



WELLINGTON INSTITUTE OF Theology

Newsletter June 2014



From the Director and Canon Theologian

'Disciples' are those who learn from and follow Jesus. This year our diocese, in choosing *Discipleship* as one of our three themes, is inviting us to think more about how we do this – about how we, as individuals and as members of a community, allow Jesus to teach us and to show us how to follow him. By journeying together into this theme we can learn from each other, see what's working well elsewhere, help each other to follow Jesus better.

The Prayer Book reminds us that we are made disciples of Christ at our baptism, and sets out what the life of a disciple entails: worshipping and serving God, being part of a community which gathers for teaching, prayer and fellowship, forgiving others as we are forgiven, loving our neighbours as ourselves and striving for peace and justice, proclaiming by word and action the good news of God in Christ. Discipleship is something that touches our daily lives and the work we do. It is Jesus calling us to go deeper into the life of a Christian.

This newsletter is WIT's contribution to our diocesan Discipleship theme. We offer here a number of insights into discipleship in a variety of forms. Audrey Moonlight, Raewyn Berkahn and Hilary Baskerville tell their stories of being discipled and discipling others through Cursillo, Education

for Ministry and the Catechumenate respectively. Hilary describes the Catechumenal process as one 'that will transform individuals and renew local congregations' – that, I believe, applies to all three of the routes we look at here. They are transformative for those who engage with them and for the faith community at large, and that reflects the call of Christ itself which, when taken seriously, will always change more than just the individual concerned.

Chris Casey, Diocesan Youth Coordinator, gives some recipe hints on discipling young people, while Elizabeth Body recognises discipleship as a life-long process. We are disciples throughout our whole lives, and she offers some wisdom about what can sustain a person in being a disciple for the long haul. Elizabeth makes some important links between being a disciple and mission, and between being and doing—discipleship as an expression of who one is, and the 'disciplines' that are the foundation of that life.

Maurice Dagger too makes some key linkages between discipleship and mission: between following Jesus and taking people who are not followers of Jesus through a process so that they become followers. He illustrates this concretely, through stories of how this is happening in the parish he is part of. Darryl Ward also uses stories to make his point about what discipleship can look like in practice, out on the margins – what caring for the last, the lost and the least has to do with discipleship. Following Jesus can mean following him out to the edges and being prepared to learn from those we encounter there.

One of the most significant books on this theme is Dietrich Bonhoeffer's *Discipleship* (do read it in the new translation!) – and behind the book is the story of Bonhoeffer himself. Following Jesus led ultimately to his death in Nazi Germany, and he remains for us an example of the costs and (he would say) also the joys of discipleship.

Canon Deborah Broome

Discipleship through Cursillo

“Cursillo” is a Spanish term for a “short course”, in this instance a short course in Christian living. It has been in existence in the Anglican Diocese of Wellington since 1988. The history of the Cursillo movement was that it was gifted from the Bishop of Brisbane to the Wellington Diocese, although its origins lay in the Spanish Catholic church, commencing in 1948 with preparation for a pilgrimage to the shrine of St James of Compostela, an apostle of Jesus, (now known as walking the Camino de Santiago) a focus for many Christians in the Middle Ages. It was subsequently transmitted in the mid 1970s from the Catholic tradition to the Episcopalian church and onwards to Australia and New Zealand.

Preparation for Cursillo, of which there are four planned this year in the Wellington Diocese, involves those leading working collaboratively in a team, praying together, sharing lives, studying, carrying out the Cursillo three day journey together and at the end, evaluating what has taken place.

For the first time attendee at a Cursillo, it is intended they are offered a joyful way to encounter the basics of being a Christian.

The format of the three days begins with a section on Piety: knowing God “...apart from me you can do nothing” John 15:5. There is a presentation of a Christian ideal, a personal experience of a team member which invites the participant to look at the inner self to discern what God may have as a personal “Ideal”.

On the second day the participant is presented with talks and activities centred upon what needs to happen to become a leader for Christ; study is one such talk “Be transformed by the renewing of your mind” Romans 12:2.

Cursillo
Wellington Diocesan Anglican
New Zealand



The culmination of the weekend discusses “Chang(ing) the Environment” or a call to Action, reflecting the words of Jesus “I came not to be served, but to serve” Matthew 20:28. At this point many participants will feel an excitement for a Christian “Ideal” or new mission for themselves. They will have been provided with a vision of a Christian community in action. Some may have experienced a closer relationship with Jesus, which Cursillo Group Reunions, usually in their home parishes, will continue to nurture.

