

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



WINTER NEWSLETTER 2026

Acts 2 : 1 and 4

When the day of Pentecost had come, they were all together in one place. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

NgāMahi 2 : 1 & 4

Ā, nō ka taka mai te rā o te Petekoha, e noho tahi ana rātou katoa i te wāhi kotahi. Nā, ki katoa rātou i te Wairua Tapu, ā, ka tīmata te kōrero, rerekē ana ngā reo, rite tonu ki tāte Wairua i hoatu ai ki a rātou kia kōrerotia.

사도행전 2 : 1 & 4

1 오순절 날이 이미 이르매 그들이 다같이 한 곳에 모였더니 4 그들이 다 성령의 충만함을 받고 성령이 말하게 하심을 따라 다른 언어들로 말하기를 시작하니라

Handelinge 2: 1 en 4

1. Toe die dag van die pinksterfees aanbreek, was hulle almal daar op een plek bymekaar.

4. Almal is met die Heilige Gees vervul en hulle het in ander tale begin praat soos die Heilige Gees dit aan hulle gegee het om onder sy leiding te doen.

使徒行传 2 : 1, 4

1五旬节到了，门徒都聚集在一处。 4他们就都被圣灵充满，按着圣灵所赐的口才说起别国的话来。

Acts 2: 1 &4 (Urdu)

- جب عیدِ پنتیکُست کا دن آیا تو وہ سب ایک جگہ جمع تھے -

- اور وہ سب رُوحُ اَلقدس سے بھر گئے اور غیر زبانیں بولنے لگے جس طرح رُوح نے انہیں بولنے کی طاقت بخشی -



We all smile in the same language!

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Being Father



In *The Return of the Prodigal Son*, Henri Nouwen writes about how it is easy for most of us to identify with both the younger and older son in the parable. We have all been wayward like the younger son, and resentful like the older son. However, it is much harder for most of us to identify with the father in the story. When we really think about it, we don't *want* to identify with the father. The father's experience of heart-breaking love for both sons, his forgiving heart, and his offering of an invitation which he knows full well might be rejected are too much for us. It is more comfortable to identify with the sons, with all their human weaknesses and qualities which we so readily recognise in ourselves.

Nouwen challenges himself and his readers to consider what it might take to step into the role of the father. He speaks of the growing awareness that he experienced as he aged, of his need to assume the mantle of the father's welcome, the father's deep compassion, and the father's forgiving spirit. He prayed that he might find the courage to become the father for the people in his life: loving without counting the cost, forgiving without seeking recompense, celebrating with abandon. He speaks of his journey from identifying with the younger son who wandered far from home, to realizing that he was more like the older son - who did everything right while simmering with resentment - to asking himself: Is it time that I become the father?

I wonder how our congregational life might be enriched if we each ask the same of ourselves: Is it time that we become the father? It is easy to identify with a repentant sinner. We've all been there. Similarly, we have all

experienced the jealousy and insecurity of the older son. To identify with the father requires a leap of faith. It asks us to assume a mantle of leadership that may feel too large for our shoulders at first.

As siblings in Christ, can we learn to be the father to each other? Can we celebrate each other's successes - both big and small - with abandon? Can we offer a welcome to each other that does not keep a record of wrongs? Can we love each other, even though we know that we might be hurt?

As we pray on this, let us envision our church as the father's house on the day of the prodigal son's return: a place of music and dancing, with a table set at which all are welcome. Those who have recently arrived are welcome to dine with those who have been here for decades. Those who have done much wrong are invited to dance with those who have always followed the rules.

Becoming the father is not easy. But unless we find the courage to accept this mantle, our church cannot become the father's house on the day of celebration. Let us pray on these things, and prepare to celebrate!

Blessings on you all.

Rev Kelly Gilson



Luke 15 : 11-32

겨울을 함께 짊어지며

이른 아침과 해진 저녁이 꽤 쌀쌀한 것을 보니 겨울이 성큼 다가와 있는 게 분명합니다. 어쩌면 올해의 겨울은 그 어느 해 보다 더욱 쌀렁하고 차가운 겨울이 될 것으로 보입니다. 왜냐하면 뉴질랜드의 경제가 그 어느 때 보다 어렵고, 그 속에서 소수 이민자의 삶을 살아가는 우리는 혹독한 겨울보다 더한 어려운 현실 속에 놓여 있기 때문입니다. 그렇기에 무게에 지친 신음 소리가 여기저기에 들립니다. 이러한 점에서 우리는 그 어느 때보다 서로를 기도하고 격려하고 돌아보는 따뜻한 사랑이 간절합니다.

2천년 전 초대 교회 시절, 교회는 오순절 강림 사건 이후 들 불과 같이 복음이 전파되어 곳곳으로 뿔어 나갔습니다. 그러나 우리의 믿음의 선배들은 겨울보다 더 혹독한 시련을 견뎌야 했습니다. 바울은 고후 6장 5절에서 이렇게 말합니다. “오직 모든 일에 하나님의 일꾼으로 자처하여 많이 견디는 것과 환난과 궁핍과 고난과 매 맞음과 갇힘과 난동과 수고로움과 자지 못함과 먹지 못함 가운데서도...” 이것이 초대 교회 시절 우리 믿음의 선배들이 처한 현실이었습니다.

