

From Bishop Peter Carrell

Joy in Jesus Christ

Nothing gives me joy quite like hearing about regeneration in our churches and about members of our churches involved in mission. My joy is knowing two things – or experiencing firsthand signs of two things happening in the church. One of those two things is knowing that Christ is alive in our world because people who have encountered the living Christ meet to celebrate Christ through word and sacrament, through praise and prayer. The second of those two things is knowing that Christ is definitely at work within his church because we are facing outwards, away from ourselves and towards those who do not yet know Christ.

Joyfully, there is good news in our Diocese as we tell stories to each other about new people representing new generations joining our churches. There is good news to celebrate as we are also able to talk about mission action in our local communities – serving the people around us with divine motivation and empowerment.

I have been interested recently, as people have shared stories of new people turning up to church, to hear reflection on why such interest is being shown. Is it, the people I am listening to ask, because of uncertainty in the world today? Are wars and threats of war, climate change disasters and economic upheaval contributing to that uncertainty in a way which prompts people to seek the solidity of God, the Unchanging One? Another question is whether events of recent years have exposed the unravelling of our Western culture and opened us up to connecting (or reconnecting) with the sure truths of the Christian faith?

The church is the hope of the world. It is a joy to be part of the church when we live out that calling. In a world full of despair, the church is needed more than ever. In our life together in Christ, we the church have an experience of the abundant life of God which should not be contained but bursts out to bless those around us.

"For out of the abundance of the heart the mouth speaks," (Matthew 12:34).

This important saying of Jesus may be matched to a blessing used in the church and first penned by St Paul:

"May the God of hope fill you with all joy and peace in believing so that you may abound in hope by the power of the Holy Spirit" (Romans 15:13).

+Peter



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"My brothers and sisters, think of the various tests you encounter as occasions for joy." (James 1:2, CEB)

This winter, let us count it all joy as the temperature plummets and most of our surroundings including ourselves begin to hibernate.

While the cooler temperatures prepare nature for spring growth, winter (or some refer it to our wilderness experience) can be the time and space for God to help us grow deeper,

expand a little wider and become more like Christ Jesus to those around us.

In this issue, we explore many types of joy, and it is our hope that you find the joy of the Lord is your strength.

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Newly elected Archbishop Justin Duckworth

Excerpts from Anglican Taonga + Photo: Kris Singh

Congratulations to Bishop Justin Duckworth who was received with acclamation as Archbishop by General Synod in May 2024 after Tikanga Pākehā presented him as their newly-elected Senior Bishop of the New Zealand Dioceses. Once installed Archbishop Justin will become one of the three Archbishops

and Primates of the Anglican Church in Aotearoa, New Zealand, and Polynesia.

Archbishop Justin Duckworth (56) has served as Bishop of Wellington since 2012, leading the diocese to deepen its culture of missional discipleship across all aspects of diocesan life. He is excited about building up the life of the wider Anglican Church.

"I'm looking forward to the privilege of serving across the Church, particularly in the three Tikanga space. I think what excites me is the potential in the breadth of the Church and the diverse gifts that we bring and working together to enhance those gifts."

"I believe passionately that God through his Church can make a profound difference, locally, provincially and to the world. And I think that difference is essential, now more than at any other time I've been alive."

Archbishop Don and Archbishop Justin both took a moment this evening to acknowledge Archbishop Philip Richardson, Belinda and their family.

"Archbishop Philip has been an incredible servant of God and this Church and I want to acknowledge his leadership and ministry," said Archbishop Don.

Archbishop Justin Duckworth will continue to serve as Bishop of Wellington based in Whanganui and alongside Assistant Bishop Anashuya Fletcher in Wellington.

Please read [the full article in Anglican Taonga](#).



Mary's Model of Discipleship - Sprayed and Drenched with the Love and Joy of God!

Words: Ven. Canon Mark Chamberlain, Archdeacon for Regeneration and Mission

Few events in life are as thrilling and joyful as the birth of a baby. Last year Pip and I had the privilege of welcoming not one but two grandchildren into the world! The joy of new life and hopes fulfilled re-echoed around our wider family and

friends. We all shared in the good news of great joy.

At this time of year, we celebrate the Visitation of Mary to Elizabeth. When Mary was greeted by Elizabeth she burst into song with one of the most beloved canticles in the New Testament – the Magnificat. It begins "My soul magnifies the Lord, and my spirit rejoices in God my Saviour".

Mary has long been a model of faithful discipleship for Christians through the ages. She is humble,

godly and expresses an unshakable faith that God will bring justice, peace and reconciliation to the world. For a person living under the yoke of Rome, Mary shows extraordinary faith in God and confidence in his purposes. She sees everything through the eyes of faith. "He has shown strength with his arm and has scattered the proud in the imagination of their hearts. He has brought down the mighty from their thrones and has exalted the humble and meek".

American author James Hodges puts it well when he said of Mary,

"This young woman, perhaps not even twenty years of age, was blessed to bear God in her womb. She held in her body the one who held up the stars. She bore he who bears our sins. She nursed the Word through whom the universe was made. The founder of the Church played in her lap".

Mary is indeed a model of faithful and devoted discipleship.

On Sunday, 26 May, the Diocesan Prayer Community was launched at the Cathedral and at St Mary's, Timaru. At the writing of this article, 170 people have signed up to belong to the Prayer Community and the daily discipline of praying for the regeneration of our Diocese. It turns out that there's something about a Prayer Community that seems to have resonated with many of us! Perhaps it's being part of a wider group that gives focus, purpose and a feeling of unity. Perhaps it's the appeal of a kind of "rule of life" which involves a daily commitment. Perhaps it's simply that the Holy Spirit has stirred in us all toward greater faithfulness and devotion – the same devotion that Mary expressed.

Yes, the Magnificat expresses humility that God should work through Mary as well as confidence that God's purposes will never be turned back. But fundamentally the Magnificat is a song of joy that bursts out from Mary's heart which must have been overflowing with thanksgiving and joy toward our gracious God.

Surely the route to the regeneration of our Diocese must involve all of these themes – humility that God would use us in his plans for renewal, confidence that good will overcome evil and that God will have the final say, and joy that we have been called into God's service and that all will be well.

In *Mere Christianity*, CS Lewis said,

"If you want to get warm you must stand near the fire: if you want to be wet you must get into the water. If you want joy, power, peace, eternal life, you must get close to, or even into, the thing that has them. They are not a sort of prize which God could, if He chose, just hand out to anyone. They are a great fountain of energy and beauty spurting up at the very center of reality. If you are close to it, the spray will wet you: if you are not, you will remain dry".

Our call to work towards the renewal and regeneration of our Diocese must involve us all getting "into God" – or equally "God getting more into us". Imagine what life would be like in our parishes and ministry units if we were all sprayed and drenched in God as Mary was!



