

CANDOUR

News and Views for Ministers

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Planning for mission

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Noticeboard

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Contributions

We welcome responses to published articles. If you would like to write a piece replying to any of this month's featured articles, please contact:

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The Church Property Trustees have reluctantly decided to introduce a **refundable \$50 booking fee** for Glen Innis. This fee is payable to Margaret Black and refunded on arrival at Glen Innis. Changing your booking will require payment of another booking fee.

Worship Resource Bank

Many of us who prepare worship are interested in both having access to other people's ideas and to sharing our own resources with others. One way in which we can do this is through the worship resource bank which is being developed at www.presbyterian.org.nz.

Go to www.presbyterian.org.nz, then to "minister's resources" and then to the "worship resource bank". Any resources you would be willing to share with others on these themes would be gladly received.

Contributions can be sent to Sharon Ensor: ministerwpc@xtra.co.nz (04) 472-6402.

Mission at the Film Festival

Amanda Wells

Mission implies communication. We think first of our own communication with the world around us because it's something over which we have control. But many people's impressions of Christianity are more strongly influenced by other voices in our complex multimedia.

The past few weeks have been film festival time in Wellington, with the usual eclectic diet of foreign features and non-commercial documentaries providing interesting conversational material in the workplace. Martin went to see a film about atrocities committed in Darfur in the Sudan. He said it was the most depressing film he had ever seen. I felt the same about *Jesus Camp*, which follows several American home-schooled evangelical children as they attend events designed to train them in a manner not dissimilar to the way in which al Qaeda trains its children. To see your deepest-felt values twisted into an instrument of abuse is psychological torture. To me there is nothing right about whipping children into tearful hysteria over unconfessed sins. Or about aggressive military-style dance routines complete with camouflage body paint and unsmiling faces. Or about inviting them to smash cups as the culmination of prayer for "righteous judges". I found the violence and psychological coercion inherent in this film both upsetting and a total perversion of Gospel values.

As I watched the film, I wondered about the audience around me. *Jesus Camp* has received substantial critical acclaim (including an Oscar best documentary nomination), so undoubtedly many of my fellow viewers were festival buffs. I wondered how many Christians were present and whether their reactions were like mine. I wondered about the reactions of those already disenchanted with the Church; to me it seemed this film could easily drive people further away from God. Those around me clearly had little sympathy with children's evangelist Becky Fisher, laughing at her strident indictment of Harry Potter.

It struck me how difficult it is to explain a nuanced, tested and enduring faith to anyone whose perception of Christianity consists solely of unsustainable certitudes. The Becky Fishers and Brian Tamakis of this world present a theological framework that leaves little room to question the voice of authority. While people may reject this version of Christianity, in doing so are they applying this

theoretical framework to all Christianity and therefore rejecting that as well? Many conversations I have had suggest the answer to that is "yes".

Perhaps the most unnerving thing about *Jesus Camp* was the total assurance of the children as they dismissed concepts such as science in a wholesale fashion. What will happen when they hit the doubts of adolescence? How could they distinguish a faith of their own from that of their parents? One child says in the film that he made a commitment to Christ at five years old, because he felt the world was boring and he was tired of life.

In one of the online reviews¹ I read as I attempted to put my reaction into perspective, someone commented that these children were being indoctrinated to believe that doubt is basically sin. One child was reduced to tears as he confessed he sometimes found it hard to believe in the Bible. There's a scene in which the children are told that their prayers can fix anything; that the world isn't right and it's their prayers' responsibility to sort it out. What if they fail to heal the world or even just one person? Obviously in these children's minds, their sin, doubt or lack of faith would be to blame. To an outsider, it's a portrait of Christianity that verges on child abuse. How can we counter that perception?

In this issue of *Candour*, we explore ways we can plan to reach out and engage with our communities. As often seems to happen, an issue that was a significant source of concern two weeks ago has burgeoned into a selection of provocative and well-written pieces, including an excerpt by Helen Harray on her fascinating study leave topic. This issue also features a reflection by Wayne Te Kaawa resulting from his research into land ownership issues at Maunagapohatu. As I write this, people are gathering in Ohope to mark the handing back of mission land to the local hapu. Wayne's personal story makes compelling reading, complete with some archival images.

The September issue of *Candour* will have the theme "Faith and hope in the modern climate of fear". You can email any contributions to me via candour@presbyterian.org.nz.

¹ www.imdb.com is probably the world's most comprehensive source of film reviews; if you're not already familiar with it, it's worth checking out.

St Andrew's blueprint for mission

Ian Pimm, *St Andrew's Central Hawkes Bay*

The term “blueprint” is a colloquialism for a plan to follow if one wants to succeed in a particular endeavour. When it comes to designing, or restructuring an existing congregation/church for mission, a blueprint of some sort or other is essential. We need a plan! However, differing contexts prevent a standard blueprint of action working in all situations. Our context is a case in point. Waipukurau is a small service town (approximately 4000 people) servicing a rural community of approximately 12,000. Our action plan (strategies) is shaped by this context; we don't do some things the same way as a growing urban mission congregation might. And yet there are some fundamentals, or key principles, that we share despite our context. It is these that I want to focus on, and call “a blueprint for mission”. Why a “blueprint”? Simply because I didn't come up with them! I have gleaned these from those who have led growing mission churches over the years, sometimes first-hand, at other times second- or third-hand. I'm learning these principles, and I'm trying to make them work for us in our context, and with some success. I believe they form something of a blueprint that you may find helpful in your quest to becoming a genuine and prevailing mission church.

The first principle is to have a learning heart. I'm not an original thinker by any means, which should give some of you reading this a good deal of encouragement. I'm an adapter of other people's ideas and experiences. I've had to teach myself to have a learning heart, and a desire to learn from others. Don't try and reinvent the wheel! I've often been disappointed in the Presbyterian Church of Aotearoa New Zealand, especially in regards to mission, by the defensiveness of ministers and leaders protecting what they know. The scariest thing I've learned about ministry and leadership is the reality that a church never grows past where its leaders are at. While leadership is incredibly important for a growing mission church, it is equally its most limiting factor. For churches to grow, we all need to grow by being open to the leading of the Spirit, and the experiences of others. One of the great advantages about living in a post-modern age and being Presbyterian is the ability to make rapid change and diversity work for us. Use this as your ally, not your enemy. Try something new, take a risk. If it works, great! If it doesn't, try something else, and keep trying until you find what works. And don't be afraid to change (fine-tune) it regularly so it keeps working.

The second principle is theology (although you might want to view this as the first). When I came to St Andrew's a little over 10 years ago, called by them to “turn the congregation around” (a euphemism for wanting to live and not die), they had no defined theology of mission, and it had little to do with God's heart for the lost and broken. Hence, change was controlled, initially, by what suited their perceived needs, traditions, likes and dislikes. In other words, it was about surviving with the family silver intact, rather than risking all to partner with God to bring transformation to people's lives. So our initial goal, in part through teaching and preaching, and in part through some structural change, was reorientating the ethos of the congregation to the heart of God for lost people. Jesus came to seek and save the lost [Luke 19:10]. In other words, lost people matter to God! They are God's priority! This became the first of our core values, and it has come to pervade everything we are, and everything we do. Our vision statement, to be a Luke 4:18 church, encapsulates this. We want to be a place where the poor are hearing the good news, the blind are receiving new sight and captives are being set free. This was how Jesus defined his ministry, and we want it to be our ministry. [I'm not talking here about a simplistic “saved” mentality, but on-going restoration and transformation of people's lives, families and communities. Initially we viewed those “out there” as the Luke 4 people, but soon came to realise that we, the church community, were also Luke 4 people on the journey of transformation. We put a lot of resources now into maintaining our own health. This has become one of our key strategies for mission.]

