

# Word and Light

St John's Anglican Parish, Otumoetai



Theme: Water

Autumn 2021

## Contents

Vicar's Voice.....	3
A Precious Resource.....	4
Water: an essential resource .....	5
Water in scripture .....	6
Water and wine.....	8
How does an island with no lakes, rivers, or streams provide water for 65,000 people? .....	9
Water in my mind's eye .....	12
Musings on a 'Drip' .....	13
Musings from a Sailor .....	14
Water, water everywhere .....	16
Well done Lou Rigg!.....	17
Farewell, Fiona, and 'thank you'.....	18
A special visitor for Te Pouhere Sunday on 6 <sup>th</sup> June.....	18

## *Themes for Word and Light*

The theme for the next edition will be **Taonga / Treasure(s)**. As ever, please use your imagination. Your article could be about anything you treasure such as an object or a place, either something of your own or something you have seen or a place you have been to or know about.

We look forward to your contributions. Photos welcome! Please send your contributions to Lynda, the Parish Administrator, by **5<sup>th</sup> July**. Remember that, to keep readers' attention, your articles should not be too long. If you have ideas for future themes, please let us know.

*The Editor has the final say as to the suitability of articles for inclusion.*

## *Vicar's Voice*

This is yet another edition of **Word and Light** full of interesting articles. I read them as I am editing the Magazine and adding the finishing touches. Thank you to our contributors; I know our many readers will enjoy your contributions.

Water is, of course, essential to our lives in a practical sense but it also has great spiritual significance. As one of our contributors says, 'Like so many things in life water is neutral; our experience and our use of water imbue it with other properties.' But, having said that, we know that water has many 'moods' – it can be fierce or calming, it can destroy life or give life, physically, emotionally or spiritually.



Something which gives me great pleasure is water in the natural world. It can be seen in so many forms – the rushing torrent of a waterfall, the serene peace of a still sea or lake, the ice of a glacier – and in the many colours it reflects.

The photo on the front of this edition will be familiar to many of you – it is the view I see at the furthest point of my morning cycle ride around the estuary on my way to the parish office each weekday morning. This view varies from day to day depending on the season of the year, the weather and the state of the tide. My morning ride gives me a chance to reflect on the beauty of creation and it nourishes me as I prepare for whatever the day will hold.

With every blessing

*Sue (Vicar)*

## ***A Precious Resource*** by Sue Reed

When you live in town it is your expectation that water will gush out when you turn on a tap. However, in the country a different scenario exists as we found to our dismay when we moved to our Ngakura (south of Rotorua) dairy farm some 35 years ago.

Water for the dairy herd was provided by a deep water well on site. However, it was iron-enriched and not fit for human consumption. Our drinking and domestic supply was pumped from a large plastic tank which was totally dependent on a frequent abundant rainfall. This did not always occur.

One summer was declared a drought – it did not rain for nearly 2 months. The herd still had sufficient water but the house tank was running dry.



Every few days my husband would climb a ladder to the top of the tank and anxiously peer down into the fast-reducing water level.

Our 6 children lived outdoors. They only entered the house during the day for meals or snacks before they were off again. And every day they returned home tired and pretty grubby. After dinner there was a routine of bath and then bed, starting with the youngest who in theory was the cleanest package. In quick succession, all her sisters and brothers followed in the same water.

I remember the day the drought broke. The rain fell so fast and furious that within a few hours the tank was full to overflowing. We were ecstatic. We shamelessly wasted water, wallowing in deep luxurious single use baths. It was wonderful while it lasted.

Even after all this time the memories of the struggle to stretch out our limited water until the next decent downpour remain. These days no one takes water for granted. A water restriction on sprinklers is in place in Tauranga right now. It is our most precious resource and we have all come to recognise its significance in our lives. If we look after our water, it will continue to flow from the tap and hopefully we won't have to share the bath water ever again....

## ***Water: an essential resource*** by Bob Shaw

Water was the main focus of Electrowatt Engineering Services for whom I worked in the 1980s. The company specialised in the design and construction of hydro-electric dams and irrigation schemes.

