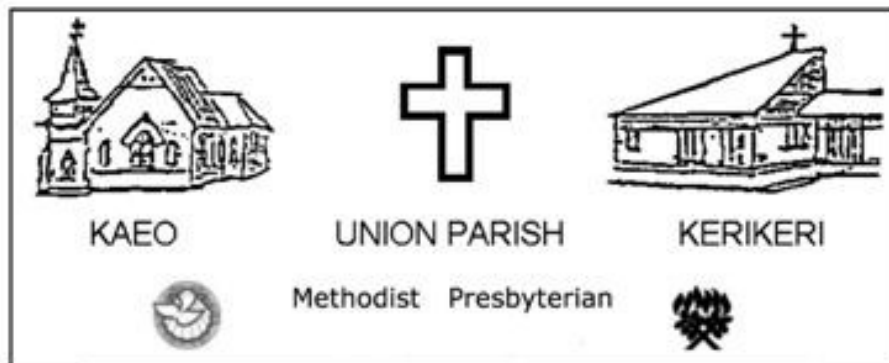




PO Box 166 Kerikeri 0245
kaeokerikeriunionchurch.org.nz



**December 2011/
January 2012**

To be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others.

Nelson Mandela

**KAEO CHRISTMAS CELEBRATION
OF LESSONS AND CAROLS**
Sunday 18 December 11.15am



THE BAY OF ISLANDS SINGERS

conducted by John Jackets

present

MUSIC FOR CHRISTMAS



Saturday 3 December 7.30pm

\$25, Students (18 & under) \$12

Final Rehearsal 11.00am (Seniors only) \$15 (cash only)

John Dalton Theatre

TURNER CENTRE at KERIKERI

09 407 0260 / www.centakeri.co.nz

**KERIKERI CHRISTMAS
CELEBRATION: PAGEANT, MUSIC,
AND SOCIAL TIME**
Sunday 18 December 9.30am



Service: Sunday School Pageant, along with Christmas music from the Kerikeri Singers.

Social time: begins with morning tea and includes a co-ordinated and very entertaining opening of the Christmas parcels.

Please bring: extras for the Foodbank in its season of highest need
small plate of food for morning tea
an inexpensive wrapped gift
wear something 'Christmassy'

PROPERTY NEWS

The Resource Consent to build our church and community facility at 144 Kerikeri Road has been given by the Far North District Council.

Next steps: final plans and revised budget for application for Building Consent and for church approvals (parish, regional, and national).

Floor plan and elevations for the new church and community building can be viewed by going to <http://www.kaeokerikeriunionchurch.org.nz/new-kerikeri-church>

Highlights in December and January

- **Christmas Pageant and Music Service:** Sunday 18 December at the Kerikeri Service
- **Christmas Services:** 24 December 9pm in the Ted Robinson Chapel, Kerikeri; 25 December 9.15am in Kerikeri, 10.30am in Kaeo
- **An evening with Prison Fellowship and visiting gospel singer and story teller Ken Gartner** Sunday 29 January 7pm at the Baptist Church

Robyn's Ramblings

Last newsletter my theme was spirituality beyond the boundaries of church: what we can offer from our strong basis of Christian faith that might enable others to grow in the Spirit. The example of hospice chaplains has shown that people receiving effective spiritual nurture don't have to be insiders to the faith, nor does the Christian person offering the nurture have to compromise their own faith.

It is because we stand tall and confident in our own faith that we can give ourselves in these ways, without requirements or expectations. What is more, if we want others to "catch" our faith, this is a very effective way. Let faith speak through who we are and how we relate openly and respectfully to others.

A similar theme has presented itself in our discussion about appropriate use of the new Kerikeri church and community facility.

As with our previous building, it will be available for wide community use. We want it to be well used: we want it to be a hive of activity throughout the week and a welcoming place for all kinds of people to gather. So much so that we would put resources into promoting it, to get the groups who used the previous building back, and to find more.

The big question under discussion has been: "what about the worship space?" Who will be allowed to use that area? In the past it has been at the minister's discretion and this minister has followed previous ones in accepting its use for community groups, e.g. the Orchid Society and Transition Towns, and other churches and faiths, e.g. Week of Prayer for World Peace.

