

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



Golgotha by Paul Maunsell—2024

AUTUMN NEWSLETTER 2025

Luke 24 : 5b "Why do you look for the living among the dead? He is not here but has risen."

Romans 6 : 8 & 11 But if we died with Christ, we believe that we will also live with him. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Ruka 24 : 5b "He aha koutou ka rapu ai i te tangata ora i roto i te hunga mate?"

Roma 6 : 8 & 11 Ki te mea kua mate tahi tātou ko te Karaiti, e whakapono ana tātou e ora tahi anō tātou me ia. Waihoki mahara iho ki a koutou, kua whakatūpāpakutia koutou ki te hara, e ora ana ia ki te Atua, i roto i a Ihu Karaiti.

누가복음 24 : 5b "어찌하여 살아 있는 자를 죽은 자 가운데서 찾느냐"

로마서 6:8, 11 "8 만일 우리가 그리스도와 함께 죽었으면 또한 그와 함께 살 줄을 믿노니 11 이와 같이 너희도 너희 자신을 죄에 대하여는 죽은 자요 그리스도 예수 안에서 하나님께 대하여는 살아 있는 자로 여길지어다"

Lukas 24:5-6a "Waarom soek julle die Lewende by die dooies? Hy is nie hier nie. Hy is uit die dood opgewek."

Romeine 6:8 + 11 Ons het saam met Christus gesterwe; daarom glo ons dat ons ook saam met Hom sal lewe.

Julle moet dus altyd onthou dat ook julle vir die sonde dood is maar vir God lewe, omdat julle een is met Christus Jesus.

路加福音24章5节 ⁵ 为什么在死人中找活人呢？他不在这里，已经复活了。

罗马书6章8, 11节 ⁸ 我们若是与基督同死，就信必与他同活。 ¹¹ 这样，你们向罪也当看自己是死的；向神，在基督耶稣里，却当看自己是活的。

.. انہوں نے اُن سے کہا کہ زندہ کو مُردوں میں کیوں ڈھونڈتی ہو؟ ..

5 : 24 بلوقا

پس جب ہم مسیح کے ساتھ مُوئے تو ہمیں یقین ہے کہ اُس کے ساتھ چئیں گے..... اسی طرح تم بھی اپنے آپ کو گناہ کے اعتبار سے مُردہ مگر خدا کے اعتبار سے مسیح یسوع میں زندہ سمجھو۔

11 & 8 : 6 رومیوں

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The Discipline of Christian Community



There is a movement called New Monasticism, which is diverse in expression and not limited to a particular Christian denomination. It stresses the value of monastic discipline, as first practised by monks and nuns in the early Christian era

and the Middle Ages, and it seeks to adapt this wisdom to contemporary life. There are intentional New Monastic communities throughout the world. They are comprised of Christians from many different backgrounds, seeking to follow a rhythm of faith which grounds them in the communities in which they live. They commit to certain spiritual disciplines. The specific disciplines differ from community to community, but common disciplines include regular times for daily prayer; hospitality, most often in the form of shared meals; celebrating communion together on a regular basis; and the pooling of financial and other resources.

I have been part of such a community, and I found it helpful in terms of establishing my own rhythms of faith. Sometimes it's hard to find the motivation to pray on a regular basis, but when you know that a group of people have committed alongside you to pray at certain times, it becomes easier. We humans are naturally lazy, and that is why we all need a bit of monastic discipline! The earliest Christian monasteries were established so that people could follow a "rule of faith" together. They ate at certain times, engaged in manual labour at certain times, and prayed, sang and celebrated the sacraments together at set times throughout the day, week and liturgical year. While following this rule might have been impossible for one person on their own, people living in community were able to support each other in building up the discipline required to maintain these habits of faith.

We at St. Andrew's are not a monastic community. However, I believe that we can encourage each other to establish and hold fast to certain rhythms of faith. Over time, the steadfast practising of these spiritual disciplines will strengthen us in our walk with God. Worshipping together each Sunday is a first step on the journey toward nurturing each other in our quest to establish habits of faith. Meeting at set times during the week to pray together, study scripture, or even to socialise, is a further step. Celebrating communion on a monthly basis is part of establishing this rhythm. Taking extra time out for evening worship during the season of Lent will also help to nourish our habits of faith. We may find that as we become more disciplined at these corporate forms of "being church," our individual spiritual lives are also strengthened. Participating in monthly communion, for instance, may lead to us being more intentional about setting aside times each day for personal prayer. Just as we come to worship each Sunday at 9:30 am and celebrate communion each first Sunday, so might we find that we are able to set aside a time each day when we come to God in prayer, regardless of the pull of other commitments.