Many significant initiatives have emerged as a result of time spent in the presence of the Holy Spirit at a Cursillo weekend. A deep sense of God’s plan for a participant, or team member’s life “For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future.” Jeremiah 29:11

Cursillo seems to provide the catalyst for Christians to “get involved” in ministry or mission both inside and outside the church, examples being commitment to diverse organisations - Drug Arm, Habitat for Humanity, prison ministry in various forms, Christmas outreach dinners, music, and working with children, to name but a few. Through the mechanism of regular Group Reunions with the encouragement that brings, participants continue to pray together, share their lives and experiences and continue to share the love of Christ in their community, knowing that Christ is counting on me (us).

Audrey Moonlight

This newsletter is published by Wellington Institute of Theology (also known as WIT), a body set up by the Anglican Diocese of Wellington to explore contemporary theological and ethical issues, with particular reference to the context of mission and ministry in Aotearoa New Zealand.

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Discipleship through Education for Ministry

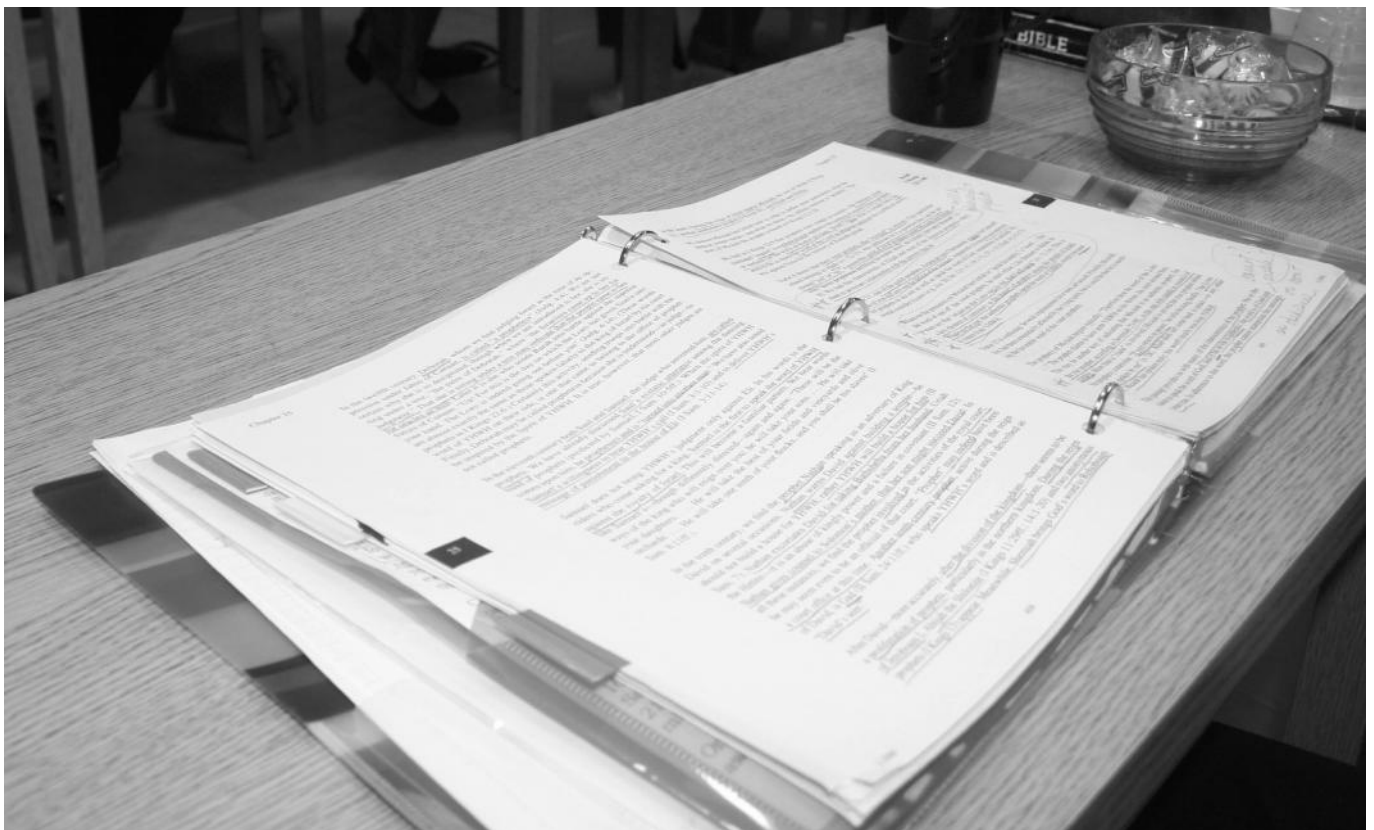
I am in my fourth year of EfM. Thus far I have learnt much about the Old Testament, New Testament and development of theological thought over history since the time of Christ. The pattern of study and reflection has meant that I have developed a ritual in my week of special time with God. This has enriched my prayer life significantly.

