



Anglican Diocese of Auckland

***Bicentennial Pilgrimage Resource
Bay of Islands***

2014

Notes to Accompany this Document

I put this document together for a retreat of the Tikanga Pakeha Ministry Educators at the beginning of Lent 2013. A month later, the students of the Diocesan Training Programme, accompanied by The Reverend Chris Honore, undertook the same journey. Thus, there are some important things to note about it.

First, it originates out of a Tikanga Pakeha context, and should be read as such.

Second, it is primarily focused on pilgrimage, with history as the backdrop rather than the focal point.

Third, the groups for whom this document was designed had only two days available for travel in the Bay of Islands. Thus, the scope of history covered was limited by time available. Therefore, many significant stories were omitted. Likewise, we did not have time to visit other significant sites such as the Stone Store in Kerikeri, Pompallier House in Russell or the Waitangi Treaty Grounds.

Finally, the sequence of the locations was determined more by geography than chronology.

The document begins with a liturgy for gathering the group at the beginning of the pilgrimage (which might be repeated each morning). In each of the locations, there is an excerpt of history (in some places commemorating a particular person). Following the historical narrative, there is a liturgy, readings and prayers, which follow a theme that has been identified out of the narrative. At each site there are some personal questions for individuals to reflect on, under the heading Mark of Faith.

This resource has been made available to the diocese in response to requests that it be made more widely available. Please feel free to use it as a spring board to design your own pilgrimage document, or replicate it as is. It is important when planning a pilgrimage not to assume that all of the buildings will be open as a matter of course. I would also encourage you to also resource yourself with some historical reading to supplement that which is contained in this document.

I wish you every blessing in your journey (both literal and spiritual)!

All joy

The Reverend Sarah Park
Ministry Educator, Diocese of Auckland
May 2014

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Prayers to Begin the Journey

These prayers might be prayed at the beginning of each day of the pilgrimage.

GATHERING

As we begin our journey,
we worship the God who guides.

We worship the God who accompanies us on life's journey.

We give thanks for God's enduring wisdom.

We give thanks for God's faithfulness and care.

As we turn our faces towards a new season

We look to God for faith to face the twists and turns ahead.

Brian Hardie, 'Tranquil Moments: The poetry of prayer', 27. (Adapted)

A SONG OF PILGRIMAGE

**In prayer I inclined my ear
and my heart was stirred to seek Wisdom.**

While I was still young,
I sought Wisdom openly in my prayer.

Before the temple I asked for her
and I will search for her until the end.

From the first blossom to the ripening grape,
my heart delighted in her.

My foot walked on the straight path,
from my youth I followed her steps.

I inclined my ear a little and received her,
I found for myself much instruction.

**In prayer I inclined my ear
and my heart was stirred to seek Wisdom.**

I made progress in Wisdom;
to the One who sent her, I will give glory.

I directed my soul to Wisdom,
and in purity have I found her.

With her, I gained understanding from the first,
therefore I will never be forsaken.

My heart was stirred to seek her,
with my tongue will I sing God's praise.

Ecclesiasticus 51.13a, 13c-17, 20, 21a, 22b

**In prayer I inclined my ear
and my heart was stirred to seek Wisdom.**

**Glory to God, Source of all being
Eternal Word and Holy Spirit;
as it was in the beginning is now
and shall be forever. Amen.**

'Common Worship: Services and Prayers for the Church of England', 537.

PRAYER

*A time of silent and communal prayer, concluding with **THE LORD'S PRAYER.***

**May the God of manna in the desert,
wellsprings in the wilderness,
honey from the rock,
wine from water:
may this God provide
what we most need
for the work
God most desires for us.
Amen.**

Jan L Richardson, 'In the sanctuary of women', 261.

Let us bless the Lord.
Thanks be to God.

Marsden Cross Heritage Centre

Ruatara, Te Ara mo te Rongopai

The Gateway for the Gospel

Ruatara was a significant figure in the introduction of Christianity to New Zealand, for it was through him that Marsden found an opening for the establishment of a mission. Ruatara was a Nga Puhi chief from the Bay of Islands. Marsden thought he was a nephew of Te Pahi on his father's side and of Hongi Hika on his mother's side. Recent studies have questioned this, and it is now suggested that his father was Te Aweawe of Ngati Rahiri and Ngati Tautahi sections of Nga Puhi, and his mother Tauramoko of Ngati Rahiri and Ngati Hineira.

Like other young Maori men at the beginning of the nineteenth century, Ruatara served on a number of ships in South Pacific waters.