A church community that has worked hard to establish rhythms of faith is always recognisable. It is strong and grounded in its neighbourhood. Its members are bound together in love, and are able to present a united front, even when personal disagreements arise. Guests recognise that they are being welcomed into a space in which the Spirit of Christ governs all that is said and done. I recognise many of these qualities in St. Andrew's. May we celebrate the rhythms we have already established, and work hard to continue building up our habits of faith!

Blessings on you all.

Rev Kelly Gilson

사랑으로 빛나는 교회

2025년은 한국인 공동체가 시작된 지 30주년이 되는 해입니다. 1994년 뉴질랜드, 특히 해밀턴으로 이주해온 한국인들이 우리 교회 예배당에서 기도 모임을 시작했습니다. 그 다음해 1995년 김건일 목사님이 한인 공동체를 섬기기 위해 우리 교회에 부임했습니다. 이로써 기도 모임이 우리 교회의 한인 예배 공동체로 새롭게 탄생하였습니다. 이렇게 시작된 한인 예배 공동체는 키위 형제 자매들의 특별한 배려와 사랑과 도움에 힘입어 우리 교회 안에 뿌리를 내리고 오늘에 이르렀습니다.

이 여정은 보기 드문 예수 안에서의 진정한 사랑과 우정의 공동체를 이루어 왔습니다. 주 예수 그리스도를 믿는 믿음으로 하나님을 예배하는데 우리가 함께 했을 뿐 아니라 하나님 앞에 정직한 신앙 양심에서 나오는 진실한 겸손과 오래 참음과 배려와 공감과 협력이라는 사랑의 관계를 30년이나 이어 온 것입니다. 물론 그 과정 속에는 부일 할 수 없는 아픔의 시간도 있었습니다. 하지만 우리는 그 아픔 마저도 함께 위로하고 격려하며 이겨냈습니다. 그리고 그 과정속에서 우리는 주님을 신뢰하는 믿음과 서로를 깊이 배려고하고 섬기는 더욱 단단한 사랑의 몸이 되었습니다. 하나님을 사랑하고 동시에 못난 죄인을 사랑하여 자기를 주신 주님을 닮아가는 몸이 된 것입니다. 이것이 우리를 하나로 부르신 하나님의 뜻입니다. 주님이 오셔서 십자가에 죽으심으로 막힌 담을 허무시고 부활하심으로 이루고자 하신 것도 바로 하나님 안에서 서로 사랑하는 새로운 세상을 만드는 것이었습니다.

이제 새로운 30년을 시작하는 이 시점에서 미래를 바라봅니다. 분명 앞으로의 우리 교회의 모습은 달라 질 수 있습니다. 새로운 사람들이 오고 교회 활동이 더욱 다양하게 전개될 수 있습니다. 그러나 우리에게 맞힐 열매는 성령께서

하나 되게 하신 것을 지키는 것입니다. 성령을 좇아 겸손과 온유와 오래 참음과 사랑의 용납과 화평의 길을 갈 때 우리는 더욱 단단해진 사랑의 관계 속에서 나오는 진정한 기쁨을 누리는 교회로 세워질 것입니다. 나아가 사랑으로 세상을 비추는 교회가 될 것입니다. 온갖 곡식과 과일들이 결실하는 가을의 입구에 서서 우리에게 맺혀질 더욱 단단한 믿음과 사랑의 열매를 믿음의 눈으로 바라보며 새로운 기대와 소망을 품습니다.

“너희가 부르심을 받은 일에 합당하게 행하여 모든 겸손과 온유로 하고 오래 참음으로 사랑 가운데서 서로 용납하고 평안의 매는 줄로 성령이 하나 되게 하신 것을 힘써 지키라”(에베소서 4: 1-3)

A Church Shining with Love

The year 2025 marks the 30th anniversary of the Korean congregation's establishment within St. Andrew's church. In 1994, Korean immigrants who settled in Hamilton began prayer meetings in our church. The following year, in 1995, Rev Paul Kim was appointed to serve the Korean congregation, and this marked the beginning of our Korean worship fellowship. Through the special care, love, and support of our Kiwi brothers and sisters, this fellowship has deeply rooted itself within our church, continuing to flourish to this day.

This journey has led us to form a rare and genuine community of love and friendship in Christ Jesus. Not only have we worshipped God together through our faith in the Lord Jesus Christ, but we have also cultivated a relationship of love built upon honesty, humility, patience, consideration, empathy, and cooperation – all arising from a sincere conscience before God. For 30 years, this love has sustained us. Of course, this journey has not been without moments of unavoidable pain and hardship. Yet, we have overcome these difficulties by comforting and encouraging one another in



Christ. Through it all, we have grown stronger in our trust in the Lord, deepening our love and service toward one another. We have become a body that reflects the love of Christ – a love for both God and for each other, despite our imperfections. This is the will of God, who has called us to be one in Him. By coming to this world and dying on the cross, the Lord has broken down the walls that divide us and, through His resurrection, has called us to build a new world of love within God’s embrace.

