

ST ANDREW'S PRESBYTERIAN CHURCH HAMILTON

OUR VISION

a bridge to the city
- where love and
friendship meet



OUR MISSION

to worship and
work with God
in the world.

The Bridge



SUMMER NEWSLETTER 2023-24

Psalm 98 : 4

Make a joyful noise to the LORD, all the earth; break forth into joyous song and sing praises.

Waiata 98 : 4

Kia hari te hāmama, e te whenua katoa, ki a Ihowā: hāmama, kia hari, āe rā, hīmene atu.

시편 98:4

온 땅이여 여호와께 즐거이 소리칠지어다 소리 내어 즐겁게 노래하며 찬송할지어다

诗篇 98:4

全地都要向耶和華歡樂；要發起大聲，歡呼歌頌！

PSALM 98:4

Juig tot eer van die Here, almal op aarde, wees vrolik, juig en sing!

भजन संहिता 98:4

परमेश्वर के भक्तों ने परमेश्वर का अनुराग याद किया, जो उसने इस्राएल के लोगों से दिखाये थे। सुदूर देशों के लोगों ने हमारे परमेश्वर की महाशक्ति देखी।

	Opening hours Tue-Fri 8.00-2.30 Closed Mondays Sat 8.30-2.30 and Public Holidays Sun 9.00-2.30	
We can help you with catering for your next event. Contact us. Daljeet Kaur		

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From the Stated Supply Minister



Theology means the study of God. I believe that everyone who has ever wondered about God and thirsted to know more is a theologian. I also believe that ongoing study of theology is an essential part of Christian ministry.

It's important to read and listen to the insights of theologians from multiple contexts, even if we might not always agree with their ideas. A robust engagement with theological texts keeps me on my toes as a minister. It provokes me to consider new ways of looking at the scriptures and helps me envision what it means to be "the church" from new angles. I believe so strongly in the importance of theological study and reflection that I would like to use my Bridge contributions as a chance to share a bit about what I have been reading. I hope this will provoke good, wholesome discussion and enhance our ability to discern God's voice together. I recently read an article about theological motifs present in the devotional songs of Christians in northeast India. The author made the observation that, while the songs seemed to be "traditional," linking the singers with their ancestors, they in fact played the opposite role to some extent. This was due to the negative view of "this world" reflected in the majority of the songs. Influenced by the "heaven-oriented" theology of the American Baptist missionaries who took the gospel to that part of India, the songs were mostly about how hard life is in the present world, and how wonderful it will be when we die and go to heaven. Thus, the songs actually represented a rupture of the people's connection with the land, devaluing it as of "this world" and therefore not important in God's eyes.

I wonder if there are subtle ways in which

we incorporate harmful theologies in the songs we sing or the prayers we say? Are there lyrics which de-value particular groups, promote militarism or encourage an "other-worldly" mindset which ruptures our links with the land and with the cultures of our ancestors?

I will be paying closer attention to the words of songs and collective prayers over the next few weeks, and I invite you to do the same.

Blessings to you all.

Kelly Gilson (Rev)

Korean Welcome to Gilson Family

On Sunday 27 August, the Korean congregation welcomed the Gilson family to Hamilton and St Andrew's with a delicious lunch, a lovely cake and gifts of flowers.

The Rev Daniel Park, as Master of Ceremonies, guided proceedings and spoke on behalf of the Korean congregation.

In reply, the Rev Kelly Gilson introduced her husband Tom and the family—Percival, Aaralyn, Solomon and Raphael—and thanked their hosts for their love and support.



한 여름에 만나는 하나님

한국은 지금 겨울로 들어서는 길목에 있다. 반면 뉴질랜드는 여름을 맞이한다. 한국에서는 많은 이들이 화이트 크리스마스를 기대한다. 반면 뉴질랜드는 에어컨 바람을 쐬며 크리스마스를 맞이한다. 한국은 12월이 되면 새해 계획을 짜고 새로운 도전을 위해서 만반의 준비를 한다. 새해 첫날이 지나면 그 다음 날부터 새해의 업무가 일제히 시작되기 때문이다. 반면 뉴질랜드는 휴가 계획을 짜느라 골몰한다. 여름철에 성탄절과 새해와 휴가 철이 끼어 있는 것이다. 그러다 보니 새해에 대한 준비와 도전보다는 성탄절과 휴가철을 잘 보내는데 초점이 맞춰져 있는 것 같다. 그래서 결과적으로 뉴질랜드의 새해는 2월부터 시작되는 것처럼 보인다. 2월이 되어야 모든 것이 제 자리로 돌아오기 때문이다.

