

# WAIAPU News

Issue 42

Pentecost May 2010



B2CS Takapau 2009

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**Mark your diaries.**

Back to Church Sunday is back on Sept 12th. There were wonderful success stories last year and we can't wait to see it happening bigger and better this year! Last year some parishes got caught by surprise and wanted to order extra resources after the cut-off date, late June, so please start discussing this in your parishes now and be ready to go.

#### Next steps:

- ➔ See the next issue of Waiapu News
- ➔ Read Waiapu E-news!



**Left** Hannah Hawkins-Elder, with Joy and Grace Lloyd Jones in competitive mode at Top Parish.

## TOP PARISH ROTORUA 2010

**Thank you Waiapu Top Parish supporters - We couldn't have done it without you!**

*Jocelyn Czerwonka,  
Diocesan Youth Ministry Facilitator reports.*

**W**hen greeted by 240 happy smiling laughing faces on a sunny but cool Top Parish day in Rotorua it makes you proud to be part of the Waiapu Diocese. And a BIG thank you has to go to the many Parishes and individuals who contributed more than \$5,000 to the Diocesan Top Parish Supporters Fundraiser. Your generosity helped to make the weekend affordable and accessible to young people from all over our Diocese and

beyond. Thank you to those who have grasped the vision of Top Parish and the outreach it has to our wider communities. It is a wonderful way to build relationships and start off the year for many of our Youth Groups and reports coming back so far indicate that many of these young people are already planning ahead for Top Parish 2011 in Hawke's Bay.

Keswick Christian Camp on the shores of Lake Rotorua was the ideal venue and is sited right next door is Tikanga Maori

*Continued on page 2 ➔*



# TOP PARISH ROTORUA 2010

*Continued from cover*

Hui Amorangi Diocesan Centre, which they very generously allowed us to use for 'extra accommodation' and a quiet retreat for leaders.

We were privileged to have some special visitors amongst us this year. Among many were Bishop Rahu Katene and his wife Kamana from Te Manawa O Te Wheke and Sepiuta Hala'api'api, Youth Facilitator for Polynesia, who was visiting from Fiji, and our very own Bishop David.



**Above** Waipaoa, winners of the march past.

There were many eager competitors for the 'Bishop for the Day' title. Youth Intern Michael Heberton had the task of managing this important election and his challenging questions on the first 'knock-out' round saw many hopes shattered. After all – can you answer how many square kilometres make up the Waiapu Diocese? (Check the Waiapu website for answers). After a final vote the title went to 'Bishop Ashley' from G.O. Eden Tongan group in Auckland.

Our Waiapu Youth Interns all had a big input into the

running of Top Parish, participating in the service and recruiting and preparing teams from their host Parishes. Emma was MC for the Waiapu's Got Talent night and she preached a very impressive sermon at the Sunday Service.

As usual there was fierce competition for winning the Games awards and it is always hard to beat the determined young people of Te Karaka who took away the Top Parish Shield yet again. However, Chain Reaction from Ngongotaha proved themselves well and won the Junior Award. Led by Josh Reid (Youth Intern), Waipaoa charmed the March Past judges with their 'plainsong plain stupid monastic procession'.

## Winners:

### March Past:

1st	Waipaoa
2nd	G.O. Eden
3rd	Cathedral

### Concert Item:

1st	Michael Heberton
2nd	JC Rokkaz
3rd	St Matthew's Hastings

### Fairplay Awards:

Open:	Tongan G.O.Eden (red team)
Junior:	Weber Saints

### Best Overall Teams:

Open:	
1st	JC Rokkaz 2
2nd	Taradale All Saints 2
3rd	Taradale All Saints
Junior:	
1st	Chain Reaction – Ngongotaha
2nd	Dannevirke Dazzlers
3rd	St Marks FOG ■

## Here's what Hannah Hawkins-Elder (on our cover) had to say.

We'd travelled for five hours when finally the buses pulled up outside the Top Parish accommodation. Well, all the buses apart from one ... which had only just set off from Te Karaka an hour or so ago! That was the first highlight of the trip for those of us who didn't have to wait around while they got a new bus. It seemed that we got lucky by being made to go in the van.

The next day, after not-enough sleep, we got ready for the games. Our team of 6 girls – two sets of sisters, a girl with a broken arm and one more – was SO going to win (or at least that's what we told ourselves anyway.). One of the games was Skittles, where you were given one point for every skittle you knocked down. Being the amazing team we were, we skilfully decided to play our "Bishop's Card" to double our points and we came away with a new record for that game! 350 points! That day we also smashed a block of ice to get a T-shirt out to wear; walked in gumboots full of water; danced the Hula; drank a mixture of honey, water and vinegar; and lassoed wooden cows.

That night at the concert we were treated to Michael Heberton performing "Torn" by Alanis Morissette in Mime (or his own personal brand of sign-language) which was by far the most hilarious skit and won the night. We piled into the van the next day and went to the hot pools on our way home, where we were able to soak our sore muscles and relax. We arrived home dead on our feet but with some great stories to tell. ■



**Above** Three bishops, from Tikanga Maori, Youth and Pakeha.



# From Bishop David

## *From the Bishop's Easter Homily at Waiapu Cathedral.*

"Let's Keep It Real" is the message I have been taught since accepting the position of Youth Bishop for our church. Keeping it real for anyone in the "generation X to Z camp" is code for putting our cards on the table, ensuring that what we do and say is consistent. Thus, keeping it real is what I will endeavour to do; you deserve that as a people.

Keeping it real. You may or may not find those words alarming. Twenty or thirty years ago, if a bishop were to say those words from a cathedral pulpit at an Easter Eucharist, I suspect that sound-bite might have found its way onto the pages of the local paper. Today, I'm not so sure.

Anyway, here we go: Christ is risen! He is risen, indeed! If I'm keeping it real, I don't *know* those words to be true. I can't prove them. What evidence do I have, what empirical data can I offer to substantiate this claim? I can't. However, I *believe* those words to be true! Our Cathedral wasn't built on knowing. The empty tomb of Easter doesn't provide any empirical evidence of resurrection; it simply doesn't provide any basis for knowing something to be true. It does, however, invite faith. It is not out of knowledge that we offer our Easter Proclamation: Christ is risen! It is only out of a resurrection faith that we can say those words and they can be true. It is out of a belief in the Resurrection Christ that we are brought together in this holy place, on this holy day.

