



On 29 November the Diocese officially and warmly farewelled Jan Downing. Jan looks back with Noel Hendery on 25 years as the Secretary / Personal Assistant for four Waiapu bishops.

At the time of the last two episcopal vacancies there was a feeling around the diocesan corridors of power that the obvious choice for the next bishop was Jan Downing. After working with our various bishops for a quarter of a century she had all the pastoral and administrative skills and knew the inner workings of the diocese and the Anglican Church at large like few others. The fact that she was a Catholic lay woman seemed an insignificant detail.

Jan always wanted to work in an office, and so in 1983, with two sons at school, she replied to an advertisement for the 9 am to 3 pm position as Private Secretary to the Bishop of Waiapu.

She has loved the “special feel” of working for the church. “We’re here to help people.” Her only other office jobs had been with the Inland Revenue Department and NZ Industrial Gases, which were a great contrast.

Jan has worked with four bishops. “They were all lovely. Even though I have been here a long time, my job has had four different dimensions. Each has had his special talents.”

View From The Engine Room

Jan Downing's Twenty Five Years of Ministry

Peter Atkins. “Peter was great. He was really good at time management.” Jan found him and Rosemary very hospitable and they still remain very good friends to this day. Like all bishops, Peter had his personal passionate interest, like his work for the AIDS Foundation and the training of bishops.

The Diocese was very different in that period. The Synods were still at the Wool Exchange in Napier, with a strong Maori presence. There were still archdeacons. Technology was different. She began with an electric typewriter, and when computers arrived there was no training in their use.

An even more fundamental change during Bishop Atkins’ time was the decision to restructure the diocese into regions in 1987, followed by the ordination of George Connor as regional bishop in 1989.

Murray Mills. Murray also was a wonderful boss, “a fun-loving bishop.” During his eleven years as bishop the work became busier because of regionalisation. “We used to be so busy that on a Friday afternoon he would say, ‘We’re feeling a bit depressed – we need a piece of caramel fudge.’” Jan remembered his fast driving, including the day he turned left down a road near Wairoa and what he thought was a rather bumpy road turned out to be the railway line. Murray and Judy’s hospitality will long be fondly remembered by many in the diocese.

Also during this period the diocesan office in the former Cathedral chapel was extended by adding a mezzanine floor. Jan moved from sharing an office with two others to her own “broom cupboard” under the stairs.

Bishop Murray’s passionate concerns included the ecumenical movement, the Hawke’s Bay Trust for the Elderly, and the Hikoi of Hope. Jan herself walked on the Hikoi into Napier.

As the bishops started to travel outside Napier more, the work gradually moved from being the bishop’s private secretary to being a personal assistant, the link between the bishop and



members of the diocese. It was not long before the part time role became full time.

John Bluck. “John worked day and night. I enjoyed the challenges he gave me, for example as editorial co-ordinator for Waiapu News.”

The “Quilt of our Times” in 2003, the pilgrimages and the Waiapu Festival all involved an amazing amount of work. “Again, he and Liz were wonderful and great to work for, extremely hospitable and remain our friends.” >> cont. p2

View From The Engine Room

>> cont. from front page

“Sometimes John relied on me totally. He would ring on his way to a meeting anywhere in the diocese and ask, ‘Where am I meant to be?’” Jan learnt to keep a map in one hand and cell phone in the other!

David Rice. “When John started he asked if I would stay during his time as bishop, and I promised I would. So, when he announced his retirement Ray and I discussed it because I always wanted to leave my job still loving it and not wanting to be a crusty old – don’t write that! – still loving my job. We decided it would be helpful to be here for David to settle in and find someone to fill my role. David brings different gifts – interested in youth, ecumenism and just loves being out there among the people.”

“I’ve been so fortunate they’ve all been very special people to work with, and it’s been a privilege to be part of the diocese. I’ve really enjoyed working with the many priests and lay people, and my friends at the diocesan office. Many have become close friends. But I couldn’t have done it without Ray’s help and support. The job has grown in the last few years and he has kept the home fires burning. It’s now time for Ray and family, our grand children and my addiction to patchwork. I will do something voluntary in the community, but for a little while I just want to take time to smell the roses.”

As one of those priests who has worked closely with Jan and become a close friend, I can say that she has always been a person of the highest integrity, has worked way beyond the call of duty, and has been consistently warm and welcoming to everyone. But the last word can go to Archbishop David Moxon, who wrote: “Thank you for being a faithful servant and for the considerable contribution you have made to the Diocese of Waiapu and for the manner in which you have managed the demands of a challenging role. This has been a remarkable period of long service... I will miss your role as Vatican spy also.”

Waiapu News – Changing of the Guard

John Bluck was installed as Bishop of Waiapu in August 2002 and *Waiapu News* was resurrected in a new and exciting format by June the next year. John Bluck had spent years as an ecclesiastical journalist and editor, including a number of years as the editor of the World Council of Churches’ One World magazine.

If Bishop John conceived and birthed the new-look *Waiapu News*, the midwife was another priest and professional journalist, Brian Thomas. Brian, former features editor on the *Christchurch Star* and designer of the short-lived *Auckland Sun*, was inveigled into Waiapu’s clutches by the new bishop around this time. Brian was able to use his skills and experience to make the magazine look modern and professional.

The first step in creating the new-look production was a meeting in Opotiki in March 2003, attended by Bishop John, Brian Thomas, Brian Dawson, Adrienne Bruce and Jenny Pearson. The original plan was for a 12 page tabloid newsprint paper, issued 11 times a year. According to “A proposal for a New Edition of *Waiapu News*” presented to this meeting, it was to be “crisp, easy to read, no story over 500 words, with lots of space, plenty of photos, humorous. Strong youth contribution.” However, Brian Dawson recalls that Brian Thomas brought to that Opotiki meeting a mock-up of the

proposed new format which looked almost exactly as it does now. The mock-up came complete with fake stories, mostly focused around the supposed secession of the Diocese of Nelson from our province to Sydney!

The format chosen was 16 pages, six times a year, and, most significantly, glossy and A4 size; in other words, a magazine rather than the traditional newspaper that we had been used to under the previous able editorships of Philippa Chambers and Colin and Jan Haywood.

The high quality of the first issue in June 2003 (pictured) caused quite a stir. At that stage it was all in black and white, with a touch of blue graphics on the front page, but many of the characteristics that we still have were present. It had a “Waiapu People” column, a job vacancy column, a biblical reflection, a book review, an article by Ian Render, Ministry Trainer, an article on SARS and “Waiapu ReCreation” by Murray Mills



For five years, *Waiapu News* was driven by Bishop John. Brian Thomas created the final product, making decisions on lay out, headlines and photograph placement. Jan Downing, Editorial Co-ordinator, collected material and co-ordinated text and pictures. Brian continued doing this work when he moved back to Christchurch.

