry, my experience has seen ministry springing to life because of it.

There is no reason why any worshipping community couldn't explore this exciting, adventurous model of ministry. Maybe I'm idealistic, but imagine if every vicar and priest in charge became an enabler and purely enabled her or his congregation to share in the work of 'all the baptised' in one's local community.

Jean Morris Trumbauer from her book *Congregations...*

"Imagine such a congregation – one in which everyone from small children to the ill elderly were able to name their gifts, appreciate themselves as a unique creation of God, and participate with others in the creative and redeeming work of God in the world! Imagine a community of congregational leaders." 



Ministry Outdoors

St Michael's Henderson now boasts a fine new concrete car park that doubles as a place for youth to hang out and the community to gather – thanks to the Diocesan Development Fund and the hard work of parishioners.

WORDS: MOIRA SAUNDERS (ST MICHAEL'S HENDERSON) AND ANDREA CANDY (COMMUNICATIONS COORDINATOR ANGLICAN DIOCESE OF AUCKLAND)

The project – dubbed 'Ministry Outdoors' – was one of the first successful projects funded by the Diocesan Development Fund. This fund was set up a couple of years ago to support projects that reach new people, new locations or new generations; employ innovative methods of mission and ministry; or develop leaders.

For the Parish of Henderson, it all began with a dream... and a basketball hoop that kept getting in the way.

Five years ago, the downstairs rooms under the hall at the back of the church were renovated successfully. But at the end of the new path was a very dated children's play area with dangerous equipment that had to be removed. So, the sloping area just sat there for a few years with the plan to get a grant 'some time' to create a lovely new play area.

Meanwhile, the youth group purchased a large full-sized basketball hoop. They used it over the summer and then it lay on its side in the church hall during the winter months, causing inconvenience to several groups, including the members of the Selwyn Centre who met in the hall.

"Where can we put the basketball hoop outside?" became a repeated conversation. The car park area outside the church hall was loose metal, in poor condition with edges that were a trip hazard.

By 2020, a team had been pulled together to look at upgrading the play area and start getting quotes. Then, in a timely 'coincidence', an email arrived from the Diocese outlining the criteria and process for applying for grants from the Diocesan Development Fund. That sparked some creative thinking and the ideas started to flow...



"Why don't we develop the car park and the play area together to create two integrated areas that will appeal to our youth as well as younger children and families in the community?"

"Let's get the old car park concreted so the youth have a suitable surface to play on."

"Let's build play equipment for children aged 4 to 9 but make it strong enough for teenagers to use too."

So it was that Project Ministry Outdoors was born.

The parish 'Outside Area' committee decided to put everything together as one package and applied to the Diocesan Development Fund in 2020 to cover the first part of the project – concreting the car park. They also prepared an application to The Trusts Community Foundation (TTCF) in West Auckland for funding for Part 2 – the play area groundwork and installation. COVID-19 disruptions stalled the process for a bit last year, but a team from the Diocesan Development Fund was able to visit the parish between lockdowns in late June 2020 to see the project plans for themselves.

The visit was a success. Over a cup of tea, a member of the project team and the vicar talked about how the improvements would extend and benefit the church's outreach in the community. Young people shared a video about what they were looking forward to in having an outdoors area for their activities. The result was a 'Yes' from the Diocesan Council, to the great delight of the parish.

Photos, clockwise from top: The new concreted carpark; The carpark before the renovation; An over-60s group utilised the concrete outdoor area to stage an outdoor event.

Then came the frustration of Auckland's August lockdown when nothing further could be done, but once that was over, it was full steam ahead again to prepare for the concreting contractors. Parishioners removed undergrowth, cleared the ground, and notified the congregation and hall users that the car park would be closed for two weeks. They put up signs, cones and ropes to make sure everyone stayed away while the concrete cured, and the team kept a close eye on anyone who came anywhere near the new surface on Sunday mornings!

The concrete was laid in early December 2020 and the car park reopened in time for the church's 9.00pm service on Christmas Eve. It was blessed in January 2021 by The Rev'd Herb Simmons during a Wednesday morning Communion service.

The new surface means that elderly and vulnerable people can walk across to the hall from their cars without worrying about trip hazards. Three ample disabled parking spaces have been created and basketball and football lines will be painted soon.

The area has already been well-used. The parish held a get-together where the over-60s enjoyed tea, cucumber sandwiches and cakes at tables and chairs outside. Young people used the space for activities on long summer evenings. A garage sale is planned for the end of March and a sunset dinner in April – both of which will be able to flow out from the hall into the car park.