Messy Church Road Trip 2024

Words: Angela Brown + Photos: Various

The Messy Church NZ Training Road Trip ended with a volcano explosion on the lawn of St Barnabas Church on Saturday 25 May. The International Messy Church leaders Dr Dave Gregory and Rev'd Greg Ross joined the National Messy Church team at eight locations around New Zealand over 12 days. Lay and ordained members from Anglican, Presbyterian, Salvation Army, and Uniting Church were present.

The vision of this road trip to include Auckland, Putaruru, Napier, Wellington, Blenheim, Nelson, Cromwell and Christchurch started a year ago as the National Team led by

Jocelyn and Alex Czerwonka explored the theme of *Small Things Matter*, bringing hope and joy to the cyclone affected areas of the North Island and smaller towns. Sunflower prayers of hope were written, and seeds shared at every location.

Messy Church Goes Wild, and Messy Church Welcoming Science interactive experiments and fun and wonder times were led by Dr Dave interweaving the five Messy Church Values. All discussions linked these values with science language to Christ-Centred, All Age/Intergenerational, Creativity/Play,

Celebration/Wonder, Hospitality/Order. The fascination of a double pendulum movement of loops and swings led us to see how Messy Church offers fun in all ages learning together and a reminder of children teaching us faith too. The child in each of us is connected to God's creation story too.

The playfulness of God led us to a time outside looking and listening to God in the natural environment and considering how small things drew us closer to God. We considered how these small things did make a difference. Rainbow makers helped us see how big questions help us encounter God. Exploring climate change and how to bring hope, prayer rockets and Volcanic Coke and Mentos explosions were certainly enjoyed by all ages there.

Joy of wondering about God was reinforced by Greg Ross in his teaching of the "Welcome Everybody" Fischy Music and inspiration on how to write our own songs. Exploring prayer through amazing picture books including "Love you Forever" and "Grandad's Prayers of the Earth" by Douglas Wood. Those leading and helping at Messy Churches were encouraged to resource parents and caregivers on Prayer including the NZ Prayer Book version of the Lord's Prayer. The challenge was given to change ourselves in prayer and then the world is changed.

Time was given to questions in a Panel discussion with the international leaders and National Team members. Encouragement to those considering starting a Messy Church was given with the aid of resource packs. Messy Church as a creative way of doing church to reach those not yet involved in a traditional church and a way to reach communities was celebrated by those who have run Messy Church for up to 20 years. The difference between Sunday church and Messy Church included a discussion on how Messy Church offers creative activities indoors and outdoors including simple science experiments, food activities, and crafts for all ages. The difference between Afterschool clubs and Messy Church included discussions on how parents now seek their children to stay with them as they are so separated through the week.

Comments from attendees include:

"I finally get what intergenerational worship is!" Gavin. Messy Church Helper.

"I really loved the way Dave included us all in the creation story when he had us singing 'Welcome Everybody' to all of creation outside, not just human participants at the training day." Carrole. National team.

"The way music was thought of as inter-generational and relating this to different cultures was insightful and beautiful. Having science and church working together to enhance one's faith was so exciting and encouraging. How to engage our young and old in this journey of wonder was remarkable." Anna. Hospitality helper.

"Being a 'Messy Church' newbie, the workshop gave me heaps of ideas. We came away inspired to get a group together to run a messy church." Jenny. Sunday Children's Ministry Leader.

"Great day with people who love God and the people of the world he has created. I left really inspired." North Island.

"Making rainbows and exploring faith and science at the Messy Church Road trip- thanks Messy Church National team for running a great series of events across the Motu." Diana Strandz, Wellington.

May the joy of our creative God inspire you to prayerfully consider if Messy Church is a fresh outreach ministry for your community. The [Messy Church NZ website](#) can give you information on starting and resources. The Get Messy Magazines offer 12 plans for the two-hour Messy Church activities and celebration times and meal ideas too.

As the Canterbury MC Encourager, I encourage you to go with potential helpers to see a Messy Church and learn about available resources.

Prayerfully and Playfully

Angela Brown

Canterbury Messy Church Encourager angela@messychurch.nz



Easter Camp 2024: A Remarkable Experience

Words: Nathan Muirhead & Sammy Mould + Photos: Various

Easter Camp 2024 was an incredible 92-hour event filled with connection, fun, and camaraderie among over 3,000 youth from various parts of the motu (island).

Easter Camp serves as a fantastic opportunity for both leaders and youth to forge deeper connections, engage with the gospel, and nurture their faith. The central "BigTop" featured speakers who sparked meaningful conversations in small groups. Many young participants opened up about their lives, sharing from their hearts. As leaders, we witnessed the power of vulnerability and mutual support among attendees.

This year, I (Nathan) along with 36 youth and leaders from the Fendalton Parish St Barnabas Youth Group SBYG, and St Margaret's College Merivale) went to Easter Camp. Notably, some of the St Margaret's girls came from unchurched backgrounds but responded positively to the gospel message. As a result, a St Margaret's college student and her mother joined a Sunday Lifestreams service at Fendalton Parish after Easter Camp. The youth expressed her growing understanding of Christianity and her desire to follow Jesus. Additionally, members of SBYG recommitted to their devotional practices, emphasising prayer for their friends.

None of this would have been possible without the support of numerous individuals. Our heartfelt gratitude goes out to everyone who:

1. Contributed financially.
2. Assisted with practical tasks such as site setup, pack-down, and carpooling.
3. Volunteered as leaders.
4. Committed to praying for our youth and leaders; and
5. Entrusted their youth to SBYG.

A special shout-out to St Timothy's for generously lending equipment worth hundreds of dollars, including tents, carpet, sleeping mats, and decorations.

Sammy concludes, "There were many highlights at Easter Camp including at the Anglican Party Central (APC), which is made up of 10 different youth groups. The usual shared volleyball net; night prayers; and Saturday Night "midnight" Communion — all helped to create a community atmosphere in APC. The "BigTop" sessions created a great vibe for Southern Easter Camp and many of our young people either made faith commitments or progressed on their journey with Jesus through mountain-top experiences. We are thankful for another EC for our young people to meet and know Jesus more".

"I really enjoyed Easter camp. My absolute highlight was meeting Bazi Baker and talking about getting baptised. He wished me all the best and said he was proud of me. This really meant a lot." - Cayla 17yo



Sheltering our Heritage

Words + Photos: Jane Teal (Archivist)

The Dictionary of New Zealand English does not have a definition for the word archives, but it does have one for the word bivouac or bivvy; "a purpose-built rough shelter or sheltered camping place". Although the word rough hardly applies to the Diocesan Archives, they are certainly a shelter for the wide range of documents and artefacts that are housed in their present camping place. A place that is a far cry from the warehouses and shipping containers that were their home for many years.