그렇다면 초대교회 성도들은 이러한 혹독한 현실을 어떻게 견뎌냈을까요? 바울은 갈 5:2에서 이렇게 말합니다. “너희가 짐을 서로 지라 그리하여 그리스도의 법을 성취하라” 고난 슬픔 경제적 어려움 박해를 혼자 감당하게 말라는 것입니다. 이 말씀대로 초대 교회는 실로 즐거워하는 자들과 함께 즐거워하고 우는 자들과 함께 울었습니다. 서로의 고난을 외면하지 않았습니다. 차가운 세상 속에서 교회는 서로를 붙들어 주는 따뜻한 공동체였습니다.

여느 해보다 차갑게 다가오는 겨울입니다. 그러나 서로의 아픔과 어려움, 눈물을 함께 짊어진다면

올 겨울은 어느 해보다 따뜻한 겨울이 될 것입니다. 당신의 작은 손길을 통해 하나님의 따뜻한 사랑이 흘러가게 하십시오. 그 사랑이 누군가의 추운 겨울을 따뜻하게 밝혀 줄 것입니다.

함태주 목사

Carrying One Another Through Winter

The chilly early mornings and cool evenings make it clear that winter is drawing near. Perhaps this winter may feel colder and harsher than any we have experienced before. New Zealand's economy is facing difficult times, and as immigrants living as a minority in this land, many of us find ourselves carrying burdens heavier than the harshness of winter itself. Because of this, weary sighs can be heard everywhere around us. More than ever, we desperately need a warm love that prays for one another, encourages one another, and cares for one another.



Two thousand years ago, after the coming of the Holy Spirit at Pentecost, the gospel spread like wildfire throughout the world. Yet our forefathers in faith had to endure trials far more severe than winter itself. In 2 Corinthians 6:4–5, the Apostle Paul writes: “As servants of God we commend ourselves in every way: in great endurance; in troubles, hardships and distresses; in beatings, imprisonments and riots; in hard work, sleepless nights and hunger...” This was the reality faced by the believers of the early church.

How, then, did the early Christians endure such harsh circumstances? Paul gives us the answer in Galatians 6:2 “Carry each other's burdens, and in this way you will fulfill the law of Christ.”

In other words, they did not allow others to bear suffering, sorrow, financial hardship, and persecution alone. Just as Scripture teaches, the early church rejoiced with those who rejoiced and wept with those who wept. They did not ignore one another's pain. In a cold and hostile world, the church became a warm community that held one another up in love.

This winter may feel colder than usual. Yet if we are willing to carry one another's pain, struggles, and tears together, this winter may become warmer than any before. Through your small acts of kindness, let the warm love of God flow to others. That love may become the light that warms someone's cold winter.

Rev Tae Ju Ham

**Palm
Sunday
29 March**



National Liberation Day of Korea is a public holiday celebrated annually on 15 August in both North and South Korea. It commemorates the day when the Korean Peninsula was liberated by the Allies in 1945 from 35 years of Japanese colonial rule. The day also coincides with the anniversary of the establishment of the South Korean government in 1948. Liberation Day is the only political holiday that is celebrated in both Koreas.



Family Service – 19 April – Prayer Tree



Kim Yong Joo's Dog Mocha

모카
모카가 별 좋은 곳에서
햇볕을 쬐니다
가만가만
바람, 나무, 꽃
제 귀에
제 몸에
꼭, 고평
담습니다.
그러곤 온전히 사랑으로 내어줍니다
세상이 환해집니다
모든 개들이 다 그럴 겁니다



A sunny corner
Mocha is there
To enjoy the warmth
Lying still
Among wind, trees, flowers
Her ear
Her body
Attuned ...
Internalising
Later
Emerging in joyful love
The world brightens
All dogs are like that



“Soaring” seen at Scots Church on the day of our Envisioning workshop

What is the Prayer Chain?

You may have noticed week by week in the Church Bulletin a small notice alerting you to the Prayer Chain, its Co-ordinator (myself) and my contact information. Maybe you don't know what the Prayer Chain is and how it works.

The Prayer Chain is a small group of people within the congregation who are committed to praying confidentially for the needs of people in difficult, troubling or tragic situations. You can ask for prayer for yourself or for someone else, or for a family or group of people whom you are concerned about. When I receive a request, I send it out to the Prayer Chain group by email. When a prayer chain member receives the request they will pray immediately for the person or situation in the email. When the need comes back into their mind at other times during the day, they will pray further.

The Prayer Chain is confidential. Prayer chain members do not talk to one another or to anyone else about needs that have come up on the Prayer Chain. We mostly pray for people by name, but if a person prefers not to be named, we can pray for them anonymously. However we do like the person who we are praying for to know that we are praying for them.

Sometimes people tell you about difficult situations they are in and you feel helpless, because you don't know how you can assist them. In situations like this you can offer the prayer chain. On such occasions I say to people, "We have a small group of people in our church who pray confidentially for people in difficult situations. Would you mind if I gave them these details." I have often found that when I have offered the help of the Prayer Chain to people, even those who do not profess any Christian faith, they are very grateful.

Elaine Riddell

027 489 6938

He's the Christ of the human need
and He offers to carry your load.
He is walking your way
every night, every day,
the Christ of the human road.
He's human and yet so divine,
and He knows your heart's sorrow and mine.
In all times of need He's a true friend
indeed, the Christ of the human road.