이제 한인교회는 내년이면 29주년을 맞게 되는데 나는 한인교회를 섬기는 목사로서 어떤 비전을 품어야 할 지 기도 중에 있다. 아마도 많은 분들이 내년을 바라보며 기도하며 계획하고 있을 것이다. 그러한 점에서 뉴질랜드의 여름에 맞는 성탄절과 휴가철은 새로운 한 해를 무엇을 위해 어떻게 할 것인가를 꿈꾸고 계획하는 보석과 같은 시간이라 보여진다. 또 흠어진 가족이 함께 모여 따뜻한 사랑으로 깊은 추억을 만드는 시간이요, 지친 몸과 마음과 영의 건강을 회복하는 시간이기도 하다.

뒤돌아보면 휴가가 가장 보람 있었던 때는 매일 하나님과 독대하며 깊은 기도를 가질 때였다. 하나님을 만날 때 내 몸과 마음과 영이 회복될 뿐 아니라, 새로운 비전을 발견하기 때문이다. 게다가 그 비전을 이루어 갈 힘과 용기마저 하나님께서 충만하게 채워 주시니 하나님을 만나는 것 보다 더 좋은 것이 없다. 그래서 휴가 중에 가장 먼저 하는 일은 좀 더 자고 싶을 때 일어나 기도하는 것이다. 꼭 새벽이 아니라도 하나님을 만나고자 하는 마음으로 더 자고 싶은 마음을 내려놓고 하나님을 찾으면 금새 하나님과 깊은 만남으로 들어가는 은혜를 주신다. 잃었던 은혜를 다시 일깨워 주시고, 잘 이해하지 못하던 것을 선명하게 깨닫게 하시고, 새 비전을 주시고, 다

음 날에도 하나님을 만나 고자 하는 기대하는 마음을 주시는 것이다.

“내가 날이 밝기 전에 부르짖으며 주의 말씀을 바랐사오며 주의 말씀을 조용히 읊조리려고 내가 새벽녘에 눈을 떴나이다”(시편 119:147-148)

이 여름을 지나며 만물이 무성하게 자라는 것 같이, 우리 몸도 마음도 영혼도 하나님의 새 은혜와 새 비전으로 더욱 견고하게 되기를 기도한다.

함태주 목사

I meet God in the middle of summer

Korea is now on the way to winter. New Zealand, on the other hand, is facing summer. In Korea, many people expect a white Christmas. New Zealand, on the other hand, celebrates Christmas with air conditioning. In December, Korea plans for the new year and prepares fully for new challenges. This is because after 1 January, the work of the new year begins at once. New Zealand, on the other hand, is on holiday. Summer, Christmas, New Year's Day, vacation—all together. So, it seems, the focus is on enjoyment rather than preparing for the challenges of the new year. As a result, the New Zealand New Year seems to start in February when everything starts again.

The Korean Church within St Andrew's will mark its 29th anniversary next year, and I am praying for the vision I should have as a minister who serves the Korean church. Many people are also praying and planning for next year. Summer is also a time for scattered families to gather to make deep memories with warm love, and to restore the health of tired bodies, minds and spirits.

Looking back, the most rewarding time for vacation was when I had deep prayer while being alone with God every day. This is because not only does my body, mind, and spirit recover when I meet God, but I also discover a new vision. Moreover, there is nothing better than



meeting God because of the strength and courage he gives to fulfill his vision. So, the first thing I do on vacation is to wake up and pray although I want to sleep more. Even if it is not yet dawn, if I repress my desire to sleep more with the desire to meet God, I am soon given the grace to enter a deep meeting with God. It reminds me of the grace I have lost, makes me clearly realise what I did not understand, gives me a new vision, and gives me an anticipation to meet God the next day.

"I rise before dawn and cry for help; I have put my hope in your word. My eyes stay open through the watches of the night, that I may meditate on your promises." (Psalm 119:147-148) Just as everything grows abundantly through this summer, I pray that our bodies, hearts, and souls will become stronger with God's new grace and new vision in 2024.

With peace at Christmas.

Tae Ju

General Assembly - 27 September to 1 October

St Andrew's was allocated two places at General Assembly this year, one for a minister (Rev Ham Tae Ju) and one for an elder (myself).

General Assembly is held every two years, but had not met face to face since 2018. This year's GA was at St Kentigern College in Pakuranga, with one of their gymnasiums as the main venue. Those from out of town were able to stay in the boarding houses. The dinner on Wednesday night was followed by a service in the chapel at which Rt Rev Rose Luxford was installed as Moderator of the PCANZ for the next two years. It was then her job to preside over the Assembly which concluded with another service on Sunday morning. Between the two services we had three working days. Evening events were optional and included a fun quiz on the last night. The days began with breakfast between 7.00 and 8.00 am. We arrived in the gymnasium at 8.30 for 30 minutes of worship before beginning the business of the day.