Bishop John stepped back from editing *Waiapu News* early this year and Brian Thomas produced his last issue in August. This issue has been laid out by “GROW”, a Hawke’s Bay production company that has worked with the diocese for several years. It continues to be printed by Xpress Printing, Christchurch.

“I said that it should be scrapped. I meant that it should be transformed. We have now a transformed magazine.” Not Bishop Bluck speaking of *Waiapu News* in 2003, but a speaker at the Waiapu Synod of 1927, speaking of the *Waiapu Church Gazette*. The “Waiapu Church Times” was first printed in 1907 and replaced in 1910 by the “Waiapu Church Gazette”.

Our thanks to the old guard for their creativity and commitment. The new guard is doing its best to step into some big shoes.



Brian Thomas

Country Church on Cruise Itinerary

Noel Hendery writes about a new Waiapu heartland tourism venture

St Michael and All Angels, Puketapu, is one of the gems in Waiapu's crown. Nestled in a garden setting off Vicarage Road, the rimu built church was erected in 1910. Over the years the local community has donated a number of attractive stained glass windows that tell both the story of the faith and the story of the people of Puketapu. Not surprisingly, Christ the Good Shepherd features in the dominant east end windows, and there are windows incorporating the RNZAF emblem, a race horse whose winnings for two seasons were donated to the welfare of troops in the First World War, and St Michael the warrior champion of Israel.



Until now St Michael's has been a typical "best kept secret". However, with 44 cruise ship visits to the Port of Napier this summer, bringing 50,000 visitors, Hamish Prins, a local tour operator, has found a niche market for people who want to do something different from a visit to the wineries, the gannets or art deco buildings. For this season's eleven visits of the cruise ship Volendam he is offering a tour of the countryside around Puketapu. A highlight is St Michael's, not only because of its intrinsic attractiveness, but because for many Americans it reminds them of something that has been largely lost from their own culture.

In the USA many similar little wooden rural churches have been lost or converted into restaurants, antique shops or private houses. At St Michael's the visitors can see one still as it always was. The first tour of 24 passengers off the Volendam visited St Michael's the day after the monthly All Age Eucharist, where a dozen children and twenty adults had

come together for an All Saints Day service.

Former vicar and local historian Jon Williams has coached the tour operator and some of the locals, and written a pamphlet outlining the history of the district and church.

The international travellers are going away with a special memory, historical pamphlet and cards depicting the stained glass windows in the churches of the parish, and leaving behind some useful gold coins.

From Bishop David



Will we have energy left for Christ by Christmas?

I have every reason to believe that most if not all who read these words have already given, or will soon give, some thought to what stands between the reader and Bethlehem. To put it in a slightly more intelligible manner, it is not unusual about now during our liturgical and seasonal proceedings to consider how many Yuletide-parties or end-of year wrap-ups, or whatever else it might be, we will encounter between the point in which we read these words and Christmas Day. It's as if we position so much on our road to the Feast of the Nativity that by the time we enter the village all we have energy for is a quick glance at the manger scene and then off for a well deserved rest or holiday.

Please forgive the digression: it's not dissimilar to the time when Tracy and I, whilst living in Bath in the U.K., travelled to Stonehenge on our road bikes on a supposedly mild autumnal day. The weather quickly became a shocker as autumnal conditions gave way to winter's gloom; thus prompting us to

make several stops en route, simply to warm ourselves with a cup of tea or a wee dram. By the time we finally arrived, Tracy exclaimed in a most animated albeit frozen fashion, "Quick, take a snapshot and let's get out of here!" It seems to me that the conditions in which we travel to Bethlehem are often times as challenging, and as a result our stay in the village and with Jesus are unfortunately as brief, or worse yet, we run the risk of missing him altogether.

So what do we have planned for the lead up to the birth of the Son of God? Will we allow ample time and opportunity to suitably prepare for the "birth of our forgiveness?" Equally: When Jesus is born again to and for us through a conversation with a co-worker at a pre-Christmas Staff "do", will we experience him? When he's born anew through a child who cannot quite remember her lines at the Christmas Pageant, will we recognize him? When Jesus is born as he is over-and-over again throughout our lives, will we be too tired or too overly-socially stretched or too downright ba-humbug-ish to take note of him? Please take it from the bloke who has little room for manoeuvring between even now and Midnight Mass at our Cathedral on Christmas Eve, please for goodness sake, and most definitely for our own, find the necessary space to experience, recognize, and take note of him during this season of preparation. As with most important words, this message is as much for the writer as I suspect it is for the reader. The last thing any of us truly wants is to arrive in Bethlehem after an exhausting journey through Advent only to hear these words or to utter them ourselves: "Quick, take a snapshot and let's get out of here!"

To be completely honest, I don't think my words will prompt me to engage in any fewer Yuletide occasions. The thing is, I rather enjoy those opportunities to get together as we share our "liturgical-cheer." But hopefully, both writer and reader alike will give a bit more thought to where and through whom and at what point Jesus is being born all-over-again. If nothing else, this season of preparation is our chance to work on our skills of recognition. I pray that we all will recognize our God, born to us, in the days before us, on our way to Bethlehem.

Blessings for Advent and Christmas from your Episcopal Family:

Bishop David, Tracy, Ian and Zoe

Rotorua through fresh eyes

Rosemary Russell has recently returned to Waiapu from the Dunedin Diocese. Rosemary has written her recollections of her early years. Here we print extracts of her account of her arrival, with her mother, brother and sister, in the Diocese of Waiapu in 1953 as a 19 year old English immigrant. Older brother Michael had preceded the rest of the family to Rotorua, a town chosen almost at random.

We left hot, humid Auckland. I had been as far as Hamilton before on our New Plymouth trip, but after that I knew it would be new territory for the three of us. Then the rain came; heavy lashing rain that blotted out all the scenery. A stop in Hamilton for the usual lunch (we were to discover) of sandwiches and tea in thick, white cups, or pie and tea. No seats. Standing around and listening to the heavy rain on the corrugated iron roof. A primitive set up, really. But at least there were proper toilets and the people were quite friendly. They picked our accents, definitely new arrivals, and wanted to know how we liked New Zealand. We had heard that New Zealanders got very huffy if you said anything against the country, so we always said how much we enjoyed it, which was mostly true.

Back on the steaming bus, we kept wondering what lay ahead and cheering each other up, in spite of the dreadful weather. How would we know when we arrived? The bus was going on to somewhere else after Rotorua, probably Gisborne, whatever that was. The rain eased a bit as we came down off the ranges – the Mamaku ranges, brother Michael told us. They seemed high as the road wound this way and that, with the driver changing gears all the time. But there was no visibility through the windows, just native bush going on for ever into the mist. “Once you’re over the Mamakus, Rotorua is next,” Michael had said, so we waited for a town to appear. Finally we reached some houses and a few shops and the bus slowed down. “Is this it?” whispered my mother, desperately hoping there was more to Rotorua than this! I went forward to the driver as the bus came to a halt. “Is this Rotorua?” I asked. “Not yet,” he called over his shoulder. “Ngongataha – soon be there.” And I



Rosemary and sister Julia at the Rotorua Camping Grounds in 1953

went back to my seat and reassured the others.