Property Planning have asked if we can establish this as policy, that is, as part of the faith and ethos of our congregation. The purpose in asking for this is so that agreements for regular use can be made with longer-term users. This has a financial benefit, but much more to the point is its mission benefit.

Two years ago we held workshops about "Growing Ourselves as a Congregation in our Community" and we identified the new building as crucial to who we are, and can become, as a people of hospitality and Christ-centred life. It's where we can develop the projects identified – community gardening and support of parents and young children. It's what we, specifically, can give to our community.

Our new property will be central to what we can be as a distinctive Christian congregation in Kerikeri – a place of welcome, and a holy place open to all

regardless of race, creed, culture, age, gender, the lot!

[The strong spirit of relationship and respect among the combined churches in Kerikeri is indicative of recognition that we each offer something different and valuable. We are variations on the one theme, not in competition, but encouragement and support.]

Therefore, as you will read in the Update, Parish Council adopted the policy of open and inclusive use of the new facility, including the Worship area. Two important issues arose in the discussion, in Parish Council and within the congregation: the concept of sanctuary within the Worship space and not having our Christian beliefs trampled on. We are assured that the sanctuary aspects will be upheld by the very nature of the building. Also, in addition to the policy naming the condition of not disrespecting our Christian beliefs, the architecture itself will say: "this is Christian".

It's not easy to envisage before construction but if you study the concept design and talk with those who have got an "inside feel" of it, you start to see that the shape and design will speak holiness, and do so with a clear Christian identity.

This is what convinced me that we weren't going the way of lowest common denominator compromise, and "anything goes", in saying that people other than Christians could gather in our Worship area. If they choose it, then they will be responding positively to its spiritual message. Alternatively, if they want a secular kind of space, or are not comfortable with Christian symbols they will choose the hall. The front area will have our worship furniture which will stay in place however the room is used.

Some colleagues have shaken their heads when I've talked about this inclusive policy (some readers may too) and that gives me pause. I'll keep a watchful eye, you can be sure of that, together with the Parish Council. What's appropriate and feels right will always be open to scrutiny, and we will learn from experience.

But I am given greater pause by imagining us closing off the space from others. Saying 'no' loses an opportunity to witness unobtrusively but unmistakably through our building and through our gospel of hospitality and respect.

Like the hungry we feed, the thirsty we give a drink, and the prisoners we visit, the stranger that we welcome could just be Jesus.

Shalom, Robyn

PARISH COUNCIL UPDATE

From the meeting on 15 November 2011:

We now are signed up and paid up for a 'compliance tool', which is designed to help us keep compliant as a parish. Hooray!

Jean Andrewes has sent a card to Maryanne Mackie on behalf of the parish, with our condolences at the death of her husband Bruce, a popular Methodist minister based in Kaeo in the 60s.

PPG reported that the resource consent has come through for access to the new church site off Kerikeri Rd. Next we need to get access off Fairy Pools Rd. Meanwhile the architect is working on the adjusted final plans and cost, which will then be submitted for the building consent and presented to all church parties, including the parish, for approval.

The **social** committee may be arranging a pre Christmas celebration, so keep your ears and eyes open for that. [After the 18 December service at Kerikeri.]

The **Girls' Brigade** have been doing a lot of walking lately! To Robyn McPhail's house from town; in Whangarei as part of an area event up Parihaka finishing at Mair Park; and out at the Webster farm too. At the farm there were some special activities, like milking three cows and sampling milk directly from the teat, feeding pigs, and, while blindfolded, guessing what was in the bucket! Sometimes gruesome!

After considering the results of the discussions recorded from the AGM regarding the **use of the new church facilities**, it was decided to adopt the original recommendation of the Parish Council. That is that we are open, welcoming and inclusive for people to use our facilities (for example for funerals), whatever their beliefs, as long as they respect ours. The sanctuary will be our statement to the world of our faith.

Alan Robinson

FINANCE UPDATE

For the month of October:

budgeted figure for free-will giving	\$3,000.00
actual figure for free-will giving	\$3,703.40

For the year to date 1 July to 31 October 2011:

budgeted figure for free-will giving	\$12,000.00
actual figure for free-will giving	\$13,688.05

Note: Interest earnings continue to provide a vital portion of parish operating costs. These will decrease significantly as the new church is built.

SEA OF FAITH NETWORK (NZ) INC CONFERENCE 2011

Pulling us back from the brink - economics? Science? Religion?

