



PARISH WEB

November 2017

St. George's Anglican Church

Gate Pa, Tauranga.



Kia tau ki a koutou te pai me te rangimārie of te Atua – May God's peace and goodness be upon you this Advent.

Another church year has ended, and with Advent we begin a new one. We have much to look back on and be grateful for. I am grateful that I was called to be part of this generous parish. I am very grateful for the aroha I receive from you, shown in the wonderful service celebrating 30 years a priest, with such a lovely fish and chip lunch (with great salads and desserts) and your lovely card and gift. Thank you all. These things happen because of the work done by people like Ainsley, Paula and all those who work behind the scenes. I am grateful for the work done by people like Maureen, Marion and others who quietly make sure all things are ready for Sunday services, and for the weddings and funerals we host. One of my great joys at this time of year is taking part in the choir and enjoying all that Malcolm has done preparing the music, and those who gather for the weeks leading up to the carol service to practice. The gift of Advent is that it is a time to take stock and give thanks for all these things. And it is a time to reflect on our role in the life of this parish.

In his book "Immortal Diamond: The Search for our True Self", Richard Rohr uses the work of medieval Franciscan theologian John Duns Scotus to offer these thoughts on Christmas. Rather than the coming of the Christ in Jesus being an afterthought in response to God's plan going awry and humanity being bad, Scotus says that the coming of Christ was God's first thought. The incarnation of God in the birth of Jesus in Bethlehem was God's intentional, pure, gracious unconditional choice and gift of Godself to humanity and creation. Jesus did not come to change the mind of God about humanity in his death, but to change our mind about God. In Jesus we are offered God's infinite forgiveness and love for each of us and all of us. At Christmas we are reminded of the depths of God's love for us and the lengths God goes in search for us. We are invited to live in response to that love. In Advent we are invited to reflect on how we respond and how we are stewards of all that God has given us.

Last Sunday (as I write this) Cliff and Clark as wardens, and I, spent some time talking about stewardship – this response to God's generosity to us. We invited us all to pray with these questions:

- what time we are invited to give to St. George's and God's mission
- the level, regularity and method of our giving to St. George's?
- the possibility of a bequest for the future benefit of St George's?

We did this in part because as a parish we are starting to struggle. We are struggling with some of those who have offered so much not being able to do all they used to and we need people to help lift that load. And we are not making ends meet – which is a burden for the vestry to carry. Please take time to honestly consider your response.

I am deeply grateful to David Elliot and his small team for the time he has put into organising a big fundraiser for us next year. Grant Elliot, the ex-Black Cap, is offering his time for nothing. So this event has the potential to make up to \$7,000. We need your support in encouraging people to come through advertising and selling tickets. Please get behind this.

Finally, Advent is a special time for us. We are having our normal Advent celebrations on 10th (Carol Service) and 17th (Taize). But first, on Sunday 3rd December at 7pm we are also hosting our Catholic brothers and sisters from the parish of St Thomas Aquinas for a joint service called Bringing Advent to Life – Stations on the Way to Christmas. Bring your friends and family to some or all and use Advent as a time of reflection and giving thanks. There will be no 8am after 17th December – as the 24th is also Christmas Eve, and then we are into the January timetable.

May this Advent be filled with God's peace and goodness.

Peace and all good

John Hebert PSSF.



From The Registers:



Vestry Notes...

Stewardship

Clark and I recently spoke to both services on the topic of stewardship. As wardens it is our responsibility to see that the parish is well-managed and to regularly communicate with you. Stewardship is a concept that encourages us to understand that all that we have has been provided to us by God, and to think about how we can respond to that blessing. A way that we can do this is by giving our talents, our time and our treasure. Many members of the congregation give significant amounts of their time both within the church and in the wider community, and many use their talents in the same way. There are lots small jobs that need to be done within the parish to keep things running smoothly. Some of our members have been doing them for years but now they are getting older. If you would like to, I encourage you to look for ways that you can help out in some of those roles.