As we stand at the threshold of a new 30 years, we look toward the future with hope. Certainly, our church of the future may look different. New people will join, and church activities may expand in diverse ways. However, the fruit we bear will be in our keeping the unity that the Holy Spirit has granted us. As we walk the path of humility, gentleness, patience, love, forbearance, and peace, following the Holy Spirit, our church will be built into a community that experiences true joy within a strengthened bond of love. Furthermore, we will become a church that shines God’s love into the world. Standing at the threshold of autumn, when all kinds of grains and fruits bear fruit, we look forward with faith to the fruit of a deeper faith and love that will emerge in the years to come.

"I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace." (Ephesians 4:1-3)

Rev Tae Ju Ham

Greetings

It has long been our practice at St Andrew’s to offer greetings in the languages of those worshipping together. As folk come and go, the languages used change.

Below is a list of the languages being used at present for your reference. You might like to find out for whom this list includes their first language

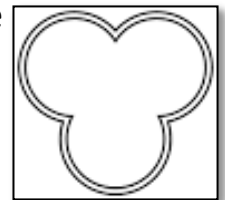
There are probably a couple of others that

should be added. Please let Kelly know your preferred greeting if it is not listed here.

Welcome	English
Kia ora tatou	Māori
Akwaaba	Twí - Ghana
An-nyeoung ha-se-yo?	Korean
Banuram	Hindi
Bula Vinaka	Fijian
Emedi o	Efik – Southern Nigeria
Kedu Nnoo	Igbo - Eastern Nigeria
Kia orana	Cook Island Maori
Malo e lelei	Tongan
Namaste	Indian
Nimen hao	Chinese
Salaam	Arab/Muslim countries
Talofa lava	Samoa
Vanakkam	Tamil – Southern India/ Sri Lanka
Welkom	Afrikaans

Did you know...?

Someone has asked what the symbol on the end of the pews stood for.



It’s called a **trefoil** which is a pattern of three interlocking circles popularly used as a symbol in church architecture to represent the Holy Trinity (one God in three persons—Father, Son and Holy Spirit). Trefoil comes from the Latin *trifolium* (a 3-leaved plant).

In architecture, and common in cathedrals and in stained glass, the trefoil is used in the tracing of doors, windows and arches. It has been in use for many centuries.

An adaptation is the Celtic trefoil known as the **triquetra** or **trinity knot**.



Thank you, Maria.

Memories

We arrived in Hamilton in July 1976. Immediately, the Rev Ian Purdie “scooped us up” as he was prone to do. I had known of Ian Purdie for many years as he was a friend of my father in Wellington Bible Class days. Sadly his ministry for us was short-lived, until 1979.

The Rev Lawrie Hampton followed Ian; now he and Jocelyn have gone full-circle and returned – what a joy! I still have some of Lawrie’s sermons. He used to print them off “back in the day”.

Then followed the Revs Richard Lawrence, Neil Johnston, Ron Bennett, Ken Wall, Mario Weyers and now Kelly Gilson. We have been blessed with inspiring ministers. What a journey it has been!

We were delighted to celebrate two daughters’ weddings in this beautiful church.

We have shared in numerous activities over the years – concerts, camps, fairs, barbecues, garden parties, study groups, and more. Gatherings of people simply enjoying each other’s company.

Our lives have been touched and enhanced by the richness of other people; warm lasting friendships have been formed. We are thankful for the legacy left by those who sat in the pews before us. Now we move forward with our multi-faceted congregation. Thank you, St Andrew’s, for being a pivot in our lives.

Thanks be to God.

Margaret Gault



Off to new schools

With the help of various parishioners, Nathaniel, Jessica and Emmanuel were ready for their first days at HBHS, Peachgrove Intermediate and Hamilton East.

Des Morgan’s Military Service

For obvious reasons, there are few remaining members of K-force.

Des enlisted in the New Zealand Army as a 21-year old in time to serve in the **Korean War** (25 June 1950 – 27 July 1953) for six months. He remained in the Royal NZ Army Service Corps until July 1956 when he transferred to the Territorial Force in which he served for seven years.

On ANZAC Day, Des will have another opportunity to proudly display his medals:

- NZ Operational Service Medal
- Korea Medal
- NZ General Service Medal and KOREA 1954-57 clasp
- UN Medal for KOREA
- NZ Defence Service Medal with REGULAR and TERRITORIAL clasps
- Korean War Service Medal

Thank you, Des, for your service and for making St Andrew’s your spiritual (and indoor bowling) home since moving from Taupo to Hamilton.



