

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

New beginnings



WINTER NEWSLETTER 2025

Romans 15:13

May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

Roma 15:13

Nā, mā te Atua, nāna nei te tūmanako, e whakakī koutou ki te hari katoa, ki te rangimārie, i runga i te whakapono, kia hua ai tō koutou tūmanako, i runga i te kaha o te Wairua Tapu.

로마서 15:13

소망의 하나님이 모든 기쁨과 평강을 믿음 안에서 너희에게 충만하게 하사 성령의 능력으로 소망이 넘치게 하시기를 원하노라

Romeine 15:13

Mag die God, die bron van hoop, julle deur julle geloof met alle vreugde en vrede vervul, sodat julle hoop al hoe sterker kan word deur die krag van die Heilige Gees!

罗马书15章13节

但願使人有盼望的神，因信將諸般的喜樂、平安充滿你們的心，使你們藉著聖靈的能力大有盼望！

15:13 رومیوں

پس خُبرے تمہیں ایمان رکھنے کے باعث ساری خوشی اور اطمینان سے معمور کرے تاکہ رُوح القدس کی قدرت 'دا جو اُمید کا چشمہ سے تمہاری اُمید زیادہ ہوتی جائے۔'

2025 marks 140 years since St Andrew's was established as a separate parish with the induction of the Rev JS Boyd in 1885. And it also marks 30 years since the Hamilton Korean Church within St Andrew's was established with the induction of the Rev Paul Kim. While there is some recognition of these milestones in this issue, there will also be a special edition of The Bridge to capture most of our celebratory events.

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Open to the Spirit's Leading



In a recent sermon, I included this quote from author and theologian Frederick Buechner: *“The place God calls you to is the place where your deep gladness and the world’s deep hunger meet.”* At the Kaimai Presby-

tery Gathering on May 3, there was talk of the decline of church attendance in NZ, and of the need for creative re-envisioning of what it means to be the church.

Here at St Andrew’s, we celebrate our growing congregation - in particular, our reputation as a place of welcome: a place where people of diverse backgrounds are included and valued for who they are. Yet even as we celebrate these beautiful aspects of our identity, we cannot fail to notice the cloud of anxiety under which the church in New Zealand uneasily sits. The “mainline” denominations continue to lose members, and each year we hear of multiple churches closing their doors. We grieve. We are troubled. We strive to resist the temptation to become complacent, from the comparatively comfortable place where we sit at St. Andrew’s.

We are conscious of the richness of life which teems around us. We see people of many different nationalities walking the streets of our neighbourhood. We also cannot fail to notice the needs of some in the inner city: the sleeping bags on street corners, the broken shards of glass from last night’s revelries, the frequent sound of sirens. At the Presbytery Gathering, we were asked to consider what burdens have been placed upon our hearts by the Spirit of God. When we look around us, are there particular people for whom our hearts break? Are there situations which make us notably angry, or sad? We were encouraged to listen

to our own hearts, as we seek to channel these feelings of distress into positive action: into nothing less than ushering in the Kingdom of God in the place we call home.

Where is the place where our deep hunger and the world’s deep gladness meet? I invite you to consider this question at an individual level, but also in the context of our church community. Where does our deep gladness at St. Andrews - our joy, our celebration, our God-given strengths - meet the hunger of our neighbourhood, our city, our country? What might be our distinctive call as a congregation? What words of hope might we speak to the Presbyterian Church of Aotearoa New Zealand? What visions might we offer to a church which is fearful of loss, while yet open to holy newness?

I believe that the Spirit of God is already at work among us. I feel the breath of this Spirit when we share food, songs and prayers together in our different languages. I perceive this Spirit at work when we care for our members who are unwell, and when we apologise to each other and offer forgiveness when we have offended each other. I sense the stirring of this Spirit in our midst when we dream together; when we join our voices in prayer to seek God’s guidance, and when we earnestly listen, ready to be challenged.

Who knows where this Spirit may lead us? Let us seek that place where our deep gladness and the world’s deep hunger meet.

Blessings on you all.