It is because they are sheltered, that they are available for researchers to ask initial questions such as "can you tell me the date of my grandmother's marriage" or "are you sure you can't find them in the cemetery, Nana said they were Anglicans" or "do you have a photograph of St Mary's in 1956"? Searching and finding the answers generates a great deal of satisfaction, maybe even joy for the recipient.

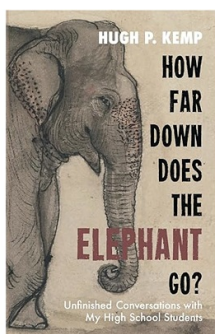
But what is joy? Is it an answer complete in itself, or is it a single clue that could lead with other information to greater satisfaction? Is it the broad smile of a researcher when they have proved or disproved a family story? Is joy the 'click', when the searching and following up of clues often over a number of years, finally makes sense? Is joy in the miscellaneous file that arrives in a parish collection that includes an item that has never been seen before? There is no fist pumping or loud shouts, just a calmness that the recognition of an item or due to the sifting of the evidence, that another piece of knowledge has been added to the collective wisdom.

Delight and satisfaction also comes from the way in which the Diocesan Archives interact with other resources. For example, the Canterbury Association documents that are boxed on two of the shelves, link with material that is held in the Hocken Library and Archives New Zealand. Parish archives have clear connections with the history of each local area. When you add the digitisation of newspapers that are held on [Papers Past](#) into the mix, then the knowledge about any subject becomes so much more easily searchable.

Openness and accessibility are also key concepts in the search for knowledge. The decision by the Three-Tikanga Church to make more material publicly available through [Pūmotomoto](#) has meant that individuals can currently undertake searches at home, of lists, photographs, diocesan newspapers, memorabilia, digital media, reports and synod proceedings with more items planned for the future. The subscription based Pūtaka, at the same website, enables access to Parish Registers. Transcriptions for the Diocese of Christchurch are being completed by two groups of volunteers, and they will be able to be read and searched alongside the digitised original. There is joy in the fact that this will decrease the vulnerability that comes with wear and tear.

This openness has changed the approach of many researchers. Once their initial questions have been verified, more complex questions come thick and fast. Details about the exact date that Grandad was on the vestry, what kind of organ did Aunt Lizzie play, who was the architect of the Sunday School, whose signature is on this letter that I found in the bottom of a tin truck? These questions are exactly why the archives of the Diocese of Christchurch have been kept, sheltered if you like, for posterity. Questions, and more questions are good for the collection once they arrive and are sheltered.

However, it is increasingly clear that parish collections in particular are also at risk. No matter how much shelter the Diocesan Archives provide, unless records that are kept in Parishes are looked after, there will be no joy, delight or satisfaction for the questions of the future.



Question & Answer with Author, Dr Hugh Kemp

We learn more about Hugh's new book, *How Far Down Does the Elephant Go?* in this interview.

Q: We are excited about your latest and third book, Hugh. What inspired you to write your latest book, *How Far Down Does the Elephant Go?: Unfinished Conversations with My High School Students*?

A: I had some time open up for me in the second half of 2023, so thought I'd use it wisely and do something worthwhile. I enjoy writing, particularly about things that are immediately relevant: in the case of this new book, I had just left 8 years of teaching at Saint Kentigern College in Auckland and had a whole lot of my students' questions on scraps of paper in a folder. I thought I'd get them out, try and make sense of them, and the result was this book. The book is 30 conversations around 12 big questions which my senior students, Years 11–13 actually asked in and out of class. They're based on conversations sitting with individuals on the deck outside my classroom, or from lessons we actually did together. I don't give a lot of answers: my aim is to keep the conversations going. One of my reviewers said that the book "is not the final word, but it is a good word". I liked that.

Q: How did the title of your book come about? It's inquisitive and shows a pastoral side of a teacher who cares for their students.

A: The question "how far down does the elephant go?", or, when you start reading, you'll see the question morphs also into "what is the elephant standing on?" draws on a picture from the Jātaka tales widely known throughout Asia, where four friends are out in the forest - a hare, rabbit, monkey, and elephant - and all stand on each other's shoulders to reach some juicy fruit high up in a tree. The elephant is obviously standing at the base of this tower. It acts as a metaphor for examining what our assumptions are, the axioms and starting places of the worldviews we hold. It's a picture that works well: when a student makes some off the wall claim in class, I find myself often challenging them with the phrase "Ok, so how far down does that elephant go?", meaning, have you taken the time to examine the foundational assumptions of your claim?

Q: In your years of teaching, how did you draw wisdom to engage with tough questions about life as a young person?

A: Far too much of life is built on proposition. And propositional claims are too black and white, I think. Life is too full of paradox. I find story works better for working through issues of identity and destiny, for those are the two key needs that my students express as their number one priorities. I've found that if you can prod and poke a student with the right question, then they tend to come to formulate their own quite valid answers. Growth only happens in the direction of the questions we ask.

Q: As a husband, father, theologian, teacher, writer, and mentor, how would you encourage parents of a tween, teen, teenager and young adult struggling with how they see themselves and the world?

A: Tough question. I think listen. Actually listen. And see them. Everyone needs to be seen and heard, especially our kids. And then hedge them about with open ended questions. Learning to ask good questions is a real challenge. Honour the process of conversation. And don't panic, even though there are a gazillion voices yelling at them for their attention: if you affirm what you can, coach them to see the outcomes of the decisions they make, and temper everything with a light touch. If your kids keep coming home after they officially leave home, then see that as a win.

Q: I heard there will be a book launch (or two). How will we hear about it?

A: I'd like to have some book launches. I have yet to nail down dates from the [publisher in the USA](#) as to when we can land hard copies. But you can [order it through Amazon](#): I think it will ship from Australia, so copies should be arriving in country by mid-June. Word will spread re book launches through Anglican communications and possibly Laidlaw College. Also the Christian Schools network.

Dr Hugh P. Kemp has taught across educational modes and countries for over 35 years in high school and university sectors. He is the author of *Steppe by Step: Mongolia's Christians from Ancient Roots to Vibrant Young Church* (2000), and *One Step Guide to World Religions* (2013). Hugh has a PhD in religious studies and an MTh in Christian mission history. He continues to engage with thinking students in a high school in Christchurch, New Zealand. He speaks and publishes across the fields of Asian history and Christian mission, education, and religious studies. Hugh lives in a village near Christchurch with his wife, Karen Kemp, who teaches practical theology and coaches leaders. They have three adult daughters.



CCRL Update

Words: Jill Robinson + Photos: CCRL

The opportunity for Cathedral site tours offered since the launch of the Anglican Fundraising Campaign has created a most heartening ripple effect which we have watched with delight as it spread out through the Diocese and then the wider Canterbury community as people spoke to others of their experience on re-entering their Cathedral.