However, as interesting and thought provoking as the study has been, the aspect of EfM which I find most useful to my life-long discipleship journey with Jesus is the theological reflection. This is where we, as a group, take a situation, text or object, and explore its 'world' through creating a metaphor. This metaphor is developed through the perspective of tradition (including scripture) and culture (historical and present). Out of this discussion, position statements are formed and action points developed. Position statements reflect our beliefs, and often start with 'I believe...' or 'I think that...' and can be quite varied amongst the group. The conversation is respectful and quite often includes differing, sometimes opposite, opinions. More recently our group has concluded the theological reflection process by writing a collect together. We finish by praying it as a group.



The theological reflection process has helped me to think about the events and issues that I have come across in my life. These events/issues can be wider, such as poverty, or more personal, such as making end-of-life decisions for a loved one. The theological reflection process helps me to apply my knowledge and faith to the event/issue, articulate my beliefs that are relevant, and develop a way forward which reflects my desire to respond as a disciple of Jesus would. It both challenges and encourages me to follow more closely the life that Jesus led.

Raewyn Berkahn



Discipleship through the catechumenal process

The catechumenal journey of faith mirrors the process of formation used by the early church. This originally took three years and required proof of an existing ministry. The modern process starts about October, and runs for nine months to Pentecost or beyond. It is a process that will transform individuals and renew local congregations. It is rich and demanding.

It has four stages:

- The Inquiry stage – a time of making connections, telling stories and asking questions
- The Formation stage, as people grow in relationship with Christ, within the group and the faith community
- The Intensive Preparation stage, as candidates prepare for baptism or renewal of their Baptismal vows at Easter.
- Reflection on the journey, on God's calling and on their ministry gifts, and how they might be used.

The transition from one stage of the journey to the next is marked by rites in the presence of the faith community, where candidates publicly affirm their willingness to take the next step. They are also free to leave at any point if that is what they choose.

There is a story of a migrant family in North America who surprised their parish priest by saying they were not ready for baptism at Easter and needed to have time to think more about the commitment they were all to make. When asked why they felt unready, they replied: 'We believe we must as disciples of Christ be ready to die for Christ, and we are not yet ready to die. Please could we have longer to think about this step?' The priest asked this family if they would stand up in church and share their reasons with the congregation.

Candidates are also supported by sponsors or companions, and often prayer partners. This is an important link with someone who may not have all the right answers, but who has asked the questions. It can be a rich two-way relationship. As one sponsor said; "My parish life has not changed but my awareness and

appreciation of people is enriched. I have been able to be a Christian in the community in a way I have never been strong enough to do before."

Each week candidates, sponsors and lay leaders (catechists) meet to share, to listen to God's word and to pray. Using the Lumko method of reflecting with Scripture and following the lectionary allows each week's readings to resonate with their daily lives, and with the Sunday services. This aspect of catechumenal discipling is crucial –each person is listening for God to speak to them, rather than absorbing set teachings on doctrine, faith or liturgy.

There may be more explanation during Lent, given the power of Lenten symbols and rites and disciplines and the slow tread of Holy Week. It is a time when quiet days or retreats also allow for discernment of the candidates' readiness for baptism or renewal of vows, and for pastoral catechesis. Candidates have often found their calling in secular life is indeed a calling from God. Some have found the confidence to use spiritual gifts within the faith community needs and beyond.

Most of us would say we are a welcoming community, but that is the easy part. The journey of discipling takes more time and effort. It requires an informed commitment from Vicar and Vestry to gather new Christians and to offer re-commitment to 'those in the pews'. It affirms lay leadership and may need to free up lay leaders from other tasks for their roles as catechists. The faith community needs to be open to recognising new ministries and making room for them.