By the time he called out “Rotorua”, the rain had stopped. As we unloaded our luggage at the bus depot, we looked around for a taxi to take us to the motor camp where our caravan was. I don’t think any of us, apart from Michael, knew exactly what a motor camp was, or what the facilities were like. Michael had been sparse on details, deliberately, I suspect. Any questions were waved away reassuringly; “Oh, you’ll find out all that when you get there.”

So Mrs Worthington, 50 years old, arrived in Rotorua accompanied by her daughters Rosemary, 19 and Julia, 14. We knew nobody in Rotorua, a town that probably had about 12,000 people in it. But somewhere in our luggage we had some addresses given to us by two members of the Gospel Hall at Brown’s Bay that we sometime walked over to from Rothesay Bay on a Sunday during our time in Auckland.

I had thought a great deal about what work I wanted to do, and the main idea that really struck was to find something OUTSIDE. Yes, it had rained a great deal since we arrived

in Rotorua but I still wanted an outdoor job. I didn’t know if I would stay in New Zealand for ever; there was still the possibility of going back to England to study; or perhaps to study in New Zealand when I had saved up some money. But right here and now, I wanted to be working with plants. And I wasn’t likely to be able to grow flowers around the caravan, so there I was, waiting to get my hands in some New Zealand soil. Come on, someone must need me!

Having been brought up solidly in the Church of England, with a brief understanding of the Baptist Church through our Sunday School leader, other denominations were a bit obscure to us. There had been no churches in Rothesay Bay and it was only by accident that we had discovered the little Brown’s Bay Gospel Hall; perhaps it was because the Gospel Hall was right beside the end of the footpath over the cliffs between Rothesay and Brown’s Bays. I don’t think that either Michael or I knew what denomination it was when we discovered it and went inside one Sunday. What did it matter? The preaching and singing were rousing and the people were friendly and they had passed on names and addresses in Rotorua. “Look them up,” we were urged. “They’ll be pleased to see you.” Well, I reminded myself, as I looked hesitantly at the house on Fenton Street, this is New Zealand, not England. Shyly I knocked on the Paterson’s door and from that moment on our family was embraced by an eager group from the local Open Brethren group. We found ourselves caught up in warmth and friendliness and the services in the small Bethesda hall were similar to the ones in Brown’s Bay. We were all invited to meals and even my shy mother was happy to go. Perhaps it was the difficulties of trying to cook on the little grill in the cramped caravan that overcame her shyness.

By Christmas we had been in Rotorua for 11 months. Although I had been going regularly to Bethesda Hall, I felt an urge to go to St Luke’s on Christmas Day. Christmas wasn’t marked in any special way by the Brethren but I needed to go to a Communion Service, preferably the Anglican tradition in which I had been brought up. I had surprised myself back in early April by wanting to go to the Easter service at St Luke’s and had gasped in surprise at a church brim full of flowers and people. The Christmas service was wonderful too, and listening to the Queen’s broadcast in the evening really rounded off the day.

Waiapu to Korea



Liz Andrews learns from social services in Asia

The opportunity to visit South Korea came after a conversation with Christchurch City Missioner, Michael Gorman. Michael had visited South Korea and been a guest of Christian non government organisation Agape.

I travelled to Incheon in late September, visiting a wide range of social services across the province. We were greeted with warmth and great hospitality and stayed in a guest house attached to the Happy Home Children's Orphanage. We were able to meet the Founder and Chairman of the orphanage in what had been a poor area of the city. During our stay we were able to see clearly that this ministry, together with its on site church and congregation, combined the very best of what makes for community-facing outreach.

During our stay we rose early, eating breakfast with the children on some days, and travelled across Incheon and Bucheon city. We visited Agape's Headquarters in Seoul, visited the Incheon Corporation Office and the Social Welfare Association. We travelled to a number of centres for seniors in Bucheon City – Ojeungu Welfare Centre and Haelim Welfare City. Here we saw a wide range of activities: active exercises, massage beds, karaoke (undertaken with great gusto!), writing and senior leadership development classes.

We felt humbled at the enthusiastic welcomes, the desire to hear our views on what we saw as we toured the services and the hospitality of Korean tea and food, all served with smiles. We came to understand that Gimchi would be part of all meals (Hot pickled cabbage)! Our trips to see services for children and people with disabilities were heartening and these extended into the Bupying and Geiyang districts. Here we saw dance and music classes, martial arts, cooking classes in well equipped kitchens and large numbers of children learning the piano. On our third day I had been invited to address a

seminar in Seoul on the International Social Welfare Agenda and Dignity of Care of Aged. My address was followed by addresses from Korea and Japan.

Noh-Suk Park, who is the head of the Centre at the Bucheon Ojeang Senior Welfare Centre, Korea gave an impressive address on empowering older adults and changing the meaning of elder care. Park later that day launched a book on Strength Based Practice in Aged Care and it was wonderful to be a part of this event. Dr Mikami Naolu, the General Manager of a Special Nursery Home for Older People, Japan gave an address on Practicing Dignified Care, and was well received. It was interesting to see both countries identifying their similarities and committing to work together in the future.

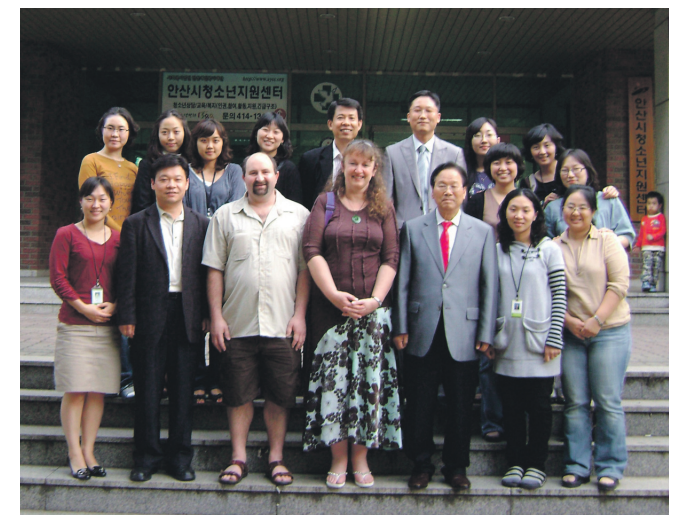
The Koreans have a huge commitment to social service and hold their Social Workers in high esteem. They have 200,000 of them in their country and it was humbling to see the recognition and celebration of this important sector to the country. I felt there was a lot for us to learn:

1. Everyone works inter-generationally and sees the importance of an all-age approach.
2. People are holistic in their ideas of what people need and it really matters that people are not alone physically, spiritually or culturally.
3. Services are firmly focused on vision, mission and strategic planning and it is what drives people forward together.