Even the subsequent release of the project review which made us all catch our collective breath did not stop this excitement growing. The demand was hard to match. We offered public tours but still there was unmatched demand which has led to us to widening this special experience by holding a Cathedral Open Weekend on 15 and 16 June. Visit [here](#) to book.

For those accompanying the tours it has been a rare privilege and true joy to share so many very special and significant moments with members of the Diocese and the wider community as they visit the Cathedral for the first time since the earthquakes - a place that holds deep and meaningful connections for so many.

Having four of the Cathedral bells on display after their restoration at John Taylor & Co in Loughborough, England, has brought incredible stories to the surface for so many. In particular, one spritely 96-year-old recalled so vividly waiting for her tram in the Square the day World War II was declared over and having the peal of the Cathedral bells sounding continuously. A truly joyous moment.

A former chorister was overwhelmed to discover another member of the tour group was the grandson of a fellow chorister whom he had sung alongside in his younger days. This sort of special, moving connection has happened time and again, underlining the importance of the Cathedral as the heart of our city and community – reminding us of the joy it has given and will give again.

The excitement mounted when another former chorister, Chris Bruerton said he would like to visit with the world-renowned *The King's Singers* whilst on their fleeting 24-hour, one concert stop to Christchurch. For Chris, the experience was quite disorienting, numbing and highly emotional. The Cathedral is a place that is dear to his heart after fifteen of his most formative years were spent singing there. He said he wouldn't be a *King's Singer* if it had not been for that special time being a chorister back in the 90's. The visit reignited a deep sense of connection and purpose.

We were overjoyed when this esteemed group, decked out in hi vis and hard hats, sang acapella [MLK](#) in the Cathedral*. It was a profound experience for the handful of lucky people present in the Cathedral as the beauty of their magnificent voices resonated and soared through the Cathedral. A memory of what has been and a beacon of hope for what will be again.

Joy also, hearing the memories of people who have rung the bells, whose relatives washed the Cathedral linens, arranged the flowers, took communion on the morning of their wedding, slept on site the night before their confirmation, attended the floral festivals, signed the condolence book when prominent people died, climbed the Tower and so many more.

It is this joy that parishes reference when they have returned to their reinstated churches. The joy of overcoming the adversities they faced on their journey. The joy of not being defeated. The joy of healing. The joy of their community reunited and stronger than ever.

It is the anticipation of the joy our reinstated Cathedral will bring that sustains all of those leading the project.

"When the organ plays and the bells ring in Christ Church Cathedral the tears of joy will flow".

James Atherton, Head Voicer, Nicholson & Co, England. Company restoring the Cathedral's organ.

*This clip has given further joy through its 6,000 views.

There will be a Special Synod at the Transitional Cathedral on Saturday, 22 June 2024 to consider further Diocesan support for the reinstatement of Christ Church Cathedral in the Square.



The Joy of Giving

Words + Photos: Ewan Sargent

The straw-coloured basket beside a wooden support post sits under a sign saying "City Mission Donations". Every Sunday St Stephen's parishioners in Lincoln drop items in it as part of their visit to worship.

Vicar, Ven. Mark Barlow says some bring a can or two. But others will fill a trolley at the supermarket and bring that load in to donate.

These donations are full of heart and love for others, but the really incredible thing is they are merely a drop in the bucket to what the Lincoln Parish does for the Christchurch City Mission.

We get tremendous support for our work from many Anglican parishes in and around Christchurch, so this story is just an example of how one approaches mission in their community and how they do this through us.

The Lincoln Parish runs across lovely rural communities just to the south of the city, with churches at Lincoln, Tai Tapu, Greenpark, Springston and Rolleston - a total of 300 parishioners are on the roll. The green fields and villages feel like another world compared to the gritty, inner-city streets of Christchurch where much of their help goes.

St Stephen's parishioner Chris Purdie says the parish support is "part of our faith to honour God by helping an organisation who helps support the most vulnerable in our community".

She's one of the City Mission's champions in the parish and just a glance at the list she provides of what parish does to keep the Mission rolling is overwhelming in its generosity.

As well as the weekly food collections, there are special efforts around Harvest Thanksgiving, foodbank appeals and Christmas food collections.

All the churches gather Christmas presents to support the Mission, giving presents to children from needy families and a group of church men at St Stephen's have been raising funds for the Mission for the past 20 years.

A women's group in Rolleston donates clothing for the Mission's Op Shops six times a year and parish knitters send garments and knitting for winter. Goods from house lots of parishioners who are downsizing are collected and donated, higher value items are donated directly to the Mission's Trade Me site.

It goes on... the annual Lincoln Parish Fair, which now focuses on plants, donates a percentage of the takings to the Mission and unsold plants go to the Mission to be sold in the Op Shops.

Then there is the Op Shop goods donation drive, which was hosted on the grounds of St Stephen's last September, where parishioners and Lincoln locals filled the Mission truck, four vans and two utes with goods for the Op Shops – it was a spectacular effort from the whole Lincoln community to support us. It was so big because a walking group hit the footpaths to drop promotional leaflets into letterboxes.

"We feel so blessed in our parish and like to pass these blessings on to others who are not as fortunate as ourselves," Chris says.

And none of this includes the private financial donations, including regular donations, that parishioners across the Lincoln Parish make to help keep the City Mission going.

Ask Mark if he is proud of the huge effort towards the City Mission and, laughing, he says "to the degree in which it is Godly to do so... yes I am, I am very proud of the way they do it."

"It's part of what it means to be Christian and a disciple of Jesus," he says. Supporting the Mission is a way parishioners can feed the hungry, help those who are vulnerable, and house the homeless.

But he also says while it fits well with the concept of Christian ministry and mission, there's practical benefit in how the City Mission is doing work Government agencies, for example, probably couldn't do as well.

That comes from the Mission's deep knowledge of the communities and people it helps. A Government agency might know numbers around a social issue, but the Mission knows names and family histories and it knows what type of help is needed most and where, he says.

He has a final point. A vast study in universities around the world, which studied research over many decades, found the answer to the question of what makes people happy was – doing things for other people.

"Altruism is wired into us. Giving is what we have been created to like," Mark says.

At all levels, it's simply the right thing to do.



Second Book Collaboration by Andy Dickson and Andy Knopp

Words + Photos: Andy Dickson

Recently, local charity E Tū Tāngata released their children's picture book, 'You Have Value', written by Anglican lay minister (St Barnabas, Fendalton and All Souls, Merivale) Andy Dickson, and illustrated by All Saints, Burwood parishioner, Andy Knopp.

'You Have Value' is the second rhyming picture book that Andy D and Andy K have collaborated on for E Tū Tāngata, after their NZ bestseller, 'Three Things to Know'. It was a great function at the Alpine Spas building, with a good number turning up to celebrate the launch, hear about E Tū Tāngata, and hear Andy D read the book.