This conference was held in Christchurch – “the city that rocks” and the first Keynote speaker was Jeanette Fitzsimons. Her subject: “Humanity at the Brink: It's a Question of Values”.

Now to condense 14 foolscap pages: We are in the grip of six interacting crises, all of our own making, which are propelling us as a species towards the brink. Three of them have been well understood for 40 years – the others are inevitable consequences of the first. 1. Resource depletion, 2. pollution, 3. loss of biodiversity, 4. a global financial crisis, 5. growing inequality and 6. a demand for democracy.

The key question now is why we do not respond in a rational way? We need to answer this in relation to both the policy makers and the general public. Do we not understand the facts or know the science? Some of the general public may not, but the Prime Minister has advisers and is well informed.

Undoubtedly a major reason for inaction by governments is the power of the corporate lobbying.

In evolutionary terms, we are hard wired to react instantly to imminent danger. That was the only sort that mattered in hunter-gatherer societies. We see the tiger crouching, and we run. But there is a threat we cannot see or feel – the effects of our actions today which will be felt in 20 years' time.

“Enough” is a very important word here. Until we high consumers say “I have enough now - I don't want more” many others will never have enough.

Diane Paterson

If an elephant has its foot on a mouse and you say that you are neutral, the mouse will not appreciate your neutrality.

Desmond Tutu

PSA AND PASTORAL CARE

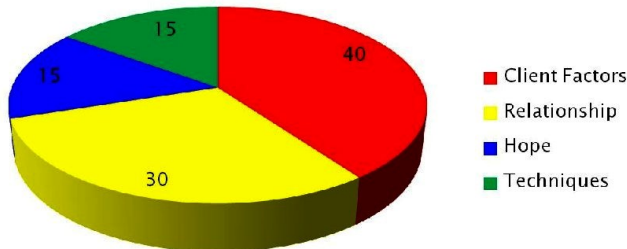
Te Puke is at the heart of the kiwi fruit Psa crisis and vicar Brian Hamilton reports that the crisis is deepening. As spring rolls on the virulent strain is attacking with speed and aggression, and more and more orchards are being discovered with it.

A training evening was held recently in Te Puke to help volunteer couples from all the local churches become better listeners and be available to help those struggling. A trained counsellor was engaged

for the purpose and led the group through key points of crisis care.

Some of the facts of the situation were shared along with information about stress – the normal patterns and the range of symptoms, cognitive, emotional, physical, and behavioural. Also outlined was the nature of grief, as a natural response to loss and a journey that can be a healthy correcting process.

Things That Influence Change



This diagram shows the importance of the situation for the person under stress and relationships: 40% client factors; 30% relationship; 15% hope; 15% techniques. The counsellor's advice was to remember the most important thing for those taking on crisis care – the relationship. To quote:

How communication occurs is about 10% words, 30% tone, and 60% body language. Use a caring tone, use eye contact, don't rush the conversation, stay attentive, be affirming, validate the persons experience. Before you start check your attitudes. Are you ready:

- to take a genuine interest in what the person has to say?
- to devote your full attention to the person?

In-depth advice was given under the headings: encourage the person to talk; ask open-ended questions; clarify what you are hearing; summarise and reflect; look for non-verbal cues; check that you have got non-verbal communications right; be non-judging; be strength and value based; keep calm and hopeful; and empower.

It is important to help connect people to support networks, and encourage some plan of action to take away from the conversation. And to be aware of the risk of depression and self-harm, including the risk factors for suicide.

Then there was the question: "where does God fit in?" Here's some wise advice:

Don't impose your own thinking about God on the person in crisis. Be 'God with skin on' and let God minister through your care and compassion. Listen to how the person views God. A good question might be "Where is God for you at this point in time?"

Be okay with uncertainty around understanding the things of God so that they too can be okay with uncertainty. Allow God to have different plans and purposes for each person's life and be curious about what they may be.

If asked, do not be afraid to state your understanding of God's love, care, compassion and desire that we may experience life to the full.

If a person seems far from what or where you imagine God would want them to be, don't be threatened by this – God certainly isn't. If you reflect God's love, allowing a person to wander through the mud of life, if you ask questions about the effects of choices, and have conversations about hopes, values, beliefs, etc, the road is likely to lead to God.

