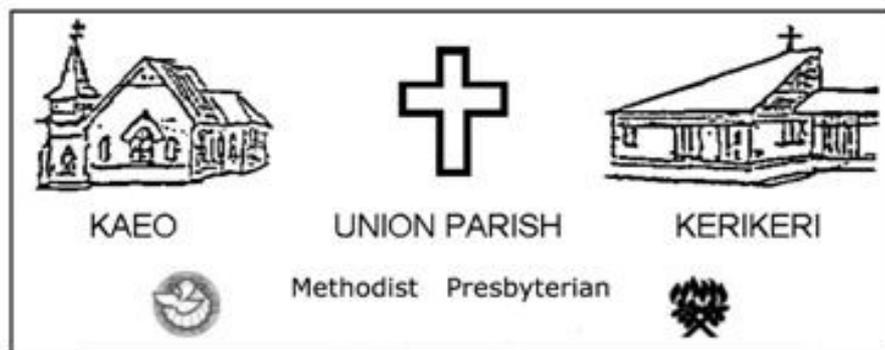
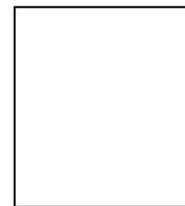




PO Box 166 Kerikeri 0245  
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**April/May 2016**

If we are to better the future, we must disturb the present.

Catherine Booth

Full-colour Newsletter on-line [www.kaeokerikeriunionchurch.org.nz](http://www.kaeokerikeriunionchurch.org.nz) and click on the Publications tab

## KERIKERI BUILDING



Good progress is being made on the building in Kerikeri so much so that our minds are turning to the long list of details that need to be worked through in time for opening later in the year.

External colours have been finalised by a small group, with advice from a local expert, internal colours being their next task; Parish Council is edging towards a name for the building, recognising it as Home of the Kerikeri Union Church and Open Home for the Kerikeri Community; also signage, to name our presence as church, and to welcome friends and strangers to make it their place also.

After lengthy consideration, with plenty of prayer, Parish Council has chosen a window design which is now being shared with the congregations. It is not possible to do justice to it on a small sheet of paper, let alone in black and white, so it is best to come and view it at church, or to go onto our Facebook page (anyone can view it – you don't have to have an account) and view it on as large a screen as possible.

## THE WINDOW DESIGN

**Theme:** *Unifying*

Toi Te Rito Maihi first met with us in October last year. She had looked at our building plans and, being captivated by our identity as Union church, envisaged a design that symbolised the weaving together of many diverse, sometimes divided, strands in the Kerikeri Community.

**Design:** *Strands drawn together into a woven cross*

Toi sees this as our “gift” for our community: to be God's agents drawing people together.

She spoke of inviting people, each with a strand of flax, to in turn weave their strand in with other strands to become tall and strong together. With the cross as the centre-point, this weaving is in the shape of the cross, for it is Christ – God's way of self-giving – that effectively weaves people together.

At the cross the weave is firm and sure. At the edges and out into the world it is loose. Loose strands belong too: the loose strands of many diverse people all belong in this place. All are welcome to be as loosely or tightly linked into the weave of the cross as they choose.

Toi's is a simple contrast design: the windows in the building themselves bring the colour – of the world outside. This is seen as important for affirming the relation between worship and the world we live in – including God's call on humankind to care for creation.

When we worship together as church, we will bring colour and design into the space through our screen projections and there could also be banners and other visual art fits well in the location.

# Robyn's Ramblings

Grace and peace to you all in the name of Christ. Kia tau ki a koutou katoa te aroha noa, me te rangimārie, i runga i te ingoa o te Karaiti.

To those who have died, farewell. Haere, haere, haere atu rā, Takoto rangimārie. And those who have lost loved ones, our arohanui to you.

Greetings to us, the living, whether we be young and old, sick and well, thriving or struggling, greetings. Tēnā tātou katoa.

\* \* \* \* \*

E kore te wai, e kore te tangata.

If there's no water, human beings can't exist. The life we depend on can't exist. Water is not something we can manufacture for ourselves. Clean water is surely worth more than diamonds and rubies or all the gold in the world. As they say, it is a taonga.

In my mentioning of water, what issues come to mind for you?

The big one is surely managing water resources for the long term, in our regions in New Zealand and everywhere in the world. In some places the management has to cross national boundaries, and the potential for dispute is even greater than it has been over oil.