The first assignment I had was the feasibility study for a vast area on the banks of the Nile River in Northern Sudan at its confluence with the Atbara River that originated in the highlands of Ethiopia. We completed the study with a favourable report but it never came to fruition because the government of Egypt pressured the Sudanese to reject the project on the grounds that the water of the Nile belonged to them from time immemorial.

When I was engaged in a similar study in the Suntai River basin in Nigeria, the local people were not so much concerned with the prospect of irrigation as with the provision of drinking water. There were frequent bloody conflicts between people of the Tiv tribe, who were cultivators, and the pastoralist Fulani people at the scattered well heads.

In Northern Ethiopia and Eritrea I found that water was a scarce essential resource. Rainstorms were infrequent there and the water soon evaporated or drained away. Streams ran for only a few hours after a storm disappearing into the dry earth. We found that by



making small earth dams on these streams significant water was deflected into the ground rock and it was possible to dig shallow wells in the vicinity giving access to the ground water. These wells provided a drinking water supply and the crops of grain and pulses had to rely on the residual rainfall. When a seasonal rainstorm came the farmers rushed to plant their seed which grew and flourished if the rainfall was sufficient. If insufficient precipitation occurred, then the crops failed and famine ensued.

As the human population of this planet earth increases, water will inevitably become the source of major conflicts between nations and communities throughout the world. The water of the Shebelle River,

the life blood of Somalia, comes from the highlands in Ethiopia, while the water of the Blue Nile that comes from the Highlands of Ethiopia is essential for the people of Sudan and Egypt. Drought induced famine has long been a feature of human conflict and will become more severe in the future as over-population increases.



### ***Water in scripture*** by *The Reverend Sue Genner*

Water is found on the first and last pages of scripture and throughout. In the Genesis 1 account, water is something terrifying – a symbol of chaos – formless and void. We need to see this as something akin to being at sea in the night – there is no light, with waves threatening to overwhelm. It is over this that the spirit of God broods and where God begins to bring order. In the very last chapter of Revelation, we find the river of life: water brings life, helps to produce nourishment in the fruit of the tree and there is mention of water’s cleansing properties, washing the robes of the saints. Like so many things in life water is neutral; our experience and our use of water imbue it with other properties.

The many stories in scripture involving water touch the fabric of our being. Genesis 2 gives another creation story: God plants a garden then waters it – no chaotic sea here – something more like the river of life that we find in Revelation, life-giving water helping the garden grow, humanity placed there as gardeners, an ideal picture of the world. But ... things go wrong: violence occurs early in the story and spreads in a horrific fashion. God’s heart is broken and the decision is made to ‘reboot’ creation, return it to its watery beginning in the story of Noah and the flood, the violent chaos in the world is reflected in the flood. As the sun shines through the water in the clouds a rainbow is formed and this becomes the reminder of the covenant God made with Noah and all flesh for all time.

The crossing of the Red Sea became a symbol of salvation that led to the singing of the first hymn celebrating the end of the slavery of Israel by the Egyptians – water threatening but subject to the power of God.

Shortly after this the need for water in the desert brought the people of God to a place of learning and faith.

It is in the discussion of the ordination of priests that we first come across water being used for ritual cleansing. Aaron and his sons must wash at the entrance of the tent before they put on their priestly garb. In the temples I went to in Japan a ritual washing of all who went in was part of the experience of worship – we find ritual cleansing in religions across the world.

In the time of Joshua the ark of the covenant, (symbol of God's presence) carried by the priests, goes into the water of the river Jordan and leads the procession across the river to the promised land. It is in the river Jordan that John baptises people and Jesus himself signifying both cleansing and a new start. Early in John's Gospel there is a story of God's transforming power over water with the changing of water into wine, the first of the signs in this gospel. God's power over water is shown in the stories of storms being calmed. Matthew's gospel concludes with the 'great commission' in which we are commanded to make disciples and baptise them. Baptism becomes the new symbol of belonging to God's people and every Easter we have the chance to renew our baptismal vows.