Prayer needs to be handled carefully. It has the danger of silencing and/or placing a barrier between the person and ongoing support. Prayers can be prescriptive and not allow for God to work uniquely in each person's life.

Often a person who is struggling will find it difficult to pray so it is important that they don't feel pressured to pray. Having said that, we know that prayer accesses a powerful and loving God and if approached sensitively can be very helpful and uplifting.

When praying, ensure there is no judgment or connotations of fault, blame, or inadequacy. Avoid Christian, Church or Religious jargon.

Don't make prayers too long or you may lose them. They may feel unimportant and that your conversation and relationship with God is all that matters to you.

Leave a pause at the end of your prayer so that they can participate if they wish. Don't make the pause so long that they feel pressured.

Connections are being made with other regions to share resources in readiness for discovery of Psa. Comments made further east in the Opotiki area match those made here in the Kerikeri district: it is probably here already and just a matter of time. But it is also noted that it is counter-productive to jump in too soon with offers of crisis care.

Where there is pain, it is time to organise caring support. Where the possibility exists, the best thing is to be alert and ready to learn from experience in the Bay.

From the national rural ministry newsletter

Peace is not something you must hope for in the future. Rather, it is a deepening of the present, and unless you look for it in the present you will never find it.

Thomas Merton

HOPE HEALING ROOM

Robyn Neale, Hope Healing Room Leader writes:

We are excited to announce that Hope Healing Room has opened at Frontline Christian Church, Kerikeri and is open from 7.00 pm to 8.30 pm every Wednesday night. Hope Healing Room is a safe, non-confrontational environment where the community, including believers and non-believers, are welcome to seek healing and comfort. The Hope Healing Room Team consists of trained believers who are committed to being an expression of God's love. We will pray for anyone, irrespective of whom they are and what they are affiliated with.

If you are sick, ask the church leaders to come and pray for you. Ask them to put olive oil on you in the name of the Lord. If you have faith when you pray for sick people, they will get well. The Lord will heal them, and if they have sinned, He will forgive them.

James 5:14-15

For any more information please contact Frontline Christian Church office on 09 407 9316. Blessings.

REFLECTION

Listen! I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me. Revelation 3:20

In *The Rule of Benedict* that has ordered the life of Benedictine monks for 1500 years, there is a particular role delineated for the "porter". Quite simply, the porter is the one who opens the door to the monastery when someone knocks. Not much of a role, you say? Ah, but there is so much to it. Author Joan Chittister goes so far as to say, "The way we answer doors is the way we deal with the world."

As soon as anyone knocks, the porter is to reply, "Thanks be to God." That's before he even knows who is on the other side of the door.

Dorothy Parker, an author famous for her dark wit, used to answer her telephone with this greeting: "What fresh hell is this?" What do you think when someone knocks on your door? Closer to "What fresh hell is this?" or "Thanks be to God?"

Kerikeri

Door and Tea Duty

<i>4 December</i>	R Jeffs & T Jenkins
<i>11 December</i>	B & L Stewart
<i>18 December</i>	E & I Wright
<i>25 December</i>	M & K Akau'ola (door only)
<i>1 January</i>	L & A Purdie
<i>8 January</i>	H & V Driver
<i>15 January</i>	G Traas & H L Emerson
<i>22 January</i>	Ambler Family & W Vine
<i>29 January</i>	B Norman & W Judd

Readers

Kato Akau'ola
Akisi Renner
Marie Cannon
Kay Blunkell
Jean Andrewes
Tigger Andrewes
Henry Driver
Lorraine Emerson
Jan Gough

Kaeo

Readers

tba
week
by
week

Why is the porter so quick to respond when someone knocks on the door? It is not just out of some general sense that it is the right thing to do.

Rather, the porter immediately gets up to respond because it might be Jesus knocking on the door. Not Jesus as we have ever encountered him before, but Jesus just the same. As an old Celtic saying has it, "Oft, oft, oft goes Christ in stranger's guise."

So when a porter—or someone of a porter's spirit—hears a knock on the door, he doesn't delay in showing hospitality. No, instead, he gets up and declares, "Thanks be to God," because it could be Jesus. And often—oft, oft, oft—it is.