Meanwhile, the family’s mother, Elizabeth, has been pleased to get a few sewing tasks to help people needing to make use of her qualifications and considerable experience as a seamstress.

A change to her visa in December now makes it possible for her to earn income through her sewing (or undertake other work).

Talk to Elizabeth if you have sewing or designing needs.

And appreciate her contribution to the choir.



Two Inductions

...of **Rev JS Boyd** -first minister of the new St Andrew's parish as reported in the NZ Herald on Friday 23 October 1885

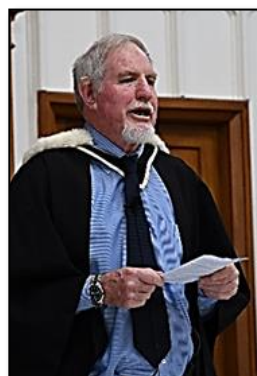
[BY TELEGRAPH.—OWN CORRESPONDENT.]

HAMILTON, Thursday.

THE above ceremony took place to-day in the Presbyterian Church. The rev. gentleman has been officiating for some time past in the Presbyterian Church here, but the formal induction only took place to-day by the Rev A. Carrick, of St. Andrew's, Auckland. A very impressive sermon was preached by the Rev. B. Hutson, of Te Awamutu. The Rev. W. Evans, to whom fell the duty of addressing the minister, congratulated him upon his connection with the church of Hamilton, contrasting the handsome church and new parsonage with the building little better than a barn in which he himself officiated here eight years ago. He (Mr. Evans) had always found the people of Hamilton most kindly, and he felt sure that the same cordial feeling would exist between Mr. Boyd and his congregation, as had been the case with himself. The Rev. R. Sommerville of St. Peter's, Auckland, gave a spirit-stirring address to the people, pointing out that unless seconded by the zeal and sympathy of his congregation, the ministrations of their pastor would be deprived of much of their value. About one hundred persons were present, with each of whom, on leaving the church, the new minister shook hands. A choir of fully twenty voices added much to the effect of a very impressive service. At six o'clock a large number of persons sat down to tea in the Oddfellows' Hall, in which an abundant and excellent repast had been prepared for them by the following ladies:—Mesdames Whyte, Hay, Campbell, Primrose, Horne, Black, Slade, and Dey, assisted by the Misses Runciman, Boyd, Primrose, and Campbell. A concert will take place this evening after the tea, which it is expected will be largely attended, as some 250 tickets have been disposed of.

...of **Rev Kelly Gilson**—on 1 December 2024
18th Minister of St Andrew's in 140 years
The **induction service for the Rev Kelly Gilson** was truly wonderful. Led by the Moderator of Kaimai Presbytery, the Rev Wilson Orange,

members of Presbytery and of St Andrew's all expressed their commitment to support and work with Kelly in her role as a minister for all of us. The Convenor of the Ministry Settlement Board [MSB], the Rev Phil Bettany gave the Narrative – the timeline from the formation of the MSB, through Kelly's expression of interest, the interview via Zoom, Kelly's being received as a minister of PCANZ in good standing, the agreement of the Parish Council, the two congregations and Kaimai Presbytery to place a call in Kelly's hands, culminating in this service. The Rev Phil Bettany's sermon was based on the reading of Ephesians 4 : 1-7 and the theme of Unity with Christ. To everyone who had a particular role during the service, to everyone whose presence was evidence of support for Kelly, to all whose support was prayerful, to all who ensured generous hospitality was provided for everyone, a HUGE THANK YOU.



Social & Ecumenical Action [SEA]

Membership We are very pleased that **Ruth Harlow** re-joined the SEA Committee in January, having taken a break in June 2018 after numerous years of much-valued active participation. Believe it or not, **Henry Ota** joined our committee as far back as Oct 2023; it is a delight to have him and his contributions. In the interest of trimming responsibilities, **Chris Grocott** retired in September 2024, after what she described as “all the years of satisfying involvement.” In fact, Chris had been a long-time stalwart of the SEA Committee – right from 1990. (Her absence during the years of living in Aotea seems but the blink of an eye.)

Before 1990, the SEA Committee was called the Outreach Committee, with Shirley Smith the convenor until she and Robin Smith moved to Waikouaiti. Chris, **Peter Gault** and I were Outreach Committee members with Shirley. We salute Chris and are still attempting to accept her retirement gracefully. Peter continues to serve on this committee. Ever since arriving in August 2023, our Kiwi Minister **Rev Kelly Gilson** has been an enthusiastic member – technically ex-officio. **Tom Gilson** was a member for 6 months but is currently on leave. If you would like to know more about what the SEA Committee does, please contact me (**Lance Kendrick**).