We have seen several churches within the diocese close in recent years. Others have moved to shared ministries or part-time vicars. This is usually because of dwindling numbers in the congregation and unaffordable costs such as earthquake strengthening or simply maintaining their buildings up to modern codes. We are fortunate at St George's because we are on a site that gives us a special significance and role to play in the community, our buildings are well maintained, we have no debt and we still have a full-time vicar. Our opportunity shop, Centrepont, subsidises our mission as well as supporting many voluntary groups in the community. However we do sail close to the wind and our finances are very tight. Most of our costs are fixed and we cannot avoid them. There is the very real possibility that we might have to have a part-time vicar in the future, although that is not envisaged at present.

I want to encourage you to re-assess how you help us and our work at St George's and how you can offer back to God some of his blessings. Can you offer your talent and time to help out during the services or with fundraising, or by becoming a member of some of our groups? Can you volunteer to help out at Centrepont for a couple of hours a week, or have a good clean out of your cupboards and garage and donate some unwanted items for sale? Can you reassess your level of financial giving to the parish? We have found that giving by automatic payment assists us greatly. Could you also please consider making a bequest to St George's in your will. I have included a brochure about giving to the ongoing mission and ministry of St George's Anglican Church in this edition of The Web; thank you for reading it. Blessings to you all - *Cliff Simons. (Vicar's Warden)*





Quiz Night

A quiz night was held at St George's on Saturday, 11th November to raise money for Top Parish. Many thanks to Bonnie, John, Paula & Cliff and Julie Guest for organising the fun night.

"Half Baked" - the winning team at the end!



Peter Williams wearing the "Make America Great Again" which a member of the winning team at that point had to wear.



Same-sex Marriage Blessings.

One of the main issues discussed at Synod in September this year was a report from a working group about the proposal to bless same-sex marriages. Tikanga Māori and Tikanga Pacifica have already agreed to the concept going forward to General Synod in 2018, but Tikanga Pākehā is having trouble with it. The proposal is that priests could bless the marriage of same-sex couples who have already been legally married in a civil service. The report recommended a number of measures designed to accommodate different views on the subject but that would allow bishops to authorise priests, who wish to, to conduct the blessings. Most delegates were in favour of the recommendations of the report and many felt that it did not go far enough i.e. that the church should be offering actual marriages and not just blessings. A small minority of delegates were opposed to the whole concept of same-sex marriage and argued that they cannot agree to the church condoning it. The recommendations of the report were discussed at length and the ideas raised informed the Waiapu representatives who will attend the 2018 General Synod where a final vote on the proposal is expected to take place. It is likely to be a very fractious debate and it is difficult to see how the opposing points of view can be reconciled.

Cliff Simons - Synod Representative

Merivale Whanau Aroha Centre- Waiapu Kids

The Week That Was . . .

23.10.17 - 27.10.17



Happy 5th Birthday Mr Levi Spriggs!!



Mason taking time out of his busy day to have some quiet time reading



Shannon's babies are pretty happy to have her back from holiday!



The children are exploring light, shadows, colours and shapes this week



Jade, Miley-Jay and Royella catching drips in between rain showers



Our four year olds had their hearing and vision tested this week



Puzzles don't need to just be for solo play. Here at Merivale Whanau Aroha our children show us that doing puzzles together can be a social activity for all age groups



We love visits from Katrina's grandson Eli! We think he likes it too . . .



Centrepont Catchup:

Christmas has well and truly arrived at Centrepont. Kate and her Christmas elves have been very busy sorting, pricing and putting on display all of the Christmas decorations we have had donated during the year. They do look very festive and have made us realise that Christmas is just around the corner. We also have quite a magnificent Christmas raffle. When we are donated any items suitable for gifts they are put away and used for raffles throughout the year. The takings from these raffles are put towards lunches throughout the year for our volunteers. This year we have decided to have our Christmas lunch at the RSA Oak Tree. This is a very small way we can thank everyone for all for the work they do. As we all know without our wonderful volunteers Centrepont would not be able to operate so we are very grateful.

Our racks of clothing have undergone quite a change since our last 'Catch-up'. Instead of warm cosy winter clothes we now have cool, light and colourful summer clothes. I just hope we get some summer weather so we are able to take advantage of them. It does make a difference to see the racks now, I get so sick of dreary heavy items. However come next Autumn, I shall be only too willing to snuggle into something warm.



We are making a lot more tea and coffee drinks for our 'drop ins', some days we make over twenty cups. This all takes quite a considerable time so we have decided to buy a hot water urn. This will mean no waiting for the jug to boil and will save a lot of time.