The task of the Assembly is to review the work of the PCANZ nationally and internationally by receiving reports on different aspects of the church's work and discussing them. Some reports have recommendations attached for voting, so there is time for questions and debate and then the voting. Most of the recommendations arise from National Church Committees, but some come from presbyteries. Many of the recommendations are small modifications to current practice, so are passed very quickly. Others require debate and/or amendments before the voting takes place. The reports are in written form and require a lot of reading before Assembly. Some reports, when presented, were accompanied by videos. Many diverse issues were discussed including National Church Finances; Sexuality, Biblical Morality and Leadership; Hospital Chaplaincy; the Theology of Ordination; recognition of the winding up of Presbyterian Women Aotearoa; recognition of the Bi-Lingual Bible; and a challenge to the Earthquake-prone Buildings Policy.

We had breaks for morning tea, lunch and afternoon tea in a common room about 150m from the gym. The boarding houses were about the same distance from the gym in another direction. It was good to have the opportunity to have a walk, except that we had very bad weather with gale force winds and squally showers and it seemed to rain every time we had a break.



It was very cold - the commissioners from Southland who had looked forward to subtropical temperatures, found it was as cold as Invercargill. The gymnasium doesn't have heating, so we had been warned to bring warm clothes, even before they knew it was going to be unseasonably cold. In all my merino gear, I was still cold. The boarding houses also had the heating turned off. I was cold the first night, but one of the volunteers managed to sneak me a second duvet and so I managed to stay warm at night.

Continued on next page

Despite the cold, General Assembly was an enriching experience. There were such a variety of interesting people from all around the country and a few from overseas. There was also quite a group of Youth Commissioners. During breaks and over meals there were good conversations, particularly in the dining room over breakfast and dinner. General Assembly is a good place for making connections, meeting people whom you have previously known by name only, broadening your knowledge, collecting ideas and strengthening your faith.

Elaine Riddell

Combined Spring Flower Service

Our annual Spring flower festival was again held on 3 October—a celebration of the colour of the season and creation.

Women Introduced to Lilly Production

On 19 September, the women's group visited the Blewden nursery. There they learned that the nursery has been operating for 30 years. It imports boxes of frozen bulbs which take between 10-12 weeks to flower. When picking occurs, they usually pick and grade 12,000 stems a day, selling 1.5 millions stems in a year mainly to florists and New World supermarkets in the North Island. Since Covid they have also been selling at three Farmers Markets. Overseas they are sold to up-market hotels and to cruise ships in the Pacific Islands. The best stems are the ones which have three flowers on them.

Top tip: When you purchase some lilies, they recommend that you cut a wee bit off the bottom end of the stems and provide them with fresh water each day.



Social & Ecumenical Action Committee
CWS Christmas Appeal 2023
“Share Food this Christmas”



... is the official international-aid agency of the Presbyterian Church of Aotearoa New Zealand. CWS began in December 1945 and is part of the [ACT Alliance](#) (Action by Churches Together), a coalition of more than 140 members working in over 120 countries. CWS does not have offices or staff overseas. Partners are the experts and the activists in their local communities. They are part of strong networks of people that learn from each other and stand up for the whole community – they don't fly in, fly out.

Our parish also supports CWS as its overseas priority. In the past year many of you have had a part to play through your prayers and financial support for the work of Christian World Service. Apart from your individual giving for emergency appeals in various parts of the world, promoted by the SEA Committee, St Andrew's Church gave 50% of the Christmas Day worship cash-offerings to the 2022 Christmas Appeal. As a parish St Andrew's joined the "CWS Partner for *Life*" scheme in April 2021, and currently is committed to both prayer and making a regular contribution of \$30/month. (Individuals can join this scheme, too.)

Share Food this Christmas

No one should be hungry at Christmas. Your **gift of love** could provide families with the seeds, plants and the new knowledge they need to grow climate-resilient food. Or help families who have fled conflict and violence find new livelihoods in a new community. Or support communities working together to face big challenges – like elephants ruining their gardens. Somawathie knows



what is like to work very hard and watch as her crops are destroyed by hungry elephants, or the lack of water or fertiliser. In Sri Lanka, she lives on a one-acre plot of land and is learning new ways of growing enough food at low-cost. Like many small farmers, she can see the effects of climate disaster. Thanks to CWS partner Monlar, she has changed her approach to gardening and no longer buys expensive seeds and fertiliser.

Yes, I want to help with the 2023 Christmas Appeal



OPTION ONE: Complete the Appeal Envelope enclosed with printed copies of The Bridge. Extra copies are available in the Mary Bryant Commons and in the Church.

OPTION TWO: By credit card - phone 0800 74 73 72 during office hours only.

OPTION THREE: Online
www.christmasappeal.org.nz

OPTION FOUR: Direct Deposit:
Name of Account: Christian World Service
Account number: 06 0817 0318646 00, Particulars: Your name; Code: Christmas23

Email your postal details to cws@cws.org.nz if you would like a tax receipt.

