

Harvest of Grace

Essays in Celebration of 150 years of Mission in the Anglican Diocese of Nelson
Edited by R. Bester (about 400 pages)

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A new history of the Anglican Diocese of Nelson

Harvest of Grace: Essays in Celebration of 150 Years of Mission in the Anglican Diocese of Nelson

This substantial work is nearly 400 pages with about 100 photographs. It has been four years in the planning and writing.

On the back of this sheet is a list of the contents. You can see that it covers some wonderfully exciting years; but also some significant periods of controversy!

We believe that this book is a great guide to understanding what has happened in the past. It also gives us some very powerful lessons about the future. What to do, and what not to do.

It is highly probable that your parish is featured somewhere in the book.

You can now purchase the book at the price of \$49.95

Tear off the back page, complete the form, and send with payment to the Anglican Centre, PO Box 100, Nelson

Youth in the 1950s: A Personal Memoir

Beverley Payne

The following is my own personal account of what it was like to be a teenager in the Nelson Diocese in the 1950s. As teenagers in the years immediately following the Second World War, some of us had parents and family who had served overseas. It was a time when money was scarce and we had to make the most of what we had. Import restrictions meant that new cars and imported luxury items did not exist. Bicycles – usually without gears – were all the rage as they were our main mode of transport.

We had to make our own entertainment. While we went to pictures and dances, the Bishop's wife frowned upon dancing and we were not allowed to do this in our youth groups. Swimming in the Maitai River at Denne's, Black or Girlies swimming holes were great Sunday afternoon entertainment. Tahuna Beach was another favourite place to gather.

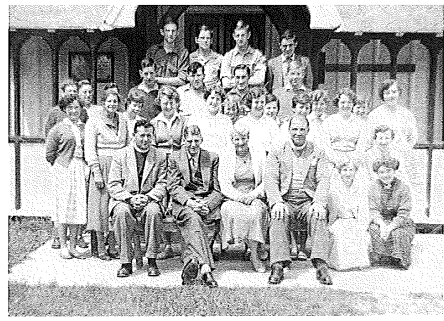
I was a member of All Saints Church and was nurtured within that environment in my teenage years. We were a bunch of young people looking for structure and direction in our lives after the terrible war the world had been through. There was fun and fellowship within our local youth groups and the other groups throughout the Diocese. I believe we were in a time of Revival. I did not recognise this at the time, as we perceived what was going on as normal, but in hindsight I realise Revival happened at that time in different places throughout New Zealand. Churches seemed to be overflowing; our Sunday Schools were full of young people, there were train trips to Snowdon's Bush, Sunday School anniversaries at the School of Music, and as teens we were given the opportunity by older Sunday School teachers to assist in Sunday School. Our Bible Classes were overflowing with teenagers and many youth activities happened in our local groups as well as throughout the Diocese.

Chapter 8 Bishop Sutton and the 1981 Springbok Tour

Mark Chamberlain

The controversial Springbok Tour of New Zealand in 1981 caused conflict in New Zealand on an unprecedented scale that shocked the nation. At that time many countries had reduced contact with South Africa because of its policy of racial separation or 'apartheid', so when the tour was planned by the NZRFU, protest became widespread and well organised. Bishop Peter Sutton was a vocal opponent of the tour. He had previously protested at the omission of the young Maori amateur golfer Walter Godfrey from the 1960 golf team touring South Africa. Motivated by his concern for those suffering from racial injustice, Bishop Sutton raised these issues in a sermon preached in Whangarei when he was Vicar and his comments were reported in the New Zealand Herald.

In Nelson, opposition to the tour began to grow as the tour approached. Protest marches took place in all the main centres and many provincial towns. On 4 July, three weeks before the official start of the tour, Bishop Sutton led a march of 400 people from Halifax St to the church steps in Nelson. In June, a month earlier, the Nelson Diocesan Synod had debated the issue for two hours. The motion that was eventually passed called on the Government to intervene to stop the tour. In his charge to Synod Bishop Sutton explained that 'Christian opposition to apartheid is based on the conviction that all are one



1 - Youth meeting with Bishop and Mrs Hulme-Moir - circa 1950s

We were fortunate to have some young ministers and a Church Army Sister who related well with young people, along with lay men and women who gave us good solid Biblical teaching. They were committed people presenting Jesus Christ to us in a meaningful and challenging way. These people had a great influence on many of our lives and gave us the challenge and opportunity to make a difference in the way we chose to live. We were taught from the Bible about how to live our daily Christian walk, to have a daily Quiet Time (prayer and Bible reading-usually using Scripture Union notes) and how to witness both informally and formally to others. This also gave us an interest in supporting Foreign Missions.

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