We try to tame water to use as irrigation or hydro dams, but the recent floods in Australia have reminded us again about the power of water, it can both nourish and destroy. Our attempts to control it have sometimes led to pollution. The fifth mark of mission, to which we in the Anglican church are committed, is to care for creation and that includes water: clean, fresh water is necessary for life and the oceans are not an unlimited resource for us to abuse. Scripture reminds us of God's gift of nourishing, cleansing, saving water, of the glory and beauty and power of water in creation. From Psalm 65

'You silence the roaring of the seas,  
the roaring of their waves, ...  
You visit the earth and water it,  
you greatly enrich it;'



## *Water and wine* by the Vicar

In John's Gospel Chapter 2 verses 1-11, usually read on the 3<sup>rd</sup> Sunday of Epiphany, we hear the story of Jesus transforming water into wine at the wedding at Cana. 'He did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.'

John does not call it a miracle, he rightly calls it a sign. It is a sign that points to so many profound and liberating things about the God whom Jesus reveals to us: God's delight in and concern for our own personal life and loves, attested by Jesus' presence at the wedding feast; his generosity in more than meeting our needs in everyday life; his call to us to move from the outward purity, symbolised by the water for ritual washing, to a transformation of inward joy, symbolised by the wine. But most importantly, this sign points to the gift of God's self, given once for all on the cross and received by us in communion.



At a service of the Holy Eucharist, when I am at the altar preparing the bread and wine for communion, there are a couple of prayers which I say, silently or very quietly. One of them is at the time I take the two cruets (small flasks) one filled with water and one with wine to prepare the chalice. I pray '*By the mystery of this water and wine, may we come to share in the divinity of Christ, who*

*humbled himself to share in our humanity*' as I blend the two elements being careful to only add a drop of water into the chalice with a greater amount of wine. This mingling of water and wine symbolizes that once blended together water as the people and wine as the Blood of Christ can no longer be separated.

It is important to recognise that this is a prayer and not a commentary. It is addressed to God quietly rather than spoken out loud for the benefit of those within earshot – it is ancient and richly symbolic. Wine, the work of our hands, is mingled with water, a gift from God (which is why only the cruet containing the wine, not the one with the water, is carried in the offertory procession) before being offered at the altar.

The custom of adding water to wine predates the rites of the Church and was not an act of thriftiness or deceit. It was a necessary refinement of the potent, thick and heavy wine of the ancient world, and it was natural that the Early Church should do the same with the chalice in the early eucharistic rites.

The physical implications of mingling water with wine teach us eloquently about the nature of Christ, and the manner in which his divinity and humanity are perfectly united. The water is irreversibly incorporated into the wine, with neither displacing the other, and the changed liquid becomes both water and wine contained in a single vessel.

This prayer reminds us that because Christ, in all his divinity, has humbled himself so that we may be exalted in our humanity, there is hope for us.



## ***How does an island with no lakes, rivers, or streams provide water for 65,000 people?***

by Luke Fater (supplied by Suzanne Franklin-Gard'ner)



In 1609, the flagship of the Virginia Company, *Sea Venture*, was blown miserably off course by a brutal summer hurricane that wrecked the ship near a tiny island, some 700 miles off the Virginia coast. Fortunately, no lives were lost. Unfortunately, the island offered not a drop of fresh water. Today, that island is among the most densely populated countries on Earth, and it is still without a

permanent body of fresh water. Oddly enough, visitors to Bermuda can see the solution to the problem of potability before the plane even touches down.

Bermudians are some of the most water-conscious people in the Western world, and this consciousness is built into their homes. The blindingly white, limestone Bermuda Roof – an architectural rain-catch concept with roots dating back to the 17<sup>th</sup> century – is singularly responsible for making human life possible in the middle of the Atlantic Ocean. The roof of each home is mandated, by law, to catch and redirect rain into underground cisterns that serve as islanders’ primary source of freshwater. While initially conceived as a means of survival, the elegant roofs have become an aesthetic landmark.