Thank you, Marilyn Orchard

Sunday 15 March : Reflections on Disability



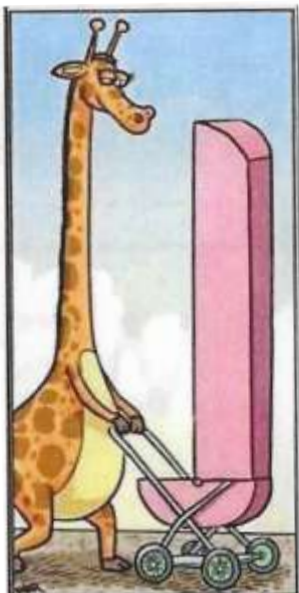
Benediction for the Miracle of the Mundane

God, bless the daily grind
Bless this waking feeling of here we go again
and then we do, literally go again
toilet, teeth, get dressed
Bless us when we decide what to eat
every day, multiple times
Bless this ordinary day
snake of red lights we follow to work
and home again
the day of grey and wind
the day of sun and shine

God, bless the repeats, the old favourite,
and ol' faithfuls

Bless the repaired, hand-me-downs,
the pilled and rubbed
We are repaired in the repeats
We are handed down
from our loved ones to our loved ones
We are pilled and rubbed by this mundane life
slowly You smooth us
heal us, help us to become more whole
when we let You

Bless the healing that happens over time gently
in our ordinary mundane lives
Lives that reside in You
where we find - the miracle of simply living



ANZAC Day 2026

Easter Sunday 5 April 2026



Thank you, Bruce, for these two photos.

Continuing a wonderful story which was first reported in the Bridge Winter 2016 and updated twice since ...

Our dairy connection to India

St Andrew's parishioner and New Zealand dairy Industry veteran Earl Rattray reflects on nearly 15 years of progress since co-founding Binsar Farms Pvt Ltd (India), a pioneering Indo-Kiwi dairy farm and fresh milk home delivery in India.

There is a certain irony in business that, somehow, in some way, the most satisfying outcomes are not anticipated in the original business plan.

Binsar Farms was conceived in 2011 with one simple vision – to build a commercially viable dairy farm and meet international quality standards for milk. As a purely private sector initiative, the founders had to make the new venture work commercially. Meeting the main milk quality standards goal turned out to be a simple task, thanks mainly to the magic of hot water and food-grade detergent. Achieving commercial viability took longer. The reality of tropical livestock farming was never far from Binsar. All the major endemic animal diseases visited the farm, at least once, despite prescribed vaccinations. Having managed those challenges, the Covid pandemic arrived just in time to remind everyone that nature is always in charge. None of these events was in the forecast spreadsheets, but as the first income tax payments began to be made, reflecting profitability, a massive sense of achievement descended over the business.

At the same time, Binsar's very existence created an unanticipated economic impulse to the local village bordering the farm. At the time of construction, the village (Janti Khurd) of around 600 residents was serviced by just 10 hrs /day of reliable electricity. The process of arranging an industrial-level electricity supply to service the farm spilt over to supply reliable 24/7 electricity for the village – refrigera-

tion, connectivity! The presence of a commercial-scale farm also motivated the local village to lobby for road maintenance, which occurred, transforming village access with paved all-weather roads. While the farm business operates close to one of the world's largest metropolitan zones (Delhi National Capital Region), out-of-home employment opportunities were scarce, especially for village women, who couldn't conveniently travel long distances for long hours for employment. The opportunity for part-time local work, previously out of reach, has been welcomed.

A real highlight has been the relationship developed with the local Government school (ie low decile in the NZ vernacular) The school milk programme started by chance in 2014 when a promotional event left spare 250 ml bottles of fresh milk unused. These were conveniently diverted to the local school. The initiative was warmly received. It developed into a routine practice and appears to have been instrumental in improving daily attendance and the local status of the school.

The highly unconventional practice of breeding more heat-tolerant Jersey cows in the Binsar herd initially raised eyebrows, but is now being widely replicated.

More recently, Binsar Farms has featured in increasing Government officials' visits, as New Zealand and India worked through a bilateral Free Trade Agreement process. Chapter 14 of the agreement highlights NZ technical support for dairy farming development in India. The Binsar Farms example provides evidence that NZ and Indian cooperation in farming can produce positive results.

The laws of "unintended consequences" can act positively. The "invisible hand" of serendipity, creating public good out of private business, is certainly one of the most rewarding aspects of investing in a pioneering venture in India.

Well done, Earl – and THANK YOU.



The trade minister visiting Binsar and meeting the local school children



Local Village woman taking a break from work at Binsar farms



Our Jersey cows happily eating maize silage in 46 degree temperate

안녕하세요.

저희는 3년 전 하나님의 인도하심 가운데 뉴질랜드로 이민 오게 된 김형기·하지은 가족입니다.

아빠 김형기, 엄마 하지은, 그리고 세 자녀 김하은, 김시형, 김예서까지 다섯 식구가 함께 살고 있습니다.

