



PARISH WEB

March 2021

St. George's Anglican Church

Gate Pa, Tauranga.



Vicar's Blog:

Welcome to 2021, a year begun with such uncertainty and hope. We have already had one return to level 2, albeit short. And vaccines are coming. But after last year I wonder what this year has in store.

We have begun the year with some looking back on knowing our story. We had nearly 400 people come to the three Pukehinahina history lectures we offered on Sunday evenings in January and February. It is encouraging to see so many people of all ages come to hear our history. We are offering ways for people to learn about our past so that together we can build a better future for all. We are living "all who enter here be reconciled."

Last Sunday marked 9 years since I became vicar here, almost to the day. Where has that time gone? We also gave thanks for AAW and its important role in the life of our church for the last 50 years. And we also celebrated with Miriam Peavor, Shirley Caudwell, and Jacqui Knight who received a 50-year badge to mark their involvement with AAW since its beginning.

Covid uncertainty still marks us. It was great to be able to hold our annual picnic after our last service in January. Thank you to all who provided the lunch. But sadly our pancake evening and ecumenical Ash Wednesday service were cancelled due to the return to level 2. But a few of us gathered for a small Ash Wednesday service on Wednesday morning. Vestry thinks our numbers are low enough now that in future if we are in level 2 we can offer a live Sunday service, (as well as live-streaming) with no singing and communion of one kind only. Kind of good news, but let us hope that doesn't happen. What a way to start Lent.

In the early church Lent was originally a time when those going to be baptised at Easter were led into their own wilderness experience. It was a time for them to prepare to let go of all that had shaped their identity and priorities as they went into the baptismal water. Then as they came out, they were clothed with the new identity with new priorities as beloved children of God. Lent for us is a time to slow down and reflect upon how we might answer the big questions; who is God and who are we? What shapes our identity and how we live out that sense of who we are? What helps us know that we are all beloved children of God, and what

prevents us knowing that? This is not for our sake, but for the sake of the world in which we live, particularly for Tauranga Moana and the communities of Merivale, Gate Pā, Greerton, The Lakes and Pyes Pā.

This Lent I want to take some time each Sunday to explore how our liturgical tradition helps sandpaper us to be and to live as beloved children of God. I have offered some more thoughts about that elsewhere. We are also offering Lenten studies each Sunday after the 9.30 service. As part of our giving, we are invited to both keep the Foodbank and the Anglican Board of Missions Lenten Appeal in mind.

From Palm Sunday to Easter Sunday, we are offering extra events and services to help us fully enter into and stay with the story of Jesus entry into Jerusalem, last days with his disciples, arrest, trial, crucifixion and resurrection. We are invited to move slowly and allow them to rub our sense of who we are like sandpaper. The Season of Easter traditionally begins with the Eight Days of Easter – from Easter Sunday to the next Sunday. Eight is about new starts, abundance, and resurrection. Like those baptised into a new identity long ago, these eight days offer us a chance to restart living as beloved children of God and living God's generosity, love, and mercy for all creation.

Part of this is the Remembering the Battle service at 4pm on April 29. We will again be offering this to the wider community out of this hope born from the time we take in Lent and Easter.

During Lent we will also hold our AGM, to give thanks for all God did through us in this last year and to look ahead to a new year. It is a time to elect a new vestry, with all roles up for election. Please pray about who you want on vestry, as people's warden, and as synod and regional conference representatives. May this Lent and Easter be seasons for taking time to be shaped by the stories we are remembering. May we be people of hope, living generosity and aroha for all.

The Anglican Liturgical Tradition

During this Lent I will be looking at the importance of liturgy in shaping how we see God, the world, and our place in it.

Our prayer book is described as: “a pattern of worship which derives from a heritage and tradition and scriptural interpretation that embodies the heart of what Anglicans believe and commonly understand. It is a taonga in every sense and has a ‘tikanga’ of its own. Our doctrine is found in our liturgy.” It comes out of a wider Anglican liturgical tradition.

The following are some thoughts which helped shaped my Master's thesis a few years ago and which still shape what I see happening every time we meet for

worship. It is based on both the literature I read and my experience as an Anglican priest. Here are some of the key elements of this tradition.

We gather for corporate worship. This is an encounter between the Living God and God's church. In worship we are invited by God as people of God into the worshipping life at the heart of the Trinity. Liturgy is the vehicle by which God draws us into worship. It starts with God, not us. In worship God seeks to change and shape all those who participate as individuals and as the Church.