I loved the opportunities this trip gave and my heartfelt thanks go to Agape and its amazing staff team who translated, escorted and cared for us during our time with them. I thank them also for their generosity in financing the trip and making it possible for me to be there.

So what now? I am hopeful and will ensure that this connection remains. There are teams keen to visit us and some staff talked to me about a staff exchange programme for social workers working with older people. I believe that we could and should work to make this happen. As we travel, the world seems smaller somehow and I believe that the way ahead has to be inclusive of our colleagues internationally. These relationships are certainly worth our investment.

Pictured top; Liz at Bucheon Sports day for children with disabilities
bottom; Liz at Social Welfare Centre



Franciscan peace making

Dorothy Brooker reports on Brother Christopher John's workshop



The Franciscan peace making workshop transported 18 people to the hilltop towns surrounding Assisi 800 years ago. After a great introduction to St Francis of Assisi and the historical context, we were reminded of the words 'May the Lord give you peace' which became the opening greeting to all he met.

Two short stories from the book 'The little Flowers of Saint Francis' set the scene for three small groups to discuss aspects of violence and peace making.

These peace parables – 'The Robbers of Borgo San Pelcro' and 'The Very Holy Miracle that Saint Francis worked when he converted the Very Fierce Wolf of Gubbio' – enabled us to explore the universality and timelessness of the causes of violence and the steps and conditions for peacemaking.

Those who shared the afternoon included members of the Environment, Peace and Justice Group from the Cathedral, who hosted the afternoon, and representatives from St Matthew's, Hastings, All Saint's, Taradale, Westshore, and St Andrew's Taupo.

Some useful websites

Notes on the lectionary from a peacemaking perspective:
www.preachingpeace.org

Girardian reflections on the lectionary: understanding the Bible anew through the mimetic theory of Rene Girard:
www.girardianlectionary.net

Anglican Pacifist Fellowship:
www.anglicanpeacemaker.org.uk

Anglican Peace and Justice Network:
www.apjn.anglicancommunion.org

The Franciscan NGO at the United Nations:
www.franciscansinternational.org

Life with Brian

"And To All, A Good Night!"

Brian Dawson looks forward to Christmas – in a way

You, dear reader, are no doubt pondering this between sips of eggnog and bouts of Christmas shopping, plastic holly overhead, revolving plastic Christmas tree in the corner, and Snoopy's Christmas turned up to ten on the ipod you're still not sure how to work properly but with which the grandchildren are so impressed, and although it's still officially Advent your focus is firmly on Christmas.

I on the other hand, thanks to the joys of deadlines, am sitting here in early November, keyboard at the ready, to-do list stretched beside me, firmly focused on, well, Christmas!

Yes, it is the joy of the humble cleric's life that all major festivals must be planned well in advance. You may think that the near chaos which ensues come Christmas or Easter suggests a 48 hour planning time at most, but I'll have you know that it takes

great skill and organisation to produce that one-step-away-from-anarchy effect, and nowhere is that more true than when it comes to THE CHRISTMAS PAGEANT!

There they are, for ten minutes on a pre-Christmas Sunday morning (or even on Christmas morning itself in some parishes where the clergy are particularly sadomasochistic), those wonderful little darlings who scream and squawk through our services and run up and grab us 'round the knees just after we've picked up a cup of tea, transformed miraculously into angels, shepherds, and the occasional multi-coloured sheep, gathered around the laminated pine crib, staring blankly at the plastic Jesus whilst beautifully singing 'Silent Night'.

Grandparents and parents, many of whom are making their semi-annual church visit, watch proudly and pray silently that the Vicar doesn't follow this up with a twenty minute sermon. Meanwhile said Vicar, very aware that the two older boys playing the shepherds are singing different words than everyone else, and quite sure Mary didn't actually do that at all, is thinking about how to work in several essential but completely off-the-point comments into said twenty (more like twenty-five now) minute sermon because s/he knows they only get one or two cracks a year at most of those present.

Just off to one side, the Sunday School teacher is desperately trying to get the sheep changed into angels for the grand finale scene, thinking fondly of that big gin and tonic she will have either before or after lunch (or maybe both) once this is all over, and trying not to feel resentful that she does all the work while the Vicar takes all the glory. Meanwhile said sheep/angel has finally succumbed to the mix of nerves and three bowls of 'Super Sugar Crunchies' for breakfast and provided the arrangement painstakingly put together by the Flower Guild ladies yesterday with a not-so-needed bit of fertiliser.

Pageant, sermon and remaining service complete, and the Vicar does the grip and grin with smiling grand/parents who thought it was "just lovely!" and a few scowling regulars concerned that the sheep were too colourful, the wise men most definitely did not ride bicycles instead of camels, and the shepherds, if they recall correctly, were visited by angels not spacemen! Smile fixed firmly, the Vicar nods patiently whilst silently fuming that the Sunday School teacher should be here taking all this because all these new innovations were actually her idea!

Queue gone, crib tidied away, straw vacuumed up and flower arrangement quickly disposed of, the Sunday School teacher dashes off to an extra-large G & T while the Vicar wearily sits down in front of the keyboard to begin planning for Easter.

Karen 'Comes Home' to Waiapu Anglican Social Services



Karen Fagan talks to Noel Hendery about her varied life and what it means to work for Waiapu Anglican Social Services as a Community Development Advisor

Karen began as Community Development Advisor in June this year, bringing an extensive and wide range of experiences to the new role.

She began work in the community as an 18 year old volunteer working with young people of all ages in a drop-in centre on Saturday nights, which gave her early insights into the situations that people were coping with in their everyday lives.

She trained as a teacher, then as a hairdresser and even worked in a shearing gang-, before joining the Department of Social Welfare as an Assistant Residential Social Worker. After training she worked in various children's homes, including Hawke's Bay's Beck House and in Auckland with adolescent boys on remand. Time out back-packing for a few months around Indonesia gave her an experience of being "an outsider" in an environment that was totally unfamiliar, and also helped her to see our welfare state with fresh eyes and not to take it so for granted.

Back to New Zealand in the 1980s she completed a post-graduate diploma in applied social work with a scholarship from the Department of Social Welfare, and then spent three years working as a community worker in inner city Wellington for Presbyterian Support, involved with mental health, homelessness, alcohol, drugs, and developing a suicide prevention programme for some people, working on radio programmes on social issues for Radio New Zealand and undertaking community needs assessments.

From Wellington, Karen moved back to Hawke's Bay for two years to work in Presbyterian Support's Home Builders programme as co-ordinator. Home Builders is an early intervention, multi-cultural, early intervention programme working with families in their homes focusing on parenting and budgeting skills.

Although the programme itself was "wonderful," the government funding model was not. It was a system that set agencies in competition with each other for funding, and the resulting insufficient funding from the Government resulted in workers having insufficient funds and too much work to do, which led to paid workers in effect being part time volunteers and so subject to burn-out. There was never quite enough money, yet the accountability kept growing – "but what do compassionate people do?"