‘Architecturally, Bermuda really hasn’t changed’, says Guilden Gilbert, a born-and-raised Bermudian. ‘It’s unlikely that you’d see any modern design in island architecture, which I think is actually a good thing.’



Gilbert and his wife left Bermuda 24 years ago, but he took the roof with him. Today he runs a construction company that exports the concept throughout the Caribbean. ‘Bermuda’s roofs last for generations’ he says. ‘The house I grew up in was 95 years old, still had the original roof. The house next door was 200 years old, still had the original roof.’ In fact, the Carter House (named after one of the shipwrecked sailors from 1609) was built in the 1680s and has its original roof.

It is an ingenious concept, even if the land itself does most of the work. Bermuda is a limestone island, so for most of the houses, the stone that is unearthed to make room for the foundation and mandatory water tank becomes the slabs that form the actual roof. The sloping slabs then catch, slow and redirect rain through several pipes that meet in the underground tank. ‘When it’s heavy rain, you actually hear it in the various downpipes in the walls’, says Geoffrey Smith, an environmental engineer with the Government of Bermuda. ‘It’s actually a nice sound.’ He says regulations demand that 80 percent of each roof be designated for rain catch and that for every 10 square feet of roof, the tank below must hold 100 gallons of water.

The roofs have side-benefits, too. According to Gilbert, the limestone is naturally cooling, relieving most families of the need for central air conditioning. So long as there are no overhangs or gaps between the coated slabs, the inch-thick roofs are also virtually hurricane-proof. 'In rare cases, the whole stone roof will have been lifted up and shifted a foot or two' says University of Rochester historian Michael Jarvis. 'But it's still solid.'

Between the roofs, pipes, and tanks, the uniquely Bermudian relationship to water trickles into day-to-day life. Hydrogeologist Shaun Lavis grew up in the United Kingdom but has acclimated to the centrality of rainfall in island living. 'I've got a little part of my brain that's always aware of the tank level', he says. 'Pretty healthy at the moment, we've had good weather.' He says islanders refer to prolonged bouts of precipitation as 'tank-rain' or a 'tank-filler'. The water pressure isn't quite the same as back home, he says, and baths are more of a rarity. 'Probably a quarterly event, if there's been a good rain. But it's somewhat frowned upon.'

Indeed, rain is exalted and water waste is condemned. 'Bermudian kids are always taught about conservation and the Bermuda roofs from a young age', says Gilbert. From taking short showers, to turning off the water while brushing your teeth – and, in rough times – flushing toilets as little as possible, the interplay between water and survival is ingrained from a young age. 'We were raised to be cognizant of how much water was in the tank', he says. 'We had to make it last.' Of course, droughts still happen. While roof catch meets the needs of most Bermudians most years, innovations have been made to accommodate an expanding population. In the 20<sup>th</sup> century, the growth of the tourism industry (today a distant second to financial services) meant the arrival of hoards of water-gluttonous mainlanders, mostly Americans. Around then, according to Jarvis, the island developed its first desalination plants, which use reverse osmosis to make fresh water. Other backup sources were identified throughout the century, including groundwater lenses (fresh water that floats on top of denser saltwater), as well as water mains and trucks to bring water to empty-tanked families. The island now fills all its water needs consistently,

but, according to Smith, rain catch from Bermuda roofs is still far and away the largest source.

Bermudians appreciate the backups, but cling to tradition anyway. As Jarvis says, 'Bermudian families strive for self-sufficiency. To need government water is almost like surrendering, like you lost the fight'.



### ***Water in my mind's eye*** by John Beverly

What comes to mind when I see the word water? I could be somewhat flippant and write about various plumbing disasters, leaking roofs, wet rounds of golf and so on. I could discourse on how difficult it is to keep water out and reflect on the heart-breaking experiences which people have had when flooded out of their homes.

I could write about the likely consequences of sea-level rises, the result of climate-warming. The economic and political implications of this are really tremendous and are beginning to be seen in coastal erosion across the world. What does the future hold for low-lying Pacific islands? Or populous countries like Bangladesh? Or large areas of the US and the UK?