Discipling is walking with people on a shared journey, raising questions, sharing doubts, helping people see for themselves, building relationships within a community. To do this, we have to set aside our wish to be doers or problem solvers or in charge.

Two early disciples were asked by Jesus; "What do you seek?"

They replied;" Where do you live?"

Jesus replied;" Come and see". (John 1:38-39)

That is the call to discipleship.

Hilary Baskerville

Discipleship and young people

Discipleship is about walking along side another person, creating a genuine, accepting, caring community, being there to give guidance, care and attention. It's about belonging and increasingly behaviour rather than belief.

Young people love attention. They want to belong. Although you may not get that feeling when you engage with them, they believe the world revolves around them.

They want to belong. Behaviour will come and belief in time. Sometimes a long time. The verse Matthew 4:18 - 19: As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. "Come follow me" Jesus said "and I will make you fish for people".

The relationship and journey was about belonging and behaviour. Simon Peter or Andrew had no idea what the belief of this group of ... was.

They just knew they wanted to belong.

How do we let young people belong? By being involved in their lives. Celebrate their success and walk with them in their sorrows.

Celebrate their birthday, recognise their holidays, and take an interest in their activities.

Commiserate in their sorrows: sitting a test, loss of a game, fracturing a wrist..... sometimes small to you, but very big to them.

Be creative in your engagements. Manufacture or use relevant festivals they can engage in. Pass over at McDonalds, Thanksgiving Day. Generally any event with food in it is a hit. Stay away from getting young people to do things that serve you. It is not belonging. It's slave labour. In time you will all want to hang together where you both win. That takes time.

I spend time with a guy who takes every young man out to dinner/lunch when they get taller than him. Lucky for the young people he is on the short side. They chose where to go (McDonald's cannot be on the list). It's the only thing he does, but he is legionary. He would be the most significant adult for the young people at church but such an easy agent of Discipleship. It takes a village to bring up a child. If we all do our part it become a community/village everyone wants to be part of.

As in the story above, Discipleship does not happen in the Sunday service. It's about journeying with people in time. So it's about the smile in the street, being honest and appropriate about your life's journey. It's also about being intentional. More so at the beginning until you have practices in your life that enable discipleship to happen naturally. Like putting aside a night every week that you invite young people to engage, or for you to give. Doing every week until it's "Just what I do"

That could be Invite young people for soup and rolls after church each week. Coach a sports code, write a letter, make a phone call, or Skype. Intentionally, a set day each week.

In time it will be natural, but to start with you need to be intentional.

Using your gifts and offering them in generosity to others is a good place to start.

So you are an amateur bee keeper. Invite them along next time you go to lift a hive.

So you love a sports Code. Offer to coach them. Coaching and discipleship is a double fit. They need you as a coach. They are passionate and generally the wider community gives you the structure for it to be safe and productive.

Find a niche that you feel good in (for me it is coaching sport). Let God use your gift, form relationships, be open to God's spirit for opportunities to be Christ in the situation.

I co-coach a basketball team. The participants pay to be there, the school makes a gym available to coach twice a week, we meet at the game. We spend 6 hours a week together. They love it. I enjoy it. We travel through life together. There are 27 people in our group, (9) players, (18) parents and siblings who come to watch. It's being intentional, talking with each family group before and after the game. We have our very own discipleship group. Opportunities arise each week to speak into their lives. We journey for 20 weeks together. We have created a genuine, accepting, caring community.

Chris Casey
Diocesan Youth Ministry Coordinator

Discipleship for the long haul: what does it mean to be a disciple throughout your life?



For years I sought to know God's will for me. It came, eventually through a song sung by the Fisherfolk in the 1980's. It goes: "pour out my love that others may see, pour out my love that they may be free, that is my will for you". And at the same time I was led to a verse from John's Gospel: "Unless I wash your feet you cannot be my disciple". These two aspects of my life define who I am as a Christian and also my call to be a disciple of Jesus Christ, my True and Living Lord.

These two insights sum up for me the dilemma that most people face when they think of discipleship, people so often speak of "doing" God's work, not "being" God's people. Yet it is when we simply be, I believe, we are most effective in our discipleship. This is not something we ourselves can measure, it can only be measured by the way our love and life in Christ is effective in drawing others to God. We are however all called to discipleship and so we do need to reflect on what that means for each and every one of us. When we sign up to Jesus we sign up for the whole of our life and beyond. And in that joining with God we also join with God's people and accept that the call on our lives is to go into the world and be effective witnesses to God's love through Jesus Christ.