Rev Kelly Gilson



겨울, 믿음이 뿌리내리는 시간

한국의 겨울은 매섭다. 서울의 경우 평균 영하 2에서 영상 2도 사이이지만 간혹 영하 10도 이하로 떨어질 때도 있다. 산이 많은 강원도의 경우 영하 5-10도로 매우 춥다. 눈도 평균 15일 이상 내린다. 하얗게 내린 눈이 새로운 아름다움을 선사하지만 찬 겨울은 산과 강을 얼게 하고 땅도 얼게 한다. 잎을 떨군 앙상한 나무 가지들은 초라하다 못해 죽은 듯 힘 없이 부러진다. 이렇듯 겨울은 모든 것을 죽은 듯이 멈추게 한다.

그러나 언 땅 밑에서는 생명이 요동한다. 겉으로 보기에 나무들은 죽은 보이지만 실은 땅 아래 뿌리들에겐 겨울이 가장 깊이 뿌리를 내리는 시간이기 때문이다. 단단한 바위 틈조차 비집고 들어가 마침내 그 바위마저 깨트리며 뿌리를 내리는 것이다. 겨울이란 시련이 산과 들의 나무로 하여금 더욱 견고하게 세우는 시간인 것이다.

이러한 점에서 시련을 겨울로 비유한다면 시련의 겨울은 비록 힘들지만 믿음의 뿌리를 더욱 깊이 더욱 견고하게 내리는 시간이다. 믿음의 봄을 준비하고 계신 하나님을 신뢰하고 그 말씀과 언약을 붙잡고 인내하는 것이 바로 그것이다. 예수님의 3년간의 공생애 기간은 시련의 시간이었다. 시간이 흐를수록 그 깊이와 강도는 날로 더하였다. 그러나 예수님은 그 시련 중에 좌절하거나 피하여 도망가지 않았다. 매일 성부 하나님과의 깊은 만남과 교제를 통하여 감당해 나갔다(막 1:35).

우리도 시련의 겨울 바람이 더욱 매서울수록 하루 하루를 하나님과 그 언약을 신뢰하고 의지하는 믿음의 뿌리를 더욱 깊이 내리는 시간으로 삼아야 한다. 그 시련의 겨울이 아무리 매서워도 하나님께 내리는 믿음의 뿌리가 마침내 그것도 깨트리게 될 것이다. 시련의 겨울에 주시는 하나님의 위로가 더욱 따뜻하고, 은혜가 더욱 깊기 때문이다(고후 1:3-5). 기억하라 믿음의 뿌리를 내리는

시련의 겨울이 하나님이 가장 강력하게 일하시는 시간이다.

“찬송하리로다 그는 우리 주 예수 그리스도의 하나님이시요 자비의 아버지시요 모든 위로의 하나님이시며 우리의 모든 환난 중에서 우리를 위로하사 우리로 하여금 하나님께 받는 위로로써 모든 환난 중에 있는 자들을 능히 위로하게 하시는 이시로다”(고린도후서 1:3-4)



The Winter of Trials, the Roots of Faith

Winter in Korea can be brutally cold. In Seoul, the average temperature ranges between -2°C and $+2^{\circ}\text{C}$, but it can occasionally drop below -10°C . In the mountainous region of Gangwon Province, temperatures often sit between -5°C and -10°C , making it one of the coldest places in the country. Snow falls on average more than fifteen days each winter. The white snowfall brings with it a serene beauty, yet the biting cold freezes mountains, rivers, and even the ground itself. Bare branches, stripped of their leaves, appear lifeless—almost as if they have died. Indeed, winter has a way of bringing all things to a seemingly complete halt.

But beneath the frozen earth, life stirs. Though the trees above may appear dormant or dead, it is in fact during the winter that their roots grow the deepest. Roots press into the ground, pushing through hardened soil, sometimes even cracking through stone, anchoring the tree more firmly than before. Winter, with all its harshness, is the very season that strengthens and establishes the trees of the forest.

In this sense, trials in life can rightly be likened to winter. The winter of trials may be painful, but it is the time in which the roots of faith are driven deeper, becoming stronger and more steadfast. It is a time to trust in the Lord who is preparing the spring of renewal, to hold fast to His Word and His promises, and to endure. The three years of Jesus' public ministry were marked by constant trial. With each passing day, the weight and intensity of suffering grew

heavier. Yet Jesus did not shrink back or retreat in despair. Instead, He remained steadfast, drawing strength through intimate communion with the Father each day (Mark 1:35).