I have to confess that I am not much of a sailor. My only crewing experience saw me in the galley of the Bank of England yacht on one return trip across the Channel to France. I was no use on deck. I remember thinking that the crossing was very rough only to be told that in fact it was calm! I did manage to avoid mal de mer.

So when I contemplate what was involved for early settlers coming to New Zealand, I am full of admiration. Those on waka navigating their way across the Pacific; even those sealers and whalers who, after Cook, came living tough lives here and in what are now uninhabited islands – and turning what is now Russell into the hell-hole of the

Pacific and our forebears who endured long voyages whilst having no idea about the lives they would live here.

I think about this while acting as a guide at The Elms. I look to the Mount over roads, railway lines, stacks of containers and try to imagine the lives of those arriving to supply the Mission. I often look at the photograph of Alice and Edith Maxwell sitting in the garden with an uninterrupted view of the Mount. I have recently read the diary of Adela Stewart of Athenree and realise how significant the sea and Tauranga Harbour was to that settlement.

I also have in mind music inspired by the sea. There are many examples but I have a particular fondness for Britten's Peter Grimes – it conjures up visits to Aldeburgh and the Maltings at Snape. The haunting theme from Wagner's Flying Dutchman and the Vaughan Williams Sea Symphony are but two other favourites. The sea has also inspired poetry and many novels – Moby Dick, Joseph Conrad's Typhoon – a book I studied at school and to which I have returned a number of times since – and more.

What all these streams of thought have in common is the sea as an element where people are tried and tested. In the accounts of the disciples of Jesus in and by the Sea of Galilee, we read that their developing faith was tested and found wanting. But they were to be utterly transformed after the Resurrection. Perhaps the lesson to draw from this is that however short we may fall at times we can have the confidence to know we will never be abandoned or written-off.



### ***Musings on a 'Drip'*** by Helen D'Áth

What does 'a drip' mean to you? It has got to be associated with water, hasn't it?

But in my Kiwi experience and memory, 'a drip' equals someone who is feeble, ineffectual, boring, or extremely dumb! Now, this may well be a Kiwi pun, but modern research claims many opposing interpretations! One states 'a drip' equals somebody sexual, famous and one to look up to!

Couldn't get so far apart! So, HOW did this pun start and go on?

To *drip* means 'to fall in drops' or 'to dribble.' As a noun, a *drip* is the act of dripping, the liquid that drips, and also the sound made by the drops. Colloquially, we call someone boring or dull a drip. In medicine, a *drip* is the continuous introduction of a fluid into the body.



Example sentences:

- Paint *dripped* from the brush.
- The tap is *dripping*.
- Lisa watched the steady *drip* of the rain through the window.
- There were *drips* of blood forming a trail across the floor.
- The *drip* of the tap began to annoy Paul.
- I can't stand Kate, she's such a *drip*.
- The doctors put the patient on a *drip*.

(This is the modern equation) WHAT DOES DRIP MEAN?

Leaks *drip*, yes, but when you've got *the drip* or are *dripping*, it means in slang that your look or style is extremely fashionable or sexy.

If you have *the drip*, it means you have swagger, especially in how you look. You're hot. You're cool. You're on point. You've got the sauce. You're, you know, "awesome"!

*Drip* appears to be a metaphor: You're *dripping with* money, designer clothes, or confidence.

So, the choice is yours – what kind of drip do you prefer?!



### ***Musings from a Sailor*** by Roger Clark

I find it a little ironic that two of the lightest things in nature, oxygen and hydrogen, combine to form one of the heaviest, water. We Clarks love water, we live for summer, the beach, surf and sailing and our kids and grandies only tolerate winter by snowboarding, on frozen water. (Rose and I refrain from being part of the 'Greys on Trays' snowboarding set. We don't like falling over!)

As I said, our family love the sea and the beach, we are probably evolution in reverse. Even as babies the grandies behaved like freshly hatched turtles the moment they felt sand and saw the ocean. They love surfing. We grandparents love sailing the oceans using complex hydrodynamics and aerodynamics to travel effortlessly and carbon free as far as we want. In just two generations our offspring have regressed to floating on flat planks near the shore using their cupped hands as paddles.