To irrigate or not to irrigate? Is irrigation a public health risk? Is this something that can be managed with science? Are we able, as local and regional communities, to agree on the fair use and distribution of water?

What can we afford to do? What can we afford not to do? That is, what will be the price of inaction?

Water is essential to individual life, across the range. With climate variability, and it seems that is only increasing, irrigation is a significant benefit and becomes essential in some situations to keep the garden alive, so to speak. Water is also a resource for producing energy, something it can do alongside feeding plants and animals of all kinds. New Zealand does well by international standards in this.

But clean water is a crucial issue too: the rivers we swam in as youngsters, the creeks that once fed all the families in the valley, the lake that didn't used to smell.

I take heart from the combined efforts of iwi hapu and local government which are slowly but surely having positive effects on the Waikato River and on the Rotorua Lakes. Things can be done. Co-operation. Talk it through together and find common

ground; respect and affirm different views and realise it's a complex and interconnected task to move from unhealthy to healthy, from dead water to living water.

Funny how the language starts to sound spiritual. It is spiritual. The Spirit of God, the life-giver, is always involved when previously distrusting people with divergent views start acting together with the common purpose of well-being.

Rangimarie Peace Shalom, Robyn

The proof that God raised Jesus from the dead is not [just] the empty tomb, but the full hearts of his transformed disciples. The crowning evidence that he lives is not a vacant grave, but a spirit-filled fellowship. Not a rolled-away stone, but a carried-away church.

Clarence Jordan

## Be Still My Soul

*O Lord, I am not proud; I have no haughty looks. I do not occupy myself with great matters, or with things that are too hard for me. But I still my soul and make it quiet, like a child upon its mother's breast; my soul is quieted within me. Psalm 131:1-3*

Many among us engage in a kind of "activist spirituality" which is big on moving and shaking, planning and doing, and making things happen. And much that is good comes out of this style, but in time it can leave the constant doer a bit threadbare around the edges of the soul.

Today's passage is a humble little one I have never really noticed before. I love that about Scripture, when new gems previously overlooked shine for us.

This one seems the perfect antidote to the dangers of an "activist spirituality." The Psalmist approaches God humbly, with no claims or complaints, asking for nothing except a still and quiet soul "like a child upon its mother's breast."

There is a time to move and shake, a time to plan and do. But there are also times in our faith journey when it is important to wait quietly and let God still our tattered souls, refreshing us for whatever comes next.

## Prayer

O God, amid our busy lives, grant us some Sabbath moments when we ask for nothing but you to quiet and still our souls, in Jesus' name.

Richard L. Floyd, *StillSpeaking God Devotional*, [http://www.ucc.org/daily\\_devotional](http://www.ucc.org/daily_devotional)

## PARISH COUNCIL UPDATE

The Parish Council continues to work hard on doing the best we can for the new building in Kerikeri. The fruits of part of that labour at the March meeting are on the front page of this newsletter. The Council is aware that the congregation's views are important and trust that people will take a look at the design and talk it over with a Parish Councillor before our next meeting. We need to move quickly to finalise our contracts to keep up with building progress.

Further options for lighting up the Kaeo building are being pursued by the local business owner who originally approached us to assist with this.

Michelle and Diane will keep a watching eye on overseas mission and ecumenical matters that come in through our correspondence. The idea is to alert us to any items of particular interest to follow up on.

PPG reported that the external colours for the building have been chosen, with a local consultant contracted to give advice to a small group from the congregation. Two of our people are working through details of the kitchen with ARCO's kitchen expert, with a view to ensuring it will work as best it can for the purposes envisaged for the building. A decision has been made not to use coloured glass in any of the windows because of the considerable difference in price (\$380 cf. \$70 for the same sized sheet). Work continues at the legal level on tenancy for the neighbouring site with agreement expected any day now. Parish Council perused the building design for the Funeral Parlour and the ARCO contract so as to be ready to make a formal decision as soon as it is needed. The regional and national committees have also been alerted. A congregational meeting will follow to agree to uplift the funds required from the Presbyterian Investment Fund.

The Home Groups are both going well (see report from Kerikeri below). So also is our work with children and young people, with Mainly Music (Kaeo), Girls' Brigade and Sunday School/Youth (Kerikeri). Although all are smaller groups than they could be (prayers welcome!), the spirit is strong, which means so also is the learning and the sense of church family nurtured in our young ones and their families.