Our recipients are very grateful for this service and we are pleased to be able to offer it.

Do come and look at our Buzzy

Bee window. It has been getting some very admiring comments and awakening thoughts of childhood nostalgia.

Jose Mellelieu



Round The World in 83 Days: Beijing to Moscow

Beijing: Beijing is fast crazy organised chaos, while still being a lovely clean vibrant

city. English is not widely

spoken. Pedestrian crossings are usually safe as traffic will dodge around you. Army soldiers on post at all rail &

underground stations – they only look 18 -they don't smile but will allow you to photograph them. Traffic police at all major intersections & local police

wander the crowds. All very safe & controlled. Roads & cars all perfect & clean. Not many Europeans were present in Beijing, and in **Tiananmen**

Square we were bemused to have a Chinese



couple come up and ask to have photos taken with us. Police and

army present with security cameras every 100 metres.



Took a Day tour to **The Forbidden City**, Temple of Heaven and Summer Palace. Required lots of walking and lots of beer. (35°C daily). A day spent at the Great Wall of China – must love heights. You access it by



cablecar and then walk steeply. One long graveyard – they buried the workers where they fell, so another monument to tyranny.

Travelling through the vast countryside via train we saw great dams, fields of solar panels and hills covered in wind turbines – China is extremely advanced in energy technology. (Not sure about the scorpions on a stick though)



Trans Mongolian train:



Each train segment is owned by a different country. 1st



was the Chinese to Mongolia. 1st Class cabin very smart – though no air-conditioning in 38°C heat. The Provodnitsa (carriage manager) then turned off power so no charging of phones, kindles, cameras. Dining car ran out of food - plenty of beer though. A thermos flask is invaluable for making hot drinks as the Carriage samovar is always bubbling...unless the Provodnitsa turns it off. Then you can use the thermos flask for propping your half window open to try to find a breeze.

China/Mongolia border the train toilets close for 6 hours plus when crossing as they have to change the bogeys (wheels) & you cannot get off. Immigration officers search cabins for stowaways and custom cards are given to you in Cyrillic script – no English here. Just guess where to write your name.

Laurie Tubbs

To be continued.....

22nd December until Monday 8th January 2018

A CREATURE CONFERENCE

Sarx is a Christian Animal welfare organisation based in the UK. Its motto is 'Striving towards a world where Christians lead the way in enabling animals to live with



dignity, in freedom and peace'. In March this year they held a 'Creature Conference' in London. The keynote speeches and the workshops featured bishops and Christian academics. It was the largest Christian engagement with animal issues since Christian-led anti-vivisection rallies of the mid-1800s.

The Rt Rev'd John Arnold, Roman Catholic Bishop of Salford spoke about living out Pope Francis' Encyclical Letter *Laudato Si* - Care for our common home. He said that the Pope's teachings have triggered new thinking in regard to animals and animal issues and our relationship with them. His hope for the conference was that it would lay the foundation for future education so that more people would come to understand the horrors inflicted on animals merely to satisfy our greed or pleasure. Animals have their own dignity as part of God's creation, he said.

Theologian and ethicist Dr Margaret Adam asked the question; 'Why should Christians care about animals?' Her answer concluded: **Christians should care for animals, because we are members of Christ's living, dying, resurrected body, bound for the peaceable kingdom of reconciled creation. Christian's should behave as though the peaceable kingdom is real.**

Dr Tony Campolo's topic was 'Speaking up for those without a voice'. He talked about the spiritual connectedness that can develop between humans and animals and how Christians can voice their support for all of God's creatures. He talked about love and people's sacred relationship with God's creatures and how the Christian saints Basil the Great, Francis of Assisi, and others, had encountered the world with a spiritual empathy in which *the other* was not an *it* to be manipulated or used for self-gratification, but *the other* was a *thou*, to be encountered with love. When Jesus said 'truly I tell you, whatever you did not do for one of the least of these, you did not do for me,' Campolo contends 'I would include among the least, the animal world'.