Ruatara spent the years 1805 to 1809 on various ships, being treated sometimes fairly and sometimes unfairly by the captains. A number of Maori visited Port Jackson and Sydney Cove and met Marsden. Te Pahi and his four sons, arriving there in 1805 in search of Governor King, went to church and met Marsden, who was greatly impressed by them and befriended them. It was out of these and similar contacts that Marsden conceived the idea of a mission to New Zealand.

In 1809, on his way back to Australia after a visit to Britain, Marsden discovered Ruatara on board in a pitiful state. Ruatara had made the journey to England, but had been badly treated and had been put on board the "Ann" to be taken back to Australia. Ruatara was depressed at the failure of his plans to see King George III and was vomiting blood from the beatings he had received. Marsden was horrified to discover him in this condition and saw to his needs. Ruatara recovered and served his passage back to Australia. Once there, he stayed with Marsden at Parramatta for most of 1809, learning a great deal about agriculture. Marsden noted:

During the time he remained with me he laboured early and late to obtain knowledge and, particularly, to make himself acquainted with practical agriculture. . . . He was anxious that his country should reap the advantages of which he knew it was capable, by the cultivation of the soil on waste lands, and was fully convinced that the wealth and happiness of a country depended greatly on the produce of its soil.

At the end of 1810 Ruatara wanted to return to his own people, and Marsden made arrangements for him and several other young Maori men to work their passage on the "Frederick". The captain deceived them all and abandoned them on Norfolk Island. Ruatara and the others eventually reached home, via Port Jackson once again, on the "Ann" in 1812.

Ruatara arrived back in the Bay of Islands to discover that he was now heir to Te Pahi's mana. Following the killing of the crew of the "Boyd" in 1809, European sailors had mounted a punitive raid against Te Pahi for his supposed involvement in the incident. Te Pahi died as a result of the attack, and power devolved on Ruatara. It was about this time that Ruatara took his second wife, Rahu, whose sister married the chief, Waikato.

Ruatara, still in his mid-twenties, needed to prove himself as a chief. The weapons and tools helped, but he found it harder to persuade others of the advantages of the agriculture he now proceeded to put into practice. Without any means of grinding the wheat that he grew, he had no way of showing its use until he received the gift of a hand-mill from Marsden. Ruatara went back to Port Jackson and learned more of the technological skills that he so much valued. When the “Active” sailed to New Zealand in late 1814, Ruatara led a party of ten Maori on board, along with the missionary party led by Samuel Marsden.

They arrived at the Bay of Islands on 22 December 1814. Ruatara now made the necessary preparations for the first service on New Zealand soil, on Sunday, Christmas Day 1814. Half an acre of land was fenced; in the centre there was a pulpit and reading desk. Seats made from the bottoms of old canoes were provided for the Europeans. At 10 o’clock on the 25th, the whole village was assembled. Marsden began the service with the Old Hundredth (“All people that on earth do dwell”), read the service, and then preached on the text: “Behold, I bring you glad tidings of great joy” (Luke 2:10). It is a tradition in Te Taitokerau that a Nga Puhi elder asked Ruatara, “E pehea mai ana te Pakeha na (What is the meaning of the pakeha’s words?).” Ruatara replied, “Kaore koutou e marama inaianei; taro ake nei (You do not understand what he is saying now, but you will by and by).”

Ruatara was determined to protect these first missionaries. They were important to him as “his” Europeans. Even so, Ruatara was not without his doubts about the wisdom of offering protection and space to these newcomers. On the trip from Port Jackson he had expressed his anxieties about rumours he had heard in Port Jackson that the missionaries would simply be the first of many Europeans, who would eventually reduce the Maori to the same wretched state as the Australian Aborigines. Ruatara had been mollified only by Marsden’s offer to turn back.

In March 1815 Marsden returned to Port Jackson. Before Marsden departed, Ruatara shared his enthusiastic vision for the development of his plans. These included bringing large areas of land into cultivation, and establishing a town on a European pattern, with streets and provision for a church. Ruatara got no further with his plans. He was already seriously ill when Marsden left, and died four days later. In April, Ruatara’s remains and those of his wife Rahu, who took her own life in grief at her husband’s death, were carried inland to Motutara, Ruatara’s tribal lands. Maori power then shifted to Hongi in the Kerikeri area. Hongi continued to offer protection to the missionaries, but at the same time kept them relatively restricted.