CWS is a registered charity under the Charities Act 2005 #CC22288.

Thank you!

GIFTS of LOVE

Go shopping for Christmas with Christian World Service. Buy a life-changing gift that will bring joy and justice. There are 24 options, ranging in price from \$15 to \$157. Whether you choose one or ten – every gift will be wanted and needed.

Your gift is a donation to the local CWS partner running programmes in their community. When you order a gift, Christian World Service



will send you a quality card (not showing any indication of price) to pass on or you can choose the e-card option. Take a look at the website www.gift.org.nz for more gifts or information. Catalogues are inserted in printed copies of The Bridge, and extra copies are available in the Mary Bryant Commons and in the Church.

CWS sends the money to partner organisations to make change happen. You even get a receipt to claim a rebate from IRD for your charitable donation! These are just 2 examples:



HAMILTON EAST GENERAL ELECTORATE



Our public meeting on Sunday 1 October afternoon was held successfully, by what candidates and audience members said afterwards. We are very grateful to our Korean members for diverting lunch to the Fellowship Lounge and Media Room, to Fraser and Linda Annals plus David Barrowclough for assisting with laying out chairs and tables, to Graeme Kitto for chairing it, to Gavin Petrie on sound, and to a great team on refreshments led by Margaret Gault. We secured five candidates for the platform: Alex Corkin—TOP (The Opportunities Party), Georgie Dansey—Labour, Himanshu Parmar—ACT, Russelle Knaap—NZ First and Ryan Hamilton—National. The Greens (and some other registered parties) were not standing for a seat in the Hamilton East General Electorate. We did our best to ensure security at the meeting, should severely disruptive, threatening or violent behaviour occur. (There had been hostile actions seen at political meetings elsewhere in the campaign). The NZ Police gave very helpful advice about layout of the room, asking troublemakers to leave the premises and, if necessary, issuing Verbal Trespass Notices. Senior Sergeant Scott McKenzie said he would advise Police Command Service of our event and that, if we did call 111, they were to prioritise that callout. We were very grateful that there was no untoward behaviour at our meeting. We gained a commitment from the *Waikato Times* news team to cover the meeting and they sent both a reporter and a photographer. Unfortunately, the story printed the next day was relatively brief and fixated on just one of the 15 very wide-ranging public questions which followed the 5-minute speeches from each candidate. Graeme wrote a letter to the Editor with further information/background

which was published on 7 October. Footnote: While the *Waikato Times* had reported the audience as “50-strong”, we know from the number of chairs set out, and the approximate number unoccupied, that the audience numbered about 130 people.

★ trade aid STALL on 3 December

A great range of Fairtrade goods will be for sale in The Link between the Kiwi and Korean worship services. Pantry foods, toys, crafts, Christmas decorations, tea, coffee, chocolate! We plan to have EFTPOS available, or bring your cash. This is to support the efforts of the Trade-Aid organisation, which arranges sales opportunities in the West so that small farmers and craftspeople who live in developing countries can be paid realistic prices for their work. At the political level, Trade-Aid works for “fair trade” rather than “free trade”. St Andrew’s is a Christian World Service “Fairtrade Church” and Trade-Aid is a local example of the Fairtrade organisations operating internationally.

Lance Kendrick—Convenor

Spiritual journey to St Andrews – Rell Sumner



My spiritual journey is a Presbyterian journey influenced by Methodism. My mother was Methodist and my father Presbyterian. During WW2 when my father served in Egypt and Italy, my mother and brother, Rex (15 years older than me) attended Wesley Methodist

Church in Hawera. After Dad’s return in 1945, the family lived beside the Kaupokonui Dairy factory, in South Taranaki. When I arrived in 1947, Mum and Dad worshipped at the Presbyterian Church in nearby Manaia. They were involved in parish life and Dad became an elder and a manager, while I enjoyed the social life of Sunday School and Bible Class.

Rex continued in the Methodist church, attending Bible Class in Manaia, boarding in Trinity College while at Auckland, and training as a Meth-

odist lay preacher. He remained a Methodist for the rest of his life.

Dad retired in 1963 and we moved to Eltham. Mum was keen to return to her Methodist roots but the Presbyterian Church was closer and Dad “was not going to wear out his boot leather while walking past the Presbyterian Church!” At this time the Taranaki Presbytery was developing a Bible Class camp in Eltham, an attraction for me. Dad assisted the custodian for the camp and so we remained Presbyterian. I was confirmed in 1964.

After secondary schooling at Hawera and Stratford, I headed to Palmerston North for teacher training. I met Roland at St Andrew’s, Palmerston North and we later married in the Stratford Presbyterian Church.