In conjunction with this we came up with the axiom that, “we don't exist for ourselves, but for the people who are not yet part of us”. This became the lens through which we passed every decision we made, or tried to (with difficulty at times). In other words, we restructured ourselves to cater for the needs of those we were trying to influence with the transforming love and grace of God in Jesus, rather than for our own preferences. This included our leadership model (which has gone through a number of transitions), our service styles, the language we use (we try not to speak churchese), use of resources, and the type of community-faced ministries we are developing. There's not a part of St Andrew's that has not been affected, or is not being shaped, by this theology! A good example is our vision-driven budgeting. The process

used to be laboured and painful. This year I was stunned by the ease with which those responsible for finances put together a deficit budget reflecting our commitment to growth. [Last year we set a big deficit budget and made a surplus – God is good!]

In this sense, a theology of mission brings urgency and focus to the life of a church. Where there is no urgency a church will just potter along. And that sort of summed up St Andrew's 10 years ago. I believe any congregation (which includes its key leaders) that does not genuinely have at its core God's heart for lost people will never be a growing and prevailing mission church. To think we can is for me a contradiction in terms. A congregation that wants to partner with God to build his kingdom must start at this point; its home plate, not first or second base. To quote Bill Hybels, it's the reason the local church is the hope of the world. Do you believe this? Because if you don't, if this is not your own heart, you will most likely never be the leader of a growing mission congregation.

The third principle is a mission-focused vision. I believe a church must have a vision, and that vision needs to be mission focused. Vision helps people to see the possibility of the future. The responsibility of leadership is to enable that vision, step by step, to become a reality. Where there is no clear vision, or accompanying strategies to achieve it, a church will plateau, stagnate and slowly die. Our Luke 4 vision lets our people see something of the future God desires for all people. It in turn informs our goals and strategies as we plan to make this a daily reality. In my experience, the vision of many congregations is either not missional, or too small. Don't be afraid to have a big vision; it's what the majority of people are longing to commit their heart to.

Vision needs casting and selling tirelessly. I have had to teach myself to do this. I believe this is a central role of the minister, or senior minister, and it's a role you can't leave to someone else. I'm not saying the minister has to come up with the vision, but they must own it and become its primary seller. I have become unashamedly and unapologetically a caster and seller of our vision. Bill Hybels never said a truer word when he stated that vision leaks. Every opportunity I get, whether it be in a service, working with my team leaders, or an ordinary conversation with a church member, I attempt to capture people's hearts with our vision. Also, I have asked my team leaders to make it a priority when working with

their teams. And it works! St Andrew's, in my time, has never been healthier. We have doubled in size, or more, and are looking to do so again, are running surpluses for the first time in years (almost embarrassingly), and have the highest buy-in by the congregation we've ever had. And a key reason is a powerful vision sold tirelessly. [Note: One of the resources that helped me get my head and heart around this is the video/DVD "Casting a courageous vision" by Bill Hybels and John Maxwell, available through the Willow Creek Association. It's worth studying!]

This brings me to the fourth principle, the need to develop clear goals and achievable strategies. Vision, goal and strategy go hand in hand. Vision without goals is unattainable and will disillusion people. Goals

are the stepping stones to achieving a vision. Strategies are the pathways to achieving goals; they bring clarity. Strategies without vision and goals are blind and pointless. So, a big vision must be broken down into smaller achievable goals, which in turn need strategies. For example, our current goal is to double in size in the next five years. It's the first time we have had a growth goal, and we have done so very deliberately. The goal is not actually about numbers, but to bring achievability to our vision, to ensure we do it, and not procrastinate. We have developed a number of strategies to help us achieve this goal, the primary one being leadership development. A growing church needs leaders. Without good leaders we cannot sustain our growth. In this regard, I believe it is imperative to be deliberate and intentional with every area of the church's life. No area should be free from the scrutiny of deliberate and intentional strategy, even ordained ministry. Every area of the life of your church should be a way of achieving your vision and goals. If it's not, don't do it! [Note: a very good resource to help you do this better is the thematic goal process spelled out by Patrick Lencioni in his address to the 2006 Global Leadership Summit "Silos, Politics and Turf Wars", available through the Willow Creek Association.]

Early on I came to realise that I too had to be part of our mission strategy, and this led me to make some changes in my ministry, namely: (i) My style of ministry and leadership. I was trained to be a pastoral minister, not a key leader of a mission church. I'm learning to make this transition. (ii) Our Presbyterian model of leadership. We went back to the drawing board and asked the question, "What leadership model best suits a mission church in our context?" From this, over time, we have developed a

team model where my primary role is not to do the bulk of ministry, but resource and manage our team leaders, who in turn undertake the ministry with their teams. It's become one of our core values. (iii) Our service style. We changed to a style we believed our target groups would respond to. This necessitated going to two styles, one for more formal people (often older), the other for less formal people (often younger). This has not been without its struggles or pain! I have changed my preaching style to fit this, and learned to be seeker aware. I have brought heavily into imagery, and had to partner with others to achieve a higher level of creativity.

A strategy I believe we all need to implement, although we may do it in different ways, is to equip and train people to develop the skills and confidence needed to help people become disciples of Jesus. I could not believe how lacking the average member of my congregation was when it came to sharing Jesus with people (through words or acts of service); though I'm not sure why I was surprised, I was weak in this area myself! Again, I believe we need to be deliberate and intentional about this; we can't just leave this to chance. Jesus spent three years doing this with his disciples, and so must we. Along with this, we make a big deal about people who come to faith, along with those who played a role in them doing so. We celebrate them. We hold them up as role-models. We learn from them! And I believe in doing so we inspire others to "give it a go". And they do!

But remember, strategy is not just about programs and ministries. It can be as much about the way the church is structured. The Presbyterian Church, over time, and as a generalisation, has been structured around a pastoral model. Don't be fooled that this model can serve as a missional model. I don't believe it can. The tendency has been to tack mission onto this model, and we wonder why we are frustrated at our lack of success. The fear often is that if mission becomes the predominant focus the pastoral dimension will be lost. However, I believe a truly missional model encompasses the pastoral when it is understood as part of the mission, and not as an end in itself. To stay with the pastoral model, and make the most of what it is, or change to a more relevant missional model, is a choice you and your leadership will have to make. I encourage you to take a risk on this; we did, and it's working. So don't be afraid to restructure, and radically, if it better serves your mission.

The following is a brief thumbnail sketch of the above blueprint. It's not complete by any stretch of the imagination, so feel free to talk with me if you want to know more. Email me at pimm.ian@xtra.co.nz, or call me on (06) 858-8036.