After delays in getting quotes for the play area, the project team finally submitted their funding application to TTCF last month. Now they are eagerly awaiting the result and praying for a successful outcome. 🙏

Note from Editor: Just as we were finalising the magazine The Rev'd Nyasha Gumbeze let us know that their application to The Trusts Community Foundation for funding for Part 2, the play area, had been approved. We look forward to celebrating the completion of the project with them.

Tips for applying to the Diocesan Development Fund

The St Michael's team shares some advice on managing the application process:

1. Gather a small group to manage the process, including expertise from different areas. St Michael's had a team of five, including two children's ministry leaders and an event organiser.
2. Take ideas from a range of people. Let them dream about the possibilities for mission and ministry and how these might be achieved.
3. Give yourselves plenty of time to collect information, gather financial details and prepare your application before funding rounds close. Be aware of when decisions need to be made by your ministry unit's governing body (e.g. vestry) and by the Diocesan Council.
4. Familiarise yourselves with the criteria for funding applications and work out whether your project fits.
5. Prepare your case with all the necessary supporting information and evidence.
6. Delegate one person to fill out the application form, making sure to check word limits in the answer spaces on the form.
7. Complete several drafts of the application form and edit them in consultation with others in the team. (It's helpful to have a wordsmith who can present your proposal in clear and simple language.)
8. Submit your application in good time before the deadline.

If you have any questions, don't hesitate to contact the Fund's Advisory Group for guidance and advice.

Calling all Anglican Diocese of Auckland
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SUSTAINABILITY CHAMPIONS WORKSHOP 2021



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with A Rocha and Para Kore

9:30am - 5pm **Postponed - 22nd of May 2021**
@ St George's Epsom

For more information contact Cathy Bi-Riley at:
sustainability.fieldworker@aucklandanglican.org.nz

The issue of incarceration affects us all – whether we have, or someone we know, has been incarcerated, whether we’ve been the victim of a crime, or discover that a person released from prison is coming to live next door to us.

A key organisation working with people released from prison is PARS Inc, a kaupapa Māori and faith-led organisation. The Anglican Church was a founding member of national PARS in Dunedin in 1877, and has had an Anglican representative on the ecumenical board of the Auckland branch since its incorporation in 1946.

PARS works with four groups of tāngata: those at risk of going to prison, in prison, on release from prison, and the 501s – the deportees from Australia. We also work holistically with the families of these groups, as they too endure a sentence – one of financial, social and emotional suffering that is unrecognised by society.

Our work includes interventions to divert people from entering prison, work with youth at risk, drug and alcohol triage and referrals, and support for people who are resettling in the community from prison.

PARS’ Board is 50/50 Māori/Pākehā, and over 80 percent of its staff are Māori or Pasifika. This is so important because 52 percent of NZ’s incarcerated people are Māori, despite them being only 16 percent of the total population. Solutions for this imbalance must be driven from te ao Māori. In 2017, Moana Jackson said, “Māori and other indigenous peoples aren’t born genetically poor nor collectively dysfunctional. No Māori prisoner can be isolated from the collective costs of the traumatic dispossession [through colonisation].”

PARS’ clients are not always an easy cohort to work with – there are risks, incidents, and disappointments. It’s important to know that 90 percent of people in prison have a lifetime diagnosis of a mental health disorder or substance abuse. They are effectively being punished for being unwell, and would receive more appropriate care under the Ministry of Health.

There are also positive and heartwarming success stories, such as the former meth addict and dealer who now works with prisoners going to court, is respected by judges and lawyers, and achieving phenomenal results. The point is that people do change, and they deserve second chances – and more. People who’ve been in prison are experts in that field and are well-placed to be part of the solution. Their experience must be valued if we are to get our justice system right.

A prison sentence comprises loss of freedom, full stop. And yet people suffer ongoing stigma after release. PARS calls this ‘the silent sentence’. It can prevent a person from finding work, accommodation, and acceptance, all of which are critical to successful resettlement into the community.

A young man in prison once said to me that ‘inside every adult offender is a hurt child’. How can we remedy the injustices done to our children, and heal their emotional wounds and the impact of trauma so they don’t go on to offend?