Professor David Clough, a Professor of Theology and Religious Studies, who is also the President of the Society for the Study of Christian Ethics, asked: 'Animals - who cares?' He argued that concern for animals is a fundamental aspect of Christian discipleship and that there are strong theological reasons to care about animals. He said that few people see concerns for animals as a faith issue. People profess Christian faith and a love for animals but don't connect the two. Care among Christians for animals is disenfranchised- 'we don't think that we have permission

for it from the church, and this puts some people on the fringe, or they give up church altogether.'

The Rt Rev'd Dominic Walker, retired Anglican bishop of Monmouth spoke about 'What would an animal friendly church look like?' He said that including animals in the life of the church is an important part of Christian mission, and talked about practical, pastoral and evangelical ways and reasons for this. He said that there is something spiritual about having animals in Church in that it reflects the prayer of the psalmists of all creation praising God. Animal blessing services can raise our awareness of animals in creation, but we rarely hear animals mentioned in prayers on a Sunday morning. He said that many people think that the church is only interested in saving human souls, and that it is not interested in the fact that God has redeemed the whole of creation. He said he often reminds people that we make moral decisions every time we shop; what we buy could be exploiting poor people, or animals, or both. The demand for cheap meat cannot be met without animal exploitation and choosing a vegetarian option or eating less meat, or no meat for Lent, is a way that Christians can lead by example. He finished by saying that it is not - God so loved human beings, but God so loved the Cosmos (*Greek word for world*), the whole of creation. And if God so loved the whole of creation, so should we.

The keynote addresses can be found on YouTube -Sarx creature conference keynote talks. Most are only about 15-17 minutes long.

Our harsh interpretation of dominion rather than custodianship is destroying the planet and our cruel farming practices are far from the ideal of the peaceable kingdom of reconciled creation. In New Zealand in 2016 over 29 million sheep, cows, pigs, goats and horses and over 115 million meat chickens were slaughtered. Worldwide, more than 70 BILLION fellow land creatures are killed for food each year. The use of animals for food massively dominates all other human uses of animals, and the continuing intensification of animal agriculture imposes increasingly harsh burdens on them and the planet. They are intelligent, sensitive members of God's creation, whose unheeded cries of suffering and misery pervade the earth.

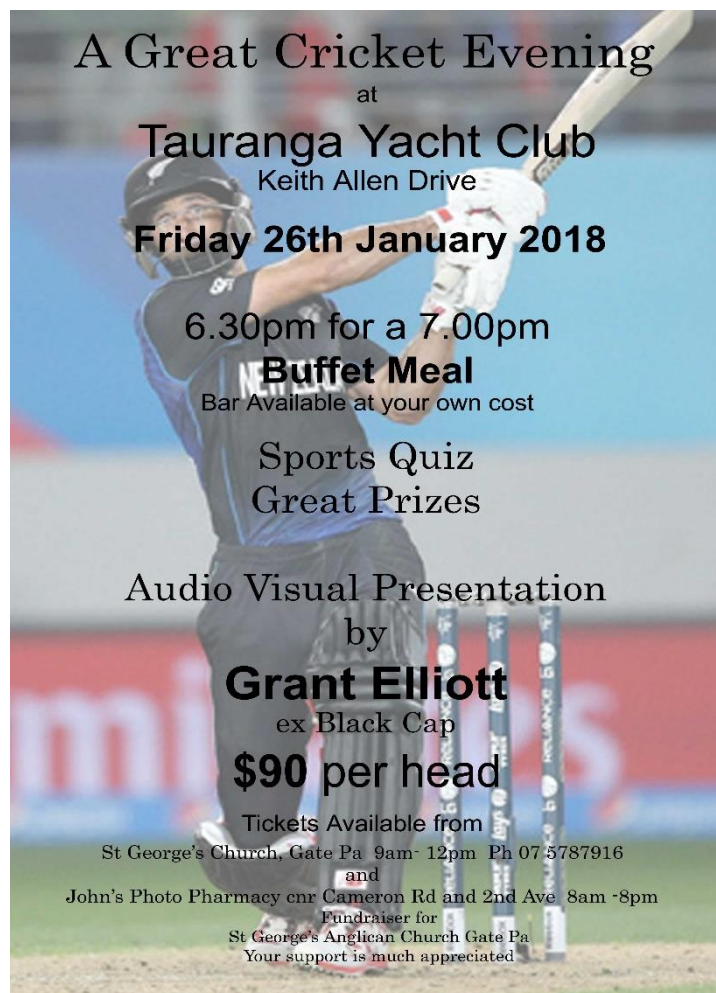
It is encouraging to see leading Christians speaking up for animals, and many universities now having courses on animal ethics. We still have a long way to go before all animals are living with dignity, and in peace and freedom, but there is a movement aiming for this and it is growing.