E Tū Tāngata was founded by Jay and Nicky Geldard after seeing the devastating effects of tall poppy syndrome on the youth of Aotearoa, contributing to low self-esteem, poor mental health, and our devastating youth suicide rate. Having led the 24-7 youthwork network for many years, Jay had seen the effects of tall poppy syndrome firsthand and decided it was time to do something about it.

Upon meeting Jay, Andy D was inspired by the simple three-pronged message of E Tū Tāngata – you have value, we succeed together, and others matter. It was this that led to their first collaboration, released in 2022, and has then led to this latest release with two more in the pipeline.

Beginning with the questions, "Am I important? Do I have value? Are these questions that live deep inside you?", the book uses vibrant images and carefully crafted rhymes to offer a resounding 'YES'.

'You Have Value' is a story about inherent value, knowing that you matter in spite of circumstances or choices. It explores what it means to have a secure sense of self, knowing that you matter as a person, even on your worst day.

Andy D says, "One of the beauties of presenting the kaupapa (principles and ideas) in this format is that adults read these sorts of books to kids, and there are actually many adults that need to know they have value too because they didn't get that message given to them growing up."

The book has already been spread widely with amazingly generous supporters allowing hundreds of copies to be sent to year 0 and year 1 primary school classes all over the country. The book has also been promoted online by amazing New Zealand children's entertainer, Suzy Cato (hear Suzy read it [here](#)).

Brought to life with vivid pictures, this rhyming story is a great addition to any child's collection. You can find 'You Have Value' at shop.etutangata.nz/collections/books.

And why not pay it forward by purchasing a copy for your local school or preschool and get our tamariki (children) knowing that they have value?



Diocesan Synods

Words: Anglican Centre Staff + Photo: Yvette Koo Butcher

This year, the Diocesan Synod for the Diocese of Christchurch will meet twice. The first meeting is a special session of Synod to discuss matters relating to the Cathedral Reinstatement Project, beginning at 9am on Saturday 22 June 2024 in the Transitional Cathedral.

The second meeting will be an ordinary meeting of the Synod, from 7pm Thursday 5 September to late afternoon Saturday 7

September 2024, in St Christopher's Church, Avonhead.

Please pray for all who are preparing for the Synods, and for all discussions and decision-making which will take place at the Synods.



Faith was dreaming big but losing hope

"... she forgets the anguish because of her joy..." – Jesus, in John 16:21.

Motherhood is such a blessing, but today we remember a group of mothers who have lost their hope, due to the life-long smell, shame and isolation of obstetric fistula.

Faith, in Nigeria, was one of these mothers. Every day she faced the pain of constantly leaking bodily waste, as a result of the traumatic birth of her precious baby boy. Last year, I was fortunate to see **cbm's** obstetric fistula programme in Nigeria

in action and met mothers like Faith.

A fistula can occur when an unborn baby's head puts too much pressure on a mother's maternal tissues, which restricts the blood supply. When the tissue dies it leaves a hole, or fistula, which can cause urine and faeces to leak uncontrollably. It has life-threatening consequences for mothers in the world's poorest places.

Obstetric fistula is a debilitating health condition, and Nigeria accounts for 40% of global cases. It is a preventable and treatable condition, but because of circumstances such as poverty and lack of access to health care, an estimated 50,000–100,000 mothers worldwide develop this condition each year.^[1]

Mothers with obstetric fistula are often excluded from daily activities, husbands frequently leave them, and they are isolated from their village due to their incontinence. Many mothers live with the condition for decades, unable to access the medical intervention that can change their lives.

Faith was "dreaming big" to earn an income by baking cakes and planning festive events. But no amount of "work hard" would earn enough money for her to pay for her obstetric fistula surgery.

With support from caring people like you, **cbm** aims to ensure mothers with obstetric fistula in Nigeria have access to medical services provided by highly skilled doctors and nurses, are able to obtain the post-operative care they need and are given assistance to start their own business so they can live independently.

Your generous support will also help raise awareness to protect and heal mothers from the tragedy of obstetric fistula. Faith never expected to find the warm and welcoming wraparound care that was waiting for her a bus ride away, thanks to **cbm**-funded Sustainable Family Healthcare Foundation (SFHF).

Thankfully, Faith received life-changing surgery to restore her hope and dignity. The flow of urine stopped. At last, Faith was able to enjoy drinking water again, without fear of being shunned for her smell.

She also needed a practical way to rebuild her life as a mother providing for her son. Her big dream has come true. She has enrolled in a cake baking and decorating class, and hopes to make a good living as a baker.

"I am thrilled to be learning how to make cakes and snacks. These skills will help me support my son."

Become a part of this rare and remarkable ministry to mothers who would otherwise live a lifetime in secret shame. Thanks to your generosity, mothers like Faith will be able to dream big. Please prayerfully consider sending your gift today to set mothers, like Faith, free from obstetric fistula, by phoning [0800 77 22 64](tel:0800772264) or on **cbm's** website www.cbmnz.org.nz. Thank you.

Dr Murray Sheard received his PhD in Ethics and Philosophy from the University of Auckland. He has worked in international development for over 15 years and is the Chief Executive Officer of **cbm** New Zealand.

[1] World Health Organization - <https://www.who.int/news-room/facts-in-pictures/detail/10-facts-on-obstetric-fistula>

Gathering Strength

Words + Photos: Ruth Swale, Anglican Advocacy

On 1 May 2014, I embarked on a journey.

Armed with a 6-month contract from Anglican Care South Canterbury, as their Social Justice Researcher/Enabler, I felt ready for the challenge to: "Identify two or three social justice issues relevant to South Canterbury now." Can you imagine the sense of spaciousness that job description offered me!

Talking with agencies and individuals during my research, I identified a gap in the services available in South Canterbury. My findings secured me a further 1-year contract and I was

invited to "choose one of those issues" and start some social justice happening locally. So, in 2015 I created The Advocacy Group to fill that niche.

Jolyon White, manager of the former Social Justice Unit in Christchurch at the time, was an early mentor for me. His advice at that time was simple and effective, "Do something that they won't want to see end."

From the start, social justice has guided how we relate to our clients, and that hasn't changed. We're aware of the imbalance of power in society which can prevent people from flourishing. Social justice means doing things 'with' people, not 'for' them. Standing alongside them, and not taking over from them. We always make it clear to our Advocacy clients that we can't guarantee outcomes for them, and we don't offer any quick fixes either. Yet they know we won't let them face the tough stuff alone.

What drew me to this work? Looking back over my life, I've always felt a strong pull towards vulnerable people. That's led me down some interesting paths – here in Timaru and during the 16 years I lived in Auckland. Working with the Blind Foundation, aged care and IHC, teaching English to new migrants, and mental health support all opened my eyes to the reality of people's lives when they have been disempowered in various ways. You can't 'unsee' that, and God nudged me to act.