처음 뉴질랜드에 왔을 때는 모든 것이 낯설고 두려웠습니다. 익숙했던 삶의 터전을 떠나 새로운 나라에서 다시 시작한다는 것이 생각보다 쉽지 않았고, 언어와 문화, 생활 방식의 차이 속에서 막막함과 외로움을 느끼기도 했습니다. 지금도 워크비자로 생활하며 미래를 준비하는 과정 가운데 있지만, 돌아보면 하나님께서 한 걸음 한 걸음 가장 좋은 길로 인도해 주셨음을 고백하게 됩니다.

특히 힘들고 지칠 때마다 교회를 통해 위로와 사랑을 경험했습니다. 따뜻한 관심과 기도, 그리고 함께 예배드리는 시간이 저희 가족에게 큰 힘이 되었고, 타지에서든 믿음의 가족이 있다는 사실이 얼마나 큰 은혜인지 깊이 느끼고 있습니다.

저희 가족은 완벽하지 않지만, 하나님 안에서 서로 사랑하고 감사하며 살아가기를 소망합니다. 아이들도 새로운 환경 속에서 믿음과 사랑을 배우며 건강하게 자라고 있고, 부모인 저희 역시 작은 일상 속에서 하나님께서 주시는 은혜를 배우고 있습니다.

앞으로도 이 공동체 안에서 함께 웃고, 함께 기도하며, 서로에게 힘이 되는 가족이 되고 싶습니다. 부족한 저희 가족을 따뜻하게 품어주시고 함께해 주셔서 감사합니다. 만나게 되면 반갑게 인사 나눠 주세요. 하나님 안에서 귀한 인연으로 함께 걸어가길 소망합니다. 감사합니다.



We are the Kim family – Hyoungki Kim (Henry), Jieun Ha (Gina), and our three children, Haeun (Rachel), Sihyeong (Sean), and Yeseo (Lily) – who immigrated to New Zealand three

years ago under God's guidance.

When we first arrived in New Zealand, everything felt unfamiliar and challenging. Leaving behind the life we once knew and starting over in a new country was not easy. We experienced moments of uncertainty and loneliness while adjusting to a different language, culture, and way of life. Even now, as we continue living here on work visas and preparing for our future, we can clearly see that God has faithfully guided us step by step along the way.

Especially during difficult and exhausting times, we found great comfort and encouragement through the church community. The warm care, prayers, and worship shared together became a great source of strength for our family. Through this journey, we have truly come to understand how precious it is to have a family of faith, even while living far from home.

Although we are not a perfect family, we desire to live with love and gratitude to God. Our children are growing and learning faith and love in this new environment, and as parents, we are also learning to recognise God's grace in our everyday lives.

We hope to continue growing together within this church community — sharing joy, praying together, and encouraging one another in faith. Thank you for warmly welcoming and embracing our family. We look forward to meeting and greeting you all, and we pray that God will bless us with meaningful relationships as we walk together in faith.

Rognvald Dick



I am a fifth generation Kiwi but if you're wondering about my name, it is of Norse origins from my Viking heritage which has been passed down

through the generations. With my ancestors forming the Viking invasion of Scotland, my family ties go back to the lowlands and the highlands of mainland Scotland and the Orkney Islands. On migrating to New Zealand, they settled in Dunedin. The anglicised spelling is Ronald though is pronounced in the Norwegian way, but to make it easy just call me Ron.

I was born in Hamilton in 1956 after my parents had moved north and am proud to say I was Christened in St Andrew's Presbyterian Church. My early church upbringing was at St Stephen's, Melville, where we worshipped until around 1974 when my parents purchased land at Ngāhinapōuri where we supported the Ngāhinapōuri church. My schooling was at Southwell School and St Paul's Collegiate, both Anglican Church schools.

I met my lovely wife Jacqueline through our shared love of tramping, marrying in 1988 and raising three wonderful sons. They each have lovely partners and are doing well in their chosen fields. Jacqueline and I married in an Anglican church, our sons went to St John's Catholic College, and when Jacqueline and I lived in Australia, we worshipped at a Uniting Church, returning to St Stephen's on our move back to Hamilton. St Stephen's was our church family, and it took me awhile to find my place in a new faith community which I have now found and am very happy worshipping at St Andrew's.

My professional life is in neuro-psychology specialising in brain injury and neurological conditions though I have an interest in neuro-diversity, which has come about for a number of reasons. I have been involved with Scouts Aotearoa since 2000, my main involvement now being with Scouting events such as the Jamboree where my focus is on the well-being of the youth.

I have an interest in reading and learning about recalled death events (near death experiences), exploring philosophical theories and concepts, and learning about different faiths.

Working at the hospital for many years alongside people from many different ethnicities and faith backgrounds has broadened my spiritual world view after growing up in 1960s New Zealand where Christianity was the predominant religion. I welcome people from all faith backgrounds which led to having inter-faith services at St Stephen's and which is continuing at St Andrew's. I now feel at home at St Andrew's.