Worship is about the whole of life, rather than just what happens on Sunday morning. In worship we are invited to join in God's mission, acting as a foretaste of the world to come by being the people of God, living in solidarity with those who work for the transformation of the world according to God's mercy and justice.

Worship changes us to be a God's people of mission.

Through liturgy we are invited to participate in worship, rather than observe it as an audience. It invites everyone to take part however they are able. As such Anglican liturgy at its best is accessible to all.

The Anglican liturgical tradition has as a cornerstone the prayer books of Archbishop Thomas Cranmer. But its genesis goes back beyond these to the earliest liturgies of the Christian Church, both from the Eastern and Western streams.

This tradition has a flow and structure that includes: gathering with others and God; confession - acknowledging our failure to live as we and God desires; hearing God's word in scripture and sermon; responding to God's word in prayer (and sermon?) or other activities; gathering around the table for communion; being sent out to live in God's world. In the Anglican Church in Aotearoa, New Zealand, and Polynesia this is simplified to this basic structure: GATHER - we gather with God and with each other; STORY: we hear from the Bible; GO: we are sent out to join God in mission.

It invites people to worship in common, with those who use the same texts, all who claim use of this tradition and with all who have and will worship in common with the ancient liturgies on which the Anglican tradition is based. This is expressed in the use of plural language. The act of worship is not about "me", but about God, and us and God's world. For Anglicans, identity is shaped in this worship in common rather than adherence to either a confessional faith or a particular theology.

The Anglican liturgical tradition belongs to the whole church, not just any parish or congregation. When we seek to use this tradition creatively, we need to respect this and remember this tradition is more than just a resource. These are Spirit inspired structures and texts which preserve and proclaim the universal faith in God.

This tradition is imbedded within a certain theological framework. This framework is Trinitarian - we are encouraged to participate with the Son in the power of the Spirit in the worship that is already taking place within the inner life of the Trinity. It is also Incarnational - God continues to be at work in the world and inviting us into that missional activity. This framework is derived through the three lenses of scripture, tradition, and reason.

The Anglican liturgical tradition is formational; it shapes both the individuals and the community of faith to be people of mission. It is also transformational; like sandpaper it slowly changes us over time.

This tradition places high store on the use of scripture. This includes ensuring that large segments are read out loud at each service so that those participating can hear it for themselves. It is normal that a lectionary is used for regular services, to ensure that that as much of the scriptures are read as possible over a three-year cycle.

It is much more than words. It includes the use of symbols and actions that enhance and/or interprets liturgy's words. At its best it uses colour and drama and is multi-sensory.

Finally, at its best this liturgical tradition is outward focusing. It reflects the five-fold mission: to proclaim the good news of the Kingdom, to teach, baptise and nurture new believers, to respond to human needs by loving service, to seek to transform the unjust structures of society, to strive to safeguard the integrity of creation, and to sustain and renew the life of the earth. **Peace and all good**

John Hebert TSSF.

Calling All Gardeners

Do you have green fingers?

Is your garden a thing of beauty?

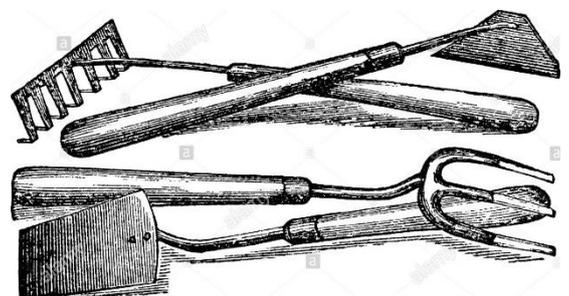
Do you like nothing better than spending time with plants?

WE NEED YOU to become part of St George's Garden team. A roster of keen gardeners or anyone else who would like to help with this task is being made. Could this be your ministry for the parish?

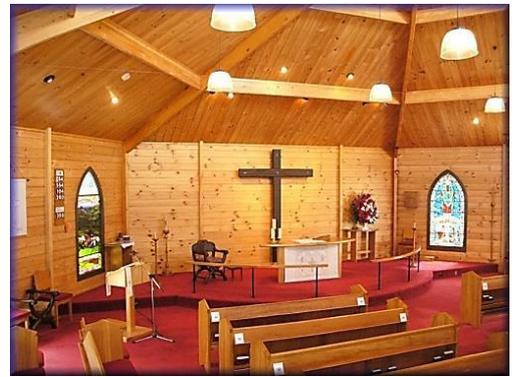
If you can spare an hour or two once a month or even every two months helping maintain our grounds and gardens, please let me know (see below) or sign up on the sheet in the foyer. I will send the roster out once we have our team. Thank you.