I have been really challenged by this topic and have truly struggled to put down in words what it means for me to be a disciple throughout my life. To put it simply, I love God, I believe in Him, and

my desire is to walk in obedience to Him all the days of my life. And as a consequence I want people to know the generosity, compassion, wonder of following this amazing God and to be a part of his community, the Church. How do we do that? I wish there was some magic formula that you could take to ensure that you remained strong in your faith and be a good disciple of Jesus Christ. But there isn't! What we do have though is life experiences and how we face them, how we deal with them, how we respond to them and to others that determines our effectiveness as Jesus' disciples.

I spoke to three of our older parishioners and asked them what had kept them on track, what had kept them strong in their faith and a witness to others. Each one replied. "A good crisis". What they were talking about was losing their husband early and having to bring up 3 or 4 small children, it was about losing family in the war, about the tragedies that face so many of us. These things, they said, brought out the best in them, they could look back and see the hand of God on their lives and be unashamed to acknowledge God's support and strength in these times. We couldn't, they said, get through without Jesus. I truly witness to that in my own life, when everything is out of control it is only God who can bring us through. And what amazed me was how people saw that strength I had from God and asked questions about this God I followed. Even in our weaknesses we can still be very effective disciples.

Yes prayer, reading the scriptures, listening to God is a necessity on the road. An early part of my Christian journey was to read the scriptures, a chapter a day from, the Old Testament, Epistles and Gospel. And over the year read the whole Bible 3 times. I believe that this constant reading was the foundation of my faith. I knew nothing about the daily office then, I did know how important this daily communication with God was. It strengthened my prayer life, it kept me alert to the way God wanted me to go, and it gave me a deep peace. This discipline holds and supports in those times when prayer and scripture reading become impossible, difficult, when we are not in the space to give this time. And yet strangely we can still be witnesses to others in these times simply because the Spirit of God dwells within.

To be a life-long disciple means that you are constantly learning, growing in understanding of God, through the lives and witnesses of others. The youngsters at church last Sunday made cards for all the congregations. They were told they could do what they like. We were each given a card, mine simply said "We love you and God loves you". Never ever give up learning from others or you will miss out on these beautiful gems that come from people of all ages and stages of life. It is this learning that keeps you constantly at the feet of the Master and

makes you a better disciple. Jesus taught his disciples and sent them out, he still does that today.

In one parish, where I was vicar, at we had a church filled with grey haired people. Into this midst came a young woman with a small child. One day she passed a comment that she had given her life to Jesus but was unsure that she would be able to keep her faith all her life. It was watching these older people so full of love for God, strong in their faith, so true in their worship, that she understood her belief in God would last. Twenty years later she is still a strong Christian. Then there was the young man who told me the reason he was a Christian was because the person who got alongside him as a troubled teenager was a person who not only believed in God, they also lived their life in accordance to that belief, he was authentic Christian.

So I thought of the people I have known, wonderful men and women who have witnessed to God in so many ways; people who if you asked them what it meant to be a disciple would look at you in bewilderment and yet it is their lives that made me want to have what they had, to seek this God they worshipped. And have seen others drawn into God's kingdom through the lives of older people. My prayer is that people will see how significant following Jesus is for me, what a huge difference he makes in the good, the bad and the tough times. And they too will let Jesus wash their feet.

Elizabeth Body



Diploma in Anglican Studies (NZQA)

2nd Semester 2014

(St John's College and the Diocese of Wellington)

It is time to sign up for Semester 2's Anglican Studies programme. Deadline for enrolment is Saturday 5 July. Please note that both new and returning students are welcome! See the diocesan bulletins for other details and enrolment forms.

The papers for Semester 2 are:

FHC 503 Introduction to Church History – Taking the Long View (15 credits)

This paper will provide students with an outline framework of the history of the Church in three modules which cover the first three centuries of the Common Era; the Middle Ages to the Reformation; the eighteenth and early nineteenth centuries; the missionary endeavour and their contributions to the Church in Aotearoa, New Zealand and Polynesia.

FHC 501 Being Anglican in Aotearoa New Zealand Polynesia – the Church in Three Tikanga (5 credits)

This paper enables students understand the theological and historical foundation of the revision of the Constitution - Te Pouhere to structure the Anglican Church in three Tikanga. Students will outline a theological foundation of partnership, the history of Anglicans in Aotearoa with reference to relationships between Mōri and Pakeha and discuss the revision of the Constitution as a response to the Treaty of Waitangi and theological principles.