Paula Simons



Cricket Coaching
 Grant Elliott
 ex Black Cap
 One on One Net Sessions
 at
 Bay Indoor Cricket Centre
 14 Newton Street
 Mount Maunganui
Sat 27th January 2018
10 Spaces Available
 From 8am
 cost **\$120.00**
 per person
 Bookings
 Steve Baldry Ph 0273700976
 Fundraiser for
 St George's Anglican Church
 Gate Pa
 Your support is much appreciated



A Great Cricket Evening
 at
Tauranga Yacht Club
 Keith Allen Drive
Friday 26th January 2018
 6.30pm for a 7.00pm
Buffet Meal
 Bar Available at your own cost
 Sports Quiz
 Great Prizes
 Audio Visual Presentation
 by
Grant Elliott
 ex Black Cap
\$90 per head
 Tickets Available from
 St George's Church, Gate Pa 9am-12pm Ph 07 5787916
 and
 John's Photo Pharmacy cnr Cameron Rd and 2nd Ave. 8am-8pm
 Fundraiser for
 St George's Anglican Church Gate Pa
 Your support is much appreciated

Dear Parishioners,

The church is in the process of organizing a major fundraiser on 26th January 2018. It will be held at the Tauranga Yacht Club where a buffet dinner will be followed by a sports quiz and an audio-visual presentation by Grant Elliott (ex Blackcap (2008-2016)).

Posters have been posted at schools, sports venues, golf clubs etc. We are appealing to you for prizes for the quiz, both big and small.

This function can only succeed if all parishioners become involved so please "spread the word".

We do need your help in order to make this a success. Please encourage family and friends to attend the function. Tickets are on sale at the parish office and at Johns Pharmacy, Cameron Road, Tauranga.

Dave Elliott (Organiser & Vestry member)

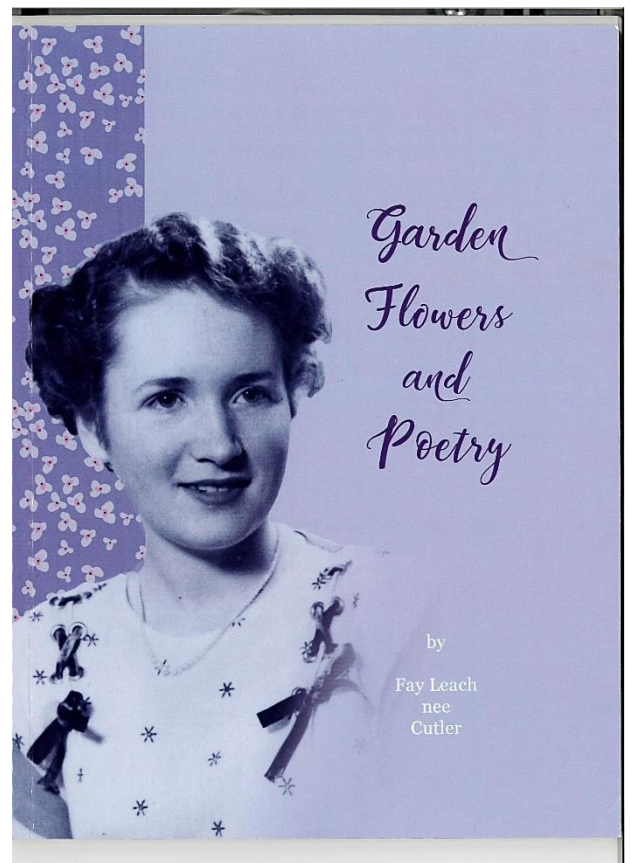
Playful Elves

I know a little glade,
Where elves play in the shade,
Among the leaves they peep and glide,
And down the stems they slide.
They seem to find it so much fun,
In plucking petals one by one,
Darting playfully through the air,
After wafting petals fair.