Hon David Seymour

Principles of the Treaty of Waitangi Bill

Government Bill

94—1

This Bill was introduced to Parliament on 7 November by the Hon. David Seymour— (www.bills.parliament.nz). The *Bill* has 3 pages of Explanatory Notes but it is substantively only 4 pages long. However, the implications of its attempt to rewrite *Te Tiriti o Waitangi* are huge. The Ministry of Justice Departmental Disclosure Statement says the *Bill* is inconsistent with *Te Tiriti o Waitangi*, as does the Waitangi Tribunal. As promised to his Act coalition partner, Prime Minister Christopher Luxon allowed the *Bill* to

have its First Reading as an official “Government Bill”, although he undertook, later, not to support it to a Second Reading and described the *Bill* as “very simplistic”. Although we did not wish to give the process legitimacy, we researched and wrote a 2-page submission in SEA’s name - previewed by our Minister and our Parish Clerk, both of whom were supportive. The Presbyterian Church of Aotearoa New Zealand has characterised itself as determined to be a cross-cultural and multicultural Church with a commitment to the bicultural partnership of Tangata Whenua-Tangata Tiriti, and that is the basis on which we submitted to Parliament’s Justice Select Committee. Within the context of *Te Tiriti o Waitangi* the PCANZ officially recognises a bicultural partnership between its Māori and other church courts.

Our basic premise was that the *Principles of the Treaty of Waitangi Bill* contradicts *Te Tiriti o Waitangi*. Clause 9 of this *Bill* states that “Nothing in this Act amends the text of the Treaty of Waitangi/Te Tiriti o Waitangi.” However, we believe that that is precisely what is proposed. The *Bill* has 3 Principles in Clause 6 which supposedly clarify but, in fact, re-write the three Articles of the Treaty that was signed. The *Bill* focuses only on Kāwanatanga to the exclusion of Tino rangatiratanga.

We said we believe that relationships in our country must include consideration of the well-being of all New Zealand’s citizens; *Te Tiriti o Waitangi* enables this as our founding document sets out the mutual intentions of the Crown and Tangata Whenua. The contract between Tangata Whenua and the Crown allows that all Tangata Tiriti may have a place here - whether then-resident, or subsequent immigrants. The Treaty contract also makes clear, in Article Two of the te reo Māori version that was agreed and signed by Lieutenant-Governor William Hobson on behalf of the Crown, and 500 rangatira, that everyone’s dwelling in the land is not to detract from certain indigenous rights in perpetuity. Tangata Whenua do have unique status.

Understandings of *Te Tiriti* have evolved over time - and are particularly reflected in the actions of Parliament, the Courts and the Waitangi Tribunal - but always the test must be that the principles teased out and applied in central and local government policy and practice over the past 50 years are to be seen through the lens of *Te Tiriti* itself.



The now commonly understood principles of partnership, participation, and protection of rangatiratanga - the “Three Ps”- are interpretive guides to a treaty which is both covenantal and inclusive; the same applies to the principles teased out to include reciprocity, mutual benefit, good faith, active protection of Māori interests, and redress for past wrongs. If this evolution over time seems “messy”, that’s because *Te Tiriti o Waitangi* is a living document - and society and legal justice (especially case law) are messy. On the other hand, the disingenuous “principles” in this *Bill* are exclusionary whilst purporting to be the opposite.

We said that strait-jacketing almost all other legislative Acts with Clause 6’s narrow definitions of principles (as “required” by Clause 7) works against carefully developed contemporary understandings of *Te Tiriti*, especially Article Two. We urged the Justice Committee to report to the House that the *Bill* should not be progressed at a Second Reading.

Handling of the *Bill* hasn’t been at all optimal for the public. Submissions to the Justice Committee were due by 7 January 2025, very soon after people’s Christmas/New Year holiday breaks; Fortunately, we emailed our submission on 6 January, before Parliament’s computer system apparently overloaded. Due to these “technical issues”, the Justice Committee extended the closing date to 14 Jan. Well over

300,000 submissions were received; 12,000 of those writers requested to also make an oral submission as well.

Submissions will be posted on Parliament’s website in due course, first vetted by 15 Parliamentary Clerks to remove those that are libellous, spurious or extremely rude. The Senior Clerk has said, in an interview on Radio New Zealand, that the Clerks are counting those “For” and “Against” and are summarising the key themes emerging from the hundreds of thousands of documents. Submissions deemed by the Clerks to be especially useful will be supplied to MPs intact; normally select committee MPs read all submissions but that is not possible for this *Bill*. Currently, only the texts by oral submitters have been added online – the lucky speakers having been chosen by the political parties represented by the 11 MPs on the Justice Committee. Only a few hundred submitters will be heard in person, over 80 hours. In the meantime, a copy of the SEA submission is available from Lance. The Justice Committee has until 14 May to report to Parliament.