The Car Boot Sales have enjoyed some fine Saturdays with strong fellowship among the sellers and a clear presence for the church in the local community. In other areas of outreach, Michael reported that he is now on the job as a volunteer chaplain at Ngawha joining Alan in assisting with Sunday Services in the Corrections Facility.

## HEALTH AND SAFETY

Very recently Sheryl and Robyn attended, on behalf of Parish Council, a workshop on the new Health and Safety in the Workplace 2015 Act. This Act comes into force on 4 April 2016 and we were specifically looking at the impact for churches.

The impact is major. We as an organisation, and as individuals within the organisation, are included in the requirements of the Act because we have paid workers and volunteer workers, and we use contractors. The Act has been developed in response to the Pike River tragedy where there proved to have been no accountability for safety and also in response to the annual number of workplace incidents.

This is legislation we can't get out of. Those who are "officers" in the organisation\* are personally liable and can be fined if there are breaches of the requirements. The organisation would also be fined and that fine will be significant. Our liability insurance does not cover this so it would be a cost to the parish..

*If* there are breaches of the requirements. Not if something bad happens but if, when something bad happens, an investigation finds that we were not adhering to agreed policies and best practice, and hadn't done everything reasonably practicable to ensure that this is the case. The fine is related to not having done things properly and is not a direct and automatic consequence of something pear-shaped happening.

What it will mean for us is that Parish Council will get to work and put in place the relevant policies for our buildings, our events and activities, and for safety for those we pay, the minister in her or his work, other staff, and contractors we have on the job for us. Now that we know what it is about, we need to be on the pathway to getting things in place.

We'll need to be sure there is good communication about what's required and that it is well recorded as proof that everything reasonably practicable is being done to eliminate or minimise risks. Regular checks will be part of the process. With time we will develop a greater awareness of potential hazards. In fact, we will be safer as a church and our duty of care of all who connect with us will be better attended to.

For those who have long been in the church it is a hard thing to take on this new approach and, for example, do incident reports when someone has a bit of a medical event at church or has a minor tumble

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\* This needs to be clarified: it is likely to be the Parish Councillors and Minister.

when part of a working bee. Those with responsibilities will be urging you to help us by agreeing to do this recording, and to take notice of advice for best practice. (Someone in our small group asked: is there an age limit for going up a ladder? No age allowed at all if there isn't a second person holding it! And it has to not be a dodgy ladder.)

So what would our requirements be for use of ladders?

Working bees: how are they to be organised from here on? How will safety be ensured (and seen to be ensured)?

A busy kitchen: how will we ensure safe and effective functioning in the kitchen while catering for an event? Think of what can happen with overcrowding, with enthusiastic helpers, hot fluids, heavy containers...

It's tough but people will be put at risk if we don't get these things sorted, not just in what might happen but in the weight of the law against us as a church and those identified as "officers". At risk of being legally to blame for not doing what we are supposed to do.

Kia kaha – be strong, take courage, as Moses said, because God, your God, is striding ahead of you. God's there in the duty of care to others, and we cannot ignore that.

Sheryl and Robyn

As we struggle to cope with so many changes around us (in politics, economics, climate, church ...), let us remember this:

If we were on a heart-monitor, flat-lining is not a good thing! It is the blips and peeks that indicate our well-being. Learn to recognize our blessings.

Joyce Sasse, a rural minister in Canada

## NURTURING STRONG RURAL ROOTS

Is rural a culture? Can this culture survive? If we expect a vibrant rural culture, we must nurture strong roots ...

As a youth I envied members of ethnic groups who spoke a specific language and talked about their cultural traditions. And I wondered what cultural roots I had.

I recognized the unique way my one grandmother related with her livestock and the wild life around the ranch, and my relationship with her (and with them) was special. I recognized, too, the gentle way my other grandmother, garden tools in one hand and

Bible in the other, demonstrated how to love her neighbours and the strangers who came to town – and I tried to find ways to mirror her way of life.

When I look back it seems our rural cultural heritage was so dominant in our lives that no one felt the need to parse it. You just did what you did. Then the population balance shifted so that urban became more dominant. Media and communication centres broadcast urban-centred information, and political and economic offices spewed out decision from behind their city desks without thought to how they affected rural people. Professionals (including clergy) were trained in cities by urbanites, and were then sent to the countryside to deliver their learnings and gain a bit of raw experience.