One hides in a buttercup,
Teasing the bees as they sup,
And really it is quite a sight,
When with the pollen,
they stage a fight.

They ride the graceful dragonflies,
Uttering tiny shouts and cries,
I've often wished to join the fun,
But then I'm just a mortal one.

Fay Leach. (September 1962)



Fay's book, "Garden Flowers and Poetry" is available from the Parish office at \$20-00 per copy.



St George's Church held their annual SPCA Blessing of the Animals Service on October 1st 2017.

63 people and pets attended the service.



John and Muffy leading the service



The SPCA Team

OUR CYPRUS HOLIDAY

(Written by Brenda Wroe)

A 17- hour flight from Auckland to Dubai and a 4 hour-plus flight to Larnaca, then by bus to our final destination - Paphos! Next day, after a long sleep we began to explore this fascinating place. Remains of the oldest known settlements in Cyprus date back to the Neolithic age. Mycenaeans from Greece reached this island as merchants after 1400BC. Mass waves of Achaean Greeks came to settle spreading the Greek language,

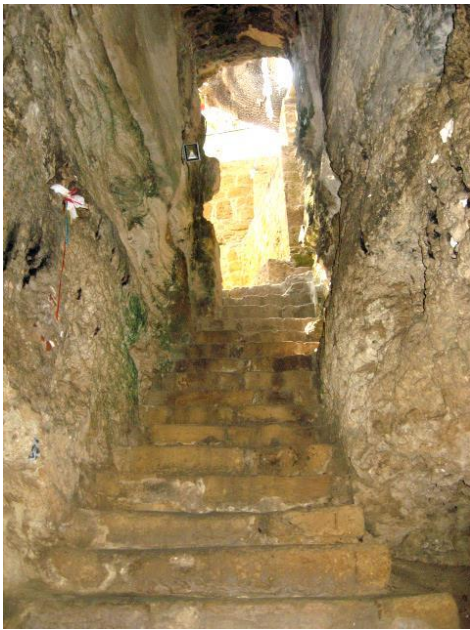


religion and customs. Cyprus became the birthplace of Aphrodite, goddess of love and beauty. A few centuries later Cyprus became part of the empire of Alexander the Great. Then the Romans took over around 330BC. So wherever one goes you come across many archaeological sites as well as natural treasures. Walking around the beautiful Paphos Bay to the harbour early one

morning, passing pleasure cruisers, to where the fishing boats were coming ashore. We watched, fascinated by the way they unloaded their huge fish. Throwing them one by one from the hold, to a crewman, to another, then to a man on shore loading each one into a restaurant, the owner's van, ready for their lunch or dinner menu! Passing the fort at the ancient harbour wall to the end where Saint



Paul and Barnabas came ashore to spread Christianity across the Island. Cyprus became the first country to be governed by a Christian. Not far from the harbour is Ayia Kyraiti which is now the Anglican Church of Paphos where I attended Sunday services. This 13th century church was built on the foundations of an earlier Greek temple. The huge area around is covered with ancient building remains with floors still covered with beautiful mosaics. Within the compound one can see the St Paul Pillar where according to tradition St Paul was flogged before the Roman Governor Sergius Paulas was converted to Christianity. Further towards the town is Agia Solomoni Church. I entered the original Christian catacombs which still display the



beautiful original icons and 12th century frescoes. There is a sacred tree adorned with rags, at the entrance to these catacombs, it's believed to cure the ailments of those who hang a personal offering on its branches. While we were in Paphos the weather became hotter and hotter so I took a mini-bus tour up to the Troodos mountains. Many welcomed stops on the way, taking a walk along a path in the forest, visiting ancient monasteries containing holy relics and walls lined with the most beautiful icons. Then on to Kykkos where Archbishop Makarios became a monk and was later buried. Among the most important treasures of this 12th century monastery is the icon of the Virgin Mary which was reputedly painted by the Apostle Luke himself!

To be continued....

A BIG THANK YOU

Over the last year many of you have donated and supported an organization I volunteer with.....Kai Aroha.

The support you have given to Kai Aroha has meant many of our local people have been fed and given food to help sustain

them. On average, we feed between 20 and 40 people every Friday night and it is always good to see them leave us with a full stomach and a smile on their faces.