Seventy-five per cent of the earth's surface is water, so it is clear that God's intention was for us to spend three quarters of our time boating and one quarter on land. Some sailors think land was only formed to give us nice harbours and bays to anchor in and a place to maintain our boats.

Rose and I have sailed around many of the Islands of the Pacific, parts of the east coast of Aussie, across the Mediterranean, coastal NZ including Fiordland and Stewart Island. I have sailed in and out of NZ both east and west a few times, so we have seen a few waves (yes, some very big ones) and enjoyed many months of the cruising lifestyle. Seasickness can be a bit bothersome at times but overall it is a good thing as without seasickness everyone would be out on the sea and anchorages would get far too crowded.

The ocean has many moods, but it does not get stirred up of its own accord but by external forces of the wind and weather systems acting upon it. It can be blue, tranquil, warm and inviting or grey cold and stormy, not inviting at all. People can be the same. Some areas like Bass Strait and Foveaux Strait have fearsome reputations. Some people do to!

I loved a children's talk I heard in Western Australia many years ago. Terry had in his hand a nut off a boab tree, they are very hard. He asked the children how he could open this nut. There were lots of creative answers that involved crushers, hammers, dynamite and so on. Then Terry said, 'What about watering it?'



For me, I like to think of life with God as similar to being in warm water. You and I are 71% water. When sitting in a spa pool we are 71% water sitting in 100% water, like us dwelling in God and He in us. As Paul wrote in Acts, 'In Him we live and move and have our being'.



Life as a sailor is seldom dull, life as a Christian is also, seldom dull.

This Pateke duck is a keen sailor, who we see each summer at Great Barrier. He loves cornflakes. Patekes are almost extinct and he is looking at the pot on the stove below! Not too smart but very cute!

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### ***Water, water everywhere*** by Brenda Harrison

It was in the days before commercial airlines flew to Britain from New Zealand. My mum Evelyn wanted to take her two children back to Northern Ireland where she was born so we could meet our grandparents, cousins etc. The only way to get there was by ship and a six-week voyage via the Panama Canal. This was exciting for us kids as it wasn't the norm that people travelled regularly, especially young children.

My first encounter with water, and one that I remember vividly, was when a young girl from Holland called Martine offered me a drink when I first arrived on board the ship. It turned out to be seawater which I spat out in disgust. After the ship left Wellington Heads, we encountered a storm with (we were told) 40-foot waves crashing over us. There was a lot of seasick people on board, including staff and passengers, but our family were fine.

You were encouraged to have a bath instead of a shower and I soon found out why. Bath equals seawater and the shower was fresh water. Funnily enough you never felt as clean bathing in seawater and I recall once when the taps were turned on that small fish had found their way through the pipes. We shrieked at this and the fish were let go. There were weeks and weeks of nothing but water to see and you missed

seeing any land. One day a lot of us rushed to the stern to see a large shark that had ventured too close to the propellers with the inevitable end result. Then passing through the canal and witnessing lazy (or so they seemed) crocodiles on the banks.

There was at least one death and I remember watching the flag-draped coffin being lowered into the sea over the side of the ship. Presumably bodies could not be stored on board.

Coming into Southampton we struck huge rolling waves which the ship seemed to go up one side and down the other. It is a good idea to lie on the top bunk and watch a moving horizon. When we finally disembarked it's true what they say about the sailors' swagger and we walked like that for days until we adjusted and found that the ground beneath our feet wasn't moving any more.

We had lots to tell our classmates when we got home nine months later and rather than missing education it was an experience I remember to this day.



## ***Well done Lou Rigg!***

In the TECT Community Awards 2021 Lou, a member of our church has given a *Lifetime Service Award*. The report of the event said:

'96-year-old Lou Rigg is a true community gem. She retired in 1985 from secretarial work at the Post Office and began volunteering, starting at Meals on Wheels and until a couple of years ago at Grey Power also. In the past, Lou has done kitchen work and helped in the Op Shop for St John's Anglican Church and sometimes still assists with their 'Messy Church' program. While she no longer plays bowls, she still takes a turn doing Friday afternoon teas at Matua Bowling Club.