In mid-2015 I began collaborating with counsellor, Bettina Mielenz. Bettina was offering small-group workshops on personal empowerment themes which complemented our 1-to-1 support.

Then in 2016, my Social Justice Advocacy role was made permanent giving me the scope I needed to expand the service and to begin planning for the long haul.

Our first Volunteer advocates joined us in 2015/16, and some of them are still part of our team today, along with more recent recruits. Volunteer advocates are now available in Waimate, Temuka, Pleasant Point, Geraldine and the Mackenzie area, as I couldn't cover the whole region without our wider team. They receive some training, but it's their natural empathy and life experience that really qualify them to do this role.

Alexia Bensemann took over the small-group aspect from Bettina in 2017. Alexia still creates and presents her 'Personal Insights' workshops, and she also runs the Oceans Grief and Loss peer support programme here.

At the end of 2018, funding became available to replicate our service in Mid Canterbury. Annie Bately was the first Social Justice Advocate appointed there, then Warren James stepped into the Ashburton role in 2020. Ashburton Anglican Advocacy follows the same ethos as South Canterbury while adding their own local flavour.

The members of Anglican Care South Canterbury Divisional Committee have changed over the decade, but they remained a source of encouragement and inspiration for me.

Now in 2024, Christchurch City Mission has entered the mix, and they have become our employer going forward.

10 years on, requests for our help just keep rolling in, and it's still clear to us all that we're delivering a vital service here. It hasn't grown stale, as our style of 1-to-1 Advocacy just keeps on evolving naturally, in response to our clients' needs. Since Advocacy began in South Canterbury, we've responded to 1,128 requests for 1-to-1 support. The types of requests have always been diverse, but some recurring themes that have emerged are employment issues, tenancy, and Work and Income.

What have I learnt over 10 years? Self-care is vital for sustaining yourself so you can keep doing what you do, year after year. Not being self-indulgent but giving yourself time out for those simple rituals that can really replenish your soul. I love to spend time in nature, either in my own garden or in wilder places. Modelling self-care practices to the people we work with is so valuable for their wellbeing – and I always enjoy sharing cuttings from my garden too.

Seeing people blossom, grow and change is one of the greatest pleasures of our work. We start out with a sense of hope for our clients, which sometimes turns into great joy as we watch them walk into their true potential and start flourishing.

Contact: Ruth Swale

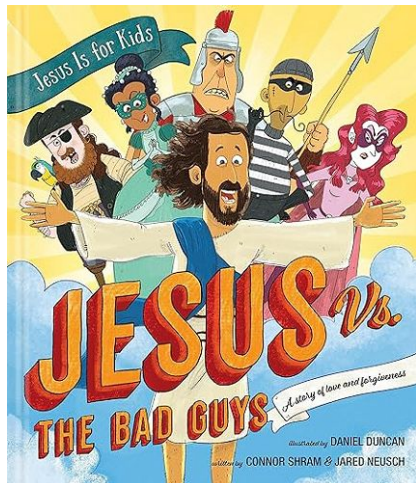
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Book Review: Jesus vs. The Bad Guys

Words: Sarah Dunning (Librarian).

Jesus vs. The bad Guys: A story of love and forgiveness

Illustrated by Daniel Duncan

Written by Connor Shram and Jared Neusch

The first title in the "Jesus is for Kids" book series, which aims to introduce children to the real Jesus using a light-hearted approach to unpack the true meaning of Jesus' teaching.

This is a fun but meaningful tale about how Jesus treated his enemies. It shows readers (even adults) how Jesus used

'weapons' like love and forgiveness to confound his attackers, and gives kids some tools for the 'bad guys' in their own lives.

It reminds us of the breadth and potential of God's power – how he can do whatever he wants but chooses the way of love over revenge via laser eyes, dinosaurs and fart cannons!

You can borrow a copy from Theology House (enquiries to library@theologyhouse.ac.nz), or purchase from [Manna](#) or [Amazon](#).

Description from Amazon:

Who is Jesus? Authors Jared Neusch and Connor Shram, two dads who love Jesus, want kids to meet the real Jesus.

Jesus is the core to understanding our faith in a deep and personal way. Introducing kids to Jesus at a young age can help them build a lifelong, unshakeable trust in him. The authors' goal is to provide stories about Jesus that are fun and exciting, reflect the playful imagination God gave to each of his

children, and reveal the radical, timeless example of Jesus' message

Even young children, through God's help, are ready to know the real Jesus. That's why each book in this series features key biblical values, presented in a fun, funny, engaging, and lasting way. The story of Jesus Is for Kids! Each book in the Jesus Is for Kids series will help children:

- Build their knowledge of who Jesus is
- Bring them into a deeper relationship with him
- And lead kids to a love of Scripture

The first book in the series, Jesus vs. the Bad Guys, shows what true heroism is through Jesus' words and actions in the story of his arrest, conviction, and crucifixion. It answers the question of how Jesus defeats evil. The humorous story and delightful illustrations lead children to discover that Jesus' weapons are different than the kind that soldiers and superheroes use. Available to people (including kids!) who have to face an enemy, these weapons are forgiveness, peacemaking, nonviolence, and love.



Joy

Words + Photos: Cathy Maslin

There are situations where timing can prove both humorous and mind boggling. When I received an email from Yvette asking if I might write an article about Joy for the next digital copy of the Anglican Life magazine, I simultaneously rolled my eyes and laughed out loud.

The last six months in my world has been less than what one would term joy-filled and at the same time I have just finished three months participating in an online Christian-centric course focused around joy. It was practical and worthwhile, however, I have this sense that true spiritual joy runs deeper. It isn't happiness, it is more grounding as you encounter it in situations where honestly nothing would surprise you more.

While in a less than desirable state recently, I was pondering a sermon and it led me to look up a Bible verse and delve into it more. Subsequently I found myself absolutely taken in by the meaning revealed, filled by it if you like, captured, absorbed, astounded. It was so juxtaposed to my life as it currently was, it was indeed laughable.

I have a good friend in Auckland with whom I regularly share all of life with who messaged me the next morning saying she sensed last night how excited I got about the word of God: "... the picture in my mind - you in a dark room, face delighted and lit by a warm glow. :-) God eh!!" I was so taken aback someone else was privy to my private joy and even more so because indeed I had been in a dark room on this occasion. Coincidence didn't cut it as an explanation.

In Nehemiah 8:10b we get the verse, "Do not grieve, for the joy of the Lord is your strength...". This comes at the first reading of God's Law seven months after the first exiles had returned to Jerusalem and the city wall had been rebuilt. The people were weeping due to their former unfaithfulness. Instead of lamenting the years past, Nehemiah's response was to encourage them to rejoice in this day. For the joy of the Lord, to come to know God more and to be strengthened (or to find refuge, a shelter) was once more at hand to help them persevere in faith; as it still is for us today.