So too must we respond when the winds of winter grow fierce. Let each day be an opportunity to press our faith deeper into the soil of God's covenant. Even the fiercest winter cannot withstand the power of roots planted in the Lord. For the comfort God provides in the winter of trials is warmer, and His grace is deeper than we can fathom (2 Corinthians 1:3–5). Let us remember: the winter of trial is often the very time when God works most powerfully.

“Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God.”(2 Corinthians 1:3–4, NIV)

God bless you all.

Rev Ham Tae Ju

My name is **Charles Mandor Asenye**, and I'm from Nigeria. I greet you in the Efik language of Southern Nigeria – **Emedi o**.

My musical journey began as a teenager, playing the keyboard in church. I was largely self-taught and had no access to the organ back in Nigeria, so discovering and learning the instrument here at St Andrew's has been a rewarding new chapter for me.



Though I initially studied Computer Science at university, I later chose to follow my passion for music. I graduated with a first class in Music and went on to lecture at the University of Uyo, Nigeria. I later completed a Master's degree in Music Theory and Composition, and I'm currently pursuing a PhD in Composition at the University of Waikato on scholarship.

Outside of academia, I have been involved in numerous music related endeavours including as accompanist to various choirs and churches. I was the founder and president of the Ibom Musical Society, which brought together non-denominational choirs across Akwa Ibom State. At the time of my departure, nine professional choirs were registered under the society, and these choirs regularly come together to host joint concerts. I also consulted for various music organisations. This included the Music Teachers Association of Nigeria, where I was actively involved in interschool music championships as a consultant and adjudicator for several years. My contributions to music have been recognised with numerous awards.

I'm married to Florence, a music teacher, and we have two sons.

I greatly enjoy working with the St Andrew's church choir and look forward to contributing to any opportunity that supports the growth of music within the church community.

[Google his full name for more details.]



Capt Graeme Carmichael's Military Service

He writes: The recently passed ANZAC Day would have seen many of our congregation reflecting on their personal and friends' experiences during times of war and non-warlike military service. My personal thoughts while in uniform have certainly shaped mine as I served some 28 years.

Where to begin?

Family experience began with my paternal grandfather who experienced both Gallipoli and the Somme. He was awarded a Military Cross during the latter. My father's experiences were in the 18th Armoured regiment in Italy and Egypt during WW2.



My experience with the military began in 1960 when at the age of 15^{1/2} I joined the Regular Army. Not possible I hear you say – well, you could in a unit called Regular Force Cadets – not school Cadets, regular army where I soldiered on for the next 28 years.

My years saw me move from a cadet to Training Officer to the NZ Contingent of the Multi-National Force in Egypt in the late eighties, (Peacekeeping).

In between saw years with our only Infantry Battalion, various training establishments, several years in the dreaded Waiouru (not bad years at all). Active service in Borneo, Malaysia, South Vietnam – non active service in Singapore, Indonesia, Fiji, Brunei and other places.



Following my service in Egypt I could see future time in the army not having a great appeal to me

and the need to put my family first became paramount so I resigned and, in my 40s, settled in Hamilton on a 10-acre block at Newstead. I found employment running a 40-strong milk powder packaging arm of Fonterra and moved into a role of management systems co-ordinator for my final years of work.

Both Marian and I enjoy being part of the St Andrew's family.

Graeme



Multi-National Force Observers
1988 Swan Song
after 28 years

Multi-National Force Observers
1988 Swan Song
after 28 years

In our church library is information about each of the persons named on the Honours Boards in the church foyer. This comprehensive record was compiled by Gavin Petrie.



The Jolly family – we are ALL Presbyterians

My grandmother went to St Andrew's, Timaru. Both Brian's and my parents went to St Andrew's, Ashburton. So, on arriving to a dental practice in Hamilton in 1959, we came to St Andrew's here.

Apart from our eldest daughter, our three other children were baptised by Rev Ian Purdie and later took communion before they left Hamilton to further their careers.

Jim Findlay was their Bible Class leader with the Smiths, the Clarksons and others whose names elude me. They enjoyed many happy times with trips to Raglan, Mt Tarawera and elsewhere.