A celebration of the Hamilton and Auckland Paul's Book Arcade shops, William and Isabella Paul and their families, and Blackwood and Janet Paul's publishing

Celebrations in The Link on 7 March marked 125 years since Paul's Book Arcade was founded in Victoria St Hamilton by William H Paul in 1901. Until 1925 when William Paul set up his shop at 211 Victoria St, he had had three successive locations due to various building redevelopments in the growing township. William (d.1962) and his wife Isabella (d.1931) were stalwarts in our church, and St Andrew's tennis club played on their courts on Memorial Drive. The celebration organising committee, of which I was a member, produced for exhibition in the Gilbert Gallery at the time of the 125th anniversary five large panels, with one devoted to the family's Presbyterian connections (including multiple Ministers

around NZ). This exhibition ran through to the end of May. William's son Blackwood took over the business in 1933. Blackwood was



joined in it by his wife Janet Wilkinson in 1945, until his early death in 1965. Blackwood and Janet established an Auckland branch shop in 1955. The main Hamilton shop was redesigned by modernist Austrian architect Ernst Plischke, with work carried out in 1948-50. He also subsequently redesigned the Auckland shop. The Dunedin-based University Book Shop Ltd took over the retail businesses in 1972 and operated them as Paul's University Book Shop, sometimes branded as Paul's Book Shop. The Hamilton Victoria St shop closed in 1983.

Blackwood and Janet also ran a notable, pioneering, publishing business which they founded in 1945; it operated until 1968 when it was sold to Longmans and became Longman Paul. Significantly, by 1968 about 275 titles had been published, mostly works by New Zealand authors and artists/illustrators. Many titles have been of enduring significance.

It was a highly successful day, and we are grateful for the assistance given by St Andrew's volunteers serving the food prepared by The Kirk Café, and for the support of The Link Manager Ian Jamieson. The day-long programme included illustrated presentations on Paul's bookselling and publishing, on the famous architectural designs, family-members' memories, multiple displays, publications and souvenirs, a panel discussion with 4 former staff members, and a well-supported open mic. The 75 registrants comprised former staff, Paul family members, Paul writers & artists (or their descendants), academics, librarians and readers – a great cross section coming together to celebrate an amazing enterprise recognised internationally.

Lance Kendrick



When Rev Ham Tae Ju asked if I had read **PACHINKO**, I had to admit I had not. I have now.

As I read it, I noted various observations about the book and different themes that it presented. In no particular order, they are these:

- Very thorough research by the author
- Helps to have some knowledge of the historical backgrounds of Japan and Korean peninsula and attitudes of populations
- Both Japan and Korea have basically homogeneous populations
- Koreans were not conspicuous in Japan
- Migrants do work the locals don't want to
- Socio-economic dichotomy between nationals and migrants seen in housing, eg
- Transplanting of Christianity in Japan by Presbyterians
- Attachment of migrants to the places where their forebears lived or came from – cf Maori leaving ancestral area
- Raw relationships among people
- Male and female roles in both societies
- Despite USA's role in the wars, it was still seen as a passport to the future because of more advanced education, medicine, business at the time
- The place of honour in Korea and Japan
- Knowing languages – own and/or others



Planning - 18 March



Delivering - 9 May



Maghrib at the Jamia Masjid

It is seven years since 14 members of St Andrew's accepted the invitation to attend Friday congregational prayers at the mosque on the corner of Heaphy Terrace and Boundary Road.

A second invitation recently led to 21 of us from St Andrew's attending Maghrib (Sunset Prayers) at the Jamia Masjid (Friday mosque) on 13 May. We have Mohammed Nor and his connection with Ron Dick to thank for this opportunity.



Unlike the first visit when the mosque itself was completely full of worshipping men and the women gathered in the adjacent building, this time all the visitors, men and women, were seated at the back of the mosque while about 70 men participated in the sunset prayers. (The Muslim women still gathered in the other building.)



Throughout the gathering, we were treated to an explanation about what was happening and helpful answers to our questions.

At the end of the prayers, a number of the men joined us and shared information about the establishment of this mosque, now one of three in Hamilton, and their personal experi-

ence of being Muslim of different ethnicities not only locally but also in various other cities around the world.



At the same time we were offered food and drink, the hospitality that couldn't be given seven years ago as our visit was during Ramadan. Here is some of the feedback from our group:

- Gracious and tolerant hosts
- Building connections amongst all people
- Genuine warm welcome
- Made us feel at home
- Hand of friendship and blessing
- Positive, valued learning experience
- Wonderful hospitality, delicious supper
- Inspiring evening, enlightening
- Great insight into Islam
- Prayer time – time of peace and calm
- See our faith and culture more objectively
- True listening to better understand
- What our faiths have in common – only one true God

We are called the People of the Book which refers to people in the religions of Judaism, Christianity, and Islam. The term "People of the Book" originated in early Islam to refer to people who had similar belief backgrounds because they were all monotheistic and have divine scriptures.

Alistair was prompted by a testimony that evening to comment on the need for all faiths to make New Zealand a faith-filled society. And Alison would love the chance for the women of St Andrew's and the mosque to meet together. After our **inter-faith service on 28 June**, perhaps.



Maundy Thursday service
2 April



Multi-cultural Lunch 14 March



Thank you, Phyllipa, for the Splashy photos— 21 April



The men went to the Recycling Centre (20 March) the Space Centre, Kihikihi (28 April)



Peter Gault

News from Parish Council

Parish Council and all its committees have been working hard over the past few months. This will outline some of the work we have been doing.

A small working group is currently drafting a new Mission Plan for St Andrew's. This includes input from all the committees and those who attended the Envisioning Day at Scots Church. Committees have looked at their terms of reference and set out their suggested goals for the near future.