The Blueprint as a thumbnail sketch

A learning heart

- A church will not grow past where its leaders are at
- Develop a learning heart
- Learn from others; don't reinvent the wheel
- Make rapid change and diversity work for you
- Risk change and keep trying

Theology of mission

- Lost people matter to God [God's heart for the lost, broken and marginalised becomes our heart]
- We exist, not for ourselves, but for those who are not yet with us
- All decisions are filtered through this lens
- Brings weight and urgency to the vision

Vision for mission

- Creates the focus for mission
- The Minister as key Caster of the vision
- Vision leaks and needs to be sold tirelessly
- Creates buy in, which in turn creates growing resources, time, energy
- Investing and risking to grow [principle that you reap what you sow – or, invest to make a profit]

Strategise for mission

- Be deliberate and intentional
- Realistic [e.g. grow the church downwards in age]
- Be patient
- Work from existing strengths
- Create new entry points

Structure for mission

- Restructure for mission
- No sacred cows
- Mission Leadership Model
- Design services/worship etc. for "target" groups

Equipping and Training for Mission

- Be Deliberate and intentional
- Up-skill as an on-going process
- Celebrate coming to faith
- Celebrate role models

Beyond strategic planning

Andrew Norton, St Columba Botany Downs, Auckland

I have just a few words to string together, so read carefully. I'm growing increasingly uneasy with the concept of strategic planning. At best it becomes a document of intent (of some use), at worst, an exercise in futility.

The language of strategy originates from the military. The Strategos was the one who determined the direction of the troops and ensured they had the resources to get there. Direction and supply. Now there's a great idea! If only we knew the direction we were going in and had the supplies to get there! Strategic planning, fantastic, let's all do it.

The problem, however, is strategic planning usually represents a one dimensional process of thought.

Take the war against terror in Iraq. Geography plus money equals strategy. But wait a minute, that's based on the assumption

that terror has a geographical location. The United States is fighting a geographical war while the terrorists are living in our suburbs. So what do you do? Make more noise, throw more troops and money at it and hope terror will go away. Wait, there's more. It gets even worse, when you've spent so much money, your ego engages and the plan has to work. If it doesn't that would be to admit failure. Belief in the plan becomes blind faith. How dangerous is that!

Now before my cynicism gets me in trouble, let's have a look at the church.

Not making the progress we want to make? Let's have a strategy. Come on be honest, how many strategies have you seen come and go without making a scrap of difference?

Let's call a "time out"?

It's time to rethink our assumptions about what church is, who we are and what we do.

To do that we are going to need different tools because the ones we have been using are getting us nowhere.

Democratisation of thinking

With the military roots of strategic planning it is little wonder that it manifests itself as command and control; a top-down hierarchical process. Very little, if any, original or creative thought, is encouraged by the people within the organisation. The head does the thinking - to hell with the body! This is to be rigorously challenged and a new culture of thinking organisations needs to be established.

From problem/solution to living with complexity

When presented with a problem, like a crossword, it begs to be solved. So much so we try to make any word fit. This is what drives our action/reaction response. A problem presents and a reactive solution is sought. Maybe, just maybe, the answer wasn't the answer! Maybe, the so called "solution" has no relationship with the presenting problem. Maybe, the place to start is by not trying to solve the problem?

...how many strategies have you seen come and go without making a scrap of difference?

Think organism

I'm so thankful that when I go to the doctor, he doesn't jump to conclusions but takes time to do a thorough diagnosis. You don't cut your head off each time you have a migraine!

I'm amazed that while the Bible uses the image of the "body of Christ" we pay so little attention to how a body functions! Understand the body as a system where every part is connected to the whole with no one part ever functioning on its own. Understand the difference between symptom and cause. Our time could be spent watching "House" and digging deeper into Systems theory. The patient will die if not attended to and worse, as a result of our professional negligence.

Think cause AND effect

Newton's third law states, "every action has an equal and opposite reaction". Jesus put it in these words, "what ever you sow you reap". Unfortunately, many strategic plans are exercises in wishful thinking, failing to understand the relationship between cause and effect or consequence.

When Team New Zealand was designing a boat to take on Alingi, it first created and tested a model before build-

ing a yacht. Guesswork had no place in its design and all hunches were tested against the question, “does it make the boat go faster?” Once the boat is built it was up to the TEAM to get the very best out of it. And what did they do? They spent the majority of their time in practice (a simulation with immediate feedback and of no consequence) and a small amount of time in actual performance. We, however, are all performance (very little feedback and consequence often delayed or unintended) and no practice.

It is little wonder then that we fail to realise the significance of cause and effect. If we make the connection at all it is usually in the form of an overstated generalisation (if only we prayed more!) without any data to back it up.

Think advocacy AND inquiry

St Francis of Assisi once said that he would never own land for if he did he would require a sword to defend it. Today, many people have something to defend, usually their opinion or position. We have highly developed and sophisticated skills in advocacy (usually expressed in some form of defensiveness). Sadly, we are lacking the ability of inquiry; to question the things that we advocate.

Without advocacy we stand for nothing. Without inquiry we fall for everything. Inquiry goes behind the scenes and asks hard questions and examines the assumptions on which our current reality is based.

Now, having done some strategic thinking, maybe you can venture into the discipline of strategic planning.

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Mission and ministry without the bell

Howard Carter, Ahuriri Putorino Presbyterian Church, Hawkes Bay

You are probably aware that St Christopher's Church in Avonhead, Christchurch, had to stop ringing its bell for 33 seconds at 7:45am on Sunday each week, something it had been doing for 50 years. It stopped after a complaint to the Christchurch City Council from a neighbour. They were technically in the wrong. The bell exceeded the noise provisions by 11.3 decibels and the archdeacon of the parish, Mike Hawke, in "response to the gentle way the council handled the situation" decided to stop the early morning bell.¹

Of course living across the road from a pub that used to run Thursday night karaoke, I can understand noise control issues. Lying awake at midnight while someone belts out "Lonely is the Man without Love", never a favourite of mine, off key and so loud it makes you wonder if they are just standing at the foot of your bed, is enough to cause me to have sympathy for anyone struggling with noise levels, even for a person who only has to deal with a 33-second burst of bell at a quarter to eight on a Sunday morning. But it seems St Christopher's will have to learn to do its mission and ministry without its bell. However, I wonder if we are not all wrestling with having to do mission and ministry without the bell?

The bell I am referring to is the "bell curve", that reassuring shape of the normal distribution curve in statistical analysis. If it was applied to the average height of New Zealanders we would find that there are a few exceptionally tall people (usually they sit in front of your children when you go to the cinema) and some exceptionally short people, but most of us are somewhere around the average height. In his book *The Gospel According To Starbucks* (2007) Leonard Sweet suggests that in the world today we are seeing more a trend towards a "well" curve environment rather than a bell curve one, and this has important implications for the Church and its mission and ministry. Sweet applies Sir Francis Galton's warning that "conditions in the world of nature would deviate from the bell

¹ "Complaint stops church bells- New Zealand Herald 29 June 2007 http://www.nzherald.co.nz/section/1/story.cfm?c_id+1&objectid=10448645&ref=rss

curve during periods of transition" to our own period of rapid change and maintains that "indeed, economic and social phenomena are following the well curve not the old bell curve"(p39). In a well curve environment, the middle drops out and we find things are polarised at the extremes.

Some examples that used to illustrate this:²

TV screens are getting both bigger and smaller: Plasma screens are getting bigger whereas the screens of mobile phones and ipods are getting smaller. People go to pubs to watch rugby on the big screen while at the same time Sky is working on making live coverage available on your cell phone.