Ian Purdie and Brian got on very well together – Brian was a pall-bearer for Ian's funeral. Ian reminded me of my father.

I did the floral arrangements with Peg Purdie at Trevellyn – we lived opposite Trevellyn where our youngest daughter used to nurse aid during varsity holidays.

Brian was chair of the Board of Managers for quite a while and I taught Sunday School. I also did the flowers, the pulpit falls and the wall hangings. I also helped with the wall hanging in the foyer of the church inspired by Jocelyn Hampton. Brian framed the tiles made by the Korean youth that hang at the front of the church.

All the ministers – the Revs Lawrie Hampton, Richard Lawrence, Neil Johnston, Ron Bennett, Ken Wall, Mario Weyers and now Kelly Gilson have all helped us.

During Covid, Brian passed away. His funeral was at St Andrew's with the Revs Ken Wall, Lawrie Hampton and Richard Lawrence taking Bible readings.

This church has been a big part of my life. I love the organ, the tranquillity it gives me, the atmosphere.

Anne Jolly

Testators' Blessed Bequests

The tough economic times have impacted the church's finances. Not only has revenue for the ten months ended 3 April 2025 from bookings at The Link decreased by about 11% down on budget and about 8% down on last year, revenue from grant applications has also been a lot more difficult to come by. All up, combined gross revenue from The Link is about \$27,000 down on budget and about \$26,000 less than last year. Fortunately, donations from parishioners have continued to grow compared with both last year and budget. This is a good sign for our parish and bodes well for the future and is truly appreciated.

Also greatly appreciated is the generosity of donors who have left bequests in their wills, specifically I would like to acknowledge the kind and generous bequests made by William Boyd, Joyce Wallace and Wynn Wallace. St Andrew's Presbyterian Church has been blessed by receiving three generous bequests totalling over \$100,000 at a time when our need was great, of which \$14,350 has gone towards the \$33,150 balance held in the Church Pipe Organ Fund on the 5th May 2025.

While these bequests have granted us a degree of financial comfort, we must remain financially diligent so we can continue to raise our regular income so that we have greater choice over our expenditure while at the same time growing general cash reserves which will provide more resilience when faced by any future challenges. However, our current situation does mean that there should be no need to make a special appeal this autumn/winter.

Fraser Annals – Treasurer

Social & Ecumenical Action Committee

GENE TECHNOLOGY BILL 2024:



Hon Judith Collins

Gene Technology Bill

Government Bill
110—1

This far-reaching Government Bill was introduced to Parliament on 10 December 2024, sponsored by then-Minister of Science, Innovation and Technology Judith Collins. It was aimed at loosening regulatory settings so that genetic engineering may be used beyond contained lab conditions (but with safeguards), such as with crops. <https://bills.parliament.nz/v/6/22059628-b0cc-4931-5e07-08dd18a12bfb?Tab=history> has a link to the text of the Bill (133 pages) and also other useful hotlinks. The Bill was referred to the Health Select Committee, which was receiving submissions until 17 February 2025 and was charged with reporting back by 17 June.

The SEA Committee made a short submission on 17 February; we focussed on Caring for God's creation in the most beneficial ways. We wrote to the Select Committee that we supported the potential of the Gene Technology Bill because we believed it would enable NZ to better achieve the benefits that can accrue to human health, agriculture and horticulture from genetic engineering while still caring for creation. Our support was conditional on the establishment of a well-resourced and competent Regulator which is able to assess the risks and benefits of proposed GE technologies. The Regulator must act independently of the EPA and the Minister.

We proposed that it is imperative to create a research facility dedicated to the forensic determination/analysis of any potential outbreaks of unknown strains of these organisms during the transition periods. This facility would help profile data, monitor developments, and provide recommendations to regulatory bodies

based on empirical evidence. We said we think it is important that before the commercial launch of any gene technology there should be a trial of the technology under a regulated environment i.e. there should be supervised trials before wider replication on a commercial scale.

The SEA Committee ended by saying that it is important that the Regulator guards against the likelihood that a multinational company reaps the benefits of any gene technology developed by New Zealand for which New Zealand has taken the risk. A copy is available from Lance.

Footnote: With a Prime Ministerial rearrangement of portfolios Shane Reti is now the Minister of Science, Innovation and Technology. Probably due to the number of submissions made (14,947), the Health Select Committee's date for reporting back to Parliament has been extended to 31 July.