Roland joined the Ministry of Agriculture Research Division in 1969 and we moved to the Whatawhata Hill Country Research Station. The Moon Methodist Church at Te Uku attracted us and our first son, Paul was baptised Methodist.

In Armidale, New South Wales, we were warmly welcomed by the Methodists. The Uniting Church of Australia was formed during this time and the newly united congregation continued to operate from Wesley Church. Many of the rather staid Presbyterians remained alone. Our second son, Alan, was baptised by the Methodist minister.

Back in Hamilton, in 1977 we joined the St David’s joint use church in Dinsdale, which was served by Anglican, Methodist and Presbyterian clergy. Our third son, Michael was baptised by a Methodist minister. In 1985 a Methodist-Presbyterian Co-operating Parish was formed. The ecumenical journey of the two denominations at St Clare’s was most enjoyable and with alternating ministerial positions we had a great faith journey.

So, the dilemma after St Clare’s closed in 2021, was: which denomination to follow and where to worship? It took a while for me to decide to become accustomed to straight Presbyterian ways again. The welcome you all have given me smoothed the path that I now enjoy. Thank you to all who welcomed me to St Andrew’s.

2023 Spring Appeal Update

In September, a special appeal was made targeting \$20,000 to fund an anticipated cash flow deficit resulting from the then upcoming payment of the \$32,000 annual insurance premium. The premium has now been paid and the anticipated cash flow deficit has eventuated.

Up until 10th November, \$9,605 had been gratefully received. This is a good start. If you feel you can make a special donation over and above your regular donations, please consider donating towards the Spring Appeal.

Donations can be made electronically to **St Andrew's Church**, bank account: **02-0316-0046144-000**. Please include either your **name** or your **envelope number** in the **Particulars** field and enter **"Spring" or "Appeal"** in the **Reference** field.

Thank you, your support is always appreciated.

Chaplaincy Work

Kaimai Presbytery ceased funding Ecumenical Chaplaincies from 1 July 2019. The only official Presbyterian Church support now must come from parishes alone. Believing these chaplains do important work on our behalf, St Andrew's Church has subsequently allocated \$2,000 for Ecumenical Chaplaincies in our annual budgets. Parish Council has adopted the previous Kaimai Presbytery 2019 proportional allocations, \$980 being donated to Waikato Hospital Ecumenical Chaplaincy via Interchurch Council for Hospital Chaplaincy; \$700 to the University chaplaincy; and \$320 to the Wintec chaplaincy.

This work is important so we encourage anyone who would like to contribute financially to do so by donating electronically to the church bank account. Donations can be made electronically to **St Andrew's Church**, bank account: **02-0316-0046144-000**. Please

include either your **name** or your **envelope number** in the **Particulars** field and enter **"Chaplain"** in the **Reference** field.

The Ministry of the Rev Oh Yo Han as Director of the Korean Sunday School is funded through donations of St Andrew's parishioners, Korean and Kiwi. And the Rev Daniel Park's Multicultural Youth Ministry is funded through the Kaimai Presbytery's Mission Initiatives Fund and by St Andrew's parishioners.

Donations can be deposited in the account of **St Andrew's Church 02-0316-0046144-00** with **your name** as Reference (for a receipt) and **either OYH** (Oh Yo Han) **or MYM** (Multicultural Youth Ministry) as Particular.

Fraser Annals – Church Treasurer



Henry Ota is my name, I am a native of Ebonyi State, South-eastern Nigeria. I am the second child out of four children of my parents. I am happily married to **Ota Sharon** (lighter skin than me-God in diversity), also Nigerian. Our marriage is blessed with one daughter. I am a Presbyterian Christian. At home, I attend Presbyterian Church of Nigeria (PCN), Sun-city parish. My journey to New Zealand started in November 2022 when I learned that my PhD funding application had been successful. I am currently undertaking PhD study in Environmental Science at the University of Waikato with research focusing on "How does grazed and cut-and-carry pastoral land management production alter soil carbon?" My wife and my daughter will join me early next year. I am grateful for this major opportunity to start a new phase of my career in Aotearoa New Zealand.

My favourite quote...

"The more that you read, the more things you will know. The more that you learn, the more places you'll go". Dr Seuss

Reflections on writing a land story for St Clare's church properties

The Co-operating Parish of St Clare included the Methodist and Presbyterian denominations.

In 1983 the Methodist Conference made a decision to work towards the formation of a Bicultural Methodist Church in Aotearoa. Subsequently in 1986 a Land Commission was appointed to address matters pertaining to the Church's considerable land holdings. Land stories relating to different parishes grew out of the work of the commission. As responsible members of a bicultural church it was recommended that recorded histories honour the memory and the stories of the original owners. Whenua (land) has a distinctive value for Māori and it is important that this value is recognised and acknowledged.