So then the secret is out, scripture can give me joy of the sort that moves your spirit in a way nothing else can, even when I am in all other ways a mess. I am left, however, with the impression spiritual joy is unique in the way it is revealed in each of us. For C. S. Lewis this joy, desire, longing, was ignited through fictional stories reflecting God's truth. Such joy isn't something one can construct but once tasted it adds fuel to the faith fire that keeps you wanting more which becomes synonymous with wanting more of God.



Recipe: Oat Apricot Caramel Slice

Recipe by Marie Martin-Wilson (Thrive Cafe, City Mission).
Words + Photos: Ewan Sargeant.

Sometimes all it takes to find a little joy in the day is a cup of good coffee and a moreish slice. The Christchurch City Mission's Thrive Café offers this lovely pick-me-up moment every week day at the Hereford Street café. But there's even more joy happening here than it appears, because the café team are also a catering team and they offer fresh yummy

food for all occasions. But wait there's more - the whole Thrive operation is a social enterprise, so all proceeds go toward running the City Mission's services, which brings even more joy to those being helped. To find out more see www.thrivecatering.org.nz

Marie from Thrive says one of the best sellers is this mouthwatering Oat Apricot Caramel Slice which manages to look healthy while ticking all the sweet treat boxes.

Oat Apricot Caramel Slice

Ingredients:

- 1 cup muesli
- 1 cup plain flour
- ½ cup whole meal flour
- 1 tsp baking powder
- 1 tsp baking soda
- 1 ½ cup rolled oats
- 1 cup brown sugar
- ¾ cups coconut
- 2 eggs
- 1 shot of espresso coffee (or 30ml of very strong coffee)
- 1½ tsp vanilla essence
- 125g melted butter
- ½ cup diced dried apricots
- ¼ cup pumpkin seeds

Caramel:

- 400g condensed milk
- 50g butter
- 2 Tbsp golden syrup
- 1 tsp vanilla essence

Method:

Make caramel first and let cool. Place butter and golden syrup with essence in pot and melt, add condensed milk and bring to boil until thick and caramel coloured. Let it cool.

Place all dry ingredients in bowl, mix the eggs, coffee, butter, essence and lastly add to dry. This will be a sticky mix. Press half mix into greased and lined tray, spread the caramel over the half mix and top with apricots and pumpkin seeds. Place the rest of the mix in clumps on the top making sure you cover most. Bake for 30-40 minutes in oven 160 degC or until golden brown.



Anglican Missions Unites for Humanitarian Response in Gaza and West Bank

Words: Mark Mitchell + Photos: Anglican Missions

In times of crisis, the global Anglican community rallies together to provide aid and support to those in need. The current humanitarian crisis in Gaza and the West Bank serves as a poignant reminder of the profound impact that

collaborative efforts can have in alleviating suffering and restoring hope. When the war began in Gaza last year, Al-Ahli Arab Hospital found itself on the front lines of an overwhelming humanitarian crisis. As the only functioning hospital for Palestinians trapped in northern Gaza, its staff worked around the clock to save lives amidst relentless bombardment.

The conflict in Gaza which began in response to the appalling attacks against Israel on 7 October 2023 has resulted in a severe humanitarian crisis in which Israelis and Palestinians have died needlessly. In Gaza over 36,000 have lost their lives. Nearly 2 million people have lost homes, and livelihoods. Furthermore, tensions have spilled over into West Bank leading to widespread hostility, death and destruction. In response to this dire situation, Anglican Missions has joined an international consortium of humanitarian and development partners, including Tearfund New Zealand to support the Diocese of Jerusalem's relief efforts in the region.

The Anglican humanitarian and development partners were the first to respond to the Diocese's appeal to meet the financial challenges. They immediately coordinated their intervention to maximise the benefit of the funds for the benefit of the most vulnerable people who lost their income and are not able anymore to meet their basic needs, including health and education.

The power of this partnership is the long-established presence the Anglican Church has in the region. For over a century the Church has been serving the most vulnerable through its schools, hospitals, and clinics regardless of their faith. One of the key pillars of this partnership has been ensuring access to essential healthcare services that were gravely impacted by the War. The Ahli Hospital, one of only four functioning hospitals in Gaza stands a tribute to the resilience and dedication of its staff. Despite the risk, personal danger, and logistical challenges they have worked tirelessly around the clock to provide care to the wounded and traumatised. In the first three months of the joint project 1,377 people have received medical assistance using appeal funds.

The stories of those impacted by this crisis are both heartbreaking and inspiring. Not all the medical interventions are in response to trauma. Funds from the project enabled treatment for Qamar, a 10-year-old girl from Burin village to the west of Nablus in the West Bank who became sick unexpectedly. She needed hospital care urgently, but her family had already experienced a financial setback when her father lost his job in Israel because of the war. After three hours of skirting violence and attacks on the roads by settlers, finally Qamar arrived at St. Luke's Hospital. Qamar was diagnosed with meningitis. "Prompt care enabled her full recovery," her doctor gratefully shared.

Ensuring access to education has also been a priority for the team in St George's School in Jerusalem who recounted the story of a father who in April had to choose between his wife's medical care and his child's education. Struggling with the financial burden of his wife's cancer treatment, he was on the verge of pulling his child out of school. Thanks to the support from the Diocese, the tuition fees were covered, allowing him to avoid making a heart-wrenching decision. This commitment to education with access to counselling in each school not only provides a sense of normality amidst the chaos but also empowers these children with the tools to shape a better future for themselves and their communities.

The success of these initiatives would not have been possible without the partnership and generous contributions from individuals and organisations worldwide, including those from New Zealand who have collectively raised nearly \$200,000 to support the first phase of the response. The New Zealanders who have partnered with Anglican Missions have played a vital role in supporting these life-saving efforts. Your ongoing solidarity and donations have been a source of strength and hope for the Diocesan team and the people of Gaza and the West Bank. The Diocese of Jerusalem and the Anglican Missions extend their heartfelt thanks to all New Zealanders who have stood by them in these challenging times.

In addition to financial support, there is a powerful way for Christians around the world to partner with these efforts—through prayer. The Anglican Missions initiative "Pray the News" (<https://news.anglicanmissions.org.nz/pray>) encourages believers to stay informed about global events and lift these situations in prayer. By praying for the Diocese of Jerusalem, the affected families, and the humanitarian workers on the ground, Christians can contribute spiritually to the ongoing relief efforts. We know that prayer not only provides spiritual support but also raises awareness and fosters a sense of global solidarity among believers.