ADVANCE NOTICE: The SEA Committee is organising a public Hamilton City Council election meeting in September, with all candidates for East Ward and Mayor to be invited. Date to be decided. Candidate nominations close with the Electoral Officer on 1 August.

St Andrew's Coffee Series

A public talk will be given by **Dr Emma Barker-Clarke** on Thursday **29 May** in The Link.



Responding well, in safe and dignifying ways, to people who experience family violence.

Please spread the word.



Emma is a senior trainer for Shine (Safer Homes in New Zealand Everyday, www.2shine.org.nz) and is a trustee board member for Rape Prevention Education. Highly-experienced and holding a PhD in Sociology/Criminology, she specialises in family and

sexual violence prevention and safer response practices. Shine is a service of Presbyterian Support Northern.

From 7.00pm coffees, teas, scones and cakes by The Kirk Café will be available for purchase. Dr Barker-Clarke's talk will start at 7.30pm. There will be plenty of time for your questions, finishing by 9.00pm. Everyone is welcome. Entry by donation - \$5 recommended. This event has been organised by the SEA Committee as an evening in the *St Andrew's Coffee Series*. Enquiries phone 027-265 7521 (Lance) or 856 3923 (Peter).

Lance Kendrick Convenor



World Day of Prayer - by Cook Islands



Mother's Day (NZ) and **Parents' Day** (Korea) - flowers for both by Jum Soon, Jung Mi, Kyu Im, Marian, Lalita, Margaret & Diane—thank you.

Men's Gathering

The men's breakfast ran its course and came to an end in December 2024. In a survey as to what type of gathering we would like to have, if anything at all, it was pretty clear that a breakfast was not the chosen option. It appeared from the survey that the men would prefer a variety of activities at different times of the day and not necessarily at fixed dates.

So, in 2025 we have had only one gathering so far and that was playing either mini golf or using the driving range. Not too many attended, but those who did had a jolly good time.



The next activity in the pipeline is a game of croquet at the Hamilton East grounds in Galloway Street. This is planned for early June, but we need the date confirmed by the croquet club as their greens have been re-grassed and they need to ensure that they will be ready by that time.

In July we are planning a gathering where Charles Mandor will talk to us about his life, his music and the journey that brought him to this point.

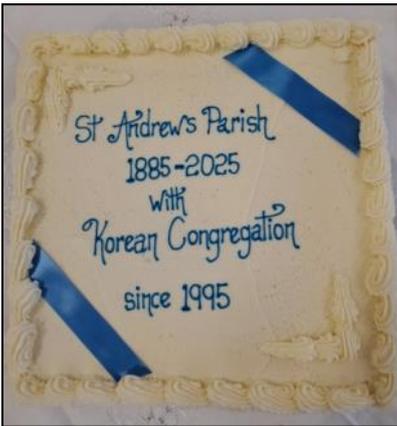
Other events being considered include activities like ten pin bowling, a Te Huia trip to Auckland and maybe something like a board games get together (of course we will have afternoon tea as well).

There is also a standing invitation to join the Salvation Army men for a meal and a speaker on the first Monday of the month at 6.00 pm.

Butch Convenor for 2025



The mixed gang of indoor bowlers.



Transcribing the New Testament by Hand

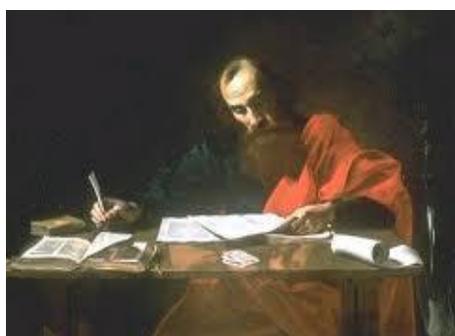
Margaret Gault writes:

It was the first time I have done an exercise like this.

I chose Hebrews because it was available, seemed like the right length, and I remembered many meaningful passages.

10 hours and 381 verses later (love numbers!), I finished it.

I found it a worthwhile and inspiring discipline, reading and memorising phrases and then transcribing them onto paper. The words seemed to come alive.