Dates

The dates for this semester have changed somewhat: we are trialling having 2 full week ends and one Saturday / Sunday sleepover. There will be no content driven tutorials but we will have tutorial evenings at both ends of the diocese to assist with assignment writing, fellowship and community building – dates to be confirmed.

WEEKENDS (venue to be announced)

8-10 August

5-7 September

11 - 12 October

Assessments

21 August (Thursday)

9 October (Thursday)

28 October (Tuesday)

Please note the assessments dates are provisional until confirmed by St John's.

Cost

As the programme materials are covered by the St John's Trust all tuition fees will be paid by the Trust. The cost to participants will be travel to sessions and accommodation for the weekend courses. This will be \$300 per person per Semester. If this should be a challenge then participants should discuss with their parish and will with Archdeacon Wendy Scott.

What's so amazing about Anglicanism?

**Saturday 12 July, 9.30 am start, finishes with a meal Saturday night
and Sunday 13 July, 10.00 am – 2.30 pm.**

Facilitated by Bishop Victoria, Bishop Justin, and the Rev'd Dr Ellie Sanderson. This will be a 2 day event where we explore together what makes us Anglicans, how we came to be and why we do what we do? It will range from the historical, traditional and contemporary context of worship. This is a unique opportunity to come and listen and take part in experiential learning. Sunday morning we will gather at 10 am to experience Cathedral worship at its best with Bishop Victoria preaching and following that we will critique the service in light of what we learnt on the Saturday.

Discipleship and mission: mutuality

Discipleship has, to my mind, two aspects. One is the following of the leader, in our case Jesus the Christ. The other is taking people who do not follow the leader, or who do not know the leader, through a process, usually deliberate, so that those people become followers.

Mission is the process of finding people who do not follow the leader, or who do not know the leader, with the aim of making them disciples.

People come to the church through mission. That might be because they were invited to come. It might be because they have seen something in the church community that they like and want to be part of. It may be because they have some residual beliefs or questions from a time when they had some connection with church. It may be because they are bullied into some aspect of church life by family members, for example, to get a baby baptised.

There is a way that works. It involves a whole lot of aspects that we say we do as a church.

In my parish we have worked with a local contractor to the Corrections Department. In this process we have become a reporting centre for community service workers (it used to be called periodic detention). In this modern day such workers have to provide their own food and drinks for their 'work' days. We choose to do it differently. The parish provides the space and the food. We also have people who come and prepare the meals. The meal people stay and eat with the workers. We have some other people who come and help work on the projects. You cannot tell the detainees from the churchgoers on these work parties.

The discussions that go on between people at these times are amazing. One guy was having some real problems and confided. He wanted a house blessing so later that day the church blessing was held. One person, who had a drug problem and who did not have the care of her children, has, through this process, gained enough support to get drug free and to get her children back. She comes to church irregularly but increasingly more often and finds motivation to stay away from drugs through volunteering in the community groups she experienced through community service.

We were not able to provide enough work for all the detainees so we worked with other agencies in the community. People who report to our church for community service may work at our place, the local Marae, the community house or the community garden. It has led to us going out as part of our mission to do tree planting in the community. It has led to a good relationship with the Marae to the extent that they ask us to take services there, and now we have a monthly service in Maori taken by Tikanga Maori as part of their mission in our community.

We also go to Tonga for mission under the auspices of our Archdeaconry. Initially we went there as part of a project to upgrade the Anglican secondary school in Nuku'alofa. The Archdeacon of Tonga asked the priests in the first work team to preach in the local parishes. We have continued that relationship and have extended the work we do with the parishes. This has raised the enthusiasm for church, and its associated community work, in our parish, the participating parishes in the Archdeaconry and the parishes in Tonga. It has increased the enthusiasm of people for church. It has increased the opportunity to invite people outside the church, or at least peripheral to it, to be involved in community activities. It has raised the profile of the parish in the community.

We have brought a young Tongan musician to Wellington to help him pursue his dream of becoming a music teacher. He is involved in a local secondary school where he has made a particular breakthrough with a couple of antisocial pupils that no one else could reach. He teaches them to play the drums.

We have not given up on the traditional methods of discipleship and mission. We see people more willing to be involved because they have the opportunity to do something very different but quite low key. Involvement motivates people and enthuses them so they find ways to deepen their own faith and to encourage others to do likewise.