Faye Mayo Peoples' Warden

5433369 fayemayo06@gmail.com



Vestry Notes...



Tena Koutou i te whanau,

A New Year is upon us and its already February! Remembering back to this time last year, we had no idea what would be ahead of us and what is with us still. I believe that once the vaccination is underway, we will move forward with confidence again.

We have enjoyed three well attended and very informative Summer Lectures. Special thanks to Cliff, Buddy and Dr Hirini Kaa for their time and expertise in our shared histories.

The new heat pumps have been installed and provide a pleasant environment for the above lectures and services.

It has been really disappointing to discover an amount of damage done to the woodwork of several the pews. This is being followed up.

An active group of vestry members had been preparing meals in November, December, and February alongside Kai Aroha at the Greerton Hall on the first Friday of the month. We have fed between 40-60 diners each time. We are planning to carry this on for the rest of the year with an application for financial assistance from the Diocese's Social Funding.

The combined services in January were an opportunity for both 8am and 9:30 parishioners to mingle together. We will be holding a combined 9am service, usually on the fourth Sunday this year so this fellowship can continue.

Our first Fundraiser for the year was the Parish Picnic Lunch. This was enjoyed by all who attended. Thank you once again to Ainsley and her catering team for a delicious meal. Further fundraising events will be planned by the Social Committee at their first meeting for the year.

The Pastoral Team and other agencies are there for us all when extra support is needed. We do not have to struggle on our own.

Come to Jesus all those whose work is hard,
Whose load is heavy, and you will be renewed.

p117 NZPB.

Gods Blessings on you all
Faye Mayo, Peoples 'Warden

Gate Pa (Pukehinahina)

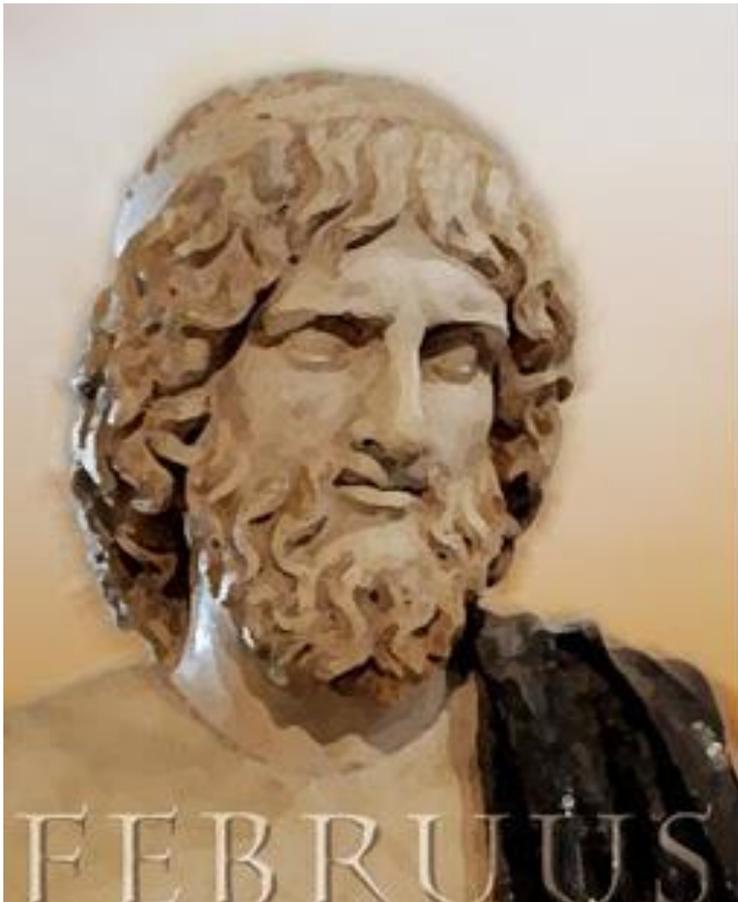
©Peter E.C. Dashwood February 2014

they come
we wait
Rawiri shouts defiance from the earthworks
they have unleashed the thunder
but he is unafraid
in the drizzle
as the light fades
the trap is sprung
they are broken
we move out through the night
creatures of the swamp
passing the 68th
like phantom shadows in the dark