Lou has been volunteering with the Alzheimer's Society since 1986, interacting with clients and carers. A calm and reassuring person, Lou visits clients weekly and continues to do so today. She still talks about taking on new clients.

She also regularly attends Probus meetings, exercise classes and the Zipper Club (she had a heart valve transplant around 20 years ago).'

## ***Farewell, Fiona, and ‘thank you’***

After nearly 5 years coordinating Playgroup, Fiona has moved to a new job as Operations Manager at Baywide Community Law Service. She has made a wonderful contribution to our early childhood ministry over the years she has been with us. Her care, thoughtfulness, reliability and cheerfulness have been much appreciated by all of us in the parish and her caring approach and leadership have been valued by parents/caregivers/whānau.

Before she left Fiona said ‘running Playgroup has been more than a job; I’ve been part of a community and enjoyed playing a role in expanding that community.’

There is a Maori whakatauki / proverb:

*He aha te mea nui o te ao?  
He tangata, he tangata, he tangata.*

*What is the most important thing in the world?  
It is people, it is people, it is people.*

The photograph shows Fiona with a ‘fingerprint’ tree made by the children of the Playgroup.



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## ***A special visitor for Te Pouhere Sunday on 6<sup>th</sup> June***

In our Church calendar we mark the Sunday after Trinity Sunday as Te Pouhere Sunday. This celebrates our life as a three Tikanga Church: Māori, Pākehā and Pasefika in our Anglican Church of Aotearoa, New Zealand and Polynesia. On this day we celebrate our unity as three Tikanga in one Province and we celebrate our unity in the South Pacific, a unity which knows no boundaries of race, language, politics or tradition. We celebrate our unity which transcends our differences.

Te Pouhere Sunday falls on 6 June this year and, to help us celebrate this day, Archbishop Sir David Moxon will preside and preach at our 8.30am and 10.00 am services. Archbishop David retired in June 2017

as the Archbishop of Canterbury's Representative to the Holy See and Director of the Anglican Centre in Rome. He was previously the Bishop of Waikato in the Diocese of Waikato and Taranaki, the archbishop of the New Zealand dioceses and one of the three primates of the Anglican Church in Aotearoa, New Zealand and Polynesia.



One of Archbishop David's key involvements in the last few years has been representing the Anglican Church in the negotiations around the Anglican Apology given in 2018 for the Disposal of the Mission Lands in Tauranga in 1867. This historic apology by the Anglican Church of Aotearoa was made to two Tauranga Moana hapū represented by Otamataha Trust over the church's role in their losing approximately 1333 acres of land, known as Te Papa Block, to the Crown after the Battles of Gate Pā and Te Ranga.

In December 2018, the Anglican Church apologized to ngā iwi o Tauranga Moana, and Ngāi Tamarāwaho and Ngāti Tapu in particular, for the yielding of the Te Papa Mission Block to the New Zealand Government in 1867. This allowed the establishment of the Tauranga military settlement and covers all the land of the CBD up to Gate Pā. In the text of the apology it is acknowledged that in gifting the land, the Anglican church had ultimately failed in its moral obligations to mana whenua, 'under intense and undue pressure from the Government of the day'. In December 2019, the Anglican Church and the Otamataha Trust, representing Ngāi Tamarāwaho and Ngāti Tapu, signed an agreement on how that apology is to be acted out.

Archbishop David has been the lead Anglican negotiator throughout this process. He will tell us about the events that are being apologised for, how the apology came about, and the overall hope for the future. After the 10.00 service there will be an opportunity over morning tea ask Archbishop David questions about on this subject.

## ***About this Magazine***

This Magazine is called *Word and Light* because our parish church is dedicated to St John the Evangelist. At the beginning of the Gospel of John there are many powerful images. Two of these are *Word* and *Light* and they are woven together. Jesus as the *Word* of God echoes the story of creation. Jesus, the *Light* of the World, is the one who shines in the darkness.

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