Resource Management Committee (RMC) is reviewing all of our policies, this being a requirement of the Charities Commission in respect of each charity's governance arrangements. These policies, among many, include Health and Safety, Child Protection, and Privacy.

RMC needs new members to replace the two who recently retired from it after several years—Roy Woolerton and Lee Kwang Hee (Ken). Parish Council has thanked them formally for their service. Please consider joining RMC if caring for the property and dealing with our financial resources and/or employment management are things God may be calling you to do.

Christian Education Committee would also appreciate a new member. This committee's responsibility is for children's, youth and adult education in St Andrew's.

The Pastoral Care Committee is small in number and lacking male input. Men, this might be how you can best contribute to the oversight of all those associated with our church.

[The other committees are Kiwi-Korean Liaison, Social and Ecumenical Action and Worship.]

The Autumn Appeal is still open. (See p.18.) As income from The Link has reduced somewhat this year, we do need income from oth-

er sources. We're grateful for everyone's regular gifts, but are aware that more income is needed to meet all our expenses., particularly the unexpected ones.

This issue of The Bridge is the last to be collated and designed by Graeme and Lalita. All of us at St Andrew's owe them gratitude for doing this since 2016. Through the pages of The Bridge we have enjoyed meeting parishioners old and new, reading poems and stories, hearing from our ministers, being exposed to languages other than English, having a record of what has been happening and a reminder about events to come. Many of Graeme's photos have illustrated these reports for all of us to enjoy. Thank you, Graeme and Lalita.

We have had some wonderful services over the last few months. Sunday by Sunday we have learned more about God, worshipped together and enjoyed fellowship. We also had a wonderful Lenten study and Wednesday evening services. Some of the very special services we experienced were on Palm Sunday (combined and with lunch afterwards), the glorious Easter Sunday services and the World Day of Prayer.

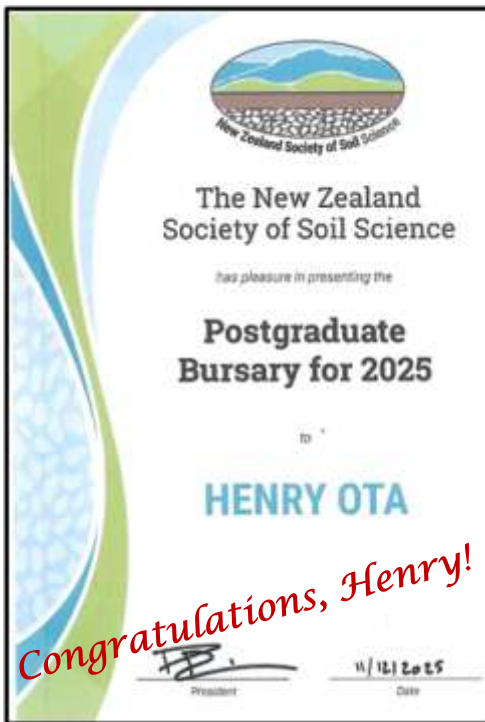
We also hosted the Faithworks opening day, enjoyed Talent Night and continued with regular meetings of Proud Prayers, the Family Group, Women's Group, Men's gatherings, Craft Group, Indoor Bowls, Choir...the list goes on.

Please continue to pray regularly for all the leaders in this parish as they continue to serve the congregations and as they try to serve and worship God.

Alison Ringer
Parish Clerk



Photo – Rynn Gilson



A SHOUT-OUT TO ELIZABETH KISSI

I'd just like to give a shout-out to Elizabeth Kissi for her dressmaking skills. She made a wonderful job of altering my late husband's jacket for me to wear. It now fits me perfectly and you can't even tell it's been altered. She quickly took my measurements in the carpark at Church the Sunday I gave it to her and she returned it the next Sunday, all done! You can't ask for better than that. Graeme and Lalita and Helen McKinnon have also had garments made by Elizabeth and they too were very happy with her handiwork. From my experience, I would thoroughly recommend Elizabeth to anyone wanting any sewing or alterations done.

Thank you so much, Elizabeth

Betty Peck

Autumn Appeal as at Friday 15 May 2026

Earlier this year the decision was made to proceed with an Autumn Appeal with the goal being to raise at least \$43,000, but ideally closer to \$50,000, by 30 June 2026. (Please refer to the notice in the 15 March 2026 Kiwi Church Service bulletin for further details.) To date, up until Friday 15 May, \$30,550 had been received for the appeal.

This is a great start and there is still time to add to this total before the end of June. If you wish to contribute further, donations may be made electronically (which you can set up either on-line or at your bank) to the church's bank account: **02-0316-0046144-000**. Please include either your **name** or your **envelope number** in the Particulars field and enter "**Autumn**" in the Reference field. The bank account details can also be found each week in the Sunday Church Service bulletin. Alternatively, your donation can be placed in the Church offering bag on a Sunday, in an envelope marked "Autumn Appeal". Thank you very much to those of you who have already contributed.

Why should I consider leaving a gift in my will to St Andrew's Presbyterian Church?

Leaving a bequest is a wonderful way to show that you care for your community and want to contribute to a better future for generations to come. Big or small, your legacy will make a difference by helping St Andrew's Church minister to the community and spread the Good News that Jesus Christ offers salvation, hope, and reconciliation with God.