Stores are getting bigger and smaller: In Napier over the past two years we have had the opening of a huge Pak-N-Save and a Mitre 10 Mega store, Briscoe's has moved to bigger

premises and the Warehouse has knocked out some walls and built a mezzanine. Meanwhile the main street has become filled with more and more specialist boutiques that are focused on one particular style or range. The mid-sized shop is disappearing.

People are eating more healthy food (organic) and more fast food (McDonalds)

There is rising affluence and rising poverty: the rich are getting richer faster than the poor are escaping from poverty.³

This means that the middle is disappearing. Again quoting Sweet:

² Chad Hill 2007 *Leader's Insight: The Disappearing Middle What The Growing Gap In Our Culture Means For Churches, Leaders And Volunteers*. Leadership.net <http://www.christianitytoday.com/global/printer.html?leaders/newsletter/2007/cln70716.html>

³ Leonard Sweet 2007 *The Gospel According To Starbucks* Colorado Springs: WaterBooks Press. 40

Today all middles are in trouble. Go ahead; try to name a vibrant centre. I'll give you a minute to think about it... Well? I bet you can name hundreds of growing vibrant edges and vital extremes. But middles (middle-class, middle management, mainline religion) are dead or dying. In fact, middle ground is at best fallow. (p40)

Ouch, that bit about mainline religion really hurts.

How does this impact on our mission and ministry? Chad Hall in an article for Leaders.net makes some observations from an American perspective.

- The Church is moving to be more liberal or conservative: Like Western society, the church finds itself a part of this split and provides key figures in both camps. The moderate middle is smaller. We know the struggle in keeping a church, let alone a society that is well curving like this, together.
- Churchgoers increasingly prefer mega churches or micro churches: Those most likely to struggle or decline are the medium-sized churches.

He goes on to talk about new members likely to be looking for minimal involvement or wanting to be involved boots and all. This impacts membership models from anyone who is on the mailing list to raising the bar and expecting more of members. Hall's research suggests that many are doing both. They are making it easy to come and belong while also having a higher level of commitment expectations for those who want to do ministry and become.

Hall suggests that there is not anything called "the average giver" anymore. People either do not give or there are a few who commit their finances to a church. I am not boasting but good news is worth sharing: this year we have for the first time in a decade got a budget surplus while there has been a full-time minister in the parish. Giving has gone up 28 percent and the Op Shop has had a great year (Praise God!). But our treasurer offered a sobering comment on this. The majority of the giving comes from a small portion of the congregation who have increased their giving. The good news is that some of our new people are part of that small group; however, it is a fragile thing. Hall suggests that this impacts on how we encourage people to give.

Hall also talks about how this well curve trend impacts on volunteers working in various ministries and on how people will respond to being invited to move into small

groups. His article is worth a read (see references at end).

In how churches have responded to this, Hall detects that they are adopting a both/and strategy to try and encourage both extremes rather than adopting an either/or mentality that will leave one extreme alienated.

I have found myself struggling to do ministry and mission in the well curve environment as well. It affects how we bring change; for example, transitioning from a very traditional worship style to a more contemporary one. Trying to move towards doing a blended service where we can use the best of our tradition with the best of new forms of worship music and services may be a way forward in a bell curve environment, but once the bell has been stopped ringing, doing a blended worship service seems to be like setting sail across a deep, dark cultural void. When you are in the middle, you are an easy target for people coming from both ways. We continue with this not-so-well-curve-friendly process simply because at the moment we do not have the resources to plant a congregation on either shore. Maybe the answer for many towns and regions like Napier and the Hawkes Bay is not having three churches doing the same kind of thing but rather amalgamating resources so that we can provide the best on either extreme. It is what has naturally happened anyway, with the growth of new denominations on the contemporary side.

A growing part of our church life is dealing with an emerging generation of New Zealanders who are getting older. Our church has a growing number of people living in retirement villages and rest homes, and an increased demand to visit and do services in that environment; at the same time, we as a church are signing up to work towards becoming a Kid's Friendly congregation. Because of my background and experience and, if I am to be totally honest, the life stage my family is moving into, we have established a youth ministry at our church. What is missing is the generations in the middle, and we find ourselves embarking on mission and outreach in a well curve kind of way. Is it a sustainable model? There must be quite a few congregations in this dilemma.

One thing that gives me hope is that we have a God who has constantly revealed himself in a well curve kind of way. Scripture says no one has seen God face to face and I have often thought that we only catch a glimpse of God at the extreme of our peripheral vision. God has revealed himself as transcendent, beyond us and also immanent, closer than our shadow. He is the alpha and omega, the beginning and the end. He is spirit and therefore some-

how beyond our space-time continuum; yet, in a mystery too amazing to fully comprehend, in Jesus Christ he has come and pitched his tent in our neighbourhood. Grace is freely given, yet the cost of discipleship is so high; "It demands my life my soul my all" to quote that wonderful hymn "When I Survey the Wondrous Cross" that seems to transcend well curved culture. Scripture seems such a human endeavour. The more I look at the writers, redactors, compilers, translators and, in our day and age, the publishers who realise it is a bestseller, I see it as such a human process but all the way through there is a mystery. It is a divine work as well, Spirit-breathed in a way that makes it God's word for us. Perhaps I should not go on with my well curve theology. You will be telling me that there is a lot missing in the middle. It is helpful to me to know God in a well curve kind of way at the centre of ministry and mission in a well curve environment.

I am convinced that doing ministry and mission in our well curve environment is going to call us to the "both/and" of two extremes; "To pray like it all depended on God and work as if it all depended on us".

Ed Stetzer and Mike Dodson in their book *Comeback Churches* (2007),⁴ say that "church transformation is a spiritual business" (p74). The first step to becoming missional or bringing change and growth is prayer. You know, I have to admit that when it comes to prayer, I am in God's remedial class. It is often what I fall back on. Over the past year, I have found myself drawn more and more to the writings of the likes of Pete Greig and Andy Freeman in books such as *Red Moon Rising*, *God On Mute* and *Punk Monk* that tell the story and come out of the growing 24-7 prayer movement. They point to prayer as the centre of mission and ministry, not as some sort of technique or trying to curry God's favour, but because prayer focuses us on Christ, the centre of our mission. It moves our priorities to be those of Christ. I feel that it is what God is calling us as a parish and a denomination to do: be extreme in our prayers. As it says in Luke 18, to pray without ceasing; to declare a year or a season of prayer round the country, around the clock, all year around; to pray for the least and the lost in our country and our world.

Secondly out of that prayer and in the midst of that prayer, doing all the work that needs to be done for our church to be missional in our new 21st century world. In *Comeback Churches* Stetzer and Dodson's research lead them to note that churches that turned around their decline or stagna-

⁴ In which they have done research on over 300 churches that after a period of stagnation and decline have not only survived but thrived again

tion were very deliberate in making changes, developing and articulating vision and establishing very deliberate plans for doing evangelism, incorporating new comers, inviting people to go deeper in their faith and identifying, training and resourcing people into ministry, mission and leadership. I believe that to be mediocre about either prayer or the work of planning and implementing change to become missional will find our church simply vanishing in that disappearing middle.

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National Assessment date changes

Under the new training model for National Ordained Ministers, ordinands will be required to enter a two-year internship in a local ministry situation. Given that some candidates will present at the assessment weekend having already completed their academic requirements, they can be placed into internships immediately. Because an August date for assessment does not allow adequate time to source and prepare suitable locations and supervisors, from 2008 the National Assessment weekend will be held during May.