Among this variety of work and bringing up two children, Karen completed her Bachelor's degree in Sociology and is now working on her Masters degree, including an eclectic combination of papers in systems of healing, endangered cultures, the measuring of "empowerment" and business (new venture projects). Her thesis next year will focus on "Adolescent Identity".

During the Women's Suffrage Year in 1993, Karen, then a mother with young children, realised that the Suffrage Year programmes were not designed for mothers of young children, which got her asking questions that culminated in an event at Government House for about 200 children, including 50 girls born in that year. She also raised questions about how banks could be more "mother-friendly" and is pleased to see the toys and activities in most banks today.

In recent years, juggling work and family, Karen has tutored part time at the Hawke's Bay Eastern Institute of Technology's Bachelor of Applied Social Sciences course. She has also worked with the deaf community in Hawke's Bay and arthritis community and some commissioned social service research work.

What of Karen's work with Waiapu Anglican Social Services? She is paid for 16 hours a week, but "can count on one hand the number of weeks that happens". However, she thinks that Waiapu Anglican Social Services is a "fantastic organisation – wonderful staff – really passionate: very skilled, very experienced, very encouraging." For her, it is "a sense of



Karen talks to Lois Adam, W.A.S.S. Executive Officer's Personal Assistant

coming home to a place with similar values and beliefs" among people "who choose to work for an organisation like this."

Karen's role as Community Development Advisor is to support people as they work within their communities. For her, one of the important questions to ask is: Who are we here for? The answer: The vulnerable, the disenfranchised. She says it is important to do the best we can to "support all people to be included, empowered, to have the healthy, well-rounded, positive lives that all people are entitled to."

Karen is acutely aware of the gaps between the haves and the have-nots in our society – people who are excited to "score a can of baked beans" live within kilometres of others who throw out brand new furniture that doesn't match the décor any more.

It is well known that where there is financial pressure, there is tension.

Parishes can play a role in responding to these situations, for example by supporting their Op Shops. "Whatever we do has got to be better than nothing, as long as it is safe, and for people to proactively support each other as we all work toward creating a better world," she says.

"We need to look at how we can work to combine our energies rather than judge each other as inadequate – to celebrate together, however big or small the achievement."

Religion, politics and coffee

Coffee-houses took London society by storm 400 years ago. They functioned not only as social venues, but many artists and writers held meetings in them; business and banking transactions took place in them; Freemasons met in them. Many coffee-houses even set up an international mail system, which annoyed the struggling Postal Service. Whatever the local ethos of the area, whether it be one of literary prowess or ill-repute, the coffee-house became the main focal-point for all of this activity. They even gained a reputation for being meeting places for religious or political dissidents, and hence at one point in the mid to late seventeenth century were “under suspicion as being centres of intrigue and treasonable-talk” (Bryant Lillywhite, “London Coffee Houses”).

During the election campaign, Hawke’s Bay Anglicans ran the risk of getting involved in intrigue and treasonable-talk by inviting the local candidates over for a cup of coffee

Judy Mills reports on what happened in Napier.

The words “Cathedral” and “café” would not normally go together, but the recently-formed Cathedral Environment, Justice and Peace group was able to create a pleasantly informal café-style setting at the back of the Cathedral for a recent pre-election meeting.

Over 70 people were served tea, coffee (Fairtrade, of course) and biscuits, then listened as candidates from the Act, Green, Labour, Maori and National parties answered a set of prepared questions dealing with poverty, the environment, education, crime and punishment, the Treaty and Foreshore and Seabed legislation, and overseas aid. The candidates had clearly done their homework and in general answered the questions without too much sidetracking or attack on other parties.

With Noel Hendery as an able chairman, and Robin Gwynn as strict timekeeper, the format proved very manageable, although time constraints on the afternoon’s programme severely limited the interaction between speakers and audience. Preparing the questions was possibly the biggest challenge! The focus for these arose from the Gospel: we wanted to pose questions which others might not ask.

This event was successful enough to make us feel it would be worth repeating, at a local body election level or at the next general election.

Meanwhile, Noel Hendery reports on events south of the rivers.

Havelock North, on the other hand, took the church to the coffee house, rather than the coffee house to the church. For four months their monthly Spirited Conversation invited an electorate candidate. 30 to 40 locals gathered on a Sunday evening at a café across the road from St Luke’s to have an open conversation with the Maori, National, Labour and Green candidates respectively. The candidate and I (as facilitator) sat exposed on bar stools before them. I introduced the candidate, asked two or three questions of my own to open the conversation, and left the rest to the intriguers and traitors sipping their coffee at the tables beneath us. An hour and a quarter seem to be a natural period of time for all the necessary questions to be asked, and all the statements that were supposed to be questions to be aired. The candidates were well behaved, and the audience generally responded in kind.

This format may have lacked the cut and thrust of having the opposing parties represented at the same coffee house before the same brew, but it did have the distinct advantage of letting the coffee drinkers get to know the candidates as people as well as learning something of their parties’ policies. It also allowed the hopeful Members of Parliament to get a better chance to meet some of their constituency.

Jumpstart Evolves in Leaps and Bounds



Early this year Growing Pains moved from H.B. Anglican Youth Ministries’ oversight to Anglican Social Services. Wendy Young reports on a fresh look for an established programme.

“Jumpstart” is the new name for the long running social skills programme “Growing Pains”.

Jumpstart currently runs six sessions in five schools in Napier

and Hastings working with approximately 220 children per year aged 8-12 years old. The need in the community is real and interest in the Jumpstart programme is growing.

Recently, in response to a school’s request, Jumpstart facilitators Pat Walters and Amanda Withey have developed and are trialling a programme for 7 year old pupils whose social skills are limited. With this age group the challenge has been to find the balance between activities and focused learning to hold the children’s interest however the sessions are progressing positively.

Jumpstart is both needs-based and strengths-based. Participating schools often decide what particular topics or skills they wish to be emphasised with a chosen group of pupils in each term. With this flexibility we are working with a wide range of children. An increased contact with school personnel has enabled Jumpstart facilitators to meet needs more individually and accurately. Needs identified range

from children who have leadership potential which requires development to skills in developing positive relationships or anger management with a wide range of skills and topics in between.

Jumpstart’s vision is for all children to develop to their full potential. There is a real sense of positive and forward movement in the evolution of Jumpstart.



Pat Walters and Amanda Withey, the Jumpstart facilitators

Haute Couture à la Op Shop

Ruth Plank struts her stuff on the catwalks of Kawerau.

St Margaret's Church has an Op Shop, led by Kath Cook, who asked me to take part in their Spring Fashion Parade to raise money for the Mountain View Rest Home.