Throughout the winter we also took food and blankets into the city to feed the homeless there. This has been continued by others but Kai Aroha still support them with our leftovers

We are now preparing for Christmas and will then have a break for two weeks and be back into it for the new year.

Kai Aroha truly appreciate the support of Centrepont and the use of their facilities on Friday nights.

Through this ministry we have been able to create further outreach into our local communities and gain their support.

Peter Williams.



The Sermon Graham Cameron gave on Parihaka Day, 5 November 2017

We have just had the observance of the All Hallows' triduum from 31st of October to the 2nd of November. Those three days are individually known as All Hallows' Eve, All Saints Day and All Souls Day. Our church sets this time aside to thank God for the lives and deaths of all of His saints.

It bears some similarity to the Māori observance of Matariki in late June each year. Matariki in Tauranga Moana is the start of preparation of garden beds and seedlings for summer, signalled by the rising of Pleiades above the horizon at dawn. In mythological terms, it is also the time when all those who have passed on in the last year are gathered to the stars.

A time to remember and give thanks for those who have passed on. But whilst Matariki has gained increased prominence and interest in the last decade, All Saints Day and All Souls Day struggle to garner any attention as they are sandwiched between the celebration of Halloween and Guy Fawkes.

They are an important opportunity for reflection and contemplation, drowned out by advertising and fireworks. We shouldn't be surprised of course; what relevance a European festival placed at the end of their summer in Aotearoa New Zealand when our attention has turned away from winter to the hope of summer. We need to ensure our church calendar speaks to who we are here if that calendar is to be a genuine rhythm for the people of faith who live here.



This is the opportunity presented to us in the story of Parihaka. A reflection on the suffering, death and eternal reward of followers of Christ that happened here in Aotearoa New Zealand and has been part of shaping our understanding of non-violence, faith and tāngata whenua.

Parihaka shelters beneath Taranaki maunga, facing the Tasman sea. Today it is a small settlement of whare and ruins. The

Parihaka of the nineteenth century was something else altogether.

After 1864, Te Whiti o Rongomai and Tohu Kakahi, rangatira who had experience the growing war between the Crown and tangata whenua in Taranaki, grew in conviction that the path of war would lead to the loss of all for the Taranaki tribes. They sought a new path of unity, peace and restoration and took that vision inland to Parihaka in 1866. It was there they lead the Taranaki people in building a self-

sustaining community of extensive gardens, modern architecture, careful town planning and regular community meetings.



Te Whiti-o-Rongomai



Tohu Kākahi

Both men were missionary trained. Te Whiti had learnt and become a teacher under the tutelage of Reverend Johann Riemenschneider, a Reformed Protestant here with the Lutheran mission. In the 1860s Te Whiti and Tohu renegotiated the European church knowledge with their matauranga Māori and connected afresh with a God who joined them and their people in the trials

and abuses of that era; the two men of deep faith called on Māori to forgo violence and division, a religious resistance to colonisation and Crown violence. Subsequently, people of many tribes came and joined them.

Much of Taranaki had been confiscated following the Taranaki wars. However the lands between the Waingongoro and Hangaatahua rivers were not included in the original confiscation, so Tohu and Te Whiti had every expectation those lands on which Parihaka was founded would be retained.

However, the Crown was deeply worried by their example of independence, and many members of Parliament were determined to end the community at Parihaka. So in 1879 their surveyors came and marked out the land for Pākehā farms and roading. The response of the people of Te Whiti and Tohu was non-violent resistance. Every day the men would leave the pa, pull up the survey pegs, cut down the fences and plough their land anew. Every day those men would be arrested. Every day other men would come and take their place. It was in 1880 that the arrested men began to be transported away from Taranaki, to Wellington, to Christchurch, to Dunedin and to Hokitika where they were forced labour building the streets and foundations of the settlements. Men would be released, return to Parihaka and arrested again. Men from Parihaka were imprisoned without trial for the next 18 years, the last being released in 1898. Yet when the day came that all men had been arrested, the women continued their work.

Frustrated, the hawks in our Parliament prevailed and plans were drawn up to wipe Parihaka from the face of the earth. On the Fifth of November 1881, led by Native Affairs Minister Bryce, a contingent of 1,500 armed constabulary marched from their camp, arranged cannons on the small hill Pūrepo above the pā, and

rode on horses towards Toroanui, where the people were meeting in the centre of the village.