During Holy Week I gathered with clergy and laity throughout the Diocese. The liturgical occasion was the Reaffirmation of Ordination Vows which our clergy are

encouraged to experience each year. During these services, I suggested to our clergy that I am concerned that we spend far too much time in our ministry "choreographing and convening" and not enough time being "pilgrims and participants." I suggested that those with whom we share life and faith, those with whom and to whom we serve, want us to "keep it real" too. And keeping it real means that our respective communities of faith know we are "in it" with them, pilgrims-participants not choreographers-convenors. To that end, I suggested that for our Easter sermons we consider offering our own personal experience of resurrection, keeping it real, being pilgrims and participants.

At this stage in my Easter homily I told the stories of my parents' deaths. And I told of how my faith in the Resurrected Christ and our own resurrection was confirmed, revitalized and renewed through those experiences. I told the stories of how the empty tomb became for me not an absence but a real presence, empirical evidence notwithstanding. I told the story of how I needed, yearned, to believe, that this is all true, in the very deepest sense of the word. And I said that I want and need to believe that I am not alone in my yearning, my needing.

There were people visibly upset during my homily; keeping it real does that, I think. And after the service, it was overwhelming the number of people who walked out of our Cathedral wanting to talk about a family member, a friend, someone no longer with them as they once were. Keeping it real, being a pilgrim and a participant means that our places of life and faith become safe places, places where not knowing is ok, in fact, places where it is more than alright to ask



**Above** Bishop David baptising Te Huia Kohatu at All Saints, Tokomaru Bay.

seemingly unanswerable questions. In those places we can say confidently, through our own experience and the experience of those who have gone before us: Christ is risen! He is risen, indeed!

Blessings pilgrims. Blessings participants. Blessings for Easter and beyond! ■



# CHANGES IN DIOCESAN STAFF

## New roles, new titles

Since 2003 the Diocese has had four Regional Ministry Convenors, each responsible for the Local Shared Ministry parishes in their region, as well as supporting ministry in all parishes, across their respective regions, and with Anglican Social Services. Increasingly, as these roles have developed, they have become, in effect, more closely part of the oversight of the bishop.

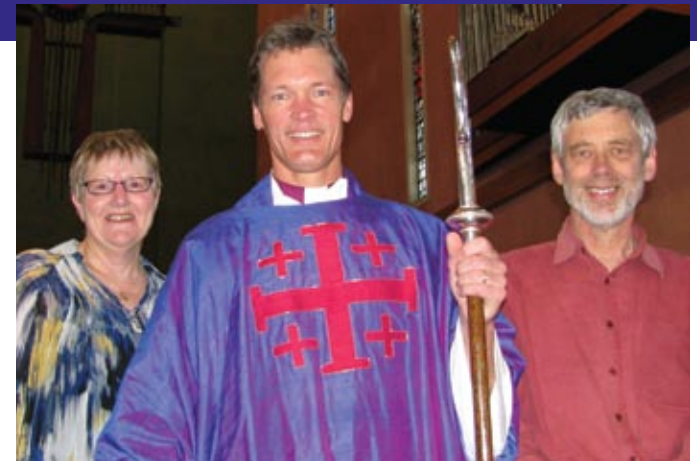
Recently, it has become impossible to sustain a stipendiary RMC position in Eastland, and a new structure for ministry is in the process of being developed in Central and Southern Hawke's Bay which involves the RMC funding being used in a different and more effective way at a grass roots level.

At the farewell to RMC's Jack Papuni (Eastland) and Erice Fairbrother (Central and Southern Hawke's Bay) on Wednesday 24 March, Bishop David announced a role change and subsequent new title for the two remaining RMC's,

Noel Hendery and Adrienne Bruce. They will become the "Bishop's Chaplains". The choice of this new name follows discussions around the diocese. It was felt that the roles were no longer "regional" and the primary function is not to be a "convenor". Whilst this role of Chaplain is diocesan, Adrienne's primary focus will be the Bay of Plenty and Eastland, and Noel's will be Hawke's Bay.

Bishop David describes this role as "an extension of his episcopal ministry". In practical terms, this means that Bishop David will expect Noel and Adrienne to normally be the first point of contact for ministry matters in their respective regions. Bishop David says, "I hope this shift in role and responsibility, not to mention in name, will provide for the 'Office of the Bishop' greater access to, and a deeper connection with, parishes throughout Waiapu."

The Bishop's Chaplains will also continue to provide support and oversight for the LSM parishes, although this will be less



"hands on". However, there will also be changes in this area of ministry, with overall ministry training being carried out in a partnership between the new Diocesan Ministry School and the Ministry Educator.

This decision is separate from the debate that will take place at regional conferences and at Synod this year concerning the shape of the episcopacy in the diocese. When Synod decided on 2005 to revert to having only one diocesan bishop, Synod agreed to review that decision in five years time. ■

## TO BE AN INTERN

*Michael Hebenton reports on his early days as one of Waiapu's first year-long interns.*

I've been at my first placement, St. Luke's, Havelock North, for seven or eight weeks, and it has definitely been a time of learning. A wide variety of activities have taken place, from daily morning prayer to wake me up, to a service at a rest home, to playing the role of Peter in the Good Friday service, to helping out with a holiday programme.

My time here started at a run; upon my arrival there were multiple trips into Napier, to the Cathedral, and diocesan office, all in one day. I also happened to begin at the start of Lent, so Ash Wednesday was my first official service in Havelock.

My first youth role was a joint event with the Taradale youth group and the Havelock North Zone group; a barbecue, swim, and games. Luckily we had some ice, buckets, and marbles, so everyone (including Bishop David and all the adult helpers) got to dip their toes in the very chilly water, fishing for marbles; at this point I would like to point out that as well as having a fierce competitive streak, our bishop does have some mild cheating tendencies.

The Top Parish event was great fun this year, and I was in charge of a team of young lads for the weekend. As well as this Havelock has just started up a senior youth group/ study group. It has been very exciting to see the young people here so enthusiastic to learn about the Bible and about God.

Other things I have been doing include preaching to the 8 am, and 9.30 am congregations on Passion Sunday, running morning





**Dean Helen Jacobi discusses the art of preaching with Oenone Woodhams.**

Since 2007 Helen Jacobi, Dean of Waiapu Cathedral, has been immersed in the art of preaching. She has recently completed a Doctorate of Ministry in Preaching, to be awarded in Chicago in May. So how did such an interesting course of study come about?

In 2006 Helen was thinking about doing a DMin, but the usual topics didn't appeal. While searching on the internet

prayer every other week, filling in for parishioners on the roster, and helping out with the Easter services; this involved liturgically assisting at the Saturday Vigil, helping with three items in the Good Friday telling of the passion story. This also involved telling Peter's story, and running the kid's time with 45 children; as well as many other things of course.

In the remaining four weeks of my time here I have another preaching slot and more planning for National Anglican Youth Forum, which is in Napier in July.

I would like to thank both Nigel and Barbara Friggens for having me stay for the first half of my stay here, and Robyn Taylor and Katrina Berry who I am currently staying with. Thank you so much for your hospitality and all the kindness you've shown me, I can guarantee that it is greatly appreciated. ■

# PAYING ATTENTION TO THE GUESTS

for inspiration, she came across a fascinating doctoral programme in preaching, offered by the Association of Chicago Theological Schools. This is a practically based, ecumenical, three year course of study involving the combined talents of the staff of six contributing theological seminaries and other respected academics and practitioners. It immediately piqued her interest as it is specifically designed for people currently in ministry roles.

Each year of the course began with a three week residential block in Chicago. A full programme of lectures, discussions and reading was enhanced by opportunities to visit churches in the Chicago area and listen to inspiring preachers. Helen recalls a memorable visit to Trinity United Church, President Obama's home church. Reverend Otis Moss, who had just taken over from the controversial Jeremiah Wright, was the preacher.

Continuing relationships forged with other students and with lecturers helped Helen maintain her energy levels and enthusiasm for her study. She says that she always came back energised because it was such a privilege to learn from the best in the field. Her electives included Mystagogical Preaching, chosen she says because she didn't know what it was, but which turned out to be 'an utterly brilliant choice'. (It is the study of preaching on the sacraments.)

As preaching is never carried out in a vacuum, Helen needed a group of people to assist her. And so the Cathedral Support Group was born. This dedicated group not only met with Helen before an assessment sermon was delivered, but also met afterwards and wrote a feedback report. They led group discussions with Cathedral Parishioners, wrote and compiled surveys and were given reading homework! There are now some very skilled 'sermon assessors' sitting in the pews at the Cathedral; visiting preachers beware.

Helen's thesis is called 'Guests in the House: Preaching a Cathedral service'. It poses the following questions:

- How do we preach to our occasional guests, and what happens then to those who sit in the pews most Sundays?
- Are the sermons for each audience the same or are they different?
- How do we reach each group?

Surveys of the congregation found that listeners placed more emphasis on delivery than content, by a ratio of two to one. This did not just mean 'too fast, too slow'. It meant engagement, being invited into the context of the sermon. As Helen commented, "For us preachers who spend a long time on the content, that was a real wakeup call, because you can have the most brilliant content in the world, but if it isn't delivered well and doesn't actually answer any questions that anyone's asking, well there's no point."

And what conclusions does Helen reach? Has she produced a guide to writing excellent sermons? Yes actually, she has. "My message to preachers...would be that paying attention to the guests who come ...as a prime focus for preaching will also serve the regular parishioners well.

A guide to writing a sermon in this way includes:

- Exegete (interpret the meaning of) your content
- Listen, listen, listen: to the text, to the people, to the world
- Wrestle with the text, take note of its form and structure as well as its content
- Allow the text to build your sermon
- Invite people into an encounter with the text
- Give them room to move
- Don't tell them what to think
- But know what you want them to do with the sermon
- Be yourself

Helen is planning to share her knowledge by teaching homiletics (the art of effective preaching) to interested groups; I eagerly await her first such session. ■



# Comings and goings around Waiapu



The youth interns are commissioned, with Bishop David and Jocelyn Czerwonka



Wayne Thornton's informal farewell at Vidal's winery



Bishop David installs Blake Ramage as Vicar of Holy Trinity, Gisborne



West Rotorua's new deacons Susan Cooper and Bob Boardman



Erice Fairbrother and Jack Papuni are farewelled as Regional Ministry Convenors



Bishops David and Rahu at Erice Fairbrother's installation at Otumoetai

# The Editor Travels Back In Time

## A month in the life of Waiapu – The Waiapu Church Gazette, July 1910

Noel Hendery

Diocesan newspapers have had a chequered career in Waiapu. The Waiapu Church Times made a brief appearance (1907-1908). Waiapu News began in October 1980 and was replaced by a very modest publication called Waiapu Whanau, produced in the late 1980's. Waiapu News began again in its present form in June 2003. However, the true grandparent of Waiapu News was The Waiapu Church Gazette, born in Napier in July 1910. In recognition of the centenary of this publication, I decided to review the work of my editorial tupuna. I opened up Volume 1, No. 1 of The Waiapu Church Gazette, now available in digitised form in the Diocesan Office and online, to experience a month in the life of Waiapu 100 years ago.

The first thing that struck me about the paper is the unapologetic commercialism: "Price 2d or 2/6 per Annum Post free". Moreover, the whole of the first two pages, apart from the masthead, are taken up with advertisements. Arthur Simmons Ltd, Tested Seeds, Emerson Street, Napier, had got into the spirit of advertising in a church publication: "As you sow: so shall you reap.' Our contention is – That cheap is dear. Our aim is – To supply only the best at a moderate figure." Just as every business today displays its web site address, Arthur Simmons, seed merchant, finished his advert with: "Telegraph Address 'Seeds, Napier'" All that is missing is ".co.nz".

Page two's advertisements include Ringland Brothers Tailoring, Napier, who also target their audience by offering cryptically "Sac, Norfolk, Evening...Dress, and Clerical Suits". A Napier real estate firm turns its advertisement around 90 degrees to fit it better in the space allotted.

The remaining 18 pages are packed with the life and business of the diocese a century ago. The first news page contains the "Cycle of Prayer for use in Private or

Family Prayer". Sunday is the day to pray for "The Holy Catholic Church"; Monday for "Our Bishop, Clergy, and all Workers in the Parish"; Tuesday is the day for mission work; Wednesday, Sunday schools; Thursday, general missions; Friday focuses on all church societies and Saturday is the time to pray for Sunday services.

The Church calendar for the month is printed beside the prayer cycle, listing saints' days and lectionary readings for the month, along with a number of collects and other prayers.



"Diocesan News" is mainly concerned with the comings and goings, the licences for and the deaths of diocesan clergy. However, the lead story tells of (recently retired) Bishop Leonard Williams travelling to Auckland to conduct an ordination service for the indisposed Bishop of Auckland. "It must surely have been an experience quite unique for a Bishop to ordain an Englishman, a Maori, and a Chinaman to the priesthood at the same ordination."

The next five pages are "Parochial News", news from 14 Waiapu parishes. Readers learn of "The Girls' Physical Culture Club" at St Augustine's; Taradale is in urgent need of more Sunday School

teachers; Havelock North opened its new hall in May; the Opotiki parish hall is being used for the newly established Gymnasium and Friendly Club for young men; Waipiro Bay parish is to be divided into two districts because of the rapid growth of Tokomaru Bay due to the presence of the Freezing Works and the new settlement on land at Hicks Bay, and Gisborne is celebrating its 36th anniversary as a parish with a parish lunch.

The next two pages cover the visit of an English clergyman to help establish the Church of England Men's Society in Waiapu. Following various meetings, a Provisional Diocesan Council is established. The goal of CEMS is "Prayer and Service" and the annual subscription is 3d.

The new Bishop Averill's message to the diocese covers almost a full page and stresses the importance of the new newspaper. A page is devoted to a diocese-wide mission in September, led by up to five missionaries "coming from Home". The headings within the article are: What Mission is; how are we to prepare for mission; the result of mission; financial.

Under the heading "The Bishop's Journeys", Bishop Averill describes his 10 days travelling mainly by coach up the East Coast, visiting rural congregations. The article ends with him at Waipiro Bay and "To be continued". A page on "News from the Other Dioceses" is limited to news from Dunedin and Christchurch.

Fred Bennett reported on "Maori Mission News" in Rotorua and Bay of Plenty, with the two articles printed in both English and Maori. A detailed account of an ordination service at the Cathedral included two men "given Deacon's orders" and "the Rev. H. Harold Robjohn, B.Sc. (London), was raised from the Diaconate to the Priesthood. It is, probably, only in a Colonial Diocese that candidates of such very varied experience could be assembled at one ordination."

The final two pages focus on world mission. A full page report on the World Missionary Conference declares: "Into the first decade of the new century have crowded events that might well have taken fifty, rather than ten years to develop..."

Peering through this window into our past I experienced a strange mixture of the familiar and the foreign, of quaintness and of a dynamism that we can only yearn for – of strengths and weakness, of insights and prejudices that we have both lost and retained. Although they are a people of another age, they are undeniably our very own people of another age. ■



# MINISTRY TO YOUNG PEOPLE IN WAIAPU

## Godly play and keeping connected with the world

*Noel Hendery talks to “The Reverend Joy”, the new chaplain at Woodford House.*

Joy Hamilton had been chaplain at St Hilda’s Collegiate School in Dunedin Diocese from 1999 until 2005, and then moved into parish ministry in Taranaki. She had not expected to return to chaplaincy, but a couple of

friends who were also in chaplaincy told her that the position at Woodford had come up. She had not pursued it, until one of them asked her: “Have you done anything about it?” She came up to Hawke’s Bay to have a look at the school “and I was quite blown away, especially walking into the chapel. There was a lovely sense of presence and respect. Everyone I spoke to seemed to have a sense of respect for the Christian character. It was all part of the life of the school here – it was not something that happens in a particular time – it permeates throughout the whole school. And I found that to be quite profound. I went away and prayed, and here I am.”

Until early this year Joy had been Vicar of Holy Trinity, Fitzroy, an inner city church with a close affiliation with what is now St Mary’s Cathedral Church, New Plymouth. Her Church, originally known as “Te Henui”, was built in 1845 on land purchased for fifty pounds by Bishop Selwyn.

Joy describes her earlier six and a half years as chaplain at St Hilda’s as “a very special time.” She was there long enough to see the girls grow in their spiritual life and develop into young ladies, becoming confident and reflective and able to speak about their faith journey. “It was very fulfilling.”

Now at Woodford House Joy teaches religious studies from Year 7-9 only. She also teaches year 7 and 8 Social Science (social Studies) and takes five services a week, plus any special services. Many of the girls are from traditions other than Anglican: Roman Catholic, Presbyterian, Methodist, and Hindu. Most have some religious background.

Joy’s initial positive impression of the atmosphere has been confirmed. She is impressed at how the staff work together as a team. They are very supportive of the school’s special character. For example, as part of their preparation for Easter they held an outdoor Agape meal / service by the tennis courts, with lots of staff involved. Each girl had a packed

lunch with the unleavened bread and other Passover foods to be eaten at certain times in the liturgy, finishing off with bread and grape juice being passed around at Communion. They sang songs to a guitar played by a staff member. The 150 girls participating took this very seriously.

A lot of creative work has already been introduced. Elizabeth Carrington, her predecessor, had established a monthly “activity worship”, involving “Godly play”: dancing, theatre, painting, drawing and meditation. Joy would like to introduce liturgical dance and Godly play into various services.

How does she see chaplaincy in the school? “Especially after having been in a parish, which is a great place to learn about life and living, I would like to share some of that here at Woodford, to help keep the girls’ hearts and minds open to what is happening all around them in the wider world. Hopefully I can bring that wider awareness in as part of the liturgical process into the chapel.”

“There is church speak and theological speak and there is teenager speak, so I need to try to put it into language that they understand, to keep it grounded in Aotearoa New Zealand, where they belong. This is the place, this is the time, here and now. I was saying in chapel today that there is a little bit of God in each of you and each of us is part of the sacredness of life, and all of life has a sacredness about it.”

“I really feel that coming in after being in a parish I see school chaplaincy through different lenses; looking at the wider global picture is very important, keeping connected with the world, and knowing we are connected to a much, much wider body of other faith believers.” ■





# Boundary rider – Different ways of being a priest

*Noel Hendery talks to Reverend Roger McNeill – “We want to catch people out being good.”*

When you're working with young people, it's not always helpful to be known as priest. I call myself a 'community mentor', going back to the Celtic tradition of 'soul friendship'. In earlier times, Roger explains, children were adopted out of their Celtic family to achieve adulthood, often to a monk. The tradition of “matua whangai” (adoption) still happens with Maori families when they feel like giving up. Hence, young people he gets referred to come to regard him as a 'matua', elder or brother. “I think that's what Jesus was into – making friends.”



Thus Roger begins our conversation in his own way, with a statement of his view of priesthood; a belief based on life experiences that saw him ordained deacon in 1970 and priested in 1979. It is also based on a life experience summed up by the simple observation: “I've always been a youth worker.”

Brought up Anglican at Hamilton Cathedral, Roger left home in the 1960's and

went to Auckland. He was overwhelmed by wrong choices at university, played violin in the Auckland Junior Symphony Orchestra and lived at St Francis City Mission, where he enjoyed the spiritual atmosphere.

For a year he worked as full time stipendiary lay assistant

at St Matthew's, Morrinsville. He arranged with other local youth leaders to have a combined youth group that went around the churches. “The young people went to the same school. Why divide them in Church?”

He then went to St John's Theological College. In 1970 he was ordained deacon and spent two years at St Francis', Hillcrest, Hamilton, doing youth work, followed by four years at St George's, Frankton. At Frankton, an industrial town, he was involved with starting a number of projects, including the establishment of an after school “Zorro Club”, youth services and a community house, while living in another community house next door and becoming director of a drug and alcohol counselling centre. Before this, he had completed a Masters degree at Waikato in psychology and sociology.

In Hamilton he worked in private practice as a family counsellor at a community health centre until offered a position at the Hastings Psychiatric Unit in 1976. The Hawke's Bay boy came home and was pleased to reconnect with Bishop Paul Reeves.

After a decade as a deacon, Roger was ordained as a non-stipendiary priest in Waiapu and continued his work with people in need, first at the Hastings Hospital, then for seven years with the Hastings City Council as a community social worker. He became responsible for the Council's community social services until being made redundant in 1985.

He then worked with different community organisations, until he established Te Whakaritorito Trust in 2001 with the help of faith motivated leaders. He was Community Mentor for the Trust and is now Trust Manager. “We provide regular, positive activities, with the support of youth mentoring, companionship and guidance to young people who feel edged out.” This involves helping young people build their self-esteem through supportive relationships and cultural

activities. This work extends to whole families. The Trust's Kapai Te Kai project encourages families to dig up their back yards to develop organic gardens and achieve self-reliance in food and healthy physical activity.

In all this, Roger maintains a role as a priest and active member of St Peter's, Riverslea. During the interregnum period, the Vestry has employed him as their priest in charge. He was a long time member of the Hawke's Bay Anglican Social Justice group, is NZ Editor with “Movement for Alternatives to Prison” newsletter and will share with Hawke's Bay clergy this year on his understanding of community based ministry.

“I read the Bible and ask how it is relevant to the issues we face today – living out my spirituality. In the church we tend to be too analytical, too middle class. The kids I work with need more practical challenges.

“Out of fear of being inadequate, parents often think the only way to make people good is by control and punishment. But rewards are more effective, though they may take longer. We want to catch people out being good and encourage the talented side of them. Part of being an adult and a Christian is realising we are working in partnership with the Creator. With the help of others, we need to be creative as well to stay on that journey.

“Church is creating a sense of community; realising “kotahitanga” is being together as one. This is what we are doing in wider society – creating community where there isn't one.”

Roger McNeill, community mentor, meditator, life-styles researcher, serving both parish and diocese, is no ordinary priest, but he is certainly the sort that feels comfortably immersed in different cultural worlds that seldom make contact with one other. He has much to share with the Diocese. Roger is currently interregnum priest at St Peter's, Riverslea. ■

# MINISTRY TO YOUNG PEOPLE IN WAIAPU

## One generation from extinction

*Jan Marrington, children's ministry leader at Westshore Parish, looks positively into the future of children's ministry.*

Where have all our children gone? The age old catch phrase, which seems even more poignant in recent years, was addressed by a young Welsh Anglican minister, Revd Dr Mark Griffiths, in his doctorate thesis. Mark was key note speaker at a New Wine conference for children's workers and church leaders in Lower Hutt in February.

children something that is like Jesus but which has immunised them against him; something they are sceptical of, because, without faith, it is meaningless.

What can be done about it? At one time all our children learned about Christ at the knee of their parents or grandparents. Relatives lived locally and passed on their faith traditions within the family. However, most children today are at least three generations from a faith. The common bonds that linked people together within the church family have been broken. So it is the church's responsibility to re-establish these bonds and communicate the Jesus story to the next generation in real terms. Now the children are ready to hear the old stories again and we have the opportunity to tell it from scratch. But we must tell it in primary colours without clouding the story with confusing doctrine, because today's children are taught to question and investigate and are quick to recognise when they are not getting the whole truth.

Our children's ministry cannot be a bolt-on, something done on Friday night away from the main church by one or two people who have a passion for children. Rather, it has to be embraced by the whole church community and owned by everyone. This is not to say that the whole congregation must turn up to teach the children on a Friday night. Everybody has their own particular skills and can contribute to the programme in their own way. But, most importantly, it must be communicated with passion within the main body of the congregation. Everyone must know what is going on and care whether the programme is thriving or faltering. Teachers should have a professional mien and show enthusiasm for what they are doing; the children will not keep coming if they do not find the programme fun and meaningful, with bonds between the teachers, peers and the church.

Realistic financing for training and resourcing teachers should become a priority for vestries. The children are more

important than the over 30s. If you still have them when they are thirty, you will keep them; but young people can be lured away before their beliefs are properly formed. It is vital that programmes are put in place that show the children the importance and significance of what they are learning and how they are valued as members of Christ's church.

It will be a slow process. We are sowing now what will be reaped in fifty years, but if we are going to impart our faith to the new generation we must show passion, commitment and a willingness to change for the sake of God's Son, Jesus Christ. ■

## Friends and Heroes in Kawerau

*Adrienne Bruce describes a successful children's ministry in a small Waiapu parish.*

What do you do when your op shop gives the parish \$10,000 specifically for 'evangelism outreach'? The Edgecumbe-Kawerau parish took this matter very seriously and rather than 'frittering it away' they met, on more than one occasion as a parish, they prayed and they did their homework. What they really wanted was to see children in the church again. Nine months ago a parish meeting decided to further explore an animated British television series based in a fascinating and turbulent period of history, 69-71 AD. "Friends and Heroes" places Bible stories in a vivid historical context. Very soon the material was winging its way to New Zealand, the first church in the country to place an order. Through the lives of two friends, Macky and Portia, the familiar Bible stories come to life.

And the children's ministry at St Margaret's has also come to life. Meeting each Wednesday during term time a growing number of young people come, some with parents, and enjoy afternoon tea, the Friends and Heroes videos and related activities. Christmas 2009 saw a presentation in church of the Christmas Story and on Palm Sunday 14 children and their families enacted Palm Sunday. And for Jenny Reynolds and Kath Cook, the two who have spearheaded this new programme, taking a team of six "Friends and Heroes" to Top Parish in Rotorua for the weekend after a 20-year absence by the Kawerau Parish shows what generosity, prayer and a parish's determination to pass on their faith can accomplish. For more about Friends and Heroes contact Jenny Reynolds or check out [www.friendsandheroes.com](http://www.friendsandheroes.com).



Right Kid's club, Westshore.

This charismatic and passionate man held us all captivated for three days with his vision for the church, which could have been full of doom and gloom but which glowed with hope.

His main message was straight forward. We have to show that God is a God who does things. In our desire to get across the message of Christ to the unchurched we have simplified and sanitised it until it is almost unbelievable in our modern world of violence, drugs and warfare. We have given our



# A MYSTERY EXPLAINED

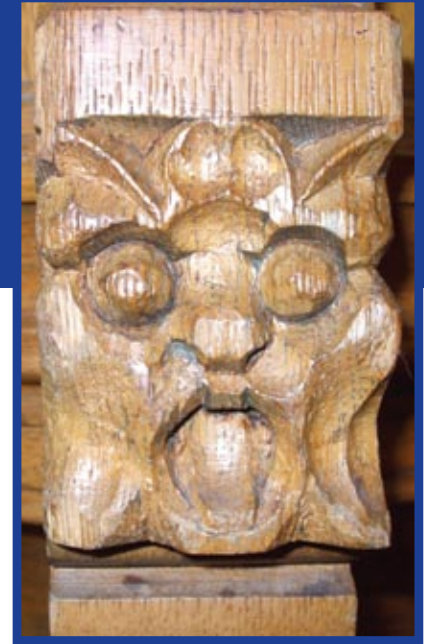
*Joan Rogers, archivist and cathedral guide, explains why there are traditional fertility spirits in Waiapu Cathedral (and Canterbury Cathedral).*

**O**h look! It's the green man! came the delighted cry recently from two visitors to Waiapu Cathedral, as they recognised the lower sculptures on the pulpit panels, thus solving a long-standing mystery.

From Northern Ireland, the tourists were familiar with similar images in many Anglican churches, and they said that carvings were also found in France and other countries. Not unlike a gargoyle, the leaf-wreathed human faces are those of a fertility spirit, symbolising the natural plant world and the whole earth. He sometimes carries antlers which look like branches and are a symbol of life renewed every springtime. It is a pre-Christian tradition which has survived through the adoption, as have other traditions.

One of the most ancient pagan symbols found in Christian churches, the Green Man is depicted on manuscripts, body tattoos, metalwork, stained glass, and in this case carved in wood.

He appears in many English cathedrals and churches, including Rochester, Rosslyn Church, Wells, Westminster, Winchester and Canterbury. Although ubiquitous, he is not fundamental to the church's teaching.



Research on the internet by helpful family members brought a wealth of information and many illustrations of typical figures. Representations range from almost portrait-like faces to highly stylised images in which leaves dominate. He often has a stern expression, reminding us that natural laws cannot be ignored; we are supremely dependent on a world governed by nature, a message as much for us today as ever.

Its origins are unknown, there are no written records concerning it. Similar figures are found in many cultures and countries: Borneo, India, Jerusalem, Egypt, Mexico, Tibet. There are parallels with various deities, for example Odin, Osiris, Wodin, Pan, and mythical figures like John Barleycorn and Puck.

Examples of the carving date from the 11th to 20th centuries. It became popular among architects in Britain in the 19th century and is found in many buildings, both sacred and secular, including pubs. Symbolising resurrection, the image is also found on many gravestones. ■

# TE HAPARA PARISH FACES A CHANGING WORLD

*Joan Edmundson describes a new way of exploring the future.*

What is your “ordinary” vicar-led parish to do when faced with the ever increasing cost of stipendiary ministry, in a society where church-going patterns have changed so fundamentally? Parishes in areas of strong population growth, with sizable endowments or based in some of our more affluent areas may be able to keep their paid clergy, but others have had to look outside the square.



Te Hapara parish in Gisborne is one such. The last two vicars both supplemented their stipends from other sources. Was the parish just going to keep on steadily down this track – each new incumbent possibly having to find an increasing proportion of their stipend from extra sources? Was merging with one of the other local parishes the way to go? Or Local Shared Ministry? Or even having one grand celebration of all that the parish had been and done over the years, and then closing the doors?

When Jack Papuni announced he was finishing as vicar last

year, the parish was confronted with all these options. But for the last twenty years, part of the Te Hapara story, has been about the Social Services that operate from that site: Growing Through Grief, ADHD Parent Support and, most of all, Te Hapara Whanau Aroha Centre. This pioneering and visionary commitment to pre-schoolers and their mothers who would not otherwise access pre-school education, and who are often at risk of falling off the edge, is just as necessary today as twenty years ago. Amazing stuff happens here, but what would happen if it was left to operate without the support and undergirding of a regular, prayerful community of faith? No one was happy with the possibility of this idea – not Anglican Social Services, not the parish, not the wider Anglican community.

On the other hand, there was a lot of change in the air in the Eastland Region; plans for growth in the Social Services area. Things just didn't seem settled enough to be making far-reaching, entrenched plans for the parish. So it was decided to do something new: give things a chance to settle down and allow ideas about possible ways forward time to germinate. New and established lay ministries within the parish would work alongside six local priests – a mix of retired and not retired, parish based and elsewhere based, from Tikanga Pakeha and Tikanga Maori, who would work together to help provide leadership for Sunday services and in other areas.

Bishop David put this pattern in place for the parish just before Christmas, and it is likely to continue for the next 18-24 months. There is time here for future directions to be discerned prayerfully and carefully. When it comes to ideas and creativity, it is well known that  $1+1+1+1=5000$  and the future looks exciting and hopeful.

It was certainly a warm and vibrant service that the parish hosted on the last Sunday in January. Fifth Sundays have become Combined Service Sundays in Eastland over the last few years, and, despite January being holiday time, the Te Hapara lay leadership volunteered at short notice to have

everyone at their place. Despite a weekend of torrential rain, the church was packed. Harry Hicks preached, a few days away from the 50th anniversary of his ordination to the diaconate. He had, with Barbara, become an honorary Eastlander over the last year, but with the imminent installation of Blake Ramage as vicar of Holy Trinity, Gisborne, this was an opportunity for many in the region to say goodbye.

There were also goodbyes and thank-yous to Jack and Linda Papuni. Jack presided and his seamless movement between Maori and English in the liturgy exemplified one hugely significant aspect of his legacy to this parish, and the diocese as a whole. He and Linda have had a big impact on how the church in this area understands itself. Although farewells are always tinged with sadness, it must be satisfying to all those who have been part of Te Hapara's story, to see that the future is being faced with such hope and commitment. ■

## Te Hapara Whanau Aroha Centre 20th birthday

Te Hapara Whanau Aroha Centre was established in the late 1980's at Te Hapara Parish, Elgin, Gisborne, and the first early childhood session held in February 1990.

From the beginning the Centre's mission was to provide care, support and services to families in need. This continues in 2010, with a strong emphasis on interagency communication, innovative solutions, and high quality early childhood education, in a Christian, bicultural environment.

An integral and much respected part of Waiapu Anglican Social Services, Te Hapara Whanau Aroha Centre provides a model for similar initiatives across the diocese and beyond.

On Friday 30 July they celebrate their 20th birthday. Further information from Frances White 06 867 3203 or [thwac@xtra.co.nz](mailto:thwac@xtra.co.nz).





# My favourite unsaintly saint

## From the Ministry Educator

**Oenone Woodhams.**

**T**his is my first column for the Waiapu News. The column's brief, I understand, is to be about resources. And so I'll begin with the Ministry Education Library. Since my arrival I have received some significant donations of books (thank you very much) and have culled some that had passed their use-by date. I am very grateful to Wendy Bennett and Jill King who are undertaking the mammoth task of getting all the books onto a database.

In the meantime, if you would like to borrow a book, come into the Anglican Centre in Napier and scan the shelves, or email me, [oenone@waiapu.com](mailto:oenone@waiapu.com).

It would be a bit boring though if I were to just to relate my adventures with the library – how many books lugged around the countryside in plastic bins, how many books have been lent and vanished off the face of the earth, how many people have said 'I must get round to returning that...' so I thought I would proceed by sharing with you something about one of the library's residents.

I'm turning my attention to St Augustine of Hippo. Now I have a particular soft spot for St Augustine, as parishioners of St Luke's, Havelock North know well. I like him because he was a most unsaintly saint, at least in the earlier years of his life. As the introduction to the Penguin Classics publication says, *The life of Saint Augustine has a special appeal because he was a great sinner who became a great saint, and greatness is all the more admirable if it is achieved against odds.*

The Confessions of St Augustine is a truly original work that seems not to have dated at all; his stories are still relevant to our daily lives. It is autobiographical, but mostly it's a work that praises God. Augustine relates how God worked in his life, and he is at times unflatteringly honest about his shortcomings. He didn't need YouTube or Facebook to expose his secrets to the world. Here's his account of incidents that occurred in his youth. *I deceived my tutor, my masters and my parents out of a love of play. I was eager to see vain shows and I had a restless hope to imitate the actors. I also committed thefts from my parents' cellar and table, enslaved by greediness of a desire to give to the boys who sold to me their play, although they liked to play no less than did I. In the games we played, I often sought to win unfairly out of a vain desire to be first.*

Now, that sounds like not much has changed in 1600 plus years. It's quite reassuring really, to think even saints were naughty boys. St Augustine was a real person, faced with the same issues and temptations that we are. But he had a vision of God that was extraordinary, and to God he gives all honour for his achievements and for the good life that he learned to lead.

If you would like to know more, there are two copies of The Confessions in the library, the Penguin Classics publication, and a Modern English version.

Until next time...

Shalom. ■

## VEGES IN WAIPUKURAU



**Above** The Reverend Leo Te Kira with local parents and children at the blessing of Kainga-ora.

Staff of the Anglican Care Youth and Whanau Resource Centre in McCarthy Terrace, Waipukurau have teamed up with the local council and Pakeke Lions to establish a community garden. Named Kainga-ora the garden is on a piece of council reserve in Mackie Street, Waipukurau, which has been rotary hoed and planted out. In mid-January a special gathering was held with local vicar the Reverend Leo Te Kira blessing the garden. Also present was Trish Giddens, the Mayor of Central Hawke's Bay, who is also one of the Waiapu Anglican Social Services Senior Managers. Community support co-ordinator Fiona Bell said it was heartening to see the initiative taking shape. "These are small beginnings but the hope is to create a learning centre in which to encourage community involvement through the production of food and upkeep of the garden."

A performance by local children from the Terrace School and a community meal concluded this significant new beginning.



# Bible Reflection

## Stories from Easter to Pentecost

**Bronwyn Marchant.**

I love a good story, reading a good novel, watching a good film. A really good story is one that touches us, makes us laugh, or cry, or hold our breath in apprehension. Some of us entered into that experience together over Lent, watching the films in the Jesus Now Lenten studies, and then, as we discussed the ways in which the films touched each of us, learning more of each other's stories.

When I was a child I loved stories. Not only the stories in books, but I loved to hear stories from the childhood of my parents: like the story of when my father was nine years old, his father, who quite often climbed Ruapehu, took Dad to see the Crater Lake, Dad's first time, and nonchalantly suggested he look behind a rock. Behind the rock my father found a rabbit's skeleton and inside that a waterproof container, and inside that a note to him. My Grandfather had hidden it there the last time he had climbed the mountain. When I was nine my parents took my older brothers and me up the mountain, quite a trek in my basketball boots lined with socks and plastic bags. Although there were no notes for us hidden in skeletons, we knew the story and it somehow enriched and connected with our own experience of the mountain. We also knew that our Grandfather had been introduced to the mountain by his father when he was a boy. It is part of our history, and something I always think of when I pass by Ruapehu.

We need stories in our lives. We need to have a sense of how our personal stories link into the community stories, how our present story is part of the historical story. Listening to the

stories of other people can have a profound effect on us, as can telling our own stories, especially when we think of our stories in the context of the Great Story: the story of God's love for us, the story of our place in God's heart; the powerful story we have been remembering over Easter; the story of Jesus, his life, his teaching, his compassionate acts, his love for humanity, his commitment to God, to us, to love, to truth whatever the consequences; his death, his resurrection, his continued presence in our lives.

In our Lectionary readings, as we move through the Easter season towards Pentecost, we hear some of the stories from Acts; to name a few: Saul's conversion and the part Ananias played in that conversion; Peter speaking of his vision of the sheet being lowered and of the men who had been sent to take him to pray for gentiles; Lydia responding to Paul's words and offering hospitality.

In these stories we see that God works in the interactions between people. In Saul's conversion he needed the ministry of others following his encounter on the road. After Peter's vision, as he began to understand God's inclusiveness, he needed others to confirm that understanding and enable him to move on in ministry. Lydia's acceptance of Paul's teaching impacted on her whole household and she became part of the ongoing ministry. We know that in our own ministries we do not act in isolation, God connects us and gifts us to each other.

At Pentecost we will go back to the beginning of Acts as we

enter again into the story of God's outpouring spirit enabling and energising the disciples after their time of waiting and praying. We are reminded of the importance of waiting and praying in all our ministry endeavours. As expressed in our prayer book in both the Ministry of Healing service and the Ordination services, like the first disciples waiting for your coming Empowering Spirit, we watch and pray. ■



**Above** Bishop David at the Australian bishop's meeting in Perth in March.





# Life with Brian

# Let the Conversation Begin!

There are times when you can, because of some privilege you possess, use the system for your own ends. Some might call that sneaky or underhanded. I prefer to think of it as utilising to the full the gifts that God and/or others have given. It is in that spirit therefore that I unapologetically and blatantly use my space here to push my own (although hopefully not mine alone) agenda.

Cast your mind back five years. It was the middle of 2005, Crocs shoes were the new fad and Gwen Steffani's *Hollaback Girl* ruled the pop charts. All that took second place in Waiapu as the departure of Bishop George Connor launched a new debate; what model of episcopal oversight would we prefer? Or, as it was more commonly termed in most places: would you prefer one mitre or two? In September that year, after several months of conversation, we agreed to adopt a single-bishop model for five years, with a review to be done in 2010, which is now!

I believe now, as I did then, that Waiapu should have two bishops; one diocesan and one assistant. I would be perfectly happy for the assistant bishop to also hold another position, either parish or diocesan-based, which would of course alleviate some of the costs involved with a second episcopal position, but I am loathe to once again turn this discussion into one where money becomes the deciding factor rather than mission and ministry.

So why do I prefer a two-bishop model? I have two major

reasons, one philosophical, the other pragmatic. Let's begin with philosophy...

Leadership, we all know, comes in many styles in the 21st century. There is still, in some places, the Lone Range approach where one person rides into town, tells everyone there's a new way of doing things, fights off a bunch of varmints, grabs the girl, and rides off into the sunset. Elsewhere leadership comes in the form of a committee, where everybody gets an equal say and consensus is the goal. This way the townsfolk aren't so much told as invited to be part of the decision-making process, and under no circumstance is any girl grabbed!

Somewhere between these two extremes lies a middle ground, where leadership is about having and sharing a vision, and responsibility for the realisation of that vision is shared. Philosophically I believe team ministry is important. It models a way of working which promotes a balanced lifestyle and leads away from megalomania. However I also believe that strong vision and leadership is vital to move any organisation forward.

This, of course, is the philosophy behind the new Bishop's Chaplain model outlined elsewhere in this issue of *Waiapu News* (page 4), but here's where the pragmatism comes in ...

What is a Bishop's Chaplain? What does he or she do, and how? You will find some answers by reading this *Waiapu News*, and if you care to ask around you'll possibly discover a bit more. The fact is that if you take the time to enquire, and / or you're regularly involved in the wider life of the diocese you will soon

learn a lot about who and what a Bishop's Chaplain is becoming in Waiapu. Most people, of course, both in and outside the church will not take the time to enquire and nor are they involved in the wider life of the diocese. For them the concept of a Bishop's Chaplain will remain a mystery, although, inaccurate though many of their ideas may be, they will all quickly recognise the title 'Bishop'.

The fact is, like it or not, people recognise, and for the most part respect, a purple shirt. In a previous life when I worked in broadcasting we all knew that if you wanted a comment on something to do with the Anglican Church you asked a bishop. We didn't look for Convenors or Chaplains or Facilitators or Team Leaders, we looked for bishops. They were readily recognisable and carried a clear authority and mandate.

At the end of the day I want to see a model of episcopacy that offers both strong leadership and a collegial approach to ministry. I don't want to see a bishop run ragged by constant travelling, and nor do I want to see him or her placed on a pedestal from which to rule. But I do want to see a clear and simple-to-understand leadership model, something that you don't have to sit on Standing Committee or read a manual in order to grasp how it works. That's what I want, how about you?

There is a lot that could be argued for and against what I'm saying, far more than can be covered here, which is why I want to see this conversation happen; openly, honestly, and without any attempt to pre-empt the outcome or rule out any options. Hopefully that's not too much to ask for? ■



**Above** All Saints' final congregation.

# FIRST THE FREEZING WORKS, THEN THE WHARF...

*East Coast Parish missionary, Stephen Donald, reports on the closure of one of their parish church buildings.*

**A**ll Saints' Tokomaru Bay was the first permanent church built for and by the Pakeha settlers north of Tolaga Bay. William Baldwin Busby, young business partner of Wellington architect, Frederick de Jersey Clere, drew up plans for a large concrete structure to be built on land set aside by his uncle, local runholder William Busby, just before the outbreak of World War I. Busby junior was killed in Mesopotamia in 1917. With delays caused by shortage of materials and at least two modifications to the original plans by Clere in order to save costs, the 250-seat brick church eventually opened in November 1926.

Tokomaru Bay was a thriving township of 1500 people in the 1920s, with a freezing works and busy wharf, and local businesses servicing the large inland stations. Closure of the freezing works in 1951, ravages of cyclone and coastal erosion, retirement of pastoral land, increased forestry plantings, and a drift to the cities over several decades, means continuing population loss.

All Saints' has been without a viable congregation for a number of years, and regular services as part of the Tokomaru pariha monthly cycle ceased in 2006. Since then the church has been used only once or twice a year for weddings or funerals.

Proceeds from two adjacent sections sold in the mid 1990s were insufficient to cover deferred maintenance or earthquake strengthening required by Gisborne District Council. After four years exploring options and consulting with the local community, East Coast parish vestry decided last year to close All Saints' permanently and asked Standing Committee to consider disposing of the remaining freehold land and the building.

On Palm Sunday, Bishop David led a service of thanksgiving, baptism and confirmation to mark closing the building for parish use. The largest Sunday congregation at All Saints' for many years included many former Tokomaru residents, both Maori and Pakeha, some travelling from as far afield as Christchurch and Rotorua. Clergy from Ngati Porou rohe, East Coast parish's tikanga Maori partner, robed for the service. Fr. Yvan Sergy, Gisborne Catholic Parish

priest, who celebrates a monthly mass in a small wooden church opposite All Saints', also robed.

This was a sad day for those for whom All Saints' holds a special place in their hearts, and while accepting the inevitable, took no pleasure in closing the church. At the service, I thanked those who held different positions on the future of All Saints', but who continued to support my ministry at Tokomaru and across the wider parish area. I admire the effort and energy of those who built the church, and trust we can move forward in mission with the confidence of our ancestors, albeit in a very different context.

Kaikarakia Ngaio Keelan provides pastoral care for Maori and Pakeha residents of Tokomaru Bay; I preside at a communion each month and on major festivals at St Mary's Church on Tuatini Marae for Tokomaru pariha, and take funerals and other services as requested. So although All Saints' is now closed, and will hopefully find a new owner in due course, the Diocese of Waiapu continues a commitment to the Tokomaru community. ■

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