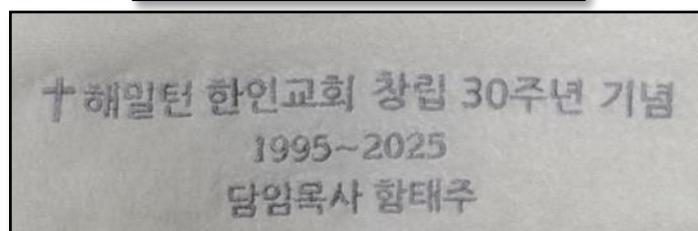


I'd definitely would recommend it to others. And so too *Marian Carmichael*:

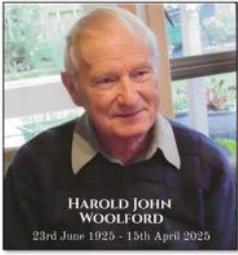
This was the first time I have participated in this kind of exercise and I found it very rewarding. The writing of the text encourages you to absorb the words and reach a better understanding of what is written.

I chose The Letter of James because I relate to James' basic understanding of people.

Many years ago I remember participating in a Church study at St Andrews about the Letter of James.



Harold John Woolford 1925-2025



After schooling in Auckland and Whangarei, Harold worked for the Northern Advocate newspaper for six years operating the printing press. Back in Auckland, he furthered his career in colour printing and also worked as a carpenter

rounding off the corners of kahikatea butter boxes so the wharfies wouldn't get splinters.

Harold and Peggy McMiken were married in St Andrew's in 1952. They moved back to Hamilton in 1954 so Harold could work as an orchardist. Several times a month, Harold drove an old truck to Auckland with fruit for the markets. He also provided fruit for the two Hamilton markets. In 1962 and 1970, a total of 30 acres of land was purchased at Newstead and planted in pip and stone fruits.

In 1969, Harold was ordained an elder at St Andrew's, serving on session with his father-in-law Jeff McMiken. In addition, he helped at working bees and supplied fruit for the Harvest Festivals, church fairs and camps.

The 1970s were a busy time on the orchard with shop sales, filling bins for the Apple and Pear Marketing Board and export sales.

Harold travelled overseas—to Fiji with Peggy (it rained for 5 of the 7 days they were there); to England twice, each time with a daughter; to the USA with the NZ Fruit Growers to see what orchardists were doing in California.

After 25 years, in 1994, Harold retired from the church session and in 2022 (aged 97) from working full days at the orchard.

It was about then that he also stopped playing indoor bowls at St Andrew's but still came with Peter Gault to watch for a while.

He was a keen reader, using a Kindle in later years, or books lent him by Colin Armistead at bowls.

Harold was grandfather to four grandchildren and great grandfather to two great grandchildren.

Harold's life was testament to hard work, dedication, and the importance of family and faith. He will always be remembered not only for all he achieved, but also for the warmth and kindness he brought to family, friends and community during his life which sadly ended just ten weeks short of his 100th birthday. Harold, you are now in God's hands. Rest in peace, our friend.



Shrove Tuesday Breakfast



45 years ago, these goblets were purchased by my parents in Nelson. We were responsible for preparing the elements for communion services at Stokes Valley Presbyterian Church. Having "spotted" the goblets, our minister, Ron Bichan, used them regularly for special Communion Services.

After Mum and Dad died I thought it would be appropriate to gift the goblets to St Andrew's Church. In a small way, Mum and Dad were with us at the **early morning communion service on Easter Sunday**.

David Roberts

Church Pipe Organ

St Andrew's Presbyterian Church Hamilton's pipe organ was built at a cost of £1,363 by George Croft of Auckland and played for the first time at the Christmas services in 1928. Other than regular tuning and servicing since then, the organ has had two major works carried out on it (in 1964 and 1988) to ensure it remained an integral part of St Andrew's Church and continued to be enjoyed by anyone hearing it played.



Pipe organs are wind instruments; wind must first be produced, stored until needed and then transferred in a controlled manner to a range of flue and reed pipes that make the sounds.

The reservoir in a pipe organ performs the same role as the bag in a set of bag pipes. It acts as a storage and pressure regulator for the air that powers the pipes and is located between the blower and the chests. The chests control and distribute air to the various pipes and are controlled by the organist's hands and feet via several keyboards and foot pedals.