Recently the Presbyterian Church of Aotearoa New Zealand has developed a similar approach. Thus, both denominations now have formally accepted biculturalism into the guidelines under which they each operate. This means that prior to buying, altering or selling a church property the affected parish must prepare a Land Story with respect to the land on which the building is situated. The first Land Story will of course be the biggest, until there is a base which can be added to for subsequent developments.

Although Māori had no written language at first, there is a common thread running through different tribal oral histories in which Māori understand their beginnings come from the earth. As such, Māori people belong to the land as it provides food and shelter for their welfare. All land in Aotearoa is thus culturally significant to Māori. The notion of an individual owning land was a completely alien concept to tribal Māori. With colonisation the Pakeha assumed ascendancy in land ownership with large tracts of land being 'owned' by individuals. The early settlers immigrating to New Zealand from the Northern Hemisphere were, on account of the economic conditions they left behind in the country they immigrated from, land hungry. Transferring land between the two cultures resulted in many unjust transactions. A prime example of this was in

the Waikato basin where in 1864 the Crown confiscated, using military force, all land then held by friendly and unfriendly Māori with an ensuing detrimental effect of these actions on all hapu in the region.

In the case of St Clare's Parish, the church and parsonage were on land that had belonged to Ngāti Māhanga hapu. Once parcels of land were held under European title it became, with the help of access to Land Information New Zealand (LINZ) records through a registered surveyor, relatively easy to obtain an audit trail of property ownership for an initial block of land as it was amalgamated and/or subdivided up to the present day. This is now recorded in the ***Land Story of the Parish properties: Kōrero Papatupu Whenua St Clare's***; written by Roland Sumner, January 2023. A copy of this story is available in the St Andrews church library.

As a historian, the interesting part of the story was researching the social pressures and changes that occurred in the Greater Frankton area that resulted in changes in the farming systems and subsequent urbanisation which motivated the various owners to buy and sell when they did. While it was time consuming following up various leads, it was very rewarding to be able to appreciate why Dinsdale and its environs is like it is today. It serves to illustrate that many who have preceded us have not treated land ownership in a bicultural Christian way. The basic aim in preparing land stories is to restore relationships severed by injustice.

Whatungaro te whenua, Toitū te whenua
People disappear, but the land remains forever.

- Roland & Rell Sumner, ex St Clare's



Personal Tributes to Sue Dymock



by **Jeanine and John Graham**
as friends and colleagues

Courage, character, commitment, connection: so much of Sue's rich contribution to our lives was shared in that wonderful service of celebration and farewell at St Andrew's on 9 November. Tears and laugh-

ter, new perspectives, family stories, profound faith – all blended together as we tried to come to terms with her sudden diagnosis of cancer and her death just a few weeks later. For Sue's Mum, Bette; for Wynne, the love of her life for over 50 years; for her beloved adult children and their partners and her three precious grandchildren, the grief of her loss is devastating, barely assuaged by the aroha of all Sue's many friends and colleagues, and the children whose literacy cause she championed with such commitment.

We were privileged to have Sue's inimitable presence in our lives for close on five decades – and there's material evidence of that all around our home. The many carefully selected birthday gift books on our shelves, the equally carefully chosen cards that reflected her wicked sense of humour, shared recipes tucked into the cookbooks, photographs in our albums, a recent pottery bowl depicting the bees that were synonymous with Sunnyhills, a mushroom brush in the kitchen utensils drawer, while a well-timed gift of new tea towels enabled some tatty old ones to be repurposed in the shed. Ann and Richard grew up with a Dymock-donated collection of Berenstain Bear books now favourite choices for our four grandchildren as well.

Our family's link with Wynne and Sue began in the 1970s when they joined St Andrew's. Sue and Jeanine were both pregnant at the time and our friendship, like the foetuses, grew from that time on, with the sharing of meals, attending antenatal classes, visiting delivery suites, and eventually getting to know the growing family members.

Sue enrolled in a one-year graduate teacher

training programme while I was on the Teachers' College staff. She went on to teach at Bankwood Primary School as well as teaching Sunday School at St Andrew's. James, Ann, David and Richard, and eventually Louise, benefited from her tuition at St Andrew's.

As a family we spent time with the Dymocks at Taupo with Sue's Mum and Dad (Bette and Cliff). It was there that we were suitably impressed with Sue's skills in water skiing and tennis.

As the children became more independent, Sue joined a number of committees at St Andrews, becoming an Elder (on 8 August 1993) and serving on several ministry settlement boards. Sue was articulate and confident at meetings and brought forward many new ideas for discussion.

Sue joined me on the staff of the School of Education in 1999. She was in the Literacy Department where her skills in the teaching and learning of reading were applied. She was a firm believer in contextualization when learning to read and was to the fore in promoting this approach. She worked very hard to put her ideas and understanding into practice, achieving her goal of creating a Reading Centre to help children having difficulty in learning to read.