If you'd like to discuss leaving a bequest to St Andrew's Presbyterian Church Hamilton or would like more information, please contact Fraser Annals (07) 853 9760 or (027) 376 6991 or by email via the church office at office@standrewhamilton.org.nz.

Enquiries will be treated in confidence.

"You will be enriched in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God."

2 Corinthians 9:11 and 13

Fraser Annals - Parish Treasurer



Thank you for all your floral photos over the years, Phyllipa.



Mānawatia a Matariki : 10 July 2026

Matariki is a time for **remembrance, celebrating the present and looking to the future.**

The national theme in 2026 is **Matariki Herenga Waka** – Aotearoa is the gathering of many “canoes” and today it is home to many people from across the globe. Matariki is part of a large star constellation called ‘Te Waka o Rangi’ the canoe of Rangi. The deeper meaning is that Matariki has a connection to all people.

- It is all about inclusion and encouraging all people to celebrate Matariki together.
- It speaks to the diversity that underpins our population.
- It has strong connections to multi-culturalism and the sharing of cultural practices.

We can all connect to the core values of Matariki and embrace the celebration of the holiday. People are encouraged to come together to learn, to share and to celebrate Matariki.

The **values** of Matariki

Aroha - Love and respect for one another

Whakamaumaharatanga - Remembrance

Kotahitanga - Unity

Tohatoha - Sharing

Mana Taiao - Environmental awareness

Hākari - Feasting

Wānanga - Discussion

Noho tahi - Coming together

Atawhaitanga - Kindness

Whakanui - Celebration

Tuakiritanga - Identity

So, what’s your plan for Matariki?

*Kia kotahi te hoe o te waka,
kia u te haere ki mua.*

Let’s paddle this waka in union together to ensure we go forward.

Matariki is celebrated in South Korea by the Kiwi expat community and friends of New Zealand, featuring social events in Seoul to mark the Māori New Year. These gatherings facilitate cultural exchange between Māori and Korean traditions, which share commonalities in artistic, communal, and spiritual values.

Key Aspects of Matariki in Korea

- **Events:** Organisations like ANZA Korea, Kiwi Alumni Korea, and The Kiwi Chamber host gatherings.
- **Shared Culture:** Artistic collaborations have highlighted links between Māori carvings and Korean *dancheong* (traditional colouring).
- **Cultural Exchange:** While Matariki is a Māori tradition, it is shared in Korea to promote understanding of New Zealand's unique heritage and cultural identity.
- **Similar Celebrations:** The concept of gathering and honouring the new year is similar to major Korean holidays like Seollal (Lunar New Year)



Pleides—see Amos 5:8; Job 9:9 & 38:31

Matariki – Pōhutukawa

Tupu-ā-rangi – Tupu-ā-nuku

Waitī – Waitā – Ururangi

Waipunarangi – Hiwa-i-te-rangi



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W	O	I	C	D	B	R	I	G	H	T	E	S	T
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Find...

MATARIKI
 STAR
 CONSTELLATION
 MOTHER
 CLUSTER
 NIGHTSKY
 NEW YEAR
 CELEBRATION
 LUNAR
 NINE
 BRIGHTEST
 WELLBEING
 RISE
 FEAST
 WHETŪ
 WHĀNAU



Helen McKinnon (nee Chesswas)

I was born in Wanganui, near Ngamatapouri, where we lived. However, two years later, due to my father's ill-health, we shifted to a farm much closer to the city. I had the most wonderful upbringing with the best parents in the world. I went to



Brunswick school, a one room, one teacher school when I started. For secondary school I rode my bike, then took a bus to Wanganui Girls' College. In 1953 I left school with no idea of what career I wanted but was keen to help my Dad on the farm! However, partway through that year I signed up as a pharmacy apprentice in town. This meant I had to work full-time as well as study by correspondence for four years, plus more when exams were failed!! We had to attend a 3-week course in Wellington at the beginning of the second and fourth years, as part of our study. At the course in 1954 I met this fellow from Kaitaia, also studying pharmacy.

Don and I were married in 1958 and had 2 children. (Now we have 7 grandchildren and 7 great grandchildren!!!)

During all this time I took singing lessons and sang at various functions and concerts. Music was, and still is, a real passion of mine.

We moved to Hamilton in 1971 and while Don opened a pharmacy in Silverdale, I worked part-time in the hospital pharmacy. I specialised in Oncology and as there were no other Oncology pharmacists in NZ, I took study leave in 1986 to visit hospitals in England and USA. I came home determined to organise an international conference about oncology pharmacy



How's the weather up there, Jack?!

here in NZ. This happened in 1988 and meetings of ISOPP (International Society of Oncology Pharmacy Practitioners) still continue in one country or another. The organisation now has 5,500 members from 140 countries sharing information.

There was no church at Ngamatapouri in 1936 when I was born, but when we moved nearer Wanganui, we went to the Westmere Presbyterian Memorial Church until we shifted into town in 1957. Then we went to St Andrew's, Wanganui. I took Sunday School there and was involved with a lot of music. When we shifted to Hamilton, we lived went to the Hillcrest Presbyterian Church on the corner of Morrinsville Road and Berkeley Ave. until we joined up with the Anglicans and Methodists at St Francis. When we shifted to Hall Road, we joined St Stephen's. There I was made an elder, was on the Board of Managers and looked after the finances for years. I played the organ, quite badly, until I managed to persuade Ann Bunney to join us there and play the organ. (What a relief!!) I took services when we were without a minister for quite a few years. We also had a well attended weekly kids play group at St Stephen's for many years, which Shirley Fergusson started. I continued to lead it after she left. Then, of course, the Presbytery in its wisdom dissolved the parish and here I am at St Andrew's!