Mitre 10 Mega
and a bowling green
cover the places where we fought
a little church is on the Big Redoubt
houses for our mokopuna, Kiwi kids
built in the gully and the recovered swamp
the new New Zealanders do their shopping
unaware of us below
we fought the good fight
brown and white
and now we rest
it should be so

honour and courage; human virtues
must be remembered through the years
a nation is built on understanding
respect, hard work, and blood and tears
so, spare a thought for Henare and Rawiri
and George and Arthur from across the sea
at Pukehinahina they fiercely fought
and made a place for you and me

As We Enter Lent, consider how relevant February (from the Latin word februum (purification)) is.



February

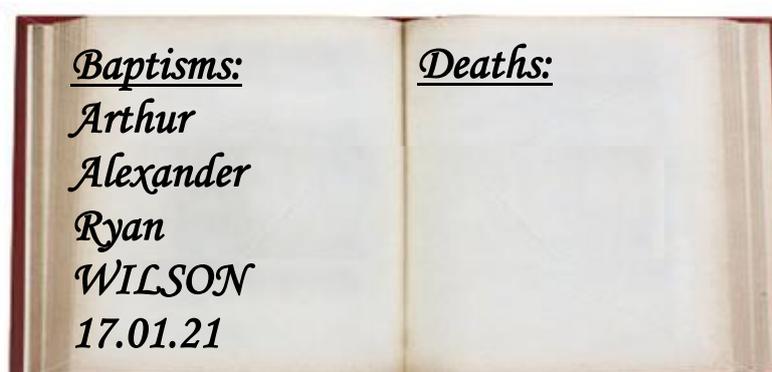
Roman month Februarius (Latin term februum) was named after Februa.

Lupercalia also called "dies Februatus," after the instruments of purification called februa in honor of the God Februus.

It also has a festival in honor of Faunus the rustic God.

While January takes its **name** from Janus, the Roman god of beginnings and endings, **February** comes from the word februum (purification) and februa, the rites or instruments used for purification. These formed part of preparations for the coming of Spring in the northern hemisphere. Since other months, like January, are named after Roman gods, you would be forgiven for thinking **February** was named after the Roman god Februus. But, the **word February** comes from the Roman festival of purification called Februa, during which people were ritually washed.

From The Registers



Centrepoint Catchup:

2021 – A new year, with new challenges but we have started as busy as ever and donations are pouring in. We locked the clothing bins, which are in the car park over the Christmas/New Year break, and it was a true break from work for Kate to not have to come in every few days to empty them out. The rubbish removal was less and although we may have missed out on some donations, overall, the reduced rubbish dumping costs were a bonus. We may do this on long weekends as well. Kate and our volunteers work constantly in changing displays and rearranging items to their best advantage. Centrepoint has a gem of a volunteer in Julie, and her creative store displays are being frequently commented on. We have a new area dedicated to Kiwiana, and this is proving so popular that stock is having to be replaced constantly. That is an excellent result. People coming into the shop frequently comment on how attractive it all looks. Many comments are also made about our reasonable prices, which reflect our desire to make quality items available in quantity, for affordable cost. We are certainly so very fortunate with the calibre of our volunteers who all go the extra mile to help people find exactly what they are looking for too.



We had a delicious and generous Christmas meal to end the year, and this year instead of a secret Santa we contributed an item to Foodbank. It was humbling to see the array of items and Foodbank received 4 large boxes of goods. Building maintenance is ongoing for ourselves and our tenants, but with the added security cameras now in the store, theft is hopefully going to be reduced. The added cost of cameras is offset by less stock going missing.

Patricia Price (volunteer and Centrepoint Management Member).

Merivale Whanau Aroha Centre- Waiapu Kids

Kia ora everyone.

We hope that you have all had a lovely Christmas holiday and the new year is already flying by. The children had a wonderful Christmas party at the skate school in Windemere, which was enjoyed by all tamariki, whanau and staff. Santa even made a surprise entrance arriving on a skateboard.



Miri, Tina and tamariki thoroughly enjoyed their Christmas morning tea at the church. It was lovely to spend time with Vicar John in his own environment at the church. He did a nativity story, and talked about the battle of Gate Pa. We finished off with a yummy morning tea.