Anglicans helping prisoners out

WORDS BY LIZ CAUGHEY

PARS’ Te Ohomai Rangatahi programme is doing just that, disrupting the pipeline of disadvantage by working with rangatahi to divert them from prison. This is crucial. It is accepted that prisons are a cause of crime, and a major recruiting ground for gangs – 70 percent of incarcerated Māori have gang connections.

Our strategic philosophy is called Te Pātūwatawata (The Fortified Pā) – an holistic framework to restore wellbeing, working from a vision of manawa (heart). Every person who comes through PARS’ doors is treated with respect and aroha such that their dignity and mana are honoured and restored. Te Pā draws on time-honoured, traditional practices of social justice. It provides a spiritual, cultural, emotional and physical space for our whānau to “kia tū tangata ai!” – that is, to stand tall in their full potential.

While we in the pews are all aware and proud of the Anglican Church’s significant work through ATWC and the Auckland City Mission, and some of our parishes do engage with people in or released from prison, PARS seems to fall under our radar – and yet PARS’ clients are very much part of that same picture.

Although the topic of prisons can be challenging, Christ made clear the role of His Church to serve in this field (Matthew 25:35-45). The values of PARS and Church are fully aligned. We share a vision of a stronger society, in which all people are enabled to build self-esteem and self-reliance, and to self-manage life and work skills.

At Synod 2020, our historic and ongoing relationship with PARS was honoured with solid support for an annual donation to them. Information will be provided soon about more practical ways parishes might choose to show the love of Christ at this pivotal and vulnerable point in the lives of people who are rejoining the community – a time when hope meets reality. ✱

Auckland Diocese launches new ministry for young adults

WORDS ANDREA CANDY – COMMUNICATIONS COORDINATOR ANGLICAN DIOCESE OF AUCKLAND

A new ministry for young adults has launched in the Auckland Diocese. 'Ordinary Saints' seeks to resource and empower adults (aged from about 18 to 39) in faith and action through the contemplative and sacramental rhythms of the Anglican Church.

In the past, that age group was served by the Grace Collective which drew young adults together every couple of months to discuss theological and topical issues. After a pause for a rethink in early 2019, the diocese's Young Anglicans for Social Justice (ADJust) proposed a reimagined approach to ministry to young adults.

Ordinary Saints will meet more frequently than the Grace Collective, with simpler, low-cost gatherings and online support, says The Rev'd Sarah West, who has taken up the role of chaplain to young adults in the diocese after serving as curate at Holy Trinity Cathedral since November 2018.

Alongside Sarah there is a steering group of eight people. Together they work collaboratively to plan, vision and give shape to this new ministry.

"We want to foster a depth of relationship with one another, with a formation focus. Everything we do is designed so it can be replicated in local ministry or community spaces where young adults worship and serve.

"We realised that ministry units are often stretched for time and resources with so much going on, so we hope Ordinary Saints will act as a wrap-around diocesan community to provide active support and formation for Anglican adults in their late teens, 20s and 30s," she says.

Ordinary Saints is committed to being a safe space for all, across the full diversity of the Anglican Church, including those on the margins, the rainbow community and whānau (e.g. parents with children). The community is also open to those who are not connected to a local parish or ministry unit and those outside the Anglican tradition who would like to explore its kaupapa and rhythms.

Sarah says they understand that for some young adults, reengaging with a local parish after an absence can sometimes be intimidating, or they might not feel comfortable because they're wrestling with questions about faith.

"We welcome people who find themselves in this space and are committed to being the kind of community where people can bring their questions without fear of judgement, connect with others in the same boat and be held in the midst of the unknowns."

Action and creativity are the other two touchstones of the new ministry's kaupapa, alongside community and formation. Faith will be worked out in acts of social and ecological justice – caring for others as well as God's Creation. In this area, Ordinary Saints complement ADJust's work in supporting and engaging the Church on social and ecological justice issues.


Creativity will be expressed through the arts, poetry, crafts, and music as mediums for storytelling, prophetic witness, and worship.

"Ordinary Saints is focused on the deep interconnectedness between contemplation and action; that everything we do is informed by our faith formation and understanding of who we are as Anglicans and the body of Christ," says Sarah.

The community will meet monthly for a meal, discussion and prayer, plus another day every month for Eucharist followed by social or ecological action. Retreats with a contemplative focus will be held three times a year and other special events are planned.

Their first meeting was held early in March and initially planned as an in-person meeting. COVID intervened which meant a shift to Zoom. While the team acknowledged that that wasn't the best way to be starting something new, they were positive and motivated about starting something new.