20 December 2007: Presbytery recommendations and student papers to be sent to the Registrar, School of Ministry, Knox College, Arden Street, Dunedin 9010.

May 2008: National Assessment weekend. Location and dates etc to be advised.

For more information, see www.schoolofministry.ac.nz/nationalassessment.htm

Running retreats for mission

Ken Williams, Wairau Presbyterian, Blenheim

I suspect that planning well in the midst of everyday parish life is a tough task to achieve. I'm not talking about the routine planning of next month's worship roster or planning the maintenance schedule of parish properties. What I refer to "is how do we find space to plan well for mission in the never-ending rush of supposedly urgent matters that can end up on our plate?" Parish ministry can tend to be a bit like juggling – you can hold onto a ball for a moment and give it your attention, but there is always another issue coming along that screams out for focus.

So to plan and plan well for mission, I believe there needs to be time away from distractions, time for prayer, reflection, discussion – time to focus on the juggling ball of mission for a period of time and discern where God is leading us to from here. Each of us in our own setting will find differing ways of doing this; ways that work for us; ways that are pertinent to our own context. So I give to you an account of what works for us at Wairau Presbyterian in Marlborough.

For some years on an annual basis, our session elders would gather for a day of Mission planning at a bach in the Marlborough Sounds (not a bad place to spend the day). This would include times of worship, prayer, reflection and discussion. Looking back, these were valuable days with many positive outcomes. However last year we changed the model and made the move to spend the weekend away as a Session. On Saturday morning we travelled from Blenheim to Bridge Valley Christian Camp which is inland from Nelson and about two hours' drive away.

We have found numerous advantages in gathering in this new way. Firstly – travel. As we travel together, we begin to talk about expectations of the weekend, what we see God is doing in our life and community. The natural things that you might talk about when with a group of people for a period of time. So simply by the time of arrival we are well warmed up. Also the return travel is valuable as it acts as a time of debriefing, how things may be put in to action, and flesh begins to be added to the bones.

Distance and time are also significant factors. By being removed from the home and work environment we are removed from distractions (this is a cell phone free weekend) and the regular tasks of home. We are left free to

focus on the task of the weekend. With additional time allowed, the pace at which we work through things over the weekend can be a little more pedestrian and less pressured to achieve things before we head away. Hopefully, we allow a little more space to hear what God might be saying.

In spending the time together, our understanding of one another increases, the chance to exchange ideas is enhanced and a noticeable positive outcome has been that our trust of one another in the past year has increased considerably. This occurs in large part through the informal activity of the weekend. Preparing meals (we each took something pre-prepared for a meal), washing dishes, eating together and the other routine tasks of life.

What do we actually do? We began with a time of devotions and worship and shared our expectations of the weekend. This took us through to lunch. Then we spent time alone – in prayer, reflection, listening, watching, and looking. For me this was followed by the highlight of the weekend. Each individual came back and shared on what they felt God may have been saying, what stood out for them.

There was a simple beauty in this. As one or two individuals shared, their perceptions appeared somewhat isolated, but as each person continued the picture become clearer. By the end of Saturday night, we felt we had a handle on what God might be saying to us in terms of our mission. So we slept on it. Beginning the next morning again with worship – we then asked the further question – "if this is what God is saying to us, how might we respond, what are we being called to do?" The outcome was that we felt the need to define five key focus areas – worship, prayer, small groups, external focus and youth, child and family ministries, with the primary focus being that of youth, child and family ministries. These have been what has directed and led us as a session and us a church over the last year and we feel we have had some real targets to aim for.

This is a model that has worked well for us and I would recommend it strongly on two fronts; firstly getting to know one another well; and secondly it is an exciting way of allowing God to speak into our life as people of God in this place. It is not a particularly new or original model, but it has been very encouraging and revealing.

THE art OF KINESTHETIC LEARNING in the church

Helen Harray, Studentsoul/Leith Valley, Dunedin

I have been a Presbyterian minister for five years and planted and developed studentsoul, a church for students on campus in Dunedin. On exiting the School of Ministry in 2002, I was jointly awarded the Begg scholarship and in the last semester break of 2006/7 I combined study leave with holiday and travelled overseas for three and a half months.

In this report I reflect on experiences with missionaries while traveling with Bunty Bunce, an itinerant evangelist in the UK, and a short term mission in Uganda building a house for the Watoto project. I reflect on many churches I visited in the USA and a summit I attended in Colorado called R.E.A.L. presenting.

I then focus around the art and value of kinesthetic learning, which calls for a greater balance of the right and left brain in the way we facilitate a typical service of worship and Christian education in general. I attempt to provide some good reasons and a practical resource for ministers and leaders to move away from a sole emphasis on the spoken word to facilitating a greater range and balance of experiences within the context of our church services and youth groups and any gathering that aims to teach and speak the Gospel. It is hopefully a useful tool for anyone involved in Christian education from children to adults.

Excerpt from the report

One of the main problems with the style of preaching or teaching in services, both here and in America, even in those churches that might purport to be “emergent” in some way, is that it is teacher talk and appeals to an auditory style of learning and a modernist, linear approach. Some characteristics of this are:

- from the front
- too much content
- requires only passive listening
- exerts control over what is taught and how it is presented

It may be thoroughly entertaining, have good stories and anecdotes, but it still requires mostly listening skills.

Research shows that 40 percent of a spoken message is lost from a listener’s memory after just two minutes. After a half day, 60 percent of the mes-

sage is gone. And after a week, over 90 percent of the message has leaked out of the memory forever.¹

Active learning is a way to reverse this condition. While in the United States, I was able to attend Group Publishing’s summit called REAL Presenting. Group’s REAL acronym stands for:

Relational – because person-to-person interaction enhances learning – and builds Christian friendships.

Experiential – because what people experience sticks with them far longer than what they simply hear or read.

Applicable – because connecting God’s Word to learners’ real world moves learning beyond information to transformation.

Learner-based – because people learn more and retain it longer when the process is designed according to how they learn best.

Auditory learners can remember about 75 percent of what they hear. But less than 30 percent of the population prefers this style. Only 30 percent of the population is visual. Most remember what they touch, feel, handle or manipulate – tactile – and what they experience by doing – kinesthetic. We learn best by doing; by active participation in what we are learning, because after 30 days, people remember:

- 80 percent of what they do
- 90 percent of what they teach to others²

So the goal of the worship service is not to be a star as the preacher and teacher, where people listen to what you say and are maybe wowed by your profound words if you’re particularly good at communicating. Even providing PowerPoint, notes, soft seating and food is still reinforcing a passive way of learning. A visual environment doesn’t do it either, though it is a crucial aid. By this we are still creating consumers, spiritual spectators who just think they are participating, but really it is just cognitive exposition that leaves it up to spectators to make an application.

¹ Schultz, T and J *The Dirt on Learning* (Group Publishing: Loveland, Colorado, 1999), 70

² Schultz, 155

Study leave report

The goal is to engage people actively on several levels: emotionally, physically and relationally, as well as cognitively, so that they may love and worship God with the whole of their being, be transformed time after time through poignant experiences and be moved towards God in lifelong service and smaller, daily ongoing responses as a result. This requires a shift in the way we as ministers and teachers think and prepare services and sermons. It requires us to think from the point of view of the learner, different learning styles and the balance of right and left brain, rather than how we can speak better!