We have a few new team members which are Julie, Amiee, and Natalie who have been with us over the past few months. Rebecca and Peke have gone on maternity leave, with Rebecca having a baby girl Evie on Christmas eve, and Peke expecting a son in March.

Quite a few of our tamariki have gone off to school this year, and a few are leaving over the next few months. As always, we will miss them but wish them well in there new learning journey.

Please feel free to pop in and visit us if you are in the neighbourhood, it would be lovely to see you.



WORLD COUNCIL OF CHURCHES
WEEK OF PRAYER FOR CHRISTIAN UNITY
18TH JANUARY TO 25TH JANUARY.



During the four years that I lived in the United Kingdom in an ecumenical Community in Belfast, I discovered that churches there had a serious commitment to the World Council of Churches' "Week of Prayer for Christian Unity" .

The Pontifical Council for Christian Unity jointly with the WCC organize, resource, and endorse this powerful event. A daily focus is provided with prayer services held in churches in many countries on the final day - the 25th of January.

This January, I wondered whether these gatherings would be cancelled, As the WCC is a fellowship of 350 denominations from more than 110 countries representing 500 million Christians world-wide, its ability to have focused global Christian prayer is of great value.

I worked for the WCC in its EAPPI programme in 2003-4. For years I have received WCC bulletins including the Ecumenical Prayer Cycle. Largely programmes are still being continued though in different formats despite the Covid 19 situation.

So, I read that the theme for 2021 was "*Abide in my love and you shall bear much fruit*" . Amazingly there was to be a streamed world-wide Service involving church leaders from around the globe. With deep appreciation I was able to watch via my computer. It was beautiful. As contributors participated from their home-country bases I felt a deep peace, joy, and hope.

The General Secretary of the WCC, the Revd Prof. Dr Ioan Sanca, noted that the on-line format allowed people to pray together wherever they were.

"Despite the Pandemic we have discovered how creative and resilient we can be when we pray and work together to bring hope and a sense of caring for each other and for the wider Body of Christ" . He also commented that "this is the Churches' common vocation -to pray for Christian unity and reconciliation among the human family" .

This Website can be accessed at: news@wcc-coe.org. Or Google 'The World Council of Churches.'

Glenn Jetta Barclay.

It is Lent Again

Lent is a season of fasting and penitence in preparation for Easter. The earliest evidence of Christian Easter preparation is in a letter by Irenaeus (c130-202CE) Bishop of Lyon to Pope Victor I commenting on the differences in practices in the East and the West. The fasting period at that time could be 24 hours, 40 hours or a few days. By the end of the 5th Century, the period of 40 days of fasting was well established. The rules of fasting and abstinence varied: some areas of the Church abstained from all forms of meat and animal products, while others made exceptions for fish. One meal a day at 3pm, the hour of Jesus' death, was allowed.



The celebration of eating pancakes for Shrove Tuesday, began when Pope Gregory I (Pope from 590 to 604) wrote to Augustine of Canterbury (first Archbishop of Canterbury 597) and issued the following rule: "We abstain from flesh, meat, and from all things that come from flesh, as milk, cheese and eggs." This led to the practice in England of people making pancakes with animal product ingredients to use them up before the start of the Lenten fast.

The prescribed fasting wasn't easy. An article on the University of Notre Dame's website outlines the prescribed medieval Lenten diet.

<https://churchlifejournal.nd.edu/articles/a-closer-look-at-medieval-lents-toughness/>

Ash Wednesday and Good Friday were "black fasts." This means no food at all. Other days of Lent: no food until 3pm, the hour of Our Lord's death. Water was allowed, and as was the case for the time due to sanitary concerns, watered-down beer and wine. After the advent of tea and coffee, these beverages were permitted.



- *No animal meats or fats.*
- *No eggs.*
- *No dairy products (lactinia) - that is, eggs, milk, cheese, cream, butter, etc.*

Sundays were days of less liturgical discipline, but the fasting rules above remained.

Beyond the daily penances, the Triduum was more severe than even the "Black Fast" mentioned earlier. The Good Friday fast began as early as sundown on

Maunday Thursday, lasting through the noon hour on Holy Saturday—when the early Church performed the Easter Vigil.

The Lenten fast in medieval times was difficult and was forced on the people. It was a complex mix of carnivals and fasting, along with hypocrisy, punishment, and debauchery.