As with a bicycle tyre, air pressure will drop if there is a leak. Over time, the leather (in the reservoir) and the leather and felt (on the pallets, i.e., valves, from the chests) deteriorates. The leather's working life can typically range from 30 to 60 years; when repairs are no longer practicable, it then becomes necessary to replace all the leather and felt and start afresh. This is the stage where we find ourselves in 2025. The reservoir must be completely re-leathered to allow the instrument to remain playable. With the number of holes that are now in the reservoir, the air pressure for the organ is no longer stable and there is not enough air getting to the pipes for them to play at the correct pitch in all playing conditions. As well as the problems with the reservoir, the leather and felt on the pallets from the Swell Bourdon chest and the two Pedal Open Wood

chests need re-placing. Both the reservoir and the three chests will be removed from the instrument for access so that the necessary work can be carried out in an effective manner before being reinstalled.

The organ will be partially dismantled on Tuesday 20 May so that the reservoir and three chests can be removed to be worked on. All the leather on the reservoir will be replaced and all the leather and felt on the numerous pallets from the three chests will also be replaced. As gaining access to both the reservoir and the chests involves dismantling some of the same parts of the organ, it is more cost effective to do both exercises at the same time. The organ should be re-assembled on Thursday 29 May and everything completed the following day. This work is estimated to cost about \$58,000 + GST.

Fraser Annals – Parish Treasurer

Mānawatia a Matariki—Celebrate Matariki



The Matariki holiday this year is Friday 20 June. The 2025 theme of **Matariki mā Puanga** is all about inclusion, embracing diversity and celebrating Matariki together.

Matariki mā Puanga means *Pleiades & Rigel*. In the illustration above Puanga and Matariki are pictured above Ruapehu. Puanga is the brightest star in the Orion constellation. Matariki is seen below Puanga and to the left of Orion's Belt.

The three major principles that guide Matariki are:

remembrance — honouring those who have died in the past year.

celebrating the present — gathering together with family and friends.

looking to the future — looking forward to the promise of a new year.

The theme acknowledges the relationship between these stars. Both Matariki and Puanga rise in the eastern sky before the sun during the winter period. It also recognises regional variations as some tribes look to Puanga instead of Matariki as the main marker of the New Year - those of Whanganui, Taranaki, parts of the Far North, and parts of the South Island.

The phrase *Matariki mā Puanga* is essentially a reminder that regardless of our different backgrounds, origins, and practices, we use this celebration to come together, share the many unique elements that shape our identity, and embrace the diverse ways for marking the new year.

What is the significance of Puanga? It highlights the deep connection between the land, the stars, and the people. It reminds us of the importance of observing the natural world and the cycles of life, and serves as a reminder to seek enlightenment, embrace new beginnings, and nurture the bonds among all peoples.

Biblical references to these groups of stars are found in Job 9:9 and Job 38:31-34.

New Korean Bible Translation

April 8 marked the formal finish line for a 13-year-long Bible translation journey that culminated in the dedication of the New Korean Translation with a dedication service and academic symposium at Youngnak Church in Seoul, celebrating the completion and publication of the New Korean Translation in late 2024.

This new Bible translation is an authorized version designed to meet the needs of the next generation of Korean readers while remaining faithful to the meaning and structure of the original biblical texts. It brings the Scriptures to life through contemporary language that resonates with modern Korean speakers. This translation project began in 2011 and brought together 36 biblical scholars from a variety of Christian denominations and three

Korean linguists. Their careful collaboration ensured both linguistic accuracy and theological integrity.

The dedication service was attended in person by over 3,000 people and led by Rev. Kyung-Won Kim, Korean Bible Society Chairperson. The message was delivered by Rev. Woon-Sung Kim, Senior Pastor of Youngnak Church, based on Revelation 1:3, which is rendered in the New Korean Translation as:

“Blessed is the one who reads aloud the words of this prophecy, and those who hear and keep what is written in it.”

Rev. Kim emphasized that living out the Word is itself a form of translation—and in today’s world, such faithful living brings new relevance and depth to the Scriptures.



