

WAIAPU News

Issue 36

May Pentecost 2009

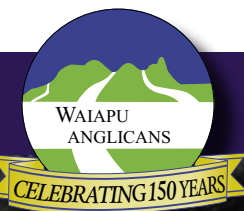


WAIAPU'S NEW BISHOP SENT ON HIS WAY.

Hannah Crosse presents Bishop Bear to Archbishop Brown Turei at the opening service of our 150th celebrations at Pukehou. During the year Bishop Bear will travel to all 39 parishes in the diocese, as well as to schools and social services, hoping that every group will report his visit in the diary he is taking with him.

More photos and news about the 150th celebrations on pages 9 and 10.

TOP PARISH – 30 YEARS GOING STRONG!



New Top Parish event for the 150th year – Waka Ama on the Waimata River

Eastland's launch for Waiapu's 150 celebrations was hosting Top Parish 2009. What better way to celebrate such a special anniversary than to gather over 200 young people from throughout the Diocese for a weekend of fun, games, competition and more!

As tired, hungry pilgrims gathered from their long distant journeys from the outer reaches of the Diocese, they were challenged to build a shelter and create a costume, reliving the experiences of the early missionaries when they arrived in the region. We were amazed at the resourcefulness of the young

people we have, creating all sorts of wonderful costumes and shelters from just newspaper, string and tape.

Despite little sleep on their first night on Te Poho o Rawiri Marae, they mustered plenty of energy and enthusiasm to 'wow' Archbishop Brown Turei and his wife Mihi, Bishop David and Tracy, the judges for the march-past. There were bribes aplenty but the real test of the talent was with those who had worked hard on preparing and rehearsing their banners and chants.

My earliest memories of Top Parish were from the Wellington Diocese in 1976 when racing tricycles and doing sack race (Cont. page 2)

Top Parish (cont. from page 1)

were among the activities of the day. Waiapu launched Top Parish in 1979 and has continued with this great tradition for 30 years. In response, Eastland 'launched' a new challenge for the next 30 years with the introduction of 'Waka Ama' to Top Parish (pictured). What an amazing experience for our young people to paddle on the Waimata River and again have a chance to reflect on the lives of the early missionaries.

Thanks to the work of Frank Ngatoro and his wonderful team of marshals and helpers, the young people were soon finding the sign posts to the early missionary stations on Anzac Park where they faced their opposing teams and the games began.

Wet, tired and muddy we all returned to the Marae at the foot of Kaiti Hill, where a delicious meal awaited us, prepared so lovingly by the local people.

Our concert at Holy Trinity Church that evening very much reflected the past, present and future of our Three Tikanga Church in the Waiapu Diocese. Hukarere Girls and Te Aute Boys combined to sing to us, many teams dressed in the costumes of 150 years ago, to reflect on our past; the local Tongan youth group sang and danced, and of course the JC Rokkaz impressed the judges with their song and dance routines winning the Performance Prize. But the present was also very much reflected with the 'Bubble Gum' act by Rotorua, Taradale's Theatre Sports and lots more.

At 8.30 the lights went out despite the night still being young – Bishop David led us in a few moments of silence and prayer as we reflected on 'Earth Hour', saving power and saving the God's planet.

After a careful election process our Bishop for the Day, Kirsty Thomas, was announced. Kirsty, from Weber, was delighted after being 'pipped at the post' last year by Te Karaka's Bruce Reeves.

Worship on Sunday morning was a celebration of many things, including Eastland's welcome to Bishop David, Waiapu's 150th and 30 Years of Top Parish. But most importantly it was looking forward to another 150 years of worshiping God in this Diocese, and what better way to do that than to see the youth of today leading this wonderful worship service. Holy Trinity Youth welcomed Bishop David, choristers sang, Cruz Karauti-

Fox from Taupo preached, Josh Reid from Taradale led the first part of the liturgy, 'Bishop Kirsty' assisted Bishop David, puppets sang, Rotorua youth presented a dramatised Gospel reading, young people sang, prayed and worshipped together – a sign of much hope for our future in Waiapu!

- Jocelyn Czerwonka, Diocesan Youth Ministry Facilitator



Taradale resting!



JC Rokkaz FOG joint winners of the senior games.



Top Parish shaving cream!

Winners for Top Parish 2009

MARCH 2009

1st Taradale, 2nd Rotorua, 3rd Hukarere Girls

PERFORMANCE TROPHY: 1st JC Rokkaz, 2nd St Luke's Rotorua, 3rd St Peters Riverslea

FAIR PLAY AWARD – a new award in celebration of 30 Years of Top Parish

SENIOR TEAM: Taupo Tikanga Rua

JUNIOR TEAM: JC Rokkaz

JUNIOR GAMES: 1st G Force Taradale, 2nd Blue Zone Havelock North, 3rd JC Rokkaz

SENIOR GAMES: 1st Equal: FOG (Gisborne Youth) and JC Rokkaz, 2nd, Taupo

NB. The Eucharist song- 'This Bread, His Flesh' written by Christian Pilaar and sung by the Rotorua youth for this service is available on the Waiapu Web site under "Youth – Top Parish":

www.waiapu.anglican.org.nz

From Bishop David



Bishop David with his 'shadow' deep in conversation.



Bishop for a Day contestants

A few years ago, during my Methodist days, a District Superintendent, read Archdeacon (Anglican version), read Regional Ministry Convenor (Anglican version in Waiapu [with variations of role]), gave me a book entitled: How to become a bishop without being religious. It is one of the books over which my gaze has passed for years. I'm not altogether sure why I haven't taken this book down from the shelf and had a read; perhaps it is because I don't have a natural affinity for satire or possibly it is slightly more insidious: maybe the bloke who gave me the book saw something in me which prompted the gift, hence my reluctance to read it. And yet, for some reason, on this night, as my gaze panned over the books on my shelf, my eyes stopped on this tome. I pulled it down, and read the inside cover for the second time since this book has been in my possession. It reads:

"Because the seminary years are devoted largely to the study of theology and ancient languages, the newly ordained cleric experiences tremendous difficulty in making the transition from the artificial environment of his/her classroom to the hard, cold world of his/her first parish. But with this volume of practical advice from a successful cleric the path of the ambitious young clergyperson becomes smooth and painless. Herein are all the rules of the game: how to develop the proper personality - how to select the correct spouse - the ecclesiastical climber's wardrobe - how to make the congregation laugh or cry, or feel religious - in short, how to avoid problems, controversy, difficulties, and responsibilities whilst striving to reach the top of the ministerial profession...."

Suffice it to say, this is not a book I would suggest for anyone's "must-read" list. And yet, any guide which offers a formula for success based on anything other than emulating the life of Christ, however "tongue-in-cheek" warrants a response, hence this reflection.

First, I am extremely nervous when others pontificate on how one might become successful when it involves issues of faith, particularly when the said pontificating involves only the veneer, i.e., instruction regarding one's personality, any suggestion of spouse specifications, and the manner in which one chooses to dress. And given the sardonic nature of this book (at least as the inside cover would suggest [remember, I am presuming what the book is about]), the author, I suspect, is offering a commentary on the "state-of-play" in the church in his day. And secondly, if our objective is to elude, avoid and

disregard problems, controversy, difficulties and responsibility, then how are we to honestly interpret and reconcile the actions of Jesus?

Some will read the title, How to become a bishop without being religious, and respond by saying, "Good stuff, we really don't want our bishop or priest to be religious!" I am aware that the word "religious" can be used in a rather pejorative manner these days, and I would say, fair enough if it suggests anything other than what is connected to the heart of God. But I do want to point out that this book was written in 1965; thus my suspicion is, and again, it is only a suspicion, that the author's concern has far more to do with being real and honest as "Imitators of Christ" than some anti-institutional statement where anything remotely "religious" must be assumed to be without substance.

Finally, the Jesus to whom I was introduced at an early age and with whom I have become far better acquainted over the years, has little time for the manner in which our furniture is placed; said another way, Jesus has little concern for how things appear, his concern is for how things/we are! I don't know how "religious" I am. Perhaps I should explore that one a bit more with my supervisor. I don't believe I was consecrated last June as your bishop because of my religiosity. I believe I became your bishop because of who I am, and because I was called to this life and this office, in this place. And so it is with you; you who read these words are called to your respective ministries for those same reasons. And as you live out that ministry, please be real and true and human and holy, and live faithfully in Christ.

Blessings

+David



The 'other Bishop'

WAIAPU 150TH CELEBRATIONS

1859 and all that

PART 1: How and Why Was Waiapu Formed?

In a two part series, Noel Hendery asks Waiapu historian Stephen Donald about the events and people around the birth of Waiapu Diocese.



Who made the decision to create the Diocese of Waiapu?

Bishop Selwyn, bishop of all New Zealand at the time, floated the idea in 1847-8. The need to subdivide Selwyn's huge diocese was forced on him by the ever-increasing Pakeha population, especially after the Canterbury Association had provided an endowment for a Christchurch diocese, which resulted in the consecration of Henry Harper as bishop of Christchurch in 1856. Meanwhile, while Selwyn was in England back in 1853, he had suggested subdividing the rest of his area, based on the existing archdeaconries of Wellington (including Nelson), Waiapu and Tauranga, with Selwyn himself keeping Auckland, the Far North and Waikato. The Church Missionary Society in London agreed to this idea, especially if this relieved them of having to contribute to Selwyn's stipend! Selwyn, with Governor George Grey's help, worked on organising the New Zealand church right through the 1850s. This work resulted in our first Constitution in 1857.

Why make this isolated Bay of Plenty-Poverty Bay area into a separate diocese?

Probably for the very reason that it was so isolated. It's pretty clear that Selwyn (and William Williams) thought these



Naive rendition in pencil and watercolour by A.M. Somervell of Waerenga-a-hika land and buildings about 1858, prior to the building of William and Jane Williams' distinctive two-storeyed house which featured in the siege of Waerenga-a-hika pa in November 1865.

areas would remain predominantly Maori. There were very few Pakeha settlers aside from whalers and traders, and little likelihood that this would change in foreseeable future. Selwyn focussed on training Maori for ordination. Rota Waitoa, the first Maori deacon (1853), was posted at Kawakawa (Te Araroa), within the northern part of William Williams' archdeaconry.

The original plan was to make two dioceses on the East Coast, one for the Bay of Plenty and one for Poverty Bay. Archdeacon A.N. Brown turned down requests by Selwyn for him to be bishop at Tauranga, and was greatly relieved when the idea of a separate Tauranga diocese was dropped in 1858.

Why was William Williams chosen as our first bishop, and by whom?

There don't seem to have been any other contenders. Selwyn obviously made the recommendation when he was in England in 1853-4, as William Williams' name was on the Letters Patent (see below) when the letters arrived. William's brother, Henry Williams, was unlikely to have been asked by Selwyn to be bishop of Waiapu, or of anywhere else. He'd been dismissed by the CMS over land holdings, following a campaign against him by Selwyn and Governor Grey. He was later reinstated but the relationship between Selwyn and Henry Williams had by then been destroyed.

In early 1859 William Williams received a letter from the secretary of CMS informing him that the Queen had signed the Letters Patent for him to be Bishop of Waiapu. Selwyn made a brief visit to Waerenga-a-hika in January 1859 to discuss the appointment as part of his last major visitation around the North Island.

What exactly are Letters Patent?

They're open letters issued by a monarch or government, granting an office or status to a person or organisation. In this case they were permission from the Queen to establish a new diocese. The original name proposed by Selwyn for the eastern diocese was "Tauranga". Later he also referred to the proposed diocese as "Turanga".

Letters Patent were issued by Queen Victoria for Wellington, Waiapu and Nelson dioceses in September, 1858, along with Selwyn's letter to be bishop of Auckland (although he kept the title "Bishop of New Zealand" until he left the country in 1868, and acted as "metropolitan" or senior bishop). A later legal case ruled that these Letters Patent in fact had no authority in self-governing colonies (New Zealand had been self-governing since 1853). This wasn't rectified by the New Zealand church until 1934.

What had William Williams been doing as Archdeacon of Waiapu?

He'd been appointed archdeacon of "the East Cape" by Selwyn in 1842. When A.N. Brown was made archdeacon of "Tauranga" the next year, East Cape was changed to "Waiapu" – hence the name used in discussion of a new diocese.

By 1859 the mission headquarters were well established at Waerenga-a-hika, near Gisborne; schools for training of men and women for ministry were underway. William's son Leonard had returned from university education and ordination in England, and was active at schools and in visiting churches, particularly on the East Coast north of Turanga (Gisborne).

William Williams' area included Hawke's Bay right up till the time of his consecration as bishop. William Colenso, based in Napier, had been dismissed by this time and William's nephew Samuel Williams at Te Aute was doing school and missionary work. However, Hawke's Bay was included in the newly-formed Wellington Diocese in 1859. For practical purposes Maori work in the Wairoa area was kept as part of William Williams' responsibility when he became bishop, even though it was part of the Wellington Diocese still.

The clergy in the archdeaconry in 1859 were William's son Leonard (Turanga), Rota Waitoa (Kawakawa), Archdeacon A.N. Brown (Tauranga), Thomas Chapman (Maketu), Seymour Spencer (Tarawera) and Thomas Grace (Pukawa – Taupo).

What was the archdeaconry like at the time?

In the 1850s Maori were very active in trading and shipping produce to Auckland; there was lots of wheat growing along the East Coast and the beginnings of a sheep and cattle industry at Poverty Bay. There was an established trade in maize, onions and pork (live pigs and salt pork), with still some whaling at Mahia, Tokomaru and Hick's Bay.

There were very few settlers in the region and Maori there were wary of the Crown. Early in the decade Turanga Maori had rejected overtures by Donald McLean, the government's agent, to buy land. It was in this climate that the hapu Te Whanau a Taupara was reluctant to hand over land to the Crown to allow William Williams to get title for land for the Waerenga-a-hika mission station.

In the next issue of Waiapu News: Part 2 – The Ordination of the Bishop and the first Synod.

Resources Martin Davies Ministry Educator



The Church is constantly discerning new callings to ordained and lay ministries. The annual Diocesan Ministry Exploration weekend is an important part of this discernment.

If you are wondering about the direction of your ministry calling, contact Ministry Educator Martin Davies martin@waiapu.com or **phone 06 833 9103** to ask about this year's Ministry Exploration weekend, 24-25 October.

Equipping people for their ministries is also constant in the Church. This year's Ministry Ethics seminars, Confidence and Confidentiality in Pastoral Ministry take place on June 13 (Bay of Plenty), August 22 (Eastland), October 3 (Hawke's Bay). Circle the date now.

Watch for the posters advertising your Region's seminar. All are welcome to attend.

For whom the bell tolls



Oenone Woodham blessing the old St Luke's bell as it begins its journey to Northland

Brian Dawson tells an uplifting but mystifying tale.

It started at one end with an innocent email from a small marae church in Northland looking for a bell, forwarded from pillar to post around the country. At the other end it was flat – the bell that is – and driving a neighbour somewhat insane. Somehow, somewhere, they both met in the middle, and the rest – as they say – is (almost) history.

This is the story of a bell. In some ways it's a very short story because very little is known about the bell in question. Here's what is; on May 17th 1913 the English bell-maker John Taylor dispatched a 24" 336lb F# Church Bell to their now defunct

Wellington agents, Littlejohn. Where the bell went from there is a good question. One possible answer is to St Luke's Church, Havelock North, where major additions to the church were in progress. There is no record of a bell arriving in 1913 in the St Luke's Vestry minutes, which are otherwise pedantic to the point of obsession concerning all church furnishings and purchases.

Fast forward to the mid-1960s and the aforementioned St Luke's Vestry minutes note a number of conversations about the giving of a new bell by a prominent Parish family.

Fast forward again, to Christmas 2007, and the also aforementioned neighbour going slowly mad due to the repeated ringing of a flat bell. Finally he has enough. "Do you want a new bell?" he asks St Luke's. "Alright," St Luke's replies. "OK then," says the neighbour and starts the process of having a new and not flat bell produced and shipped from England to Havelock North.

And this is where our two stories meet. As St Luke's, Havelock North, prepares to receive a new bell, the people of parishioners of Te Tokotoru Tapu (Holy Trinity) at Wainui in Ahipara continue their search for a bell to replace one destroyed along with the church more than fifty years earlier. The two meet and it is, some would say quite literally, a match made in heaven.

Now you might think this is where the story ends, but no! First there is the need for a conversation with the family that gave the new bell to St Luke's in the sixties, except they have no memory of this bell and suspect the Vestry minutes are mistaken. This would appear to be backed up when the old bell – finally removed with the help of a crane – reveals a stamp saying '1913' – almost certainly the (again) aforementioned John Taylor production. But still there is the matter of the silence of the minutes. At a time when every comma was recorded it seems strange that something as significant (and expensive) as a bell would be ignored. Enquiries around and beyond the Parish produce no further information, so wisely taking silence as assent, arrangements are made to give the old (and yes, slightly flat) bell to the Ahipara church.

Did I mention this bell weighs 336lb? Original thoughts of a couple of blokes and a van are quickly discarded, but thanks to St Luke's warden and miracle-worker Patrick Dingemans and the extra-generous assistance of Conroy Removals, the bell finally departs Havelock North – some 18 months after the whole saga began – soon to become part of the Northland soundscape.

Farewell old bell, enjoy your new home.



Te Tokotoru Church, Wainui

A state school at prayer

Dean Helen Jacobi tells of a memorable visit to the Cathedral.

The weekend of March 20-22 saw Napier Girls' High School celebrating their 125th anniversary with reunion events for 900 "old girls" who came.

On the Sunday morning we welcomed those who wished to come to the Cathedral. The school choir sang, students and the Principal led readings and prayers. The 700 present were predominately old girls, with school families and the odd bemused tourist.

The Cathedral has long standing relationships with Girls' and Boys' High through the boarders who traditionally came to church every Sunday and in more recent years once a term and now occasionally.



Girls' High maintains traditions of school singing and the haka, and prize giving is full of hymns and carols. The end of the year "gift service" is a highlight, when Christmas gifts are brought for those in need.

For this reunion service we chose to have a Eucharist. When we realised the numbers coming we wondered if it should have been morning prayer but we persevered. And it really worked. As church we often wonder how to include community groups in our worship and our instinct is to keep things simple in case people feel excluded. In this case we invited people to share in our normal worship in a way they felt included and at ease.

Keys to the success of the service were: careful preparation with the school choir; rehearsal with the readers and leaders of prayers; a carefully worded order of service and then a spoken invitation to participate in communion, come forward for a blessing, with a reassurance that it is OK also to stay in your seat (lots of people chose the blessing option). We had communion stations and people to usher and guide. We omitted the creed but we kept the rest of the service. The sermon was pitched to be inclusive of the school and their experience but was still clearly Christian. The school assisted in the selection of music and the setting of the Eucharist sung by the choir had been composed by a student.

The feedback has been that people loved to be included in the "normal" Cathedral service. We were clear about who we were and made a place for the guests to join us. I would encourage us in churches big or small to do what we do well, and to invite people to join us. It really is that simple.

A Fijian connection

Adrienne Bruce reports on another Waiapu link to the Diocese of Polynesia.

For Hilary Max a month in Fiji working as a volunteer at St Christopher's children's home over the summer break was part of bigger dream coming true. "Since I can't remember when, I have wanted to go overseas as a volunteer to work with children," she explained. Hilary's home church is St George's, Gate Pa, where she was confirmed in her 7th form year and where she helped her mother, Ainsley, with the Sunday School. It was Ainsley who came home from a meeting at church to tell Hilary all about Sister Alena from St Christopher's. This inspired Hilary to explore further and Elizabeth Fahey helped to set up her time in Fiji.

"A typical day for Hilary at St Christopher's included rising at 5.15 am to help the children get up and ready for school".

A typical day for Hilary at St Christopher's included rising at 5.15 am to help the children get up and ready for school. This was followed by helping in the kitchen to make their lunches, going to chapel with the children three mornings a week and then breakfast with the sisters and with whoever might have taken the chapel service that morning, be it Archbishop Jabez or another local priest. From 8 am to noon each day Hilary and Christina, the other volunteer resident at St Christopher's, would work in the office with Sister Kalo, the administrator for the home. This was often a time of great hilarity. Midday prayer and lunch with the sisters was followed by a rest until 2pm when homework would be organised for the children who arrived home mid-afternoon. After the evening meal for the children was family prayers, and Hilary and Christina would eat by themselves later in the evening.

To the question, "What is your strongest memory of your time at St Christopher's?" Hilary's reply is "the kids' smiles – we weren't disciplinary figures and to have twenty kids running at you, giving you smiles and hugs when they came home from school was very special. They were very happy children with such wonderful senses of humour – it was never ever boring."

At just 19 Hilary is in her second year of a 5½ year double degree in Law and Psychology at Waikato University. This too is part of her life-plan to work in the Family Court system for the benefit of children.

And what of the future? "I am really hoping to be able to go back to St Christopher's. Over this summer I want to do an 'English as a Second Language' course, as this would help me go overseas and teach English. Also I plan to continue volunteer work visiting people who don't receive many visitors in a Hamilton rest home – and finishing uni!" Hilary is happy to talk with youth groups or others interested in her recent Fiji experience.



Hilary and some of her young friends at St Christopher's Anglican Home, Suva.

WAIAPU 150TH CELEBRATIONS

Dinner for hundreds – all over the place?

Wayne Thornton whips up enthusiasm for a unique Waiapu party

Dinner for hundreds? That's the plan! The idea is to have a 150th Anniversary event that as many people as possible throughout the Diocese of Waiapu are able to participate in. And it's as easy as going out for dinner ... a simultaneous dinner on Saturday August 1.

What's that you ask? – and well you might. I'd never heard of such a thing until I joined the 150th Anniversary Working Group, but I learned pretty quickly. A simultaneous dinner is just like a normal large dinner gathering, except instead of all the people being in one place, they will be in different places right across the Diocese. However there is a sense of connectedness and togetherness because everyone will be doing the same things at the same time. (Hence "simultaneous"!)

In order to gain the sense of celebrating something special and bigger than ourselves, the suggestion is that neighbouring parishes, services, schools, etc. join together. For example Eastland Parishes are being hosted by Wairoa, while the seven Hastings parishes are gathering at a central venue.

So what do you need to do? First, make sure your parish or service is ready to join in. Then talk to neighbouring parishes, etc. about getting together and arrange a suitable venue and catering; also arrange the necessary equipment for showing a DVD. Finally invite as many parishioners and friends as possible and get ready to celebrate.

At these kinds of occasions it is usual to have an 'after dinner speaker', and we will too! Thanks to the technology of DVDs we can all have the same speaker at the same time. On the DVD to be shown at each venue will be a message of inspiration and encouragement from our Bishop. There will also be some "historical" film and video of places and events in the Diocese over the years. The DVD will conclude with a challenge and some things to think about and discuss over dessert.

To ensure this simultaneous dinner is indeed simultaneous the following is the suggested timetable:

6.00 pm	"Gathering"
6.30 pm	Dinner – main course
7.30 pm	DVD showing followed by dessert, tea, coffee and discussion

And that's all there is to it. A gathering for hundreds including dinner, DVD, dessert, and discussion.

We ask that when you have made your arrangements you "register" your dinner, telling us where you are gathering and the parishes, services, schools, etc. represented.

Please register by emailing trish@hb.ang.org.nz

If you need further help or information, please contact me by phoning 06 8785889, or email thespa@paradise.net.nz

PS: We are seeking "historical" footage: if you have any film, video or DVD of an event or happening in our Diocese (the older the better!), please contact our Diocesan Registrar, Cliff Houston: cliff@hb.ang.org.nz

Celebration events

Clockwise opposite page, Hukarere choir at Christchurch, Pukehou; watching the Youth Intern' presentation of the first 150 years at St Faith's, Rotorua; afternoon tea at the Rotorua Lakeside; Bishop Paul Reeves receiving the chalice that will travel the diocese. Centre: Te Aute boys welcome guests at Te Aute.



Dressing in scraps at Top Parish.



Walking on to the marae at Te Aute.



Fiji project to go ahead



Present church

A plan for Waiapu to help build a new church in Fiji is set to become a reality next year. All that is needed is the people power and a bit of money. Noel Hendery reveals our first surprising recruit.

On a hill overlooking the town of Labasa is a worship centre for a Fiji Indian Anglican congregation. At the moment they worship in a tin shack, held up by rough posts dug into an earth floor covered with plastic.

Their dream is to have their own proper worship centre, one that can double as a community centre. The land, with a fine view over the town the size of Taupo, is ready, and the plans have been drawn up for over two years.

When Jenny and I were living on the island of Vanua Levu two years ago, we visited the site and met the leaders of the church. At that stage Hawke's Bay Anglican Youth Ministries had already raised \$5,000, enough to lay the concrete floor, but no more. The local people of Vunivau-Basoga were excited

about the possibility of building the centre with the help of Waiapu.

Bishop Api, Bishop on the Island of Vanua Levu, fully supports the project. He has received an estimate of \$15,000 to erect the basic building. In the past two years various Waiapu groups (parishes, AAW and mission groups and individuals) have donated or promised a further \$8,000, leaving us with only \$2,000 more to fund the basic building. Any further funds beyond that amount will be very helpful to make the building more flexible and useful. For example, adding a veranda provides a multi-functional space at a very low extra cost.

The other thing we need is skilled people to work alongside the local people for about 10 days to turn the dream into reality. We already have at least three such people hoping to come, plus an enthusiastic builders mate called David Rice willing to dig ditches and help bless new structures.

The plan is to take a party over during the April school holidays next year for about 10 days.

I know from experience, as do a number of Waiapu people who have been part of such projects in the past, that this can be a life-changing experience. People, like Bishop



Bishops discuss who will shift the most dirt

David, with much energy and enthusiasm, and with some practical skills, are welcome to put their names forward.

We are also hoping to have a group of young people go over at the same time to spend time with the young people of Vanua Levu.

This is a Waiapu Diocesan project, part of our developing relationship with the Diocese of Polynesia. If you can help by providing your skills or by donating money, contact Noel Hendery hendery@xtra.co.nz phone 06 835 6552, or talk to Bishop David.



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From Snohomish to St Stephen's

I need to report that it seems efforts to form a united front between our diocesan sesquicentennial (there, I said it, and I'm not taking it back!!) and that of the city of Snohomish in Washington State have failed.

A tragedy, I know, and one that so easily could be avoided if we just put a little more effort into our relationships with foreign cities with funny names, but that's 21st century prioritising for you!

With Snohomish off our celebratory radar I find myself looking a little closer to home and discovering that right in my own backyard we have an event well worth killing the fatted calf (or at least a couple of sheep) for.

Elsthorpe is a little dot on the map about 45 minutes south-east of Hastings. It was once part of the Parish of Otane and a bustling rural township. Some years ago, when the Otane Parish was closed, Elsthorpe became part of Havelock North Parish. Today it features a school, a hall, a rural fire station and the lovely Church of St Stephen.

St Stephen's was consecrated a hundred years ago this June. It was one of the very last churches consecrated by Bishop William Williams prior to his retirement the following month and when you step through its doors you find a host of reminders of those who have gone before us.

The Williams name is strongly represented in St Stephen's – not surprisingly as just down the road is Mangakuri and the once-Williams station which includes the chapel built for the farm workers, where services are still held two or three times each year. The familiar plaque on the wall honouring those who have died in wars tells a story of the dreadful cost those conflicts demanded of these small rural communities, and the colourful children's pictures remind us that still they survive.

There have been a few changes at St Stephen's over the years. The roof almost lasted the century, but finally had to be

replaced just a year ago, providing opportunity also for a fresh coat of paint. The once-weekly services are long gone too. These days the church is only used every second month (although you wouldn't think so from the power bills!).

Like most of these small country villages, numbers have dwindled in Elsthorpe. Sheep farming remains the backbone of the area, but it isn't the draw-card it once was and increasingly the responsibility for looking after and maintaining St Stephen's has fallen to a small group of dedicated locals who do a wonderful job, often on only the faintly remembered smell of an oily rag.

There are many St Stephen's scattered throughout our diocese of course. Most aren't called St Stephen's, but all feature the same dedicated group of locals, determined to keep their church alive and making it possible for us to maintain a presence in these areas that so many other institutions abandoned long ago. These are the churches that keep the rural heart of what was once a rural diocese beating. Few have Vicars, and those that do usually require a toll call to reach them. Yet still they continue on, against all odds and predictions to the contrary.

We may have abandoned Snohomish this year (or did they abandon us?), but we still have our St Stephen's. So come June 28th I will be there, ready and more than willing to celebrate one hundred years of Anglicanism in a tiny church in an equally tiny village, and definitely looking forward to a lunch the sort of which you only find in the country! Thanks be indeed to God.

The Why-Eyes of Summer 08/09

Soul Aerobics, demographic studies and discovering that Anglicanism is than "standing, sitting, and drinking wine every Sunday". Kathryn Stewart reveals all.

Greetings from the 'Waiapu Youth Interns' or the YI's for Summer 08/09 - Hayden and Kathryn from Hawke's Bay and Cruz from Taupo. The great thing about this year's YI's was that we were all so different. One cannot spend a summer

without laughing, and there was much of that this summer. Every moment was spent laughing, giggling or just plain cracking up.

Having Rachel Macintosh join us for a few days as a part time intern was great. The joys, the laughter, the sadness, the quotes and the memories that we shared over the past four to five weeks will not be easily forgotten.

Jocelyn Czerwonka and the Regional Youth Ministry Facilitators were determined to keep us busy and fairly active this summer – a lot more was on the agenda than for the previous YI's. Morning Soul Aerobics meant starting our day with 20-30 minutes of Aerobics set to Christian music; Bible studies, diaries, journals and also reflecting on the day were part of what became daily tasks.

The first week of our internship was the week before Christmas and was mainly spent in Rotorua, with three teenagers arriving on the doorstep of the Czerwonka's – poor Alex and Jocelyn.

After BBQ's for the Youth of St Luke's, Mentor time with Alex and Jocelyn, more Soul Aerobics and more preparation and attending two services at St Faiths and St Luke's, it was then back home for Christmas and New Year – a bit of R and R.

We started back on the 5th January, catching the bus from Hawke's Bay to Rotorua at 7:30 am. We later travelled to Weber, Hastings, Napier, Eastland (Tolaga Bay and Gisborne) and the BOP (Taupo, Rotorua, Whakatane, Opotiki) and then to Mystery Creek, Hamilton for Parachute.



Kathryn, Cruz and Hayden with Nicholas and Rebecca

Weber - Wait... "Where's Weber?" In Weber, we ran a holiday programme and the same again in Hawke's Bay and yet again at Te Karaka while also taking part in local community activities. The holiday programme was a challenge for Cruz as he had never looked after so many children before. Looking after children can truly test one's patience, but all was well and at times we suppose children can actually be little angels.

Other things that we have done included preaching, attending Tikanga Maori Summer School, reading books and doing book reviews, painting banners for Parachute, doing the Cooks Cove walk at Tolaga Bay and also demographic studies of each region and place we visited. We did a presentation at the Rotorua 150th celebration on the history of Waiapu. We took many photos to make the memories last a lifetime.

Kathryn – Overall, this summer has been one amazing, fantastic, super, marvellous experience and I have learnt so much about my faith, myself and about others around the diocese. Learning about the history of different areas has got me more interested in wanting to know more about our diocese and what makes us who we are today.

Cruz – The people I have met differ very much in character but I have found them very interesting, and it was an experience not to forget. Church plays a big role in my life, but whilst attending this internship I have learnt that there is more to Anglicanism than standing, sitting, and drinking wine every Sunday.

Hayden – I'm so glad because it has been an amazing experience working with my other two interns- Kathryn and Cruz and meeting other people along the way and places around the Diocese.

Thanks to all who were part of this internship in any way. A special thanks to our family and friends, Jo Crosse and the rest of the Crosse Clan, Jo and Matt Keogan, Frank and Monique Ngatoro, Alex and Jocelyn Czerwonka and Bishop David for all their support and guidance throughout this summer. As fellow interns we hope we have hopefully made known around the diocese that there are Anglican youth; youth who will be there to take our church into a brighter future, yet remain loyal to our fascinating past. Happy 150th birthday Waiapu from the summer 08/09 Waiapu Interns.

ReCreation Neil Eagles

Waiapu's Secret paradise

What do you think of when you mention Tolaga Bay? A place a long way away on the East Coast, sunny, not much happening, good beach, long wharf, friendly people.

There is much more than that for starters. They do have the longest wharf in New Zealand, constructed in the 1920's to ship meat from the freezing works for export to larger ships in the main centres. It is a delightful stroll any day to the end of the wharf to meet the ever hopeful anglers fishing from the far end. There is always someone there waiting for the right moment. The best catches of course were always yesterday.... or maybe tomorrow.

The Banks and Stock & Station Agents buildings of a more prosperous time have long gone, to be replaced by side walk cafes, a bakery, a busy Kohanga Reo and a world-leading Cashmere Wool factory and shop. Husbands watch out! Good employment for locals, however. There are three minimarkets where you can shop till you drop. Aotearoa New Zealand like it should be. There is a nine hole golf course for those who want to knock a ball around before retiring to the hotel on the corner for a snack.



The St Andrews Ministry Cottage opposite the church is available to rent and enquiries are always welcome. It is just a short walk to the long sandy beach for a swim whatever time of day. The sunrises and sunsets are out of this world. A stroll around the cemetery near the beach reveals much of the history of the early settlers. How could there be so many graves for returned soldiers of both world wars? A reflection of a time when the population of the East Coast was much larger.

The new graves, of those who died from an epidemic at the mission station in the 1840's, now reinterred within the cemetery, are a poignant reminder of the rich history of this district that brought much pain to the early days of the church.

Everyone loves the walk to Cook's Cove, where James Cook's crew hauled the Endeavour ashore to clean the accumulation of two years weed and barnacles from the hull. The views of the Bay and hinterland from the heights are magnificent as is the abundant bird life in the valley below. Few go on to climb the next ridge to view the long, narrow Pourewa Island off the coast, where the pioneer Loisel family camped each summer. It is a hard walk but well worth the effort. The crew of the Endeavour must have found it hard to leave these shores after their first real contact with Maori as friends in the plentiful bay.

A short drive north takes you to Anaura Bay, a gem at any time. The wide sweep of the bay and the ancient puriri trees lead along the beach to a well preserved Williams homestead in the trees.



There is a good walk up the stream into a DOC nature reserve which is well worth the effort. If you are feeling energetic you can walk all the way to the top through the pines for a wide view of Anaura Bay. The next stop out to sea, by the way, is Chile just over the horizon.

A little to the south of Tolaga is Waihou Bay where the full sweep of the coast is visible as you wind down the cliff-top road, past the spectacular views at the Log Cabin home-stay, perched above the beach. The long sandy beach of about 5 km's is superb one of the unspoiled beaches I enjoy telling my English friends about. I was the only person swimming in the surf that day, a few camper vans and not a scrap of litter in sight.

We believe in one God...

“The challenge facing this century is that of tackling discrimination on religious issues.” Joy MacCormick reports on an interfaith forum.

What do you mean by ‘we’? The congregation of which you’re a member; your own church denomination; the wider Christian community? Or can ‘we’ be extended to include those of other faith traditions who also seek to encounter the Holy?

The Sixth National Interfaith Forum held recently (27 Feb – 1 March) in Auckland included members of many traditions including Baha’i, Buddhist, Christian, Hindu, Jewish, Latter Day Saints, Muslim, Sikh, Unificationist.

On Friday the Manukau Baha’i Centre was the venue for a Women’s Interfaith Forum. A panel of women, convened by a Roman Catholic Sister shared what their own faith meant to them. Later, in small groups, everyone was given the opportunity to speak of their personal journey with the God they acknowledge. While recognising the uniqueness of each pathway, the overwhelming sense was one of common experience – each was speaking about the same reality viewed through different lenses, named by different names. That evening a banquet prepared and served by members of the Hindu community at the Latter Day Saints’ Centre opened the main Forum, the theme of which was “Micro to Macro: Models of Working Together”. Apologies were received from the Governor General and a number of Government Ministers – others, including the Hon. Winnie Laban, were present, as was a good representation from the Human Rights Commission.

The Fo Guang Shan Buddhist Temple hosted the Forum on Saturday. The keynote speaker was Dr. Maureen Sier of Scotland who has many years interfaith experience as the Education Development Officer for the Scottish Inter Faith Council and is currently working for the Equality Unit of the Scottish Government helping to build the capacity of local interfaith groups across Scotland. A recent recipient of a Fulbright Scholarship, she has also done extensive research

in the Pacific, having spent four years in Samoa working on both Masters and Doctoral degrees on religion in that culture. Maureen was an inspirational speaker whose message was that the challenge facing this century is that of tackling discrimination on religious issues – a bigger challenge than gender or race, where we have already made some headway. Religious communities, she said, must dialogue with each other and with the secular world; how do we begin to educate our young people to be open to such dialogue? How can our Government do more to fund and promote interfaith education and interaction as away to build healthy communities?

“Each was speaking about the same reality viewed through different lenses, named by different names”.

Beth Shalom Synagogue welcomed participants to a Multi-faith Devotional Service on Sunday. Members of a variety of faiths shared something from their own tradition – often speaking to a reading and/or a prayer. Christian contributors were R. C. Archbishop Pat Dunn of Auckland and theologian Keith Rowe, a retired Presbyterian minister. This was followed by lunch prepared by the Unificationists.

For me, the Forum was summed up by the Hindu speaker in the synagogue who commented concerning his own tradition “People say that we have many Gods. We have but one God, known by many names.” He might have been speaking for all those present!

A women’s interfaith group meets in Hastings at The Women’s Centre, corner of Eastbourne and Russell Streets, on the first Tuesday of each month, 7-9pm. Women of all faiths are welcome.

The Diocesan history “The Gift Endures” will be launched on the last weekend of May.

Friday 29 May 5.30 p.m. Welcome drinks at Taradale Parish.

Saturday 30 May From 9.00 a.m. “Bishops’ Pilgrimage”, a walk from our Pilgrimage Year.

2.30 p.m. Book launch at the Cathedral.

5.00 pm Dinner at Kohupatiki Marae.

Sunday morning 31 May 10.00 a.m. Pentecost Choral Eucharist at the Cathedral.

We praise the Waiapu saints of old



Gary Bowler reports on TVNZ’s visit to Waiapu Cathedral.

“We praise the Waiapu Saints of old” was the opening hymn in the Praise Be programme from TV One on Sunday 22nd March. In a programme which celebrated the 150th Anniversary of the Diocese of Waiapu this hymn by Napier’s Bill Bennett provided a very appropriate and unique introduction to a selection of hymns interspersed with comments by Bishop David about the Diocese and the contribution of some of his predecessors.

An ecumenical congregation of about 250 persons rehearsed together on three occasions in Waiapu Cathedral and on another day at St Mathew’s, Hastings, to prepare ten hymns to be recorded and filmed by TVNZ for broadcasting on this and future Praise Be programmes. TVNZ also recorded another fifteen hymns sung by the Cathedral Choir, Cathedral Choristers and the Napier Civic Choir. A hymn by each of these choirs also featured in the 22nd March programme.

The choirs and the congregational hymns were under the direction of the cathedral Director of Music, Gary Bowler, and the cathedral Assistant Organist, Lester O'Brien, provided the accompaniment.

The proposed change by TVNZ of this and future Praise Be programmes to 7am created a flood of correspondence to the programmers who subsequently amended the time to 8am. This may have created some difficulty for viewers however the programme may still be viewed through the TVNZ web site www.tvnz.co.nz or more specifically http://tvnzondemand.co.nz/content/praise_be_series_21/ondemand_video_skin

Who would true valour see – smart pilgrims set goals

An incredible pilgrimage sets an example to other young people to nurture their faith and not be ashamed of their relationship with God, writes Woodford House Chaplain Elizabeth Carrington.

In July 2010 a dozen Woodford House students will be heading off on a pilgrimage tour through Europe in order to embrace, at a deeper level, the aspirations they regularly express in the school hymn 'Who would true valour see'.

Although pilgrims have not traditionally worn clothing that would naturally be described as smart, these young people are working to set SMART goals in planning both their fundraising and their engagement with each of the sacred places and other special features they encounter on the journey. One of our SMART pilgrims says: "The whole concept of the pilgrimage is incredible because we are setting an example to other young people to nurture their faith and not be ashamed of their relationship with God. This initiative will be exciting, educational and beneficial for us all."

SMART Goals

S – specific
M – measurable
A – achievable
R – realistic
T – set time-line



I shall be leading the tour and a number of staff and parents will also be participating along with the young people. As each adult is also making a pilgrimage, none will be seeking free or reduced places.

It might seem obvious for us to include Assisi in the itinerary because of the school chapel's dedication to St Francis. However, if we are to enable participation in the Oberammergau experience, as well as staying for the meetings and worship at Taizé, the decision was taken to include a visit to Greyfriars Chapel in Canterbury instead, therefore avoiding an extensive detour. Greyfriars chapel is the only remaining part of the first Franciscan settlement in Britain which took place during the life-time of St Francis and therefore in itself it offers a great deal of interest about Francis and the early brothers.

In his book 'Christian Proficiency' (Cowley Pubs. 1988) Martin Thornton discusses the place of discipline and training within the Christian life as against the popular idea that religion is

at best comforting or mildly good for you. In his opening chapter he reminds his readers that the word "disciple" is of the same root as "discipline". I believe that their use of the SMART goal-setting process in their pilgrimage planning and journeying will significantly enhance their formation as disciples of Jesus.

From the outset it was made clear to the students that no-one would pay the full cost of this trip for them and that they would be expected to engage in significant fundraising. Using Jesus' parable of the talents, not unfairly I believe, I plan to give them a small sum of money each so that they can exercise and develop their gifts and their faith in working to make it grow. Contributions to this initial fund are also invited and details of how gifts can be given will be sent by return upon receipt of an email or stamped self-addressed envelope.



We are looking for Pilgrim Partners

Each pilgrim will have three Pilgrim Partners: -

- Prayer partner – someone to pray regularly for her
- Companion Partner – someone to encourage and inspire her to stay on track with preparations
- Finance Partner – Someone who will work actively with her to raise the necessary money

Might you be a Pilgrim Partner for one of our pilgrims?

If so please contact me; -

The Reverend Elizabeth Carrington
Woodford House, Private Bag,
Havelock North, Hastings 4157

Elizabeth.carrington@woodford.school.nz

A Healing Centre in our midst

Adrienne Bruce visits Titoki Healing Centre

Tucked away amongst the farms on the outskirts of the Whakatane Parish a small community welcomes people who are in need of refreshment, rest and healing. Titoki Healing Centre was established over thirty years ago by the Reverend Don Ferguson, whose dream, which began many years before that, became a living reality in 1976 and continues today.

The Waiapu Diocesan Synod, back in 1975 could have been forgiven for looking somewhat startled by the late Selwyn Jones' introduction of Don's vision: "I think that this is a stupid motion and that Archdeacon (Don) Ferguson is being foolish in the extreme."

Of course having grabbed the Synod's attention Selwyn went on to describe how Don and Wilma and their family were prepared to give up the ministry they offered at St George's Gate Pa where Don was the vicar, and the stipend which went along with it, to take a huge leap of faith in establishing Titoki Healing Centre near White Pine Bush. Don's early years as a priest saw him offering prayer for those who needed wholeness and healing and as time went by Don began to realise that God's call to him was in the realm of the healing ministry. Titoki was inspired by the Burrswood Healing Centre in Kent, England and the ministry of Dorothy Kerin, its founder who put words to Don's call: "He hears our every prayer and answers all, but in his love makes times and ways his own."

Today Titoki continues to thrive, building on Don's heritage, and to offer ministry to any who come. Staffed by a Chaplain and volunteers, Titoki is run by an ecumenical trust. The Reverend John Niven and Ann have recently moved to Titoki where John is the (Anglican) Chaplain. John comes from a background of being a Presbyterian minister having spent

ten years as the minister of St Alban's Presbyterian Church in Palmerston North. He was ordained as an Anglican in Singapore and was vicar of St Paul's Anglican Parish in Singapore for seven years, followed by several years on the staff of the Church of the Saviour in Singapore. Currently at Titoki, working alongside John and Ann are a regular staff of four live-in couples and a number of daily volunteers and an administrator. A warm welcome is offered to all who come to stay. Visitors can opt to use the time for a personal retreat and can choose to attend chapel or not, and talk with John or the other staff or not, as they wish. Good food and comfortable rooms in beautiful park-like grounds provide healing alongside prayer and rest.

- The Titoki website is: www.titoki.org.nz



Bible Reflection Karen Spoelstra

A Case of mistaken identity?

Karen Spoelstra, Vicar's Warden at St Luke's, Havelock North .

Last month I traveled down to Hanmer Springs to celebrate my parent's 50th wedding anniversary. The weekend culminated in a special church service and our family and friends packed out the tiny wooden church. I'd been asked to give the children's talk and I wanted to choose a bible story that acknowledged my parents lifetime of Christian service and sacrifice. With the whole Bible to choose from, I settled on Jesus' parable of the joyful merchant and his precious pearl and opted to tell the story from a children's Bible with illustrations from Mike Inkpen.

And it worked a treat, especially the final image (see above) of the merchant reduced to his underwear, kicking his heels in joy at having finally secured his precious pearl. I concluded

the talk by explaining to the assembled grandchildren that the pearl merchant was like their Opa and Oma, who for a lifetime had given "whatever it takes" to serve Jesus. And so therefore, must we. It was only afterwards when I was looking again at the image of the merchant in singlet and undies that I wondered if I'd done justice to the parable. In my haste to find a message that spoke of how we should live our lives, had I mistaken the identity of the pearl merchant and missed something important about God?

The Pearl merchant's story is one of eight parables describing the kingdom of God in Matthew 13. His story is so similar to preceding parable of the man who finds hidden treasure that we need to read them together. "The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field. Again the kingdom of heaven is like a merchant looking for fine pearls. When he found one of great value, he went away and sold everything he had and brought it."



Both men sell everything they have in order to buy something of immense value to them. Both men are filled with joy to have secured their 'treasure'. Both parables conclude at the same place: the completion of the purchase. The emphasis of the parables together is on the costliness of the Treasure or Pearl and the joy of the purchaser.

Who can pay the price to enter God's kingdom? We cannot buy salvation and even if it were for sale it's unaffordable. Jesus Christ has already paid the price, his life for the pearl. Mike Inkpen's illustration captures something of Jesus' unabashed joy and delight, his willingness to give up absolutely everything no matter the cost in his passion for the pearl. The merchant's discovery of the pearl is the result of his dedicated search. In the same way Christ came to seek and to save his pearl, the church.

But in the end does it really matter who the merchant is meant to represent? Both messages are appealing after all. Yes it does matter greatly. The parable is ultimately about God's desire to find and restore us rather than it is about our response to him. It is only because of this love, that it is possible for us to respond by loving others joyfully and extravagantly and giving whatever it takes.

Marty's Place gets a new lease of life

St Peter's vicar Wayne Thornton describes a partnership between parish and Anglican Social services that has begun to give new life to their hall and to a group of elderly people.

St Martin's Church Hall, Hastings, was dedicated in 1952. It was used for Sunday School, Sunday church services, pantomimes and plays. In the early 1960s a decision was made to join the two areas of St Martin's and St Barnabas' to make a new parish – Riverslea. The building called St Barnabas' was redeveloped to become what is now St Peter's. St Martin's continued as a separate place for Sunday school, church services and meetings. Then it was decided to consolidate "church" activities at St Peter's with St Martin's being more a "church hall".

When I became vicar of the parish in 2003, the interior of St Martin's had recently been repainted a bright cheerful yellow. The toilets and kitchen, however, while serviceable were on the list for some major attention; the difficulty would be raising funds! At this time the major user of St Martin's was an "OSCAR" programme run by the YMCA. When they moved to new premises in 2006 we were sure there would be some new community use for our facility – we just did not know what it would be.

We continued with the hall being home to a number of groups: Hastings Sequence Dance Circle, Kaumatua Line Dancers, a Cook Islands Christian Church, a Dance and Drama School; as well as regular occasional users like the Hawke's Bay Highland Dancing Club. Parish activities that used the hall were our Op Shop, Garage Sale, "family fun" events and our preschool music group. In fact the advent of this preschool music group occasioned a name change, or perhaps a 'name addition': to signify this is a fun, warm, welcoming place, we officially added "Marty's Place" to the title!

None of these groups or users or activities seemed to be the 'big thing' our special hall was waiting for. When we heard that Heretaunga Seniors (formerly St James' Community Centre

for the Elderly) was looking for a new home for their Anglican Care 4 day a week programme, it seemed to us this was just the "community project" we were sure was coming. Major work would need to be done to refurbish the building but it seemed like the way to go ...

... and so began a new journey in partnership.



Marty's place at work



Marty's place officially opened by Connie Todd, Mary Livingston and Bishop David



A partnership between Parish Anglican Social Services and Diocese: Wayne, Barbara Byford and Bishop David

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WAIAPU NEWS is published bimonthly by the Diocese of Waiapu, 2 Bower Street, Napier.

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PLEASE send us any news snippets or pictures of interest from your parish. But PLEASE also ensure that your digital camera is set to maximum resolution.
DEADLINE FOR NEXT ISSUE is 14 May 2009