Ruatara is remembered on 11 May, the day before Samuel Marsden, as a sign that by his hospitality and his vision he made the way possible for Marsden. Ruatara is described as, “Te Ara mo te Rongopai”, “The Gateway for the Gospel”.

For All the Saints

GATHERING

The beauty of God's creation surrounds us.

We delight at the exquisite loveliness of God's garden.

The craft of human hands and nature's design
brings our world to life.

Our hearts are lifted up with praise.

**We give thanks to God
and to all who have arranged this day.**

Brian Hardie, 'Tranquil Moments', 28. (Adapted)

COLLECT

Jesus,
as we praise you for Andrew who brought you Peter,
so we praise you for Ruatara
who brought the missionaries to Aotearoa;
and we praise you for the wisdom
which offered crafts and skills
and the Gospel message.
In your name we pray, Amen.

For All the Saints

READING: *Isaiah 41:8-10*

But you, Israel, my servant,
Jacob, whom I have chosen,
the offspring of Abraham, my friend;
you whom I took from the ends of the earth,
and called from its farthest corners,
saying to you, 'You are my servant,
I have chosen you and not cast you off';
do not fear, for I am with you,
do not be afraid, for I am your God;
I will strengthen you, I will help you,
I will uphold you with my victorious right hand.

Hear what the Spirit is saying to the Church.

Thanks be to God.

MARK OF FAITH: The Gateway

- *Who were the gateways for the Gospel in your life?*
- *For whom have you been/might you be the gateway?*
- *Are there times when you are aware of turning into a gate-keeper?
What are the signs that this is the case?*

COLLECT

**Creator of all the peoples of the world,
you chose Ruatara
to prepare for and welcome
the Christian missionaries to Aotearoa;
may the gateway that he opened for the gospel
encourage us to look for every means
by which your word may be proclaimed;
through Jesus Christ our Lord.
Amen.**

For All the Saints

BLESSING

May you go into the complicated places
with courage
with wisdom
and the protection of God
who meets you there.
Amen.

Jan L Richardson, 'In the sanctuary of women', 243.

Oihi Bay

Samuel Marsden

*Priest and Missionary
The Apostle of New Zealand*

Samuel Marsden has been described as the apostle to New Zealand. It is by no means an inappropriate term, for it was through Marsden's determination and initiative that the first Christian mission was established in New Zealand.



Samuel Marsden was born on 25 June 1765 at Farsley in West Yorkshire, and it was there that he grew up. He encountered the religious revivals of the eighteenth century, including Methodism, then in 1786 he accepted the help of the Elland Society to train as an evangelical clergyman. In Yorkshire and later in Cambridge he came in contact with members of the growing evangelical circle of the Church of England, who were committed to vital personal religion and social reform, including the abolition of slavery.

Before completing his degree, Marsden was invited in 1793, through the influence of William Wilberforce, to become chaplain to the penal colony in New South Wales. He and his wife Elizabeth arrived in Sydney in March 1794. There

Marsden joined Richard Johnson. They were the clergy to the colony, Johnson at Sydney and Marsden at Parramatta, 35 kilometres inland. For some time after Johnson returned to England in 1800, Marsden looked after both districts.

Three things dominated Marsden's life at Parramatta. He became involved in farming, and enjoyed it immensely, both for itself and as a benefit to the new community. He proved to be one of the most skilful farmers in the district. Secondly, he accepted appointment as a magistrate, perhaps unwisely, for it allied him firmly with the governor and other officials against the mainly Irish convicts, and damaged his reputation as a chaplain to all in the colony. Partly in reaction to this, and partly because of his own evangelical convictions, in the third important development, he became closely associated with the London Missionary Society, of which he was the official local agent for the Pacific from 1804.

It was to Parramatta that some visiting Maori from New Zealand began to come soon after Marsden's arrival. He made them welcome and provided them with accommodation, and they visited him in his new Church of St John at Parramatta. Marsden was impressed by these visitors and determined to find some means of benefiting them by the arts of civilisation and the good news of the gospel. With this in mind, Marsden went to England in 1807 and put to the Church Missionary Society a proposal for a mission. Since clergy were reluctant to take on such arduous duties, Marsden formed the idea of a mission of artisans who could lay the foundations for civilisation, teach useful techniques, and be ambassadors for the gospel.