Martin B Copenhaver, United Church of Christ USA

LECTIONARY READINGS

4 December ADVENT 2

Isaiah 40:1-11
Psalm 85:1-2,8-13
2 Peter 3:8,15a
Mark 1:1-8

18 December ADVENT 4

2 Samuel 7:1-11,16
Psalm 89:1-4,19-26
Romans 16:25-27
Luke 1:26-38

1 January

Isaiah 61:10 – 62:3
Psalm 148
Galatians 4:4-7
Luke 2:22-40

15 January

1 Samuel 3:1-10
Psalm 139:1-6,13-18
1 Corinthians 6:12-20
John 1:43-51

11 December ADVENT 3

Isaiah 61:1-4,8-11
Psalm 126
1 Thessalonians 5:16-24
John 1:6-8,19-28

25 December CHRISTMAS DAY

Isaiah 52:7-10
Psalm 98
Hebrews 1:1-4
John 1:1-14

8 January

Genesis 1:1-5
Psalm 29
Acts 19:1-7
Mark 1:4-11

22 January

Jonah 3:1-5,10
Psalm 62:5-12
1 Corinthians 7:29-31
Mark 1:14-20

29 January

Deuteronomy 18:15-20
Psalm 111

1 Corinthians 8:1-13
Mark 1:21-28

To choose what is difficult all one's days, as if it were easy, that is faith. W.H. Auden

CALENDAR

December

- Thursday 1 10.30am ACW Fellowship invite you all (including husbands and friends) to morning tea at The Gallery (next to Kwan's Garden Centre) \$5.00pp. For catering please let Jan 407 6444 or Jenny 407 8883 know numbers coming.
- Sunday 4 9.30am Kerikeri Worship: Communion Sunday School and Youth Group
Kerikeri Singers practice with the children following the Kerikeri service (time for cuppa and chat first)
- 11.15am Kaeo Worship: Communion Sunday School available
Shared Lunch follows the Kaeo service
- Monday 5 2.30-4pm Kerikeri Lectionary Study Group meets at 22 Fairway Drive, Kerikeri, looking at Christmas readings
- Sunday 11 9.30am Kerikeri Worship *led by Beverley* Sunday School and Youth Group
11.15am Kaeo Worship *and Michael Deverell* Sunday School available
Kerikeri Singers practice with the children following the Kerikeri service (time for cuppa and chat first)
- Sunday 18 9.30am Kerikeri Worship **Christmas Music and Sunday School Pageant**
with **Social time** to follow *see front page for more information*
- 11.15am Kaeo Worship **Christmas Music**
- 12.45pm Communion Service at Kauri Lodge
- Tuesday 20 7.30pm Parish Council meets at Kaeo
- Saturday 24 9.00pm **Christmas Eve Service at Kerikeri** (Ted Robinson Chapel)
- Sunday 25 **9.15am Kerikeri Christmas Day Service**
10.30am Kaeo Christmas Day Service
- Tuesday 27 10.00am Carpool from St James' Church Kerikeri for Annual **Marsden Cross Service**
Take lunch, swimming gear etc.

January

Sunday Services 9.30am Kerikeri 11.15am Kaeo Communion on 8 January
Childrens' Projects available each Sunday at both churches

Ted Robinson Chapel Service 4.00pm on 1 January

Material for February newsletter due on Friday 20 January

At the Kerikeri Baptist Church on Sunday 29 January: Ken Gartner – Gospel singer and story-teller (and ex-prisoner) – with news from Prison Fellowship. Supper to follow (please bring a small plate of food to share). *Supported by Kerikeri Combined Churches.*

RIB TICKLER

The teacher was reading the story of Jesus' birth to her daycare children one morning. As usual, she stopped to see if they understood.

"What do we call the three wise men?" she asked. "The three maggots," replied a bright 5-year-old.

"What gift did the Magi bring baby Jesus?" she corrected. "Gold, Frankensteins and Smurfs!" the same 5-year-old replied.

Parish Contacts

Ministers: **Everyone in the parish**

Minister to the Ministers: Robyn McPhail
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021 0247 6280 robyn@chirmac.co.nz

Parish Council Secretary: Alan Robinson
ph: 405 0688 robinson21@xtra.co.nz

Parish postal address: PO Box 166, Kerikeri 0245

Parish Treasurer: Arlene Purdie
ph: 4079620 alp45@xtra.co.nz

Kaeo Bookings: Margaret Langman 405 0337

Kerikeri office answer-phone 407 8250