The New Korean Translation includes many features that make it particularly suitable for a digital generation, including:

- Shorter, readable sentences
- Natural, respectful dialogue
- Modern vocabulary and grammar
- Avoidance of discriminatory language
- Updated units of measurement and currency.

The academic symposium that followed delved deeper into the role of this translation in shaping the future of the Korean Church in the multimedia era.

My Transcription Experience

When I agreed to take part in the handwritten New Testament, I didn’t know how I would respond to the task. What surprised me most, was how positive an experience it turned out to be. I found that as I wrote, I saw all kinds of detail that I had never noticed in well known passages. I came to the conclusion that when I read a Bible passage silently, I tend to read quickly, scanning for overall meaning. I can be influenced by what I might expect to find and I can be distracted into thinking about other

things apart from the passage at hand.

I had quite a different experience with the writing. The words I was writing were going to be bound as part of a complete New Testament, so I had to concentrate on writing legibly and without errors. I had to hold each sentence, or part-sentence in my head, including the punctuation, as I wrote it down bit by bit. Writing is a much slower process than reading and I found that I was entering into the words in a much deeper way. I found I was able to think about the content of what I was writing as I wrote it word by word. I was not only picking up meaning as the sentences unfolded, but found that I became emotionally involved in the text as well. Because of the level of concentration needed to prevent mistakes, I learned to shut myself off from my surroundings and it became like a form of meditation.

I found it such a helpful experience, that since handing in my hand written sections for binding, I have found an exercise book, which I

can use when I am trying to relate to a particular Bible passage. I am not substituting Bible writing for all Bible reading, but I am delighted to have found a new technique which I can use from time to time, to slow me down and help me absorb the words of scripture, so that with God's help, they can become "a lamp to my feet and a light to my path."

Elaine Riddell



There's a plaque set on the bricks beside the footpath on the corner of Grey and Clyde Streets in Hamilton East. Have a look at the wording on it.

No prizes. BTW, the building behind it will be the new Gateway Church.

Pentecost Word Find

L	Y	I	D	A	U	N	G	C	E	S	F	I	T
A	T	P	I	C	R	O	W	D	R	C	Y	J	H
N	U	U	S	P	S	A	R	R	E	H	U	P	G
G	P	G	C	C	S	E	I	R	P	R	I	P	A
U	E	K	I	G	R	Y	I	S	P	I	R	I	T
A	N	W	P	N	T	F	I	O	I	S	E	D	I
G	T	Y	L	S	S	T	C	R	I	T	M	N	E
E	E	T	E	K	J	R	P	R	W	I	A	I	P
Y	C	A	S	E	L	O	N	E	R	A	L	W	F
F	O	L	E	L	W	U	R	P	R	N	F	I	P
P	S	K	I	E	H	O	L	Y	I	C	C	P	T
I	T	I	R	J	E	S	U	S	R	E	T	F	J
A	H	N	Y	A	R	P	C	F	O	L	L	O	W
G	F	G	S	D	I	C	G	T	L	N	N	L	Y

PENTECOST
FOLLOW
DISCIPLES
JESUS
FIRE
WIND
PRAY
CHRISTIAN
LANGUAGE
FLAME
HOLY
SPIRIT
POWER
TALKING
CROWD

WINTER 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 Pray-ers & Blessed Believers Programme](#) at 5.00 pm
for children and youth

Men's gatherings now vary by day, time and activity. For information:
027 275 6590 or rothmanz@xtra.co.nz

June

- 1 Usual services—**Communion** at **both services**
- 2 King's Birthday
- 7 Talent Night
- 8 **Pentecost** – Usual service times
- 8 2.00 pm Service of prayer for healing
- 15 Usual service times
- 20 Matariki
- 22 Usual service times
- 29 **COMBINED PEACE** Sunday service at 10.30 am and Lunch

July

- 6 Usual service times – **9.30 am Communion**
- 13 Usual service times
- 20 Usual service times – **Family Service** at 9.30 am
- 27 Usual service times

July is Bible Month



August

- 3 Usual service times – **9.30 am Communion**
- 10 Usual service times
- 17 Usual service times – *Contributions for The Bridge due*
- 24 Usual service times – World Refugee Service

September 7 **COMBINED SERVICE —10.30 am SPRING FESTIVAL & 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 and Lalita Hari, collate parishioners' contributions for The Bridge.

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