Marsden obtained the permission he sought and returned to Australia in 1809 with William Hall and John King and their families on the "Ann". It was on this journey that

Marsden renewed his acquaintance with the Nga Puhi chief Ruatara, who had travelled to England to see King George III, and who had been put on board the “Ann”, in poor health and with his goal not achieved. Ruatara had been one of those who had spent time with Marsden at Parramatta. Marsden nursed Ruatara back to health, and realised that in this encounter he had potentially solved the problem of protection for his missionaries in New Zealand.

Back in Parramatta, Marsden faced new difficulties. In the wake of the “Boyd” incident, no captain would venture near New Zealand. Marsden bought the “Active”, and sent Hall and King, with the addition of Thomas Kendall, who had joined them, on an exploratory journey to the Bay of Islands. Towards the end of 1814, Marsden was finally able to take Kendall, Hall and King and their families to Rangihoua in the Bay of Islands, where they would be under the protection of Ruatara. He then launched the mission with a service on Christmas Day 1814. After some further exploratory visits in the area, he returned to Australia and his duties as chaplain there.

Marsden returned to New Zealand on six further visits of varying length. He came bringing new missionaries; he came to settle disputes and discipline the missionaries who engaged in trade in arms, to encourage and exhort, to organise the work, and to deepen his acquaintance with his Maori friends. In the early years, he countered the refusal of Governor Macquarie to let him go to New Zealand by accepting increasing numbers of Maori at Parramatta and teaching them agricultural and other skills there.

After 1823, when the New Zealand mission was given more adequate local leadership by Henry Williams, Marsden’s visits had a more relaxed style in which he could indulge more his fascination with the country and its people. His final visit in February to June 1837 had the air of a triumphal procession. Marsden was now almost seventy-two and was received with great deference by Maori chiefs in the north, and visited as many of the mission stations as possible. He was blunt and plain-spoken and could be touchy, but was without pretensions. He was very generous with his time and his money in the cause that was so dear to his heart. He died on 12 May 1838 and was buried in the churchyard at Parramatta.

GATHERING

Lord of the journey,
may we be aware in these moments together,
of the great company,
past, present, and to come,
with whom we join to worship you.

**And with your Spirit among us
may we look for a time and work for the day
when there will be joy at sunrise
and peace at sunset,
and all will be free as Christ is free.
Amen.**

Terry Falla ‘Be our Freedom, Lord’, 40.

READING: Luke 2:8-14

In that region there were shepherds living in the fields, keeping watch over their flock by night. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, 'Do not be afraid; for see—I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Saviour, who is the Messiah, the Lord. This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger.' And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, 'Glory to God in the highest heaven, and on earth peace among those whom he favours!'

Hear what the Spirit is saying to the Church.

Thanks be to God.

COLLECT

**Gracious and eternal God,
you called Samuel Marsden
to lead the first mission to the Maori people;
grant that, following in his footsteps,
we may bring to this land
the good news of great joy
in Jesus Christ our Saviour.
Amen.**

For All the Saints

MARK OF FAITH: Bringer of Good News

- *How is the good news evidenced in your life?*
- *In what areas of your life and ministry are you in need of good news?*

CAROL: *Te Harinui*

D D4 F#m G A
 Not on a snow-y night, By star or can-dle
 D Am B7 Em A7
 light, Nor by an an-gel band, There came to
 D D4 D7 G Em D D
 our dear land, Te ha-ri-nu-i
 G A Em Em A7
 Te ha-ri-nu-i Te ha-ri-
 D G A7 D
 nu-i Glad tid-ings of great joy.

1

Not on a snowy night
 By star or candlelight
 Nor by an angel band
 There came to our dear land ...

2

But on a summer day
 Within a quiet bay
 The Maori people heard
 The great and glorious word ...

*Te Harinui, Te Harinui, Te Harinui
 Glad tidings of great joy*

3

The people gathered round
 Upon the grassy ground
 And heard the preacher say
 I bring to you this day

4

Now in this blessed land
 United heart and hand
 We praise the glorious birth
 And sing to all the earth

*Te Harinui, Te Harinui, Te Harinui
 Glad tidings of great joy*

A PSALM OF COMMISSIONING FOR MISSION

Voice 1 The harvest is ready. Whom shall I send?

All **Send me, O God,
I am ready to serve You all the days of my life.**

Voice 1 Go into the workplace and into the streets
and reveal God's saving Spirit
through the quality of your life.

Voice 2 The world is waiting. Whom shall I send?

All **Send me, O God,
I am ready to speak of You, all the days of my life.**

Voice 2 Preach the Good News by your actions:
heal, help, teach, touch,
be of good spirit
in good times and bad times,
and live for the glory of God.