The Notre Dame article is worth reading; it not only has fascinating historical information about medieval Lenten practices, particularly in France, but also has advice for modern Christians:

None of this is to say that we should not fast better, or that it is a bad idea to look back to the medieval period for ways of better mortifying ourselves. It is merely to say that Lenten fasting must always be directed at the future, our future and that of the Church and not merely at some impossible recovery, seeking something that never was.

There is a way that we can try to improve our future and also remember our early Lenten traditions. Going Veg for Lent could improve our own health, help combat climate change and save lives.



An Oxford University study suggests eating a vegan diet could be the 'single biggest way' to reduce our environmental impact on earth. The researchers found that cutting meat and dairy products from our diet could reduce an individual's carbon footprint from food by as much as 73 per cent. If everyone stopped eating these foods, they found that global farmland use could be reduced by 75 per cent, an area equivalent to the size of the USA, China, Australia, and the EU combined. Not only would this result in a significant drop in greenhouse gas emissions, it would also free up wild land lost to agriculture; one of the primary causes of mass wildlife extinction. The United Nations has warned that a global shift towards a plant-based diet is vital to alleviate the worst effects of climate change.

Red meat and processed meat are now considered carcinogenic. The World Cancer Research Fund website states: 'There is strong evidence that consumption of either red or processed meat are both causes of colorectal cancer.' Chickens may not be so carcinogenic, but they are a source of salmonella and campylobacter if not cooked properly, and unless they are free range, their short lives are miserable. For any animal, slaughterhouses are places of violence and terror.

By the time this 'Web 'is published Lent will have begun, but it is not too late to add to your Lenten regimen. Why not consider abstaining from animal products for Lent, even for a few days (it was a Christian tradition for centuries) and eat the

delicious food, (fruit, vegetables, and seeds) that was divinely prescribed at our very beginning in the garden of Eden? Eating this compassionate diet will help mitigate climate change and save lives.

Some prayers and hymns refer to a desire for a return to Eden or the creation of a new one. In our creation story, animals and humans lived in the garden of Eden, the dwelling place of God, and their diet was non-violent. Let us continue to have this longing..... *thy will be done on Earth as it is in Heaven.*

Paula Simons



Do you want to fast this Lent?

In the words of Pope Francis

- Fast from hurting words and say kind words
- Fast from sadness and be filled with gratitude
- Fast from anger and be filled with patience
- Fast from pessimism and be filled with hope
- Fast from worries and have trust in God
- Fast from complaints and contemplate simplicity
- Fast from pressures and be prayerful
- Fast from bitterness and fill your hearts with joy
- Fast from selfishness and be compassionate to others
- Fast from grudges and be reconciled
- Fast from words and be silent so you can listen

Build Forward Better

#FAST4EARTH

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
		FEBRUARY 17 Ash Wednesday Carbon footprint http://bit.ly/footprint-test	IB Reflect How have I treated my body during 2020?	19 Reflect How has my mind and heart been during 2020?	21 Reflect How have I coped spiritually with 2020?	21 Take a pledge this Lent to care for body, mind, spirit, community and planet
22 Start getting fit. Make an exercise plan	23 Plan a hike with friends or family	24 Fast from junk food during Lent	25 Move to a more plant based diet	26 Drink more water and give thanks for the gift	27 Volunteer in a community garden	28 Family Sunday discussion: How can we get more fit and healthy?
MARCH 1 Find or create a natural spot to pray and meditate	2 Follow a Creation theologian or join an online bible study	3 Read an environmental book	4 Bring some pot plants into the home/office to heal the air	5 Plant a memorial plant or tree for someone you lost in 2020	6 Choose a creation based social media feed to follow,	7 Family Sunday discussion: What can we do to care for our emotions and spirit?
8 As a family choose a project to support with the money saved from not eating junk food,	9 Start a home garden or grow herbs on windowsill	10 Kids challenge: help kids have fun making games and toys from recycled goods.	11 Movie night: Watch an environmental movie with the family	12 Have an Electronics Free Family day. Enjoy playing games together	13 Romantic candle lit dinner for 2 or family dinner!	14 Family Sunday discussion: reflection on what we can do as a family to care for creation
15 Find contacts for reporting dumping, water leaks etc and post them on your social media and church group	16 Adopt your street - its not my rubbish but it is my street. Get the kids involved in a clean up,	17 Pick up litter as you jog or walk the dog,	18 IB Buy veg Locally - healthy and no plastic. Also helps the local economy	19 Let there be no waste. Make a plan for giving away your waste food before it goes off.	20 Your junk is someone else's treasure! Have a sort out day and give away unused clothes and other items,	21 World Water Sunday At family lunch discuss what is the link between water and faith to you?
23 World Water Day Check your water footprint http://bit.ly/3pHAEYt	24 Avoid use of energy at peak hour, turn down temperature on water heater	25 Commit to planting #birthdaytrees this year.	26 Invest in one solar item this year	25 Commit to moving one step further on the journey to a more plant based lifestyle.	26 Follow and support a young climate activist.	27 Palm Sunday Reflect with the family on what you have learned and what you will do going forward,