The truth is that people learn best when the whole person is attended to and treated accordingly. Facilitating this kind of environment will allow God to feed and nurture us on many levels, added to by the interactions and opinion of others and through the power of the Holy Spirit in this mix. It will include both linguistic and nonlinguistic

approaches, coaching people to expect things to be constantly different and to trust and embrace a holistic learning environment. We should be having fun, enjoying one another and exhorting one another to love and good deeds through our interaction. As we do this together, put arms and legs on our learning, it will be driven into our long term memory and spiritual growth will occur.

God desires worship and worship services that engage our whole mind!

Want to read the whole report and get some practical ideas on how?

Please email Helen for a hard copy via hmharray@paradise.net.nz or alternatively read the document on the web at www.studentsoul.church.net.nz under study leave

Coordinator of Ministry Formation and Leadership Development, Auckland



Presbyterian Church of Aotearoa New Zealand

The Presbyterian Church of Aotearoa New Zealand is setting up a Centre for Ministry and Leadership to train and equip people for ordained ministry and other leadership positions in the Church. From 2008, the Centre, which is in Dunedin, will replace the current School of Ministry.

We are seeking a Coordinator of the Centre's activities in the Auckland region, and other areas of the North Island as required. These activities will include overseeing Ministry Internships, fostering other ministry formation and leadership development opportunities, contributing to the delivery of the Centre's theological programme, and establishing and maintaining constructive working relationships with a broad range of groups within the Church.

The Coordinator will be a full member of staff of the Centre for Ministry and Leadership and will report to the Principal.

The successful candidate will have a suitable blend of high level theological qualifications and proven experience in ministry and leadership. Knowledge of the Reformed tradition and the ability to work within the theological and ethnic diversity of the Church are essential.

A position description may be obtained from the Registrar: registrar@schoolofministry.ac.nz

Applications should be sent to the Principal, School of Ministry, Knox College, Arden Street, Opoho, Dunedin by **20 September 2007**.

Revisiting the Mountain of the Lord

Wayne Te Kaawa, Putauaki Maori Pastorate, Te Aka Puaho

Most people in this country have a migration story. Some can relate to the Mataatua, Te Arawa, Endeavour, Helms Kirk or more lately Air New Zealand 737. That is, except the Tuhoe Iwi. In Maungapohatu our hapu doesn't have a migration story; instead we have a creation story.

Our story begins with Te Maunga, who married Hinepukohurangi. Te Maunga is synonymous with the Maungapohatu and Hinepukohurangi with the mist. They had an elaborate courtship that resulted in the birth of Potiki, meaning "of the land". They say that Potiki was born on our church section in Ruatahuna, hence the name of our church "Potikitiketike". Potiki went on to found the people known as Nga Potiki who later inter-married with the migrants from the Mataatua Waka, Tuhoe being one of them. On my mother's side I am a descendent of Hapuoneone, meaning "born of this land". One saying for Maungapohatu is "te kainga o te ahi" meaning, the home of the diamond. There is, they say, a spiritual light on Maungapohatu that shows itself from time to time to those who are gifted with second sight.

I am a descendent of this magical place; a descendent of the Mountain and the Mist Maiden and of Potiki and Hapuoneone. It has been my privilege to have undertaken the research and lead the negotiations concerning the Presbyterian Mission in Maungapohatu. I would like to share part of that journey with you.

Late at night I would sit and search through documents. As the hours ticked away, I would look up and see that it was 2am, 3am, 4am. During these times my research would get personal to me; it was like my ancestors were physically present, standing next to me, talking to me, telling me where to look and what to look for.

I had always had a fascination with Maungapohatu knowing that my grandmother had married Toko, the son of Rua Kenana. I had asked my father questions about this and what happened. When I was 16 and just finished school in Kawerau, we went to a family unveiling in Ruatahuna over the Christmas period and there my father organised a special trip for me to Maungapohatu. He spoke of it as being a mystical and magical place where the Mountain was alive and the people and the Mountain were bound to each other.

He told me many stories of this magical place. That the Mountain would cover itself when new visitors arrived. That when you walked through the stream, the Mountain would rumble telling the home people that visitors were on the way. The Mountain did cover itself but for one brief moment the clouds parted allowing us to see him before cloaking himself again.

When my father was 11 years old, they were doing the carving on the wharenuī. The tohunga wanted the greenstone chisels that were in Ruatahuna. So my father was specially selected to take these from Ruatahuna to Maungapohatu. The journey that day took him 11 hours by horse through rain, hail, wind, thunder and lightning. But he made the journey successfully and safely. When he got there, the Mountain rumbled letting the people know that he was not far away. When he arrived, there was hot food, a hot fire and dry clothes. Then he rode home to Ruatahuna through the same weather, in what was a very long day.

In 1991 I was at a Maori Synod meeting at Maungapohatu. While they were discussing the return of the Mission property I decided to go for a walk up the mountain. Uncle Mahue Tawa was so excited he gave me special instructions saying, "the Mountain is your ancestor, treat him with respect and he will look after you and don't go off the tracks; if you are uncertain talk to him".

Climbing the mountain that day I entered into a whole new world and I began to understand some of our Maori proverbial sayings in greater depth. I got to the base of Tu Te Maungaroa where the burial caves are. I remember the different colours of Tu Te Maungaroa turning blue then red. I was so excited by this that I went off the tracks and realising that, panicked and became disorientated.

On the way up I had noticed how different birds were accompanying me. This time they flew in front of me making a loud noise, barring me from going forward. They perched on a branch of a tree calling loudly. I followed the birds and came back to the track and they lead me safely down the Mountain.

In 2006 while on retreat in Maungapohatu the subject of returning the Mission property to the people came up again. I took this opportunity with open arms in order to research our Church history there but also to spend

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time researching my own family history in that mystical place. Before long, not only was I researching the history of the mission property but I also became involved in the negotiations.

My grandmother Tawhakerangi or Wairemana was the daughter of Horomona Awa from Onepu. She loved her kapa haka and with her sister Moetu they were renowned kaea or leaders of different kapa haka. Together they won many prizes for their efforts. I also know that she was so good at it that it often drew jealous remarks and comments that some would say was akin to makutu.



Tawhakerangi,
my grandmother

Awa was reportedly very important to Rua Kenana. He certainly did know Te Kooti and was a staunch follower of him. When Te Kooti died, Awa was one of the five people specially selected to bury him, with each person representing something special in the life of Te Kooti. It is rumoured that Awa was the love child of Wetini, the son of Te Kooti, making him the grandson of Te Kooti. It is said Rua pursued him personally to become one of his followers, immediately marrying two of his sons to his daughters.

My grandmother married Toko, son of Rua Kenana and Pinepine. They had one son, Horomona. Toko also married the daughter of Ngakohu Pera, paramount chief of Whakatohea. They lived not far from Hiruharama Hou, the official residence of Rua Kenana. In 1916 the Government sent a force of 70 police officers to Maungapohatu to arrest him. Toko and Awa were part of the official delegation to meet with representatives of the approaching party. To signify their peaceful intentions they flew a white flag from the marae.

So to the events of Sunday 2 April 1916, the Lord's Day. Nan knew that they were getting visitors. She would have awoken that morning with her husband, father and son. She would have helped prepare breakfast, then watched them go off to prepare the marae to receive the visitors. She would have known that the visitors were the police coming to arrest her father in law but that word had gone out to be peaceful in the hope that things would be resolved through dialogue.