Innovative, thoughtful, and dedicated in all she undertook, Sue contributed greatly to St Andrew's, the School of Education, and to her social networks. She will be greatly missed by all who had the privilege of knowing her.



Donations of children's books brought to the service will be distributed to schools within the Waikato to honour Sue's Hamilton Children's Reading Centre for children who can't read good.

In response, dozens of books were donated by folk who attended Sue's funeral. To learn more of Sue's authoritative work on reading and dyslexia, just Google her name.

We remember another St Andrew's saint



Iris Winsome Dudson was born only a few years short of a century ago on 16 August, 1926 She died on 23 September 2023. Her daughter's eulogy covered the defining qualities of her mother's life. Part of it is shared below.

Family, Faith, Service provided the framework within which my mother lived her life. And on a less formal note, and ... I will always remember her somewhat eccentric use of the English language.

Her formal education at Otahuhu College was no longer an option after her own mother was involved in a car accident and she was required to leave school in order to assist with the running of the household. She worked in the office at the Milne and Choyce Department Store in Queen St, Auckland, and did eventually complete several courses at night school, gaining certificates in typing, and bookkeeping.

My mother was, above all, a woman of faith. As a child growing up, she had always held a simple Christian belief. But it was when she was in her late 20's and experiencing the stress of the end of a difficult marriage, that she sought greater support from within the Christian community. She regularly attended First Presbyterian Church in Papakura, and described how, during one of the Sunday services there, she experienced a palpable sense of the loving presence of God, and of being enveloped with a deep sense of peace. She described this experience as being almost like that of Paul on the road to Damascus. It had a profound effect on her direction in life. It was, for her, a pivotal moment, and from then on, she became a committed and active Christian.

Mum gave her time and energy to numerous activities and organisations that made a positive contribution to society and the lives of the individuals she encountered:

- Sunday school in Western Heights, Rotorua
- the new St. Columba congregation

- the Rotorua Christian Book Store
- Te Whaiti Nui a Toi training farm for young Maori farm cadets, on the edge of Te Urewera National Park, the training farm run by the Presbyterian Church, to provide skills and further education and practical vocational training for Maori youth
- the office of Queen Elizabeth Hospital, and the Bay of Plenty branch of the Health Department
- the St. John's church choir
- chief cook for the annual Bible Class camps run for teens at Ohope Beach.
- each Christmas, managing the bookstall at the Keswick Christian Convention held each year at Holden's Bay in Rotorua.

Later, in Hamilton, she became an elder in the St. Andrew's congregation there (on 2 December 1990). She trained as a hospital visitor with the Hospital Chaplain Service, visiting the elderly, sick and housebound in the city, and working as a volunteer and committee member for LINK House. She also joined the Bible Society, Presbyterian Support, and the Save the Children Fund organisations, and later went on to complete a Diploma in Theology by distance learning through Otago University.

One of mum's favourite sayings, and one which she wrote in my first ever autograph book, was... "The difficult we do at once, the impossible takes a little longer"

I asked her how she felt about the prospect of dying, and she told me, "I'm not afraid". I know for sure, that though she was clearly supremely annoyed about leaving us, she faced death with calmness and a great sense of peace.

"For we know that when this earthly tent we live in is taken down (that is, when we die and leave this earthly body), we will have a house in heaven, and an eternal body made for us by God himself, not by human hands." (2 Corinthians 5:1.)





My name is **Vali Siona Garo**. I am from Kwalmurubu Village in the Rigo District of Central Province in Papua New Guinea. There are seven of us in my family and I am, yes, you guessed it, the

seventh. The “baby” as my siblings call me, no matter how old I am.

I have been married to my husband Siona Kila Garo since 1996. We have three children: Garo, 23; Siona Jnr 18 and Joyce – Moana 12.

I arrived in Hamilton on 13 July 2023, and although I have been here for only 16 weeks, it feels as though I have been here for 16 years.

I am a behind-the-scenes, multi-skilled person with a wealth of experience in management. Along my life journey, I was not able to attain the qualifications that support my experience. Thus, I am privileged and blessed to have been awarded the Manaaki Scholarship by the New Zealand High Commission in Papua New Guinea. This is a short-term, twelve-month training course.

I attend Wintec Te Pukenga, this being my first semester. I graduate in 2024, after completing the second semester with a New Zealand Level 5 Diploma in Business, majoring in Management and Leadership.

I learnt about St Andrew’s Presbyterian Church, Hamilton through a listing of churches provided by our Pastoral Care team at Wintec. Also, my mother-in-law who is 83 years old, mentioned that she was part of the Papua New Guinea United Church Women Fellowship Group that visited, “a Presbyterian Church, in Hamilton” but could not recall the name as it is a few years back.