For everything there is a season, and a time for every purpose under heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; ~ **Ecclesiastes 3:1-4**

MINISTRY EDUCATOR'S NEWSLETTER- *DECEMBER 2020*

The Rev'd Deborah Broome, Ministry Educator
Anglican Diocese of Waiapu
educator@waiapu.com 021 509-107

For the Diary



Lay Learning Days in April/May 2021

Hawkes Bay: Saturday 10 April March – All Saints Taradale

Bay of Plenty: *Friday 16 April – Holy Trinity Tauranga*

Saturday 17 April – St Barnabas West Rotorua

Eastland: Saturday 1 May – Holy Trinity Gisborne

9.30am-2.30pm, BYO lunch

The theme will be advised closer to the time, and details will be available in E-News and from your Regional Dean.



RIALTO FILM:

THE PINKIES ARE BACK

Sunday, 21st March at 1.00pm

Rialto Theatre

\$15 Ticket Available from

St. George's Office. Ph 578 7916

THE PINKIES ARE BACK is a heart-warming and hilarious feature film, following a group of extraordinary women on their journey to rebuild a dragon-boating team despite some having never held a paddle before. The bond, love and laughs between these charismatic larger-than-life Kiwi women is a must see on cinema screens.

No 8 Tours to the Taranaki Garden festival

It was my great joy and pleasure to join 25 other keen gardeners on our No 8 Tour from October 30th to November 2nd 2000

Having been home collected we joined our comfortable Tour Bus under Andy the Owner Driver's guidance at The Crossing.

We were off via Matamata for a cuppa then Te Awamutu, Otorahanga, TeKuiti. Out of Piopio we were driven to Bill and Sandy Dawson's property. There they farm magnificent Llamas but first we enjoyed a delicious lunch in their scenic hilltop lounge. About 30 animals had been corralled – all females as the males are a little more aggressive and have a habit of spitting!!! Bill gave us an interesting talk of how they leased the majority of their farm after their family left home and retained several acres to raise Llamas of which has become a tourist operation.

On to New Plymouth and our accommodation at The Devon Hotel. All meals were served buffet style in a very large, crowded restaurant. Jan Wickham from Carmel shared twin with me and it was fun.



Saturday dawned wet and stormy but that didn't deter our group of Garden Lovers. Our first of 7 stops began at Shane and Mel Hurliman's Sequoia Steps with many maples hostas and pastel flowers which all lights up at night.

On to Hirst Cottage minimalist garden one of 5 Heritage properties on Pendarves St. Green and white with a touch of green. I nearly lost my umbrella as it blew inside out!

The 3 Elms on Anne Street was a terraced uniquely mixed tropical garden in many rooms with seating and abundant bird life all created by Shane who is a Pukekura Gardener and Nurseryman and his wife Lisa. One of his bosses at Pukekura Park was growing up with our two while Rex was Vicar of West New Plymouth.

Our picnic lunch was eaten in Ian and Elsie Linds Nikau Grove Classic Car Museum in Govett Ave. Their South Pacific theme of Native plantings and lush exotics created splashes of colour in their sizable suburban garden. I lost a large portion of a front tooth while eating my bread roll so I was “goofy “ Shirl for the rest of my trip!!



Te Kainga Marire {peaceful encampment} Garden featured in the BBC series *Around the World in 80 Gardens* first screened in 2008. Valda Poletti and David Clarkson open their very

native, bird- loving garden to the public only for the Festivals. N. Z. native grasses, climbers, herbaceous plants, shrubs, and trees are carefully nurtured around rustic fences, a point, a colonial bush hut and cool fern filled whare. Tuis fly regularly into the garden to feed.

Before heading back to the hotel Andy took us down to the lookout where an abseiler was entertaining the crowd.