Awa was present with Rua to greet and receive the Police force. As events transpired he went to defend Rua, who was being manhandled. He was tackled by a police of-

ficer armed with a gun but Koro threw him off. Another officer sitting on a horse stuck him with a riding stick in the temple of his head, then he was hit to the ground with a baton by a senior sergeant. Hands bound and bleeding, he was then frog-marched back to the marae and held captive with others. Later he and the other prisoners were marched away still handcuffed to Ruatahuna in what Rua described as "a nightmare of pain".

Seeing all of this unfold before him and the police brandishing guns, Toko ran to his house to get a gun to defend his father and father-in-law. He had with him his cousin Te Maipi. When the firing started, Te Maipi was shot through the head dying where he fell. Toko was shot through the wrist but managed to get help from his mother who bandaged his wrist. His mother ran inside, when she returned he had been shot a second time in the chest below the heart. Badly wounded, he began to crawl under the house to escape to safety. An officer saw him crawl under the house and as an officer of the law he should have arrested and cuffed him. Instead he grabbed him by the feet and dragged him unwillingly from his safe haven. Then he took aim and shot him a third time. A number of eye-witnesses say that he was turned onto his stomach and shot in the back.

In all, Toko was shot in the wrist, through the chest below the heart and then through the back. In a statement my grandmother described his killing saying that he was shot "like a bloody dog". Authorities disputed the eyewitness accounts, saying that he was shot twice through the chest. Regardless, he was wounded and unarmed at the time.

The Police say that he was killed by Te Whare Kawenata; our accounts say he was shot by his mother's house. In order for him to have died near the Whare Kawenata, they would have had to drag him some distance. Despite being killed, he was no victim or saint. Before he died he had shot and wounded four police officers. I guess that gave them good reason to kill him. Thankfully none of the officers died and they lived to tell their story.

The Police covered this event up and placed the two bodies inside the whare where they had been shot. The women sat vigilant outside, denied access. Six of the prisoners were released to dig the graves and without my grandmother having the chance to weep over her husband, to touch him one last time or to bid him farewell, he was buried. However, the Police did form a guard of honour at the grave as they brought the bodies of Toko and Te Maipi to be buried. They were both religious people and I doubt if there was any religious ceremony offered.

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Eventually the women were rounded up and marched under gunpoint to the marae, where they were huddled into groups. Police guards continued to surround them, armed with rifles and pistols. I don't know if Nan was one of them or whether they allowed her to stay by the building where her husband's body lay. Either way, it would have been shattering.

By day's end her world would have come crashing down, totally destroyed. Her husband was dragged and shot before her, buried in a grave without any formalities or farewells; her father was beaten, tied and marched away. All she had left was the son who she would have been holding. There would be no farewells or happy ending for her on this day.

I sincerely hope that when time had passed and the Government forces had left the area, the locals exhumed Toko and reburied him with the proper rituals and ceremonies. If not, then that is a task that I will assign myself to complete. I could not live with myself knowing that he lies in an unmarked grave somewhere.

I've often wondered what it was like for Nan. Often I look at this photo of the women sitting outside where the bodies were placed and ask "which one are you, Nan?" In the recounting and retelling of history, she had become invisible through the whole episode. Her tears, her anguish, her pain of that day were unrecorded. Although she had witnessed everything, she was not called as a witness for the prosecution or for the defence. In effect her voice became silent in history. Ninety or so years later, I think of how she was treated and when I look at this photo, it still hurts somewhat.



I know that she often spoke with my father about her time in Maungapohatu and what they discussed remained between them. I know he idolised his big brother Horomona and often spoke of their times together. He had promised to his brother that if anything ever happened to him that he would look after his family. When Horomona died in an accident he took it quite hard but he kept his promise to his big brother until his last days. Horomona's son said

to me once that my father was his favourite uncle because dad always looked after their interests, insuring that they were never left out of family events.

After this event, my grandmother had married Kiira Te Kaawa of Ruatahuna. My father and his brothers and sisters came from this union. Later Nan and Kiira moved to Onepu, building their home and spending the rest of their life in Onepu. Nan loved her sister Moetu and her husband Mokohaerewa from Pahipoto in Te Teko. Their children were her children. When her children were born they were all registered as Tuwharetoa or Tuhoe. Except my father whom she registered as Pahipoto as a show of her affection for Pahipoto.

As I researched the history and ownership of the Mission property, I learnt these facts, making the research and the negotiations personal. I learnt that my father and his family are landowners in Maungapohatu, which has come to us. In the research and negotiations I wanted to do the right thing and see the property return to the hapu.

So how did we as a Church get to this remote, isolated place with such turmoil happening? In order to find this out, I had to work my way through oral stories that were handed down from generation to generation. The oral stories seemed to coincide with written history. That is, until I began my research.

Four months after the siege of Maungapohatu in 1916, William Bird the Native Schools' Inspector met with Miss Edith Walker and Sister Jessie in Nuhaka. He suggested to her that the Presbyterian Maori Missions should consider moving into the Urewera amongst the Tuhoe people. He described it in this way:

There are two places, Te Whaiti and Ruatahuna, where the children run like hares from the sight of a Pakeha. Where there are no schools and no other Church has attempted work. Where the natives are so poor and so unlearned in the cultivation of the land that in winter they are on the verge of starvation.

He assured her that the Government would put up a school "whenever someone goes in and gathers the children together".

In 1917 Mrs Annie Gorrie, a niece of the Rev James Duncan, was appointed to Te Whaiti. Sister Annie Henry and Miss Monfries were appointed to Ruatahuna. Immediately Church of England curates began to make inroads on the Presbyterians and the Rev J E Ward of Taumarunui was sent in to the Urewera on a three-month mission to state the difference between the Presbyterian Church and the Church of England. It was highly successful because

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the Church of England was never heard from again in this area.

In my research I thought that Sister Annie Henry was a saint. She was warned that the people would be hostile to her but she went anyway. One of her pupils died and was taken back to Maungapohatu. She rode to Maungapohatu and attended the tangi. After the 1916 episode, white people were not welcome but her presence and care of the child and the family gained the respect of the people.

While Edgerton Ward was on his mission he came across Andy Grant, the local constable in Te Whaiti. Grant was a central figure in the arrest of Rua Kenana and the organising of the police force. He was no fan of Rua Kenana and knew that it would not be long before Rua was released from Mt Eden prison. He formulated a strategy to lessen the influence of Rua upon his return to Maungapohatu. Vital to the success of this strategy was the Presbyterian Maori Missions and in particular Edgerton Ward.

Constable Andy Grant made an official appeal to the Maori Missions Committee in 1918 for the Rev J E Ward to go and live in Maungapohatu. In appointing Ward, it was hoped that some form of official status and recognition by the Government would be given. Official status meaning that Ward would be the official opposition to Rua upon his release. He would report on all activities by Rua and seek to neutralise and minimise his influence in his stronghold of Maungapohatu.

The Committee did apply to the Hon J Aitken and the Minister of Native Affairs, the Hon Herries. The policy advocated by Herries was one of “pacification of the Urewera”, transferring land ownership from customary Maori ownership into individual land tenure, thus allowing the Crown to purchase large tracts of the Urewera for European settlement. Herries was a supporter of the 1916 campaign to arrest Rua and described Rua as a murderer of the people. But in spite of being an opponent of Rua, Herries gave a firm refusal to the idea. Furthermore, Aitken did not believe that Herries could be moved from his position.