"We had a really good response, about 19 or 20 people 'zoomed in'. There was a great depth of sharing and it was absolutely lovely. We ended with night prayer," Sarah told us.

Everything will be supported by online resources, such as livestreams, video blogs and podcasts. To find out more, see the Ordinary Saints Facebook page <https://www.facebook.com/ordinarysaints.ak> and Instagram account @ordinarysaints.ak. 

Sarah West can be contacted at sarah.west@aucklandanglican.org.nz



"Ordinary Saints is focused on the deep interconnectedness between contemplation and action..."

Left to right: Sarah West with her dog Snoopy; filming for an Ordinary Saints video.



People come first

Health and Safety in Ministry Units

The Health and Safety at Work Act (2015) (HSWA) came into effect in April 2016. The legislation is about everyone working together to sensibly manage the risks that cause serious illness or injury. Churches have a duty of care to ensure no one is harmed while attending church for worship or related church activities or while working for us or on our premises for any other reason. We all have a role to play in making our ministry units safe.

At the heart of an Anglican's beliefs is the commandment from Christ to 'love one another as I have loved you' (John 13:34). Ensuring the physical and mental Health and Safety and wellbeing of people who attend or visit or churches and spaces is a big part of that culture and is an expression of 'loving one another'.

The first things that come to mind for many people when they think about Health and Safety are that (1) it is something that the leaders do and (2) it is about physical safety. It is much more than this. While leaders, both clergy and laity, have some specific responsibilities, we all have a responsibility to care for our own health and safety and to care and watch out for others – it is part of what we all do as Christians. Secondly it is not just about people's physical wellbeing but also includes people's mental wellbeing.

He aha te mea nui o te ao

What is the most important thing in the world?

He tāngata he tāngata he tāngata

It is the people, it is the people, it is the people
Maori proverb

Diocesan Council set up the Health and Safety Working Group (HSWG) to promote a culture of safety and wellbeing across the diocese and to assist ministry units to look after people on their units' sites.

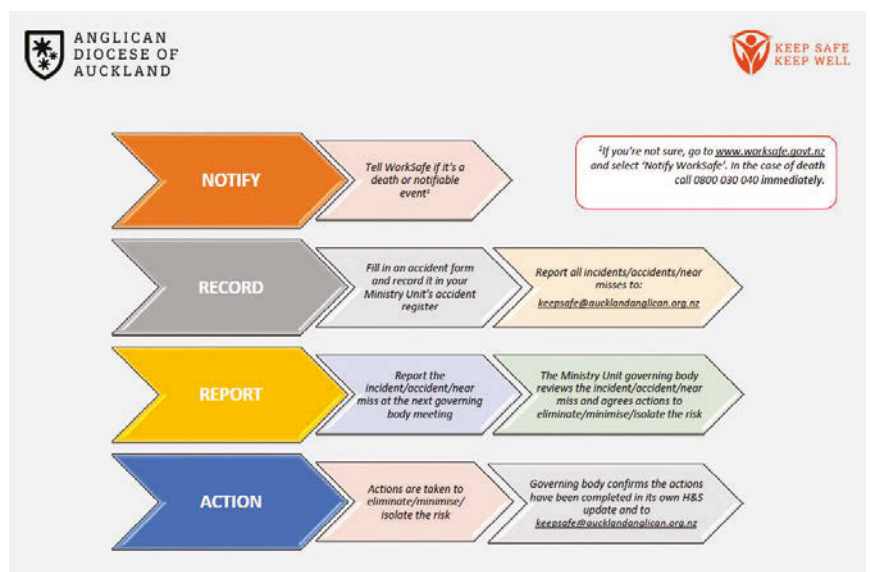
To help units to develop their own health and safety culture and management, the HSWG are developing tools and guides which are available on the diocesan website for anyone to view.

Each unit is unique, so what works for one unit may not work for another, which is why everyone needs to be involved in developing and promoting the health and safety culture within their unit rather than a 'one size fits all' plan being imposed.

To help the flow of communication between everyone there should be a Health and Safety representative in each unit – they are the first resource for a ministry unit's community and they act as a point of contact between people within a ministry unit and the HSWG.

Incidents and accidents

Incident reporting is a significant part of Health and Safety management. If you see an incident, accident or near miss occurring at your ministry unit, no matter to whom and regardless of whether it is "work-related" or not, it needs to be recorded in your unit's accident/incident register and reported to the unit's governing body. The HSWG should also be informed so they can gain a greater understanding of the risks our ministry units are facing, the



actions being taken to minimise or eliminate them and then use that information to develop and refine resources for all units.