Gradually rural leaders realized it was essential that we speak out about the positive aspects of "rural", to affirm and identify rural values and nurture rural roots. Internationally, ... we affirm "rural is a culture" and name the spiritual values these communities hold, not with ecclesiastical terminology, but using the language of the people.

These spiritual values include:

- An awareness of the abiding presence of God in our lives;
- A deep respect for landscape and the fruits of Creation;
- The centrality of community to our lives – and our responsibility for the communities with which we are connected;
- The paradox exists between being very independent, and awareness of the need to be interdependent;
- The fact that diversity is essential - in community as in agriculture. Newcomers can contribute much to rural culture;
- Our awareness of pain, and the need to support each other through times of pain;
- Story-telling is the primary means we have for expressing ourselves (our elders are a fantastic resource);
- We take pride in a strong work ethic.

Rural is a culture. Awareness about nurturing strong roots is the responsibility of each one of us. Our future is at stake. Strong roots make strong shoots!

Joyce Sasse, *abridged*

To live is so startling it leaves little time for anything else.

Emily Dickinson

## KERIKERI HOME GROUP

### Our Motto For this year

Owing nothing to anyone except to **LOVE ONE ANOTHER** for he who **LOVES** his neighbour has fulfilled the law (Romans13:8)

**First of all:** Praise the Lord for His faithfulness and amazing great things that He has done throughout and within this home group

We have 10-14 members in total and, whether all can attend, we carry on with those present. This doesn't hold us back because we believe, as the Bible says, wherever two or three gather in His name He is there also.

At 6.30pm on every first Friday of the month we gather in a designated place to share a meal and enjoy fellowship with each other. We also share a word of encouragement before we depart

We have shared the responsibilities of leading the home group each month. We are flexible but with the leading of the Holy Spirit, AMEN to that.

I personally thank the Lord for the lives of all the home group members as well as the congregations with the support that they have given and their willingness to stand by me throughout, because without their support I won't be able to do it myself

An invitation to whoever would like to share with us. Contact me 0275577181 or 401 9644.

Bless God.

Michelle Tupou



## ABUNDANCE

Abundance does not happen automatically. It is created when we have the sense to choose community, to come together to celebrate and share our common store. Whether the scarce resource is money or love or power or words, the true law of life is that we generate more of whatever seems scarce by trusting its supply and passing it around.

Authentic abundance does not lie in secured stockpiles of food or cash or influence or affection but in belonging to a community where we can give those goods to others who need them—and receive them from others when we are in need.

Parker Palmer

## LECTIONARY READINGS

### April 10

Acts 9:1-6, (7-20)  
Revelation 5:11-14

### April 17

Acts 9:36-43  
Revelation 7:9-17

### April 24

Acts 11:1-18  
Revelation 21:1-6

### May 1

Acts 16:9-15  
Revelation 21:10,22-22:5

### May 8

Acts 16:16-34  
Revelation 22:12-14,16-17,20-21

### May 15

Genesis 11:1-9  
Acts 2:1-21

### May 22

Proverbs 8:1-4, 22-31  
Romans 5:1-5

### May 29

1 Kings 18:20-21,(22-29),30-39  
Galatians 1:1-12

### Easter 3

Psalm 30  
John 21:1-19

### Easter 4

Psalm 23  
John 10:22-30

### Easter 5

Psalm 148  
John 10:13:31-35

### Easter 6

Psalm 67  
John 14:23-29 or 5:1-9

### Easter 7

Psalm 97  
John 17:20-26

### Pentecost

Psalm 104:24-34, 35b  
John 14:8-17, (25-27)

### Trinity

Psalm 8  
John 16:12-15

### Pentecost 2

Psalm 96  
Luke 7:1-10

### *Kerikeri*

#### *Door and Tea Duty*

10 April	Jessica and Neil Scott
17 April	Imago Inocente and Bev Barke
24 April	Rilla Jeffs and Jan Gough
1 May	Brian and Lorraine Stewart
8 May	Jenny Phillips and Craig Ambler
15 May	Gay Traas and Trevor Beddgood
22 May	Elaine and Ian Wright
29 May	Gage and John Latell