Since 1910 Pinohi, Te Iwikino and others had been negotiating with the Education Department to open a school in Maungapohatu. They had gifted 10 acres of land for this purpose and the department, although accepting the gift of land, never delivered on the promise of a school. The 10 acres was finally returned in 1974.

The Convener Alex Doull, H J Fletcher, Dr Godfrey and Sister Annie Henry were sent as a delegation to Maun-

gapohatu to negotiate to open a mission and school. Ward and a young John Laughton of Piopio were sent to a “patriotic hui” in Nuhaka and were to meet up with the delegation. Due to bad weather, they were delayed in Waikaremoana and arrived a week late, after the delegation had left for home.

Alex Doull reported that, owing he believed to the presence of Sister Annie, they were most hospitably received. A building had been set aside for a school, and a house for a teacher’s residence was inspected. Fletcher held two services there and was told by the locals that they were the first services to be held there by a white person since the days of Maunsell.

Mrs Annie Gorrie of Te Whaiti offered her services but the young Laughton from Piopio was appointed to the new position. Laughton set off for Maungapohatu in late March but due to bad weather was delayed in Ruatahuna for three months. While he was there, Rua Kenana was released from Mt Eden on good behaviour and returned home to Maungapohatu.

On hearing of the proposals for a mission and school, Rua communicated both publicly and privately that he would support the initiative. In Ruatahuna he asked Laughton to delay his arrival until things were ready. Although his words said one thing, his actions spoke louder. He began dismantling the promised school building and placed tenants into the teacher’s residence to stop the mission and school from starting. Laughton finally arrived in July 1918 and had great difficulty in persuading the tenants to move out.

Somewhere between August and October, Rua and Laughton met to sort through their differences. The result was that Rua instructed that his children and those of his followers were to be taught by the Presbyterians. Laughton wrote on 31 October 1918 that on the instruction of Rua the natives were furnishing him and his father with pork and potatoes, that they had mended the roof of the school building and made desks and furniture.

Over the next five years, the work of the Maori missions was to spread further in the Urewera. Schools and missions were opened in Waiohau (1918), Matahi (1921), Waikaremoana (1921) and Waimana (1923) adding to Te Whaiti (1917), Ruatahuna (1917) and Maungapohatu (1918). Laughton as the only ordained minister in the Urewera found himself on an annual circuit visiting each station to administer the Sacraments of Baptism and Communion. He was aptly named the “Bishop of Tuhoe”.

Reviews

By 1921, the Maori Mission wanted to make their move into the Urewera permanent and instructed Laughton to secure the titles to all the Urewera properties that the schools and missions were on. Rua Kenana supported this move and sold the five acres that the mission and school were on in Maungapohatu to the Presbyterian Church. However, the Crown would not acknowledge this sale as it had its own agenda.



John Laughton and John Currie with their pupils in Maungapohatu, 1920

Herries had been promoting individual land tenure and then purchasing the lands from individuals in what was called a consolidation scheme. In effect this was a legal form of confiscation that imposed a foreign form of land ownership, totally destroying customary Maori land ownership. Since 1919, the Crown's Lands Commission had been moving throughout the Urewera individualising land titles.

In 1923 they arrived in Maungapohatu and began individualising land titles under the guise that everyone would get something. The property that the mission stood on was designated as being part of the Urewera A block and subsequently purchased by the Crown. Between 1923 and 1927, the Crown had purchased nearly 500,000 acres of the Urewera A block that include the mission block of seven acres in Maungapohatu. In one sale, the Crown purchased 3,500 acres for £15.

In order to gain the property, the Church had to enter into negotiations with the Crown. In 1927, the property of seven acres 39 perches was purchased from the Crown for £10. Ruatahuna was also designated as Crown land and was acquired for the Church under the rights of the Crown.

Stories began to circulate in Maungapohatu that certain people had gifted the property to the Church. It was said that Huhana Tutakangahau or Hemi and Matekoraha Tawa had gifted the property. I tend to suspect that these stories were circulated to protect the Church from being implicated in the Crown's actions. In 2004-2005, the Waitangi Tribunal sat and heard the Tuhoe claim into the Crown purchases and consolidation scheme. I am quite confident

that although the Church supported the individualising of land titles, the Church was not involved.

From 1923 onward, the Te Mapou Papakainga was established. The concept behind this was that individual landowners would donate land to a 60 acre housing development around the marae. The instigators of this scheme wanted the mission property to be part of this, but it was Crown owned and occupied by the Church. The mission and school were contributing much to community life, so the community supported the sale to the Church. It is fitting then that the mission property return to the Te Mapou Papakainga Trust.

Te Mapou Papakainga Trust has a special link to Te Teko. Across the bridge in Te Teko is Mapou. Years ago Ngati Hamua lived in Maungapohatu and migrated towards the sea. When they left, they took the Te Mapou name with them as a memory of their former home. When they settled in Te Teko, Te Mapou became the name of their home here.

In the following years, due to lack of Maori Mission Committee finances, the mission schools were transferred to the Education Department. Maungapohatu eventually closed in 1948 and Waimana in 1959. Today those in Te Whaiti, Ruatahuna, Matahi and Waiohau still continue, mainly as Kura Kaupapa or Kura Mana Maori.

It is now 2007, 90 years since Mrs Annie Gorrie set off to Te Whaiti and Sister Annie Henry to Ruatahuna. Yet barely a year before that, white people were not particularly welcome amongst Tuhoe. The siege of Maungapohatu and the shooting of Te Maipi and Toko were still keenly felt. Through their courage, these two ladies would begin the unique partnership between the Presbyterian Church and the Tuhoe Iwi bringing healing, understanding and acceptance where anger, hostility and distrust still remained.

John Mahia often tells the story of when he first saw Sister Annie, or Hihita as she was known:

I was a child then in Ruatahuna. I was on the farm learning against the fence and Hihita came riding along. It was the first time I had ever seen a white person. I thought, Aue he kehua! (A ghost) and ran off.

At John Mahia was baptised by John Laughton on one of his bishopric circuits. He was named after John Laughton at his baptism and became the first of many namesakes. John Mahia, like many Tuhoe, would go on to exercise leadership in Te Aka Puaho, the Presbyterian Maori Synod.

School of Ministry Scholarships

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What are the rules?

1. The proposed course of study will aid the applicant's professional development.
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In normal circumstances grants do not exceed one-third of the study costs involved and may be held in conjunction with other scholarships and grants other than the Postgraduate Scholarship. Grants are not made retrospectively and relate only to costs to be incurred by the scholarship holder themselves.

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Applicants are asked to address the criteria and set out their expected costs including conference fees, tuition fees, basic accommodation and travel, and to supply any other information that may be relevant.

Enquiries to:

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Presbyterian Church
of Aotearoa New Zealand

Registration as a charity

An agreement has been negotiated with the Charities Commission as to how Presbyterian parishes can register as charities.

Co-operative ventures are not covered by this process and will receive separate advice from the Uniting Congregations of New Zealand.

Registration will be handled at the national and presbytery level. Each presbytery needs to complete an application covering all of its Presbyterian parishes and submit this to Assembly Office. The deadline for receipt of this application is 31 October 2007.

More information, including downloads of letters sent to parishes and presbyteries, is highlighted on the front page of www.presbyterian.org.nz