OUR LIBRARY

A library is not really just about books
Ours has lots of crannies and nooks
If you take your imagination and hide away
You can sail to the stars or be a mouse for a day
Solve a puzzle that has the experts baffled
Solve a crime and get the culprit snaffled
The books will get your dreaming started
And take you places yet uncharted
So come explore this wonderland
But you must be warned,
your mind may expand

– by Murray Orchard



Bible Cake



You will need to refer to an older version of the Bible eg King James or Revised Standard Version.

Cream 225g each of **Psalm 55:21** (first clause) and **Jeremiah 6:20** with a tablespoon of **1 Samuel 14:25**.

Add 3 of **Jeremiah 17:11**, still beating.

Add 225g each of **1 Samuel 30:12** (end of first clause) and **Nahum 3:12** (chopped) plus 50g **Numbers 17:8** (blanched and chopped).

Beat again.

Now sift together and add 450g **Leviticus 2:1**, **2 Chronicles 9:9** to taste; a pinch of **Leviticus 2:13**, and a teaspoon of **Amos 4:5**.

Lastly, add 3 tablespoons of **Judges 4:19** (last clause).

Bake in moderate oven for about 90 minutes.

Note: translate leaven as baking powder and sweet cane as granulated sugar.

Please **bring cakes** to morning tea after the service on **28 June**.

This recipe was provided originally by Rob Thompson and printed in the Winter 2021 issue of The Bridge.

Recipe Tip

I baked a loaf the other day,
made many times before –
Sultana loaf, it never fails,
they always ask for more.

But something strange occurred it seems,
the loaf was firm and pale.

I sort of knew it wasn't right,
but not an outright fail.

The members at my local club
ate every slice I took,
But puzzled still I thought I'd better
check my recipe book.

I studied the ingredients list,
each item one by one.
Was something missed or doubled up?
And then when I was done ...

I looked at it again and said,
"Oh dear. Oh silly me.
Instead of using baking soda,
I've gone and used b.p.
Baking powder, well I never. What a silly cook.
Next time I'll get it right, I hope.
I'll add what's in the book!"

The moral of my error tale
is not all that obscure.
Just one main point to keep in mind
for errors to be fewer.

Don't try to bake from memory,
even if you could.

If you read the recipe,
it'll come out like it should.

... by Murray Orchard

"News, sport, weather, comics, advice, politics, opinion – it's the Internet in a biodegradable, easily recycled format. The latest thing in green technology!"



The public library is the most dangerous place in town

— John Ciardi —

TALENTS SHARED—16 MAY



Music was expressed in many ways



The skills of reading and writing



“Love what I can now do with wood.”



“Now watch closely, Emmanuel!”



Raphael the magician

Winter CALENDAR -

Every Sunday, worship services (unless indicated differently) are at
9.30 am English language-with children's programme except during holidays
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 am–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 Programme](#) at 5.00 pm for children

Third Saturday of the month – [Families' Gathering](#) at 4.00 pm

Men's Gatherings now vary by day, time and activity. For information phone the office.

June

- 1 King's Birthday
- 7 Usual service times – **Communion at both services**
- 14 Usual service times
- 21 **10.30 am** Combined Peace Sunday service & hospitality
- 25 1950 – Korean war began
- 27 Korean Newcomers' Welcome Day
- 28 **9.30 am Interfaith service**

July

- 5 Usual service times – **9.30 am Communion**
- 10 Matariki
- 12 Usual service times
- 19 Usual service times
- 26 Usual service times – **9.30 am Family Service**
- 27 1953 – Korean Armistice Agreement signed

August

- 2 Usual service times – **9.30 am Communion**
- 9 Usual service times – 11.30 am Commemorative Service – 81st anniversary of National Liberation Day of Korea (see page 5)
- 10-15 Short Korean mission trip to Tonga
- 16 Usual service times **Contributions for The Bridge due—to be confirmed.**
- 23 Usual service times
- 30 Usual service times



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 collate parishioners' contributions for *The Bridge*.

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

Graeme and Lalita thank all those who have contributed to the 46 issues of *The Bridge* (and its 12 supplements) they have produced since Winter 2016. Special thanks to Jacky for printing, labelling and distributing the newsletter.



Presbyterian Church
of Aotearoa New Zealand

OUR COMMITMENT TO CHILD SAFETY

This church follows the PCANZ Child Protection Policy and is committed to providing a safe and caring environment for all children and young people.

WE DO THIS BY:

- Safely recruiting and screening leaders, including **Police Vetting**.
- Following strong **health and safety practices**.
 - Training leaders in **safe ministry and child safeguarding**.
 - Fostering a culture where the **wellbeing of children and young people comes first**.

If you have any questions or concerns about the safety of a child or young person in our ministries, please contact our Child Protection Officer

Child Protection Officer:

Rianna Rothman

Contact Details:

021 037 8610