And so I am here, in St Andrew’s Presbyterian Church with a sense of belonging that is shown by each congregational member’s love for God through embracing me.

I also thank the citizens of this beautiful nation, Aotearoa New Zealand, for giving me this opportunity to be here in Hamilton on this scholarship.

With that, I’d like to end by saying in my mother tongue, Sinaugoro language, “**Barau tu namo, vanagi vanagi**”, meaning **GOD IS GOOD EVERY DAY**.

All glory and honour to God.

Blessings,

Vali



Mario and Mitsi send their love and regards . . .

Mitsi writes:

It is fall now with temperatures about 15 degrees. We love the European Christmas season - lights and trees everywhere with smells of

spiced biscuits, cinnamon, crepes, hot chocolate and Gluhwein (Mulled wine).

Mario went to see his mum in July - she was very sick. She was recently in hospital again for about two weeks with severe pneumonia. God willing, we will go to South Africa in February to visit.

Both Mario and I have been attending German classes. We understand conversations better and can understand a bit of what we read. We do feel a bit more empowered as Germans in general are very hesitant to speak English. Stefan and Simoné got married 7 October on the beach in Waihi. They are planning to have a big wedding next October which we will attend. So both boys are married now. *Continued over*



In church everything is very busy. I started working at the Bonn International School in August. I help at the after school care getting kids to after school activities, doing projects with them until their parents pick them up.

We do a lot of running still next to the Rhein River and a few Saturdays back did our 25th Parkrun here in Bonn. We enjoy travelling when we can. We love visiting Belgium and the Netherlands - we can follow the language more easily. In October we were blessed to visit Athens and Santorini. We got to run one round of the original Olympic Stadium. Mario also went on a tour to Corinth.

Women (and men) wonder at Wood-turning

In October, the Women's Group, accompanied by some gents and Ken and Sandra Wall, enjoyed a pleasant morning in the country. We watched, and learned from Colin McKenzie, Diane Alston's brother, a Master Woodturner. We were able to view and handle his intricate and exquisite works made with astonishing skill and vision. The variety of his work was amazing. We had a short demonstration as well.

Our outing, appreciated by all, finished with a lovely lunch, at Churchills cafe in Te Awamutu.



From this...



...to this.



The final component of the heating and air conditioning system, this external fence, is now in place.

A priest, a rabbit and a minister walk into a bar. The bartender asks the rabbit, "What will you have?" The rabbit shakes his head and answers, "I have no idea; the only reason that I am here is because of Autocorrect."



SUMMER CALENDAR -

Every Sunday, worship services (unless indicated differently) are at
 9.30 am English language—with children’s programme;
 11.30 am Korean language—with children’s programme; and
 11.30 am Multicultural Youth (in Media Room in The Link)

Every Monday during term time – [Mini Movers](#) from 9.30-11.00 am—pre-schoolers, parents and grandparents meet for music, play and socialising.

Every Tuesday—[indoor bowls](#) at 10.00 am

First Tuesday of month—[Koha lunch](#) at 12.00 noon

Usually every second Tuesday-[Craft Group](#) at 9.30 am

Third Tuesday of month—[Women’s Group](#)—time varies

First Wednesday of month-[Men’s Breakfast](#) at 7.00 am

Every Wednesday—[Prayer group](#) at 12.15 pm

First Saturday of month—[St Andrew’s Artisan Market](#)

With a break during
January 2024

November 26 Usual service times—11.30 am Korean communion
 30 St Andrew’s Day

December 3 Advent—9.30 am **Communion**; 10.30 Trade Aid stall
 10 10.30 Combined Christmas Pageant Service
 17 9.30 Advent readings and carols
 24 **8.30 pm** Christmas Eve (**NO** 9.30 am service); 11.30 am Usual services
 25 **Christmas Day—usual service times**
 31 Usual service times and 11.30 pm Korean service

January 7 Epiphany—Usual service times
 14 Usual service times
 21 Usual service times
 28 Usual service times
 29 Anniversary Day

February 4 **9.30 am Communion**; 29th anniversary of Korean
 6 Waitangi Day [congregation joining St Andrew’s](#)
 11 Transfiguration—Usual service times
 13 Shrove Tuesday 8.30 am breakfast in The Kirk Café
 14 Ash Wednesday
 18 Lent begins—Usual service times
 25 Usual service times

March 1 World Day of Prayer
 3 9.30 am **Communion**



For **additional information** about any event, please

- ⇒ See notices in the weekly service bulletins
- ⇒ Call the office on 854 9737
- ⇒ Visit www.standrewshamilton.org.nz
- ⇒ <http://tiny.cc/FBStAndrewsHnNZ>



The editors, Graeme Kitto & Lalita Hari, collate parishioners’ contributions for The Bridge.

Neither they nor the Parish Council are responsible for the content.