Lance Kendrick Convenor

Social and Ecumenical Action Committee [SEA]

In the Winter 2024 edition of *The Bridge*, SEA reported on our assisting Shakeela travel to Pakistan to see her mother, on Trade Aid and Christian World Service and “Neighbours Day”.

In the Spring edition, it reported on the Water study groups it had organised and its submission on Māori Wards for Local Councils.

And in the Summer edition, it encouraged our support for Christian World Service at Christmas and provided background to the artist whose work was on display in *The Link*.



Parish Council is appreciative of the active way in which SEA undertakes its board brief and keeps parishioners well informed.

Our family

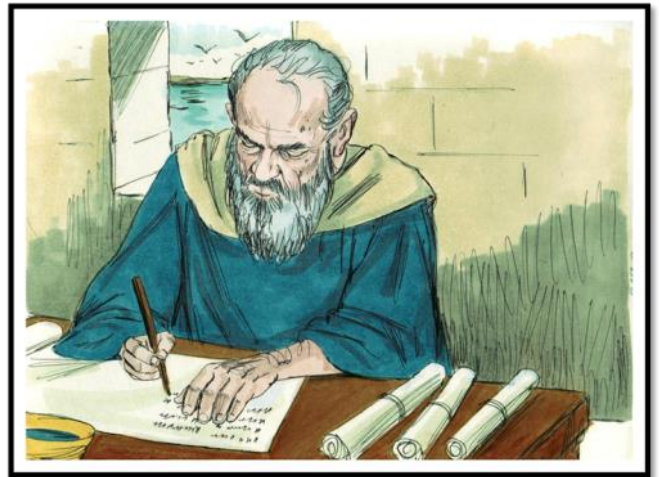
I am happy to share about my family with the church members. We are a family of three—myself (Jiwon Lee), my husband (Moonhyun Ryu), and our son (Sean Ryu). My son and I live in Hamilton for our studies, while my husband runs his own business (an immigration service provider) in Korea. Since 2023, I have been pursuing a PhD in tourism and hospitality at the University of Waikato, researching visitors' multi-dimensional experiences and environmental behaviours in nature-based tourism. My son, Sean, is currently a Year 12 student at Hamilton Boys' High School. He loves sports and is more interested in science than the humanities. Our first visit to St. Andrew's Church was in 2016, when Sean was just eight years old. During our two-year stay, we experienced great hospitality and love from Rev. Ham and his wife. Their kindness became a significant reason for our return, alongside God's guidance.

Due to our circumstances, our family is only able to reunite twice a year. Living apart is quite tough and can feel lonely at times. In the midst of a struggling life away from our family, God's provision has allowed me to serve as a singer in the Korean choir team and as the president of the Korean men's and women's group. I am so grateful for these moments of doing God's work for the community. Also, we feel happy due to a few people who care for and support our family. Through this, I realise the importance of community relationships in an immigrant society. Every moment unfolds under God's amazing plans, which never



abandon us. Therefore, I trust that only God knows everything and leads us wherever according to His plan. As God sees us in our lowest places and moments, I trust that He will provide us with comfort and peace during this difficult time in our lives. May God bless you all!

Jiwon



Copying the New Testament by Hand

The “Kiwi” congregation at St Andrew's has this year been introduced to a Korean practice that none was aware of previously—even after 30 years together! That is to hand-write the whole of the Bible (or New Testament in the first instance) and have it bound.

Seventeen Kiwi members accepted the invitation and are now copying out nineteen of the 27 books in the New Testament. Korean members are doing the remainder.

The plan is for the finished product to be presented and dedicated at the combined service on Palm Sunday, 13 April 2025.

As was promised, this is certainly an excellent way to read a book of a Bible very carefully and notice details that have not been seen before or have not been remembered even after multiple times of reading and/or hearing the passage. Choose a book and try it—just for the experience.

Advent/Christmas Services

The whole combined congregation on 1 December did enjoy the **Christmas Cantata** directed and produced by the Rev Oh Yo Han and his helpers. They put together a joyful presentation involving children, youth and adults with a variety of accompaniment – bells, piano, organ and even triangles!



Thank you, Daniel Park and Suna Lee, for the video of the Multi-cultural Youth members. What an energetic sharing of their portrayal of journey to the new Jerusalem! How blessed we are to have both the Korean choir and the "Kiwi" choir which we are hearing much more regularly now .