Maurice Dagger

Priest Assistant

St Michael and All Angels, Newlands-Paparangi

Discipleship on the margins

⁴⁰ And the king will answer them, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me." (Matthew 25:40)

In recent years, I have reached two conclusions that have come to underpin my ideal of Christian living. The first is that by loving others we prove our love for God. Christian ministry is revealing the Christ in word and action. But for people to see the Christ in us, we must see Christ in them. For we are all created in God's image.

Having compassion for society's most rejected and despised people is a powerful demonstration that unconditional love really is available to everyone. Every person the world seems to have forgotten is a person who deserves to be loved and respected. And when we give food to the hungry, refresh the thirsty, welcome strangers, clothe the naked, care for the sick, and visit prisoners, we do it for the Christ.

However, I want to take that a step further, and suggest that this works both ways, and that Christ can also be revealed through them. Which brings me to my second conclusion, which is that we can often learn the practicalities of discipleship through the most unexpected people, and in the most unlikely places.

A disciple is often thought of as being a follower of Christ, but the meaning of disciple is closer to student, or apprentice. If I were to learn a trade, as well as committing myself for a designated time, I would have to learn the theory, and then I would put it into practice, and I would continue to learn, as I gained mastery of my chosen craft. So while I have learned much from some wonderful people in the Church, and at the theological institute where I studied, it has been my interactions with others that have taught me the most about the practical aspects of my Christian apprenticeship. And I feel I have learned the most from people who have been on the margins of society. I have had some profound encounters that have taught me much about what it means to be a disciple of Christ. To give but a few examples:

- One of the most rewarding friendships I have formed in recent years is with a man called Marvin. He has arguably the most positive attitude of anybody I have ever known. His Christian faith is nothing short of tremendous. His knowledge of the Bible puts me to shame at times. And it would be difficult to think of anybody else who has inspired me on my walk with the Christ as much as he has. But if you have read last year's WIT Newsletter on crime and punishment, you might recall that Marvin is a prisoner on death row.
- Many years ago, I was sitting by myself in a public bar, minding my own business, when three patch wearing gang members came sauntering into the bar, and sat at my table. Uninvited. With my serenity suddenly shattered, I quickly assessed who the leader of the trio was, and to my great surprise, I saw he was very upset. He was greatly troubled by something, and he needed to talk to somebody. I felt privileged to share the pain of one whose very rejection of the norms of society meant he was rejected by society himself. When we had finished our conversation, he stood up, shook my hand, bought me a beer, and they all left just quickly as they had arrived, leaving my previous perceptions of gang members turned upside-down.
- For many years, one of my favourite books of the Bible has been the Letter of James, with its hard hitting message that faith without works is dead. But James took on a whole new significance for me after a friend, who had just read it, told me what it meant to her. She was in hospital, because several days earlier, she had been detained under the Mental Health (Compulsory Assessment and Treatment) Act 1992.

- Another friend had for a time relied on prostitution to fund her heroin addiction. But when she had her life back on track, she didn't turn her back on her past. Instead she fervently launched herself into pastoral care for street prostitutes. And although she worked through a charitable organisation, her street credibility and knowledge meant she could take her ministry to places that few others in her organisation could reach. And her tireless efforts have been some of the most Christ-like work I have ever known anyone to do.

But none of these episodes should really come as any surprise, when we consider some of the people Jesus associated with. He was a friend to tax collectors, prostitutes, and outcasts. And I believe that Jesus's choice of companions was not just a reflection of those who were most in need. He mixed with those who were most likely to follow his selfless example.

If Jesus was in Wellington this week, it would be hard to know where to look for him first. You might well see him in our cathedral or one of our parish churches. After all, the gospels do tell us he spent some time at the temple and in synagogues. But you might also find Him on the fringes, ministering to the poor and the marginalised. You might see Him at an AA meeting, at the soup kitchen, or sitting with the beggars on Lambton Quay. And although I would argue that Christian ministry should primarily be out in the world, it stems from the Church, which is Christ's body in the world.

It is our privilege to reveal Christ to the world. And when we do, we can find that Christ is revealed back to us, through the most unexpected people, and in the most unlikely places.

Darryl Ward

Bonhoeffer

For many of us, one of the key writings of the last century or so on discipleship is by German theologian Dietrich Bonhoeffer. First published in English in 1948 as *The Cost of Discipleship*, and now available in the much better 2003 translation simply as *Discipleship* (Dietrich Bonhoeffer Works vol 4), it contains a wealth of teaching on how to follow Jesus Christ in a modern world. It is centred around the Sermon on the Mount, and other words of Jesus, and it seeks to pin down what discipleship means for us in the real world.