It's also important to log near misses. Repeated near misses can signal a hazard that needs to be minimised, isolated, or eliminated before a more serious incident occurs.

The diagram on the previous page gives a useful summary of the process to follow.

Hazards

It is a ministry unit's responsibility to identify and take all reasonably practicable steps to ensure that all hazards are identified, analysed and then actions taken to eliminate, isolate or minimise harm that could come from them. While hazard identification is one of the specific responsibilities of your unit's leadership, everyone should play a role by communicating to the appropriate person if they see something that could cause harm to anyone.

What is a hazard? A hazard is anything that can cause harm e.g. water on the floor, loose mats, excessive noise, bullying, stress, a branch that is cracking and liable to fall off a tree, chemicals, fallen power lines.

Along with hazards are risks – that is the chance, high or low, that any hazard will actually cause harm.

Hazards present a risk so can be looked at together, for example, a puddle on the floor is a hazard with a high risk that someone will slip if they walk through it.

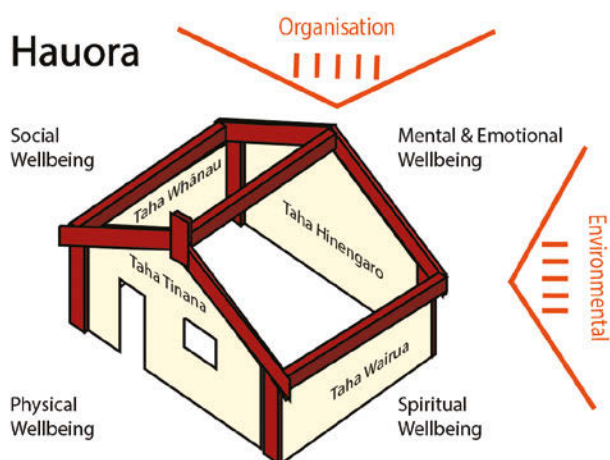
Managing that hazard and risk might include putting up a sign that tells people to stay away from that spot so the risk of slipping is minimised.

Everyone needs to care about these hazards – by notifying them to the appropriate person you are helping to prevent possible injuries and accidents.

Wellbeing in the workplace

Incidents, accidents and hazards may be what come to mind first for many people when they think about health and safety in the workplace but maintaining positive mental health and wellbeing is another important aspect.

The HSWG has drawn on the Māori philosophy of *hauora* as illustrated in *te whare tapa whā* (the four sided house) below.



Te whare tapa whā: As published in the Wellbeing guide and December 2019 update. Image credit: Evan Mason 2016 (adapted by Kylie Todd 2019), creative commons licence: C BY-SA 4.0. Dr Mason Durie's whare tapa whā model. Source: Mason Durie, *Whaiora, Māori health development* Auckland, Oxford University Press, 1994.

A person or organisation is healthy when all four dimensions of physical, social, mental/emotional and spiritual health are acknowledged and in balance.

How does this model apply within your unit?

A quick self-assessment checklist to assess your own wellbeing is available in the Wellbeing Guide on the Health and Safety pages, under the Resources tab of the diocesan website..

Basic safety observations in a ministry unit

These are some simple things that every person who uses a building, not just a church, can observe.


- Fire exits clearly signed and emergency procedures are clearly displayed.
- Walkways and entrances/exits are kept clear (good housekeeping).
- Electrical equipment is in good condition and there are no overloaded sockets.
- Furniture layout ensures space to move safely.
- Floors, walkways, paths, furniture, fixtures and fittings are in good order.
- Tidy workspaces.

Things to think about to help improve our culture of caring for others

- Do you know who your unit's Health and Safety representative is and do you know the process for reporting incidents and hazards you come across?
- Does your unit have regular fire drills?
- Is noise a problem?
- Is there anything within your unit that you find stressful? If you find it stressful, someone else might as well, so by identifying stresses you can help others.
- Do you model behaviours that promote a culture of caring for others?

Resources available

The diocesan website is a good place to start for resources. <https://aucklandanglican.org.nz/resources-and-links/diocesan-health-and-safety/>

To contact the HSWG or if you have any Health and Safety questions or concerns email keepsafe@aucklandanglican.org.nz. 



Doreen & Cecilia (aged 3)

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