One Solitary Life

Here was a man who was born of Jewish parents in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter's shop until he was thirty, and then, for three years he was an itinerant preacher.

He never wrote a book, he never held an office, he never owned a home, he never had a family. He never went to college. He never put his foot inside a big city. He never travelled two hundred miles (320 km) from where he was born. He never did one of these things that usually accompany greatness. He had no credentials but himself.

He had nothing to do with this world, except the naked power of his manhood. While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial.

He was nailed to a cross, between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying—and that was his coat. When he was dead, he was taken down and laid in a borrowed grave, through the pity of a friend.

Nineteen wide centuries have come and gone, and today he is the centre-piece of the human race, and the leader of a column of progress. I am far within the mark when I say that all the armies that ever marched and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of humankind upon earth as powerfully as this one solitary life.

[A description of the life of Jesus, whose birth we celebrated at Christmas and whose resurrection we celebrate at and beyond Easter.

Author unknown.]



Women's Group

The year started on a high! The Women's Group enjoyed a delicious morning tea at Rell Sumner's in the beautiful countryside on 18 February.

There was chit-chat about holiday happenings; and ideas for meetings/outings during the year shared by all. This included thoughts about social gatherings to cater for our diverse congregation.

Elaine told us about the walk she completed in the South Island - a challenging one, especially the first day which was a lot of 'up hill' going.

Elizabeth now has an oven and wants to learn about baking items such as loaves. If anyone has spare baking tins and mixing bowls, these would be well received.

All in all, a profitable morning.

Margaret Gault & Phyllipa Fraser



*I don't mind getting older
but my body is not taking it well.*



May the God of hope fill you with all joy and peace as you trust in him.

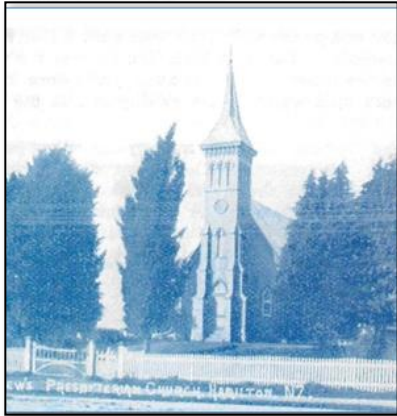
Romans 15 : 13

Presbyterian Presence in Hamilton

The centennial publication of St Andrew's, *A Century of Faith*, records that the Rev T Norrie conducted the first Presbyterian service in the Bridge Street Redoubt in 1865. That's **160 years ago!**

In its publication for a Festival Week in July 1959, *Hamilton East Businessmen's Association presents KIRIKIRIROA (Hamilton East)*, we read:

St Andrew's Church—The old St Andrew's Presbyterian Church stood where the present Roman Catholic Presbytery now is. The contract for the construction of the building was let to Mr E. J. Pearson and was largely built by Mr William Hayes. Yellow kahikatea, milled in the vicinity at Gibbon's mill at the end of Dawson Street, was used in the construction of the church. Mr George Jack moved the building to Albert Street and it became Knox Presbyterian Church. St Andrew's built a new church at the corner of River Road and Te Aroha Street. A new church has replaced the old structure in Albert Street.



Elsewhere, this is described as the first Presbyterian Church in Hamilton, completed in 1867. It became known as St Andrew's in 1885 when the Auckland Presbytery agreed that the parish become a separate charge. On 22 October 1885, the Rev JS Boyd was inducted as St Andrew's first minister. That's **140 years ago!**

From our St Andrew's website: "...by 1912, the parish had grown to the point where it was split into three separate parishes— First Church Frankton, Matangi and St Andrew's. Land was purchased in River Road for £1,000 and a new church building, the present St Andrew's, was consecrated on 1st February 1914."

(First Church Frankton probably refers to its being the first church west of the river.)

Seventy years ago, that's half of the life of the parish of St Andrew's, one of our former ministers was ordained. This was in the Riversdale-Waikaia parish in the Matura Presbytery on 17 December 1954. He was then the minister of Taurarunui from 1961 and St Andrew's, Whangarei from 1968. On 29 May 1980, he was inducted to St Andrews Hamilton, retiring to Minister Emeritus status on 31 December 1991.

Yes, this is the parish ministry record of the **Very Rev Lawrie Hampton**, his having been Moderator of the Presbyterian Church of New Zealand in 1981.

Lawrie's service to the church included being a member and convener of a number of committees—Home Ministry/Ministry, Mission Overseas, Communica-

tions, Baptism, and Special Committee on Homosexuality and Related Matters.

Lawrie had a long association with St Stephen's in Hamilton through to its dissolution on 30 June 2023.