I went to the op shop to choose my outfits. There were to be four categories: evening wear, casual, day and nightwear. Never has choosing four outfits been so difficult, probably because I've never chosen four outfits at one time! I left with two huge plastic bags full of clothes to be mixed and matched. Unfortunately the black top didn't go with the red skirt, the maroon trousers were too long and didn't fit around my waist, the shiny white blouse looked like a pyjama coat, the size 14 jacket must have been wrongly sized as there was no way the buttons would meet in the middle – my middle being the problem!

The winning combination was a black top with diamantes around the v-neckline to be worn with black velvet trousers (a snug fit, but I could hold my breath for few minutes if necessary). For the nightwear I chose a short teddy bear nightshirt with a burgundy dressing gown.

For my casual wear I chose a pair of bright pink, three-quarter length pants (which actually reached my ankles due to my lack of height and a pink t-shirt with giraffes appliquéd down the side. A fun outfit for sure. Now that I had my outfits ready, I found myself fretting a little and feeling just a tiny bit nervous.

On the night the room was abuzz with ladies, teenagers and children all getting dressed up. The wardrobe mistresses made sure all the clothes were hanging in their correct order, checking we all had accessories we needed and, if not, there was a huge box of scarves, bags, hats and shoes to enhance our outfits. I found a funky pink bag to wear with my 'giraffe' outfit

together with a pink cap to finish off the sporty look

The Fashion Parade began. Peeking through the door there appeared to be hundreds of people sitting at tables enjoying a glass of wine, listening to Johnny Arbuckle playing his trusty saxophone.

The children strutted their stuff. One 5 year old was asked to do a twirl and it seemed he wanted to twirl all the time, much to the amusement of his audience. Then it was our turn. It was difficult to believe that every item of clothing displayed was from the Op Shop and could be purchased for as little as \$3.50 in the shop.

I stepped onto the catwalk. Around me were many familiar faces smiling up at me. I smiled right back as I walked carefully along, aware that I was perching on high-heeled shoes. The last thing I wanted to do was fall flat on my face. Getting my balance organised I took a few steps before executing a bit of a twirl, then I carried on walking, twirling and smiling all the while realising that everyone was having a very good time, including me.

After that I relaxed and thoroughly enjoyed the experience. When it was time to parade in my nightie I shuffled out in slippers, clutching a teddy bear and sucking my thumb. Laughter broke out right and I was now totally confident on the catwalk.

I had a ball and was reminded of my Repertory Theatre days, except there was much less stress. No lines to learn, only the lines of the clothes to be concerned about! Was my hem straight? Were these trousers too long or too short? Was the blouse too see-through?

I just hope that Kath decides to put on another show in a couple of years time, though she vowed and declared this one would be the last.

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Ruth's pink ensemble



St Mark's Fair, Gisborne



Pre-quake Cathedral Hall comes down

Dean Helen Jacobi reports.

Waipū Cathedral is about to become a lot more visible to the surrounding neighbourhood. The sun is starting to flood in the south windows and the building is warming up. The Cathedral Hall, an earthquake risk and no longer suitable for the modern needs of the Cathedral, is being demolished.

After a year long delay caused by the Historic Places Trust we

were able to proceed with demolition after the Napier City Council declined to protect the building. On independent advice the Council felt the building was of only moderate historical interest.

In the short term we plan to lay car parks to meet our needs and to earn some income. In the longer term a plan for a new hall will be explored.

Tourism Guides

Thousands of tourists visit the Cathedral each year and with the largest ever number of cruise boats coming to Napier this summer we are looking to increase the size of our Cathedral guiding team .

Last summer's experience was that visitors really appreciated being met and shown. Some guides found themselves really busy with people from all over the world and others enjoyed the peace and quiet when numbers slowed.

Full training is given, if you are interested in learning more, please contact Alison Thomson **06 870-6418**, a-thomson@xtra.co.nz



Ormondville's 125th Celebrations

The Church of the Epiphany in the Hawke's Bay township of Ormondville has experienced a resurrection experience of its own recently. Dorothy King tells the story.

The Parish of Takapau, Ormondville, Norsewood, is celebrating the 125th anniversary of the Church of Epiphany at Ormondville on the 18th January 2009. Planning is well underway for the celebrations for this beautiful historic church. At present repair work and painting of the church is in progress. The celebrations begin at 10am with a short walk from the corner turn-off to the church and the service begins at 10-30am. A programme of events follows, with lunch being provided in the hall. Children will be especially catered for. This will be a memorable occasion for the parish as a whole.

The congregation at Ormondville and the community were moved into action to retain and support the church after a public meeting was called in May 2007 to discuss the possibility of the church being moved elsewhere to be used as a chapel. The headlines in the Dannervirke newspaper stated that the biggest congregation in years filled the pews that night. From memory, I counted about 70, which was extremely good for the small Ormondville community. As a result of this response to the possible loss of the church, there has been a renewed and strong commitment from the faith community and good attendances at the monthly service.

We are averaging 18 to 25 at the monthly service and a recent baptism attracted 35. We also had a wedding earlier in the year and another is scheduled for December. A draft for the Ormondville congregational committee was drawn up by our regional ministry convenor of the time (Alex Czerwonka) with a committee being elected. Meetings are held after the Sunday service, from this more pastoral work is being carried out. Our celebrations will be memorable for those who attend.

Any enquiries regarding this special celebration to Dorothy King at arbourgrange@xtra.co.nz or phone **06 855-8448**

Taupo Youth Mission to Samoa

Sheila Little, Youth Coordinator at St Andrews Taupo writes about a Peace Garden, painting, and swimming with the turtles.

The Mission to Samoa in the September school holidays was named 'Home Away From Home' mission and all reports from those returning confirmed the hospitality of the people at All Saints in Apia. The St James and St



From top left clockwise: Cruz, Pearl, Chrystal, Chelsea and Brooke]

Andrews Youth Group worked hard to raise finance to send five of its members as part of a Team going to renovate the Vicarage at All Saints. Canon Rev Robert Kereopa and Rev Clint Bramley (architect and project leader) led the Team of workers including builder Cleve Pointon and his family from St Andrews.

Some impressions of Samoa from the Youth Group included: masses of mosquitoes and lizards, church services were different and 'cool', the singing was awesome, the people were friendly, trusting and open. All commented that compared to New Zealand, Samoans seem to have less in the way of possessions yet are so appreciative of what they do have and are so amazingly generous.

The Team's work included renewing piles, leveling floors, removing 'heaps' of old nails and painting the two new rooms built under the vicarage. The youth spent time with the kindergarten classes and Youth Group teaching new games and songs. A highlight for 9/11 survivor, Father Ricky of All Saints, was the work the youth put into planting a 'Peace Garden'. Guided by kaumatua Millie from St James they planted flowers of white for purity & peace, yellow for the crown we will receive, purple for Majesty and red for Christ's shed blood. The flowers surround a cross of green hedge symbolic of new life.

Father Ricky visiting us in Taupo commented on the 'beautiful team' that came to help them in Apia. Our Team did return 'full of joy' at what they experienced and achieved but mostly from what they received by spending time with people who shared their lives and God's love...and this is just a beginning! All Saints, St James and St Andrews, as three Tikanga, have determined to travel more closely together, growing spiritually and practically in the meaning of being a faith community... and returning to swim with the turtles.