Voice 3 The world is hungry. Whom shall I send?

All **Send me, O God,
I am ready to nourish, all the days of my life.**

Voice 3 Feed the hungry of body and spirit,
break the bread of compassion,
distribute the fragments of hope,
and be fed by the Word within you.

Voice 4 The vineyard is ready. Whom shall I send?

All **Send me, O God,
I am ready to work for You, all the days of my life.**

Voice 4 Enter into and love the mission
and your many ministries,
labour for justice, lobby for peace,
and may you find contentment
in the wages of commitment
when the long hard day is done.

All **Amen! Thanks be to God.**

Miriam Therese Winter, 'WomanWord: Women of the New Testament', 232.

Kerikeri Basin

Hongi Hika

Hongi Hika was born near Kaikohe, in 1772. The defeat of his people Nga Puhi by Ngati Whatua in the battle of Moremonui, in 1807/8 was an important event in Hongi's early life. Although some Nga Puhi were armed with muskets, the leader of Ngati Whatua successfully ambushed them, taking advantage of the time they needed to reload their weapons. Hongi and his brother saved themselves by hiding in a swamp. Pokaia, the war leader of Nga Puhi was killed. After this battle Hongi appears to have succeeded him. These experiences left Hongi with an obligation and strong personal wish to avenge the Nga Puhi defeat. He became convinced of the usefulness of the new muskets, if employed in sufficient numbers. By 1815 Hongi was the undisputed leader of his people.



Hongi eagerly sought contact and trade with European visitors; he went to Sydney on the *Active* in 1814, a visit which encouraged Samuel Marsden, the chaplain of New South Wales, to go ahead with his plan to establish a Church Missionary Society mission at the Bay of Islands. The mission was set up in the same year, under Hongi's protection, and as a result ships came in increasing numbers. In this way the missionaries served Hongi's purposes. Hongi protected missionaries and seamen alike against his own people. He knew that a reputation for peace and security would draw Europeans into his sphere of influence and increase his opportunities to trade food and supplies for European technology, including tools and weapons.

Hongi's relationship with the missionaries brought him difficulties as well as advantages. Other leaders began to protest to Marsden about Hongi's monopoly. The missionaries, for their part, angered Hongi by refusing to trade in muskets or even to repair them, and by shunning the missionary Thomas Kendall for his affair with a Maori woman. Nevertheless he continued to protect them. If they were to withdraw, the reputation of the Bay of Islands as a safe anchorage would suffer, and Hongi's opportunities for trade would decline. He was pursuing his own interests, not those of the missionaries.

Although Hongi Hika preferred muskets and powder as trade goods, he also appreciated the iron tools offered by the missionaries. Agricultural implements, put to use by the great numbers of captives taken in the south in Hongi's campaigns from 1818 on, enabled him to bring about an agricultural revolution in terms of crops and productivity. Hongi experimented with the growing of wheat and corn on his Waimate land. But his main effort was to grow huge crops of potatoes to exchange for muskets and powder with the European ships. The prices of the desired goods gradually altered in his favour, but there are accounts that some of his people died of starvation while others were still selling pork and potatoes.

Hongi visited England in 1820, with Kendall and the young chief Waikato. At Cambridge they assisted Professor Samuel Lee with the compilation of a Maori dictionary; they were made much of in society, and introduced to George IV. But Hongi's main aim, in which he was eventually successful, was to acquire muskets. He was also given a suit of armour, which gained him a reputation for invulnerability, and helped to demoralise his foes.

These acquisitions altered the balance of power in the Bay of Islands, and prompted an arms race, with important consequences for the greater part of New Zealand over the next two decades. First, other Bay of Islands communities armed themselves with muskets in self-defence against Hongi's hapu. Then, the heavily armed northern tribes attacked those to the south, who had few or none of the new weapons. The muskets were often faulty and inefficient, and the numbers of their victims exaggerated in many accounts, but tribes who had only heard of these terrible weapons lived in great fear; panic contributed much to Nga Puhi victories and the disruption of social life. Captives were used to produce more supplies to exchange for more weapons. The spiral of war, trade and more war reached a high point in the early 1820s.

Hongi's military genius flowered. From 1821 to 1823, inspired by Hongi, combined expeditions of hundreds of warriors left the Bay of Islands and Hokianga, each section led by their own leaders but aiming at a common goal. Expeditions were mounted against tribes as far away as the Tamaki isthmus, Thames, Waikato and Rotorua. All these campaigns