#### *Readers*

Ros Simpson
Ngaire Allwood
Trevor Beddgood
Diane Paterson
Jessica Scott
Neil Scott
Craig Ambler
Jenny Phillips

### *Kaeo*

#### *Readers*

tba
week
by
week

# CALENDAR

**SUNDAY SERVICES:** 9.30am Kerikeri Worship at the Ted Robinson Chapel, Stella Drive, Kerikeri  
11.15am Kaeo Worship at the Wesleydale Memorial Church, Leigh Street, Kaeo  
**Communion** once a month on the **second Sunday** of the month

*Lunch at Kaeo following the Communion Service. Morning Tea following every service at Kerikeri*

**CAR BOOT SALES twice a month:** at 19 Homestead Road, Kerikeri, second and fourth Saturdays of the month. Contact Mary 407 1117

**Kaeo Home Group** Monday nights, 2nd and 4th of the month, contact Alan 405 0688

**Kerikeri Home Group** Shared meal on the first Friday of the month, venue tba, contact Michelle 401 9644

**Kerikeri Girls' Brigade** Thursdays during school terms 3.30-5.30pm at the Baptist Church – contact Sheryl 407 8963 or [sheandray@vodafone.co.nz](mailto:sheandray@vodafone.co.nz)

**Kerikeri Singing Group:** Practice each Sunday following tea and chat except second Sunday of month.

**Lectionary Study Group** to read through the week's Bible readings, learn more about their background, and share thoughts and responses. Mondays 1.15-3pm at Ted Robinson Chapel (except 25 April, ANZAC Day, 16 and 23 May)

**Kerikeri Retirement Village Chapel Services:** Every Sunday at 4.00pm at the Ted Robinson Chapel. Our parish leads the service on 24 April and 29 May.

## APRIL

Thursday 3            10.00am    KK Women's Fellowship at Lorraine's, 7/21 Cobham Rd    Enquiries: Lorraine 407 8296 or Jenny 407 8883.

Saturday 9            7.30-12    Church Stall at Car Boot Sale at 19 Homestead Road, Kerikeri,

Wednesday 13        1.30pm    Book Club meets at Joan's place.    Part 2. Enquiries: Robyn (contacts below)

Tuesday 19            tba        Property Planning Group meets

                             7.00pm    Parish Council meets in the supper room, Kaeo Union Church

Sunday 24            **10.00am Combined Churches ANZAC Service in the Whangaroa Memorial Hall, Kaeo.** The Kerikeri congregation are invited to join this as well. Those who prefer can attend the 4pm service at the Chapel, led by Robyn.

                             1.00pm    Communion Service at Kauri Lodge

                             4.00pm    Communion Service in Ted Robinson Chapel

Monday 25            4.00pm    Anzac Day Service in the Ted Robinson Chapel

Wednesday 27        11.00pm    Worship Committee at Jan's at 11.00am \*Note change of day.

## MAY

Thursday 5            10.00am    KK Women's Fellowship Jan 407 6444 or Jenny 407 8883.

Tuesday 17

Friday 20                            **Material for next newsletter due June/July newsletter available on 29 May**

Tuesday 24            tba        Property Planning Group meets prior to Parish Council

                             7.00pm    Parish Council meets in the Social Centre, Kerikeri Retirement Village

Wednesday 25        1.30pm    Book Club meets at Joan's place.    Part 3. Enquiries: Robyn (contacts below)

Sunday 29            1.00pm    Communion Service at Kauri Lodge

                             4.00pm    Communion Service in Ted Robinson Chapel

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## Parish Contacts

Ministers:            **Everyone in the parish**

Minister to the Ministers:    Robyn McPhail  
094 017554 021 02476280    [robyn@chirmac.co.nz](mailto:robyn@chirmac.co.nz)

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09 4075555                        [jomscott2@gmail.com](mailto:jomscott2@gmail.com)

Parish Treasurer:            Sue Campbell  
021 0546670                      [kaeokkup@gmail.com](mailto:kaeokkup@gmail.com)

Parish postal address: PO Box 166, Kerikeri 0245

Kaeo Bookings:                [robyn@chirmac.co.nz](mailto:robyn@chirmac.co.nz)  
or 021 02476280

Kerikeri office answer-phone            09 4078250  
(gives contact and service information only)