In her letter congratulating Lawrie, the Right Rev Rose Luxford wrote: *As the national church, we thank you for your faithful service to the church and to God's people in all the places that you have ministered and the groups with which you have been involved.*

We concur and also salute you, Lawrie.





Rev Paul Kim
1995-2001



Rev Han Myoung Soo
2001-2004



Rev Seo Jang Won
2005-2008



Rev Ham Tae Ju
2009-present

Thirty Years of Korean Ministry at St Andrew's



Cross-cultural congregation celebrates 20 years

"...a concrete expression of the hospitality and encouragement of the Presbyterian Church towards Asian migrants.

...a good example of how two churches can work closely. It is a positive role model for all of us."

Rev Kyoung Han, Asian Ministries Co-ordinator

Twenty-five years ago, after Park Sang Ha had attended the Easter communion service beside the University lake in 1994, the Rev Richard Lawrence was instrumental in leading the St Andrew's congregation to welcome the first Christian Korean families to worship at their church. When Korean folk began to immigrate to NZ, St Andrew's instinctively warmed to these people. A unique opportunity arose when St Andrew's heard about the graduation of Paul Kim from Knox College. Paul was called to St Andrew's and eventually ordained and inducted in May 1995. The Korean congregation grew very fast as immigration to NZ opened up. The Session at the time decided that the Korean members were to be members just like any other NZ citizen. Throughout the 25 years St Andrew's has had Korean and Kiwi elders serving the church.

It's now **30 years** since the Rev Paul Kim was inducted as the first of our four Korean ministers. St Andrew's now has three Korean ministers in the team with the Rev Daniel (Ji Woon) Park employed part-time (with the assistance of Kaimai Presbytery) as the Multi-cultural Youth minister and the Rev Oh Yo Han employed part-time as the Director of the Korean Sunday School and worship leader. Together they cater for the spiritual needs and education of more than 10% of the total Korean population of Hamilton. Thanks be to God for this leadership team.

Hamilton's Population—St Andrew's Context

The 2023 census shows Hamilton has increased its number of ethnicities to 171. Not including NZ European and Māori, the following are the top 10 groups:

- Indian nfd* 15,078
- Chinese nfd* 9,156
- Filipino 4,884
- Samoan 4,170
- Cook Island Māori 2,779
- Tongan 2,727
- South African European 2,514
- English 1,803
- Fijian Indian 1,269
- Korean 1,197

*nfd—not further defined

Where do I belong?

In this 2023 painting, artist Echo Huang reflects on this question through the use of a surreal portrait-filled landscape which captures the state of calling more than one place home.

In this case, the artist connects New Zealand and China through her artwork, using physical setting to reflect on personal background and built identity.

Still a student, Echo won the People's Choice for this piece in the Secondary School Art Awards in 2023.

- displayed in NZ Portrait Gallery, Wgtn



White Ribbon Sunday

25 November is the UN's International Day for the Elimination of Violence Against Women commencing 16 days of activism against gender-based violence under the banner of **UNITE to End Violence against Women**. This is an annual campaign. Violence against women and girls remains one of the most pervasive human rights violations in the world. Globally, an estimated 736 million women — almost one in three — have been subjected to physical and/or sexual intimate partner violence, non-partner sexual violence, or both, at least once in their life. This was the focus of our service on 24 November, using resources prepared by Shine/Presbyterian Support Northern which is supported by St Andrew's and parishioners.



AUTUMN 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

2nd & 4th Tuesdays of month-[Craft Group](#) at 9.30 am

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

Every Thursday—[Prayer group](#) at 11.30 am

First Friday of month— [Proud Prayers Children's Programme](#) at 5.00 pm

NOTE: Decisions have yet to be made about the changed arrangements for **monthly lunches** and **men's gatherings**.

March	2	Usual services— Communion at both services
	4	Shrove Tuesday
	5	Ash Wednesday 7.00 pm Informal service and each Wednesday until 9 April
	9	Usual service times
	9	2.00 pm Service of prayer for healing
	13	10.00 Lenten study series— each Thursday morning until 10 April
	16	Usual service times
	23	Usual service times
April	30	Usual service times
	6	Usual service times - 9.30 am Communion
	13	10.30 am COMBINED Palm Sunday Service & Service of Celebration
	17	7.00 pm Maundy Thursday Service
	18	9.30 am Good Friday Service
	20	7.30 am Easter Day Communion at University lake ... and usual service times
May	25	ANZAC Day
	27	Usual service times
	4	Usual service times— 9.30 am Communion
	11	Usual service times
	18	Usual service times— Contributions for The Bridge due
June	25	Usual service times
	1	Usual service times— 9.30 am Communion
	2	King's Birthday



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 is responsible for the content.