Through collaborative efforts, financial aid, and prayer, these initiatives have brought relief and support to thousands of vulnerable individuals. In a world that seems increasingly unstable Anglicans can continue to support those caught up in the turmoil. The stories of resilience and gratitude from the affected communities serve as a testament to the profound impact of these efforts. As conflict and natural disasters continue to be reported, the need for support remains critical, and with your partnership, Anglican Missions stands united in its commitment to bringing hope and healing to those in need.

Higher Joy Through Music

Words + Photo: Grant Norsworthy



www.GrantNorsworthy.com

www.MoreThanMusicMentor.com

Music brings me joy. A lot of joy.

Not just the fluffy, feel-good, smile-on-my-face joy. There's been plenty of that, sure, but there's more. There's also a deeper, more profound, core joy. Delight. Rapture. Wonder.

The satisfaction of deeper longings.

Music has brought me so much joy that, throughout my life I've made ways to interact with and explore music in many different ways and forms: listening, playing, singing, writing, arranging, producing, recording, performing in many different styles, situations and contexts.

I heard it said that "If you do what you love [if it brings you joy] you'll never work a day in your life". That sounded good to me so, many years ago, I decided to have a go at being a professional musician.

I guess I succeeded! For the last 25 years or so, my 'work' has related - in one way or another - to music. In 2002 I even relocated from my home city of Melbourne Australia to Nashville, Tennessee (aka 'Music City USA') with a Christian Contemporary Music band called the Paul Colman Trio. I played bass for some well-known Christian artists. For a while I was a member of 'the forefathers of the modern worship revival' Sonicflood. I heard my band's songs on Christian radio. Had some hits. Did a lot of touring. Saw a lot of the world. Played for some big crowds. Got some awards.

I was chasing the dream. Trying to use music to fill my own joy tank. I tried to use music to:

- play songs that I liked, the way I liked them,
- make people like the music I liked,
- entertain and impress audiences,
- be popular,
- be well-respected and admired,
- make people like me,
- get paid.

I could even honestly say that, as a Jesus-following musician in the Christian Music Industry, I wanted to use music to tell people about Jesus.

It was a wild ride with many challenges, struggles and some pain but, yes, a lot of joy too. But ultimately, these goals were stained with huge dollops of self-centredness and, therefore, pointless. The joy achieved through these selfish goals was real, but fleeting.

But more is possible. There's a deeper, higher joy.

With music I've found ways to be more creative. Express myself in ways that would not have been possible without music. To become more of who I really am; who I am created to be. For me, music is one of the things that has opened pathways to connect more deeply with humanity *and* divinity. To connect with God.

In more recent years, I've realised that music is not just a 'thing' for me to use to try to bring me joy. Music is actually a gift from The Almighty. Like everything else, God created music and it is He who makes music available and accessible to us. And like all of His gifts, He gives music so that we would use it as He intended it to be used.

We can use music for our own purposes if we want, but I believe that the original designed purpose of music is that it would help us connect more deeply with our Creator and with each other. Music can facilitate deeper, more authentic connection with God and our community.

In more recent years, I've discovered a higher joy that's possible with music. Rather than performing music for an audience, I would rather use music to invite other people to (in a sense) join a 'band' with me. To sing and play music together as an expression of worship to God. The people in front of me are not *my* audience. They are my band-mates. The choir! In a mysterious way, God is the audience.

To me, this is the best and main reason why we have music in our church gatherings. When our church congregation gathers on a Sunday morning (or any other time) we highly value singing together to

show the worth - or worship - Almighty God. We sing prayers to Him, praises of Him and declarations of truth about Him together.

"Music speaks what cannot be expressed. Soothes the mind and gives it rest. Heals the heart and makes it whole. Flows from heaven to the soul." (Anon.)

Maybe not everyone is wired like I am with regard to music. Maybe I'm a bit weird as I sense something deeper and more spiritual about music. But I am yet to meet a single person who does not resonate with music on some level. Music brings joy to a lot of people, but maybe we - The Church - could experience more of the higher joy that's possible through music.

This is why I founded More Than Music Mentor. Now based in Tasman, New Zealand, I provide online and onsite training for the heart and the art of worshipping musicians. I help the Christian Church's (usually) amateur, volunteer singers, instrumentalists and technicians more warmly invite their regular church congregations to sing together worshipfully (and joyfully) to the 'audience' of One.

Performing this joyful work is what brought me to Christchurch in early May 2024. Alongside my spokesperson role for [World Vision NZ](https://www.worldvision.org/nz), I worked with several churches' music teams over my 12-day visit including St Timothy's Church (Burnside-Harewood Parish) and St Barnabas (Fendalton Parish).

And I'm ready to help your church's team of worshipping musicians too! Send me an email to info@grantnorsworthy.com. Let's begin the conversation. Let's explore together how we can help your church family taste more of the higher joy that is possible through music.

Psalm 95:1-2 (NIV)

Come, let us sing for joy to the Lord;

let us shout aloud to the Rock of our salvation.

***Let us come before him with thanksgiving
and extol him with music and song.***



Did you know?

Writer: Anglican Centre Staff + Photos: Mandy Caldwell

The Anglican Centre has a new signage outside Cardale House on 95 Tuam Street.

Due to recent vandalism, we brought forward and introduced the new logo, as seen under the Diocesan Crest on the new signage. It is replacing the old Anglican Life logo.

You may have seen some of our clergy and Anglican Centre staff business cards with this new logo. Importantly, the Diocesan Crest remains the official crest/identity of our Diocese of Christchurch.

This new logo was designed by Tim Hewitt from [Digital Journey](https://www.digitaljourney.co.nz).

Tim Hewitt writes:

"Having attended some churches within this Diocese, it was a unique challenge to approach designing a new identity for the Anglican Diocese of Christchurch with fresh eyes. This journey allowed me to uncover the rich stories and vibrant connections that define us. As a process of engagement and exploration with members of the Anglican Diocese of Christchurch community, I aimed to capture this essence in the logo for the Diocese. The logo embodies renewal and reflects the diverse tapestry of the community, illustrating the seamless interplay between the church and the broader society.

To me, it evokes the braided rivers of the Canterbury plains and the grandeur of the Southern Alps. It symbolises the dynamic relationship between spirituality and action, capturing the unity and varied expressions of this community. This design is a reflection of the profound connections and vibrant life I discovered here and shows a willingness and openness to connect with people who are just beginning their spiritual journey."

This new logo shows the bishop's mitre; a church arch; the light shining through stained glass windows; the three-pointed shapes representing the Southern Alps; from the Westland regions across the

Canterbury and to the Chatham Islands; the three main braided rivers of Canterbury and of the Diocese of Christchurch are the Waimakariri, Mid Canterbury between the Rakaia and Rangitata rivers and South Canterbury to the south of the Rangitata river; and the interweaving of the Anglican Diocese of Christchurch with ideas, people, and diverse communities; from the inside to the wider community and to the world.