Bonhoeffer's emphasis throughout is on discipleship, by which he means following a living person, Jesus Christ. His theology is not about theology at all, but about commitment to Christ. "Because Christ exists, he must be followed. An idea about Christ, a doctrinal system, a general religious recognition of grace or forgiveness of sins does not require discipleship." (p59) Bonhoeffer brings everything back to a person, not an idea.

For Bonhoeffer, Christian community and discipleship are two sides of one coin: to be a Christian is to be a disciple, a follower of Christ, and Christianity is community with Christ. Christianity takes place, is lived out, together with our sisters and brothers. Christian community and discipleship are linked so closely together because, for Bonhoeffer, each of them is entirely bound up with Christ. Without Christ there can be no discipleship and no Christian community. Over and over, he links participation in the church and discipleship. "But the incarnate Son of God who took on human flesh does need a community of followers who not only participate in his teaching but also in his body. It is thus in the body of Christ that the disciples have community." (p125)

In *Discipleship* Bonhoeffer articulates two very different approaches to life. One has at its centre the self, and offers cut-rate forgiveness, comfort and sacraments. This is cheap grace, "grace without a price, without costs." (p43) The other is costly grace, which is centred on the person of Christ: "grace as living word, word of God, which God speaks as God pleases." (p45) It is costly because it was costly to God, because it involved the giving up of the life of God's own Son.

Costly grace takes the incarnation and the cross seriously, and it demands that we do so as well. A community founded on cheap grace pretends that there are options, that not all Christians must take the same path. This, says Bonhoeffer, is what has

happened with the secularised church: the life of committed discipleship became the "extraordinary achievement" of a few. Costly grace, on the other hand, requires everyone to follow. Discipleship is for everyone, what God commands for all Christians. And discipleship will cost us. Those who embark on a life of discipleship must understand that what counts is what God wants, not what we want. It is not a life to be entered into lightly.

There is something very "real-worldish" about Bonhoeffer's theology. He is convinced that, for the Christian today, following Jesus has to be lived out in the midst of the world. This is why the secular vocations of Christians, our day jobs, are so important, because our protests against the world can thus be more sharply expressed than if they were hidden away within an inward-facing "cheap grace" church. Cheap grace accommodates itself to the world and to its rules and principles. Costly grace will not go away. It takes up space in the world, and disciples are called to go on living in that world, but as those who are visibly different from it. Those who live under costly grace live, penitently and joyfully at the same time, as justified sinners, able to live in the world without losing themselves in it.

Canon Deborah Broome

Wellington library hours

The Wellington Library is open whenever the Anglican Centre is open, which is usually 8.30 am - 5.00 pm, Monday to Friday. The Librarian is usually there from 3.00 pm - 4.30 pm on Tuesday, Wednesday and Thursday.

2014 WIT Roadshow

Thank you to all those who completed our recent survey.

The results are now being analysed, and the dates, venues, and topic of our 2014 roadshow will be advised shortly.

NZCMS Our Story: Aotearoa 2014

Date: 24 , 27 October 2014 (Labour Weekend)

Location: Copthorne Hotel, Paihia, Bay of Islands

Web: www.nzcms.org.nz/our-story

Contact Details: heather@nzcms.org.nz

NZCMS celebrates 200 years of mission in New Zealand. All are welcome! If you are keen to celebrate God's faithfulness in mission and learn from a distinguished collection of key speakers and delegates then this is the gathering for you. Join us to explore the stories of New Zealand's heritage and looking forward to God's future. We'll be visiting significant sites around the Bay of Islands as a pilgrimage of discovery. Sites will include the Marsden Cross at Oihi Bay. Full details are available at www.nzcms.org.nz/our-story

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Contact details

The Wellington Library is located based on the first floor of the Anglican Centre, 18 Eccleston Hill (off Hill Street), Thorndon, Wellington. Contact Director Deborah Broome at 04 4759085 or debroome@paradise.net.nz . Or contact Librarian John McCaul at 04 4718599 or WITLibrary@wn.ang.org.nz . The Palmerston North Library is located at St. Peter's Church, 229 Ruahine St, Palmerston North. Correspondence should be addressed to the WIT Council, c/o the Anglican Centre, PO Box 12 046, Wellington 6144.