Day 2 the weather improved, and we were lucky to catch 3 glimpses of Mt Taranaki {Egmont} as we explored the hinterland of Taranaki. **Leonie's Garden**, of 28 acres, out from Eltham, was, I thought, the very best of all the visited. There around every labour of love by extraordinary



gardens we were surprises corner. A great an woman.

Andy took the bus along from the Hawera the home Jan was raised in. Very nostalgic for her.

Council Park to

Our picnic lunch was at South Rd, Manaia, at John and Elaine Sanderson's 5 Star Rural Garden which offers spectacular views of Taranaki Maunga. Expansive lawns and established garden beds are set amongst sheltering maples, a weeping elm, and a towering walnut tree. Guy and Jenny Oakley, a trained horticulturist, has world renown large hanging baskets from a large Cherrie tree overlooked by their home. What a delight it must be to wake up to. Towering shelterbelt hedges just 2ks from the coastline are an important characteristic for their thriving cottage style plantings. Plants for sale were available and several of our group availed themselves of many.

I'd prearranged with Norma Benton (Waikato AAW President 1999 – 2001) to meet up with over our evening meal. I'd been her "Circle " Editor during her tenure and she had arranged for other N.Z. Executive Members on our Committee to join us. Much laughter and fond memories for us all.

Monday and all packed up we were off to **Tuapare**. The Matthews' Family established it in 1932 on the hillside above the Waiwhakaiho River where it features a Chapman Taylor house and is now owned by The Taranaki Regional Council. Rex and I had attended concerts on their tennis court while he was Vicar of West New Plymouth 1972 – 1976. I'd never realised the steepness of their gully gardens so was very grateful when a fellow tourist assisted me back up to a recovery!! cuppa and home baking.



On to Waitara and Waiongana Gardens on Kairau Rd. where John Wilmshurst and Diana Montgomery welcomed us to their 4 hectares of flat beautiful gardens in dispersed with magical log walls.

A pavilion in the centre of this magical garden served scrumptious savouries, cakes, teas, and coffees. Another of the many gardens featured in NZ House and Garden magazine.



Winlea Acres on Joll St is Ann and Maurice Crackett's pride and joy. Their open style garden surrounds a huge lawn with an amazing variety of trees, shrubs, herbaceous plants, fruit and vegetables very skilfully planted. Their house conservatory filled with orchids and subtropical plants allows visitors to sit and enjoy a cuppa while taking in this flat and beautiful garden.

While there Andy told us of the main North Highway closure due to a large truck and trailer accident earlier in the day. Plans changed from whitebait fritters at Mokau for lunch to a quickly arranged backtrack to a fabulous Netherton Cafe where a great range of mains was offered. Our leisurely stop was most enjoyable until the road was reopened, and we were on our way about 2 15.

Extensive roadworks over Mt Messenger and the Awakino Gorge will improve travel, comfort, and time on the only access road to the west coast and inland to Pio Pio. We were only a half hour late on our return to Tauranga.



What a wonderful few days they were. One could return to many Garden Festivals and never cover the full extent of what Taranaki has to offer. Put it on your Bucket List. You will never regret it.

Shirley Caudwell



St George's Anglican Church

Events and Services for Holy Week and Easter 2021



Palm Sunday: 28th March

8.00 am Eucharist.

Bring a plate for a shared morning tea which will be held between these services.

9.30 am All ages Communion Service; Come early for the shared morning tea

7.00 pm Taizé service

Monday: 29th March

5.30pm Reflective Eucharist

Tuesday: 30th March

9.30 am Eucharist.

5.30 pm Reflective Eucharist.

Wednesday: 31st March

5.30 pm Penitential Reflective Eucharist

This will include a longer time to note those things we need to confess to God so that we might be assured of God's forgiveness.

Maundy Thursday: 1st April

5.30 pm Shared Meal

Bring a plate for a shared meal, cheeses, different types of breads, fruit, cold meat platter etc.

7.00 pm The Stripping of the Church and Tenebrae Service

Good Friday: 2nd April

9.00 am Reflective Service.

10.15 am Combined Churches Walk of Witness beginning at St Mary's Immaculate Catholic Church, Cameron Road, and finishing at Holy Trinity in Tauranga with a service, and hot cross buns.

12noon – 3pm The church will be open for silence and prayer, with reflections and music offered at various points.

Easter Sunday: 4th April

8.00 am Eucharist.

9.30 am All ages communions.



Remember. If for any reason you no longer wish to receive the Parish Web, please let the office know. This keeps our records up to date and stops you receiving unwanted mail.

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