Teddy Bears for Cambodia

Meg Dawson, St Andrew's Westshore warden writes.

My two sisters Trish and Vicki (pictured) were going to Cambodia in October and decided it would be nice to take small knitted teddies with them for orphans. This idea grew and grew and numerous people, some even unknown to us, began knitting. These teddies were blessed at St Andrew's, Westshore, on the 26th; my sisters briefly told the story and how the teddies were to go with them and World Vision to street children who live during the day on rubbish dumps and who World Vision take into care, find their parents and help them if possible.

Calming and Diffusion



By Adrienne Bruce

“Now just what is ‘calming and diffusion?’” I hear you asking yourself.

Twenty nine folk from both social services and parishes in the Bay of Plenty learned more about this when they attended a day-long seminar organised by Waiapu Anglican Social Services.

Facilitator Simon Lowe has worked extensively in mental health and drug and alcohol rehabilitation in the UK and more recently in Tauranga, where he and his family have settled. Developing skills to deal with angry, threatening and upset people in settings such as op shops, childcare centres (both parents and children), and “Growing Through Grief” groups was the theme of the day.

Course attendees shared experiences and learned ways of preventing a full-scale outburst before it escalated to the stage where major intervention is required, prevention being far better than cure. Part of the joy of the day was to see such a vibrant team of Social Services staff along with several from local parishes all eager to up-skill in the challenging world of public relations.

The photo shows the course participants gathered outside St Peter’s Church in Mount Maunganui at the end of a busy day.



Firmly Planted in the Rotorua Soil

Adrienne Bruce reflects on 11 years of effective Local Shared Ministry in West Rotorua

Nestled just a block back from the Rotorua-Tauranga Direct road through Ngongotaha is the parish church of St Barnabas and the St Barnabas Close.

Whilst this may have an English countryside ring to it, this lively Local Shared Ministry Parish is planted firmly in the soil of West Rotorua and is flourishing. The parish has recently celebrated 11 years of this team-approach to ministry, and talking to anyone in the parish on a Sunday morning will draw a supportive affirmation of LSM ministry. A new parishioner of five weeks told me, on a recent visit to the parish, of the warmth of her welcome and the hospitality of this parish. Casseroles and soup for those who are unwell are stored in the parish freezer and are another aspect of the pastoral care and hospitality this parish offers the community.

This is a community which is growing, with new housing a feature of the landscape. The Ministry Leadership Team and Parish Council are exploring new ways to continue to grow the parish, especially in light of this small population explosion.

Children and Youth Ministry through the Chain Reaction Drama Group (see photo), Sunday School and a Pre-

School Music Group as well as a developing youth group are addressing the need to “green the church” in terms of leadership for the future, and meeting the needs of the under 40’s in the community.

A planning day earlier this year saw a keen interest in developing more community-facing ministry and a group have been working with the Social Services Northern Community Development Advisor, Dawn Wilson to assess community needs. The local school, situated next door to the parish, already benefits from a number of parishioners who work alongside the children assisting with a range of programmes.

Alongside and linked to the ongoing life of the parish is the Anglican Care Ltd’s St Barnabas Close. The to-ing and fro-ing from village to parish lounge sees video evenings, a men’s group run along the lines of a “blokes shed” and more.

What is the basis of success of this Local Shared Ministry Parish? The understanding of the phrase “the ministry of all the baptised” is in large factor. Allied to this is the “permission-giving” approach in this place where everyone belongs and is invited to use their God-given gifts in ministry. Not that this is a place to be complacent or to rest on one’s laurels – for challenges ahead for this parish are the same as for every other parish in our Diocese of Waiapu!

X4Y turns one



4XA team ready to worship at Weber

Jo Crosse reports on God and fun in Central Hawke's Bay.

The name 'X4Y' appeared on the Hawke's Bay youth leader's agenda early in the year and was greeted with some very puzzled looks. For the uninitiated this sounds like some robotic creature, but for those who have attended some or all of the monthly sessions over the past year it is definitely very lively.

X4Y (X'ianity 4 Youth) is a group of young people and three leaders from Waipukurau, Dannevirke and Weber. We meet once a month for food, activities and discussion about Christian issues, using a format based on Youth Alpha. The parishes take turns to host the gathering and responsibility for food is shared too.

As the group have got to know each other there have been some lively and interesting sessions and it has been great to see new friendships beginning to develop. The games and activities have proved popular with many of the group and

some have commented that the fun stuff has helped them to learn more about God.

Highlights have included our session in October which consisted of a day trip to St Peter's, Riverslea with picnic lunch on Te Mata Peak, where we were joined by Bishop David and Zoe. And then there was the service held at All Saints, Weber where we celebrated the first birthday of the group, and the baptism of Michael (a regular member of the group) which had taken place at Dannevirke earlier in the day.

As we reflect over the year that has been, there is enthusiastic endorsement from the young people and a clear mandate to carry on in 2009. We've been told that this has been a great way to understand more about God, and that it's a great way to be able to be part of the church without just having to go along on a Sunday morning. These young people are exploring the idea of what it means to be church in a different context and we are all enjoying learning from each other!



Team on te Mata peak

Top Parish – Eastland March 27 – 29th 2009



Nau mai haere mai ki te rohe o Tairāwhiti

Next year marks the celebrations of 150 years in the Diocese and the 30th anniversary of Top Parish.

What a great way to start the celebrations of the Diocese here in Eastland with over 200 young people having a great time with others from throughout each region. Top Parish will be a weekend where the young people are able to demonstrate their competitive, creative and caring spirit, as this action pack weekend unfolds.

To help continue on this annual Top Parish tradition for another 30 years we need your support. And YES there is a place for you in what's shaped up to be the place to be in March 09.

So start getting those teams together, those performances polished, and those singing voices on for Top Parish in Eastland...

Also coming soon to your mail box: your Top Parish registration pack.

Contact Eastland Regional Youth Facilitator: Frank Ngatoro

Two Head Students from Mount Maunganui Youth, Luke Van Veen and Michael Hebenton, often seen at Diocesan youth events and on the pages of Waiapu News, have been elected Head Boy and Deputy Head Boy (Cultural) respectively. Congratulations.



Christmas Without the Baby?

Jo Crosse, Hawke's Bay Regional Youth Facilitator, ponders what it would be like.

I talked to a group of 7-10 year olds recently about Christmas – our annual discussion as we near the end of the school year and complete the religious education syllabus. It was all going well as they told me about Jesus' birthday, Joseph and Mary, the manger, the shepherds, the angel and the star; and then we got to Santa. There was a question raised as to how Jesus and Santa were related, or perhaps the possibility that they were the same person! I think we managed to make the distinction clear, but it leaves me wondering how we have got to this point.