As they entered, the children sung in welcome on the road, holding the raukura out before them. Forcing their way past, the constabulary rode in to be greeted by women with freshly baked bread for their guests. They found Te Whiti and Tohu exhorting

their people to stand strong in their commitment to non-violence and to expect their hopes of peace to be realised. The two rangatira were arrested. For the next two weeks Parihaka was occupied. The constabulary evicted people from other tribes, tore down the houses and burnt them, destroyed the crops and chopped down the trees. They raped and assaulted the women left in the pā.

As we remember this story we are reminded of the words of Revelation 7:

‘These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb.

For this reason they are before the throne of God, and worship him day and night within his temple, and the one who is seated on the throne will shelter them.

They will hunger no more, and thirst no more; the sun will not strike them, nor any scorching heat; for the Lamb at the centre of the throne will be their shepherd, and he will guide them to springs of the water of life, and God will wipe away every tear from their eyes.’

It is difficult to find hope in the story of the sacking of Parihaka. The people who returned lived in make shift houses, many were arrested multiple times, the trauma and abuse led to divisions between the whānau of Tohu and Te Whiti. Parihaka is a heavy place to visit; to me it is a place for tears.

In our Aotearoa church, a connection between All Saints and All Souls and Parihaka brings reason and hope to this horror. Their suffering and death in Parihaka have inspired resistance overseas, notably the movement led by Mahtma Gandhi. Their suffering and death in Parihaka have inspired courageous leadership here in Aotearoa New Zealand, for example Andrew Judd, an ex-mayor of New Plymouth. Their suffering and death in Parihaka have inspired the courage to strive for peace; Parihaka is a central narrative in non-violence movements.

So this year, as we mourn, contemplate and give thanks for those of people of faith who have gone before us, remember remember the Fifth of November. As a church, were we to commit to All Saints and All Souls being tied to Parihaka day, we transport Allhallowtide from Europe to the windswept plains of Taranaki, a narrative borne of pain in this land of Aotearoa, our own shattered fragment of the cross for us to contemplate right here.

Fish and Chip Lunch

Our fish and chip lunch was a last fundraiser for the year as well as an opportunity to celebrate thirty years of ordination for John. It was nice to celebrate this milestone as a parish. Forty-eight people bought tickets, enabling us to raise \$400.00 towards the planned kitchen upgrade.



John and daughter Kate operating the thurible



Enjoying the lunch





Christmas 2017

at

St. George's Anglican Church



Sunday 3rd December 7pm

Joint Service with the Catholic Church

Bringing Advent to Life: 12 Stations on the Way to Christmas

Sunday 10th December 6pm

Family Carol Service with Children's Nativity Play

Followed By Coffee & Cake in the Lounge



Christmas Taizé Service 7pm

Sunday 17th December



Christmas Eve Sunday 24th December 9.30am

(no 8am service)

Children's Service at **7pm**

Carols at **11pm**

Midnight Communion Service at **11.30pm**



Christmas Day Monday 25th December 9am

Family Eucharist



Summer Together

From December 25th until 28th January 2018 there will be
one Sunday service at 9am followed by morning tea

8am and 9.30am Church Services will resume from **Sunday 4th February**

**The Parish Office will be closed from the 22nd December
until Monday 8th January 2018**



To help with the cost of postage we are now offering to email your Parish Web in PDF format. If you would like to receive your Web like this rather than in paper form please let the office know.

Remember.

If for any reason you no longer wish to receive the Parish Web please let the office know. This keeps our records up to date and stops you receiving unwanted mail.

Vicar	Rev'd John Hebenton	021 679202
	Email:	john.hebentontssf@gmail.com
Parish Office	Laurie Tubbs	578 7916
	(Office hours - weekdays 9.00am - 12.00 noon)	
Vicar's Warden	Cliff Simons	543 0766
People's Warden	Clark Houltram	543 2366
Parish email	stgeorges.gatepa@xtra.co.nz	
Parish Website	www.stgeorgesgatepa.org.nz	
Facebook Page	https://www.facebook.com/GatePaAnglican	
Vicars blog	http://colourfuldreamer.blogspot.co.nz/	