

## Notes from the office of the Bishop of Waikato



Welcome to this issue of Bishop's notes.

Please feel free to print and display on your notice-board! Remember to check out the Diocesan website for news and events and resources

[www.waikatotaranakianglican.org.nz](http://www.waikatotaranakianglican.org.nz); Bishop Helen-Ann is also on twitter @h\_ahartley; the Diocesan Twitter feed may be found at @PeaksCurrents. Do also check out the Anglican Taonga website for other news and events [www.anglicantaonga.org.nz](http://www.anglicantaonga.org.nz).

If you have any items of news to bring to the Bishop's attention (significant birthdays or events in your parishes, ministry units and schools for example), please do get in touch with the Bishop's office.

### Lent

This Lent, I am using a book by Janet Morley, *The Heart's Time: A Poem a day for Lent and Easter* (SPCK, 2016). So far there have been several poems that have given me much pause for reflection. The poem for Saturday 20<sup>th</sup> was by Kei Miller, a Jamaican poet, fiction writer, essayist and blogger. Unbeknowns to me, he was for a time a colleague of a friend of mine who used to be a member of the Theology Faculty of Glasgow University. One line in Miller's poem struck a chord: 'What is language but a sound we christen?' In my sermon preached on Sunday at St Andrew's Cambridge, I spoke of the many demands that the Gospel places on us as disciples of Jesus Christ. If we are serious about the Gospel, I reflected, then it ought to make us think about our whole beings, how we greet our neighbour, how we use our time, and what language we use towards and about one another. Pause for thought indeed, during this Lenten season.

### Bishop's Diary (February 22<sup>nd</sup> to March 6<sup>th</sup>)

Monday 22 <sup>nd</sup>	Day off;
Tuesday 23 <sup>rd</sup>	Various meetings throughout the day (in Hamilton); lunch with Hamilton City Mayor Julie Hardaker;
Wednesday 24 <sup>th</sup>	Various meetings throughout the day (in Hamilton); Visit the Southwell School Camp in Tauranga;
Thursday 25 <sup>th</sup>	Southwell School Camp in Tauranga; evening dinner at St Paul's Collegiate;
Friday 26 <sup>th</sup>	Attend the meeting of the Tikanga Toru Youth Commission in Wellington;
Saturday 27 <sup>th</sup>	Attend the Tikanga Youth Synod in Wellington;
Sunday 28 <sup>th</sup>	Attend the Tikanga Youth Synod in Wellington;
Monday 29 <sup>th</sup>	Day off;
Tuesday 1 <sup>st</sup>	Various meetings throughout the day (in Hamilton);
Wednesday 2 <sup>nd</sup>	Attend a meeting in Auckland;
Thursday 3 <sup>rd</sup>	Spend the day in Southwell School; Attend the "Letters to a Missing Woman" closing celebration in Anglican Action;
Friday 4 <sup>th</sup>	Attend the Top Parish competition in Rotorua, Diocese of Waiapu;
Saturday 5 <sup>th</sup>	Attend the Top Parish competition in Rotorua, Diocese of Waiapu;
Sunday 6 <sup>th</sup>	Attend the Top Parish competition in Rotorua, Diocese of Waiapu; Evening: Attend St David's with St George's, Dinsdale first service with the City Life community church.

## Current Vacancies in the Diocese

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ANGLICAN DIOCESE OF  
WAIKATO & TARANAKI



Grounded in prayer, we are  
Equipped for discipleship  
& Connected to community

Vicar, St Andrew's, Cambridge

*Is God calling you to this exciting opportunity?*

The Bishops of the Diocese of Waikato and Taranaki, the Most Rev'd Philip Richardson & the Rt Rev'd Dr Helen-Ann Hartley are seeking to appoint a Vicar to the Parish of St Andrew's, Cambridge.

The ideal candidate will be able to demonstrate:

- Strong pastoral leadership with a commitment to team building and collaboration;
- A passion for growing and developing a community of disciples;
- An ability to foster innovation and sustainable change;
- Experience in developing a successful ministry to children, youth and families;
- Social awareness and a commitment to connect with what God is doing in the wider community.

**Closing Date:** 11 March 2016



**Contact:** [bishopspa@waikatoanglican.org.nz](mailto:bishopspa@waikatoanglican.org.nz)

Interested applicants are welcome to phone the Bishop of Waikato for an informal conversation about the parish, on 07 857 0436.

**For more information please visit:**

[waikatotaranakianglican.org.nz/information/vacancies](http://waikatotaranakianglican.org.nz/information/vacancies)

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### Just Food Meals – Volunteer Driver Positions

***There is an urgent need for drivers for Just Food. Please consider whether you might be able to offer support for this important ministry.***

Support vulnerable people of the Hamilton community to ensure they receive hot nutritious meals.

The hours are between 4.30 – 6.00 pm on any evening of the work week (Monday – Friday). We are looking for six people to maintain a pool of 20 volunteers.

Would anyone wishing to enquire or put their name forward please be in touch with Leigh-Anne [leigh-ann@anglicanaction.org.nz](mailto:leigh-ann@anglicanaction.org.nz) or phone 07 282 1351 from 9am to 1pm Monday to Friday.

### Sunday Gospel thoughts

#### **Lent 3 Sunday February 28<sup>th</sup>, 2016 (Luke 13:1-9)**

This is a passage that is framed by eschatological weight. Lenten observance is often ponderous and heavy with the knowledge that we are heading towards Holy Week.

Although Sundays are, technically speaking, not part of Lent and therefore remain a feast day (the day of the resurrection), this at best may be an invitation to us to view even our joy with a reality that the cross is always on the horizon. This perhaps prevents us from the sin of unchecked hedonism, of thinking that we have it all right and are comfortable. The Gospel passage begins with a report of the Roman official Pilate putting to death pilgrims in Jerusalem; perhaps anticipating the sudden and cruel death that will be the fate of another Galilean pilgrim (Jesus) at the hands of Pilate? Thus Luke foreshadows what will happen to

Jesus, and Jesus denies that either these Galileans or Jerusalemites were punished as sinners, so anticipating and refuting any charge that his own death at the hands of Pilate was the result of divine judgement. Luke strips away the wordly trappings of power and wealth, and calls all people to repentance. God's invitation calls us into close communication with God so that we might bear fruit (like the fig tree in the parable), respond in love and praise, and share that hope with all whom we meet. If you really are serious about the Gospel, will you do even that?

### **Lent 4 Sunday March 6<sup>th</sup>, 2016 (Luke 15:1-3,11b-32)**

If you were at our Diocesan Synod in Stratford last year, you will have heard Professor Chris Marshall from Victoria University speak with us. Professor Marshall has written a book on the parable of the prodigal son: *Compassionate Justice: An Interdisciplinary Dialogue with Two Gospel Parables on Law, Crime, and Restorative Justice* (Eugene, OR.: Cascade/Wipf & Stock, 2012). A few years ago, I participated in a forum which sought to respond to this important book, the proceedings of which are published as *The Bible, Justice and Public Theology* (Sheffield: Sheffield Phoenix Press; Eugene, Oregon: Wipf & Stock, 2014). I recommend both these publications if you are interested.

Indeed, the parable of the prodigal son, distinct to Luke, requires little introduction. What is sometimes overlooked is the way Luke places this parable in his Gospel. Luke presents this story as the third of three parables, each concerned to express the joy experienced by a person who recovers something that he or she (and note Luke's concern to pair a man and a woman in vv. 3-10) has lost. The language of losing, finding, and joy occurs in all three parables and their application. It is possible, all that said, to identify some differences between this longer third parable and the two that precede it. One commentator writes that: 'The focus is on the breakdown and restoration of relationships, not on the recovery of lost possessions. The central character (analogous to the shepherd and the woman in the parables that precede) is the father, but although he takes the initiative to restore fully their relationship when the son who was lost appears on the horizon, he welcomes rather than sets out to look for him. He experiences in different ways the alienation and loss of both his sons, only one of whom is fully restored to him' (Andrew Gregory). However, as Kenneth Bailey has observed, in fact Luke records the father of the prodigal son running to meet him, which would have been viewed as a dishonorable act (as it would have necessitated picking up his robes and making his legs visible); so it was a risky thing that the father did.

In what way do we seek out the prodigal in our communities? How would we feel if we were the elder son? What can we do to ensure a welcome for all God's children?

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