In our efforts to make connections between Christian and secular traditions we have blurred the lines so effectively that the arrival of Jesus on earth has become little more than an excuse for a party. We're very good at birthday parties – gathering together from far and wide, telling stories, singing songs, giving and receiving gifts, and of course sharing food. It's easy to "sell" the birthday of a newborn baby to a wider audience, particularly a baby born in difficult circumstances. Babies are vulnerable and we don't need to feel threatened by them. They need our love and care and we respond to them easily.

But what would happen if we took the focus off the baby and looked at how Jesus comes to be among us from a different perspective? We have the perfect opportunity to do that this year because, for those who follow the lectionary, this is the year we focus on the gospel of Mark. The suggestion that we use Mark as the Christmas gospel creates some obvious difficulties where we equate Christmas with baby, manger, shepherds, angels, stars and wise men. Mark doesn't have any of those! There are very few clues at all in Mark's gospel about

Jesus' life prior to embarking on his mission – brief references tell us that he came from Nazareth (1:9), and had a family (3:21) which included mother and brothers (3:31-32). Later we get a little more information which tells us that he was a carpenter with a mother named Mary and sisters as well as brothers (6:1-4).

Matthew and Luke take care to fill us in with details on the genealogy, birth and infancy of Jesus, which Mark has omitted. For them, the background is important in establishing who Jesus is and why he has taken human form. But Mark doesn't seem to be too concerned with the detail of how Jesus came into the world physically. He chooses to emphasise the mission that Jesus has been sent to carry out. He wants his readers to understand that Jesus is the Son of God and he spells this out explicitly in the opening words of the gospel. Our understanding of who Jesus is grows as we read the story and as the plot develops.

So where does all this leave us for Christmas? Could we have Christmas without the baby? Somehow I just can't imagine it! As I think about that class discussion I find myself grateful that we had some common images and symbols which created a framework for the debate. We had space within that framework to talk about different understandings and experience and to learn together. That is definitely something worth celebrating!

WHEN BIRDS NO LONGER FLEE

When birds no longer flee at my approach,

But turn to look,

Then carry on about their own affairs;

When rabbits, in their grazing, merely pause,

And then resume – sensing no threat or danger;

Then, then I know I've shed the cloak

Of busyness, unfocussed energy,

And come again

Home to deep tranquillity.

I know and love this gentle inner space.

I long to dwell here.

But I am called, once more, to journey on

Into the known yet unknown

Mystery of God.

Joy MacCormick

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Tikanga Pakeha / Tikanga Maori

Taradale Youth Leader Sandi Hall describes a Tikanga Maori welcome to Bishop David.

As a youth leader and representative of our parish I travelled with our young people to Paki Paki Marae, south of Hastings, one Sunday early in October.

It was Tikanga Maori's turn to welcome our new Bishop David Rice to the Diocese of Waiapu.

Upon arrival we waited with all visitors at the gate ready to be welcomed on to the marae. Here we were briefed as to protocol. Women, we were told, were to sit behind the men. We were accompanied by many Clergy, the Cathedral Choir and a reasonable group of young people from Youth Council.

Bishop David was given a very culturally moving welcome to the Diocese of Waiapu by Tikanga Maori. This involved a traditional welcome onto the Marae and included songs in both Maori and English.

Visiting Paki Paki was an amazing experience to be a part of and for some of these young people the first time they had actually been to a marae like this. The hospitality was great, a credit to our hosts.

Impressions of our young people

“It was really nice to sit outside in the warmth on the sun, and be a part of a service led by Bishop David and Archbishop Brown Turei. A service completely in Maori is something I rarely experience, and although I had a little difficulty pronouncing some of the dialogue, I thought it was a beautiful service. The Bishop spoke well at the powhiri (in Maori) and I could hear lots of voices especially the woman in front of me from the marae continuously saying “well done Bishop.”

– Josh

“Although the majority of the service was said or sung in Maori, our service sheet had the equivalent English which meant you could still follow what was happening. Hearing it all in Maori was a most deep and moving experience I will always remember and we won't forget easily.”

– Emma

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DIOCESE OF WAIAPU – CELEBRATING 150 YEARS

In this edition of Waiapu News, and subsequent editions during our 'celebration year', we will feature an aspect of our shared history. As the opening event of the Waiapu Diocese 150th celebrations will take place at Pukehou Church, Central Hawke's Bay, this time we focus on the history of this special building.

Eucharistic service of thanksgiving at the Pukehou church, followed by a welcome and dinner at Te Aute College across the road.

Sunday 8 February

2pm Eucharist at Christchurch

4pm Welcome to Te Aute College

5pm Dinner

Preacher Bishop Paul Reeves.

For catering purposes, and for arrangements for the service we need to know who is coming by 20 January, 2009. We will be asking parishes to collect names and numbers to send them to the Diocesan Office by that date.

Please indicate whether you are attending the service only or the service and the dinner.

Christ Church, Pukehou As old as Waiapu

Christ Church, Pukehou stands opposite Te Aute College on State Highway 2, between Hastings and Waipawa. It is the oldest existing church in the diocese, dating back to the year that Waiapu Diocese was established. It will be the site of the service that inaugurates our 150 anniversary celebrations on Waitangi Day weekend next year.

The original part of the Church was constructed in 1859 by Samuel Williams at his own expense. When it was built it is understood that the nearest church to the north was at Te Awamutu and the nearest one to the south was Rangiatea at Otaki. It was built of native timber milled in the area, mainly totara. The roof was made of totara shingles, which lasted 100 years. In 1881 the chancel was added. In 1893 the transepts were added, the chancel extended and the vestry moved to its present position. These additions to the Church were mainly of rimu construction.

The oak trees were grown from acorns brought out from England at the time the Church was built. Timber from one of the trees was used to make the doors of St John's Cathedral, Napier

Te Aute College used the Church until the College Chapel was built in 1901. However, the Church was still used by the College for many years after that, as shown by the carving of names and dates on the pews! The Church was part of the Waipawa Parish until 1912 when the Otane parish was formed. In 1983 the Otane Parish was divided between Havelock North and Waipawa so Christ Church once again became part of the Waipawa Parish. At this point the Church was closed for regular worship, handed back to the diocese and a local committee was formed to look after it.

Since 1983 the committee has endeavoured to maintain the Church and to promote its use for occasional services, weddings and concerts.



By 2000 it became clear that the shingle roof needed replacing and this led to the complete restoration carried out in 2001/2002 at a total cost of \$207,000.

The stained glass is all in the arts and crafts style. The East window by John Bonner and St Michael by Karl Parsons are particularly fine examples of this style. It is very likely that both were made in the Glass House at Fulham, London which was established by Christopher Whall, one of the founders of the arts and crafts movement. He taught both John Bonner and Karl Parsons. The window in the North transept was made by Powel and Sons of Whitefriars, London. The three west windows were renewed in 2001 as part of the restoration. A new window will be dedicated at the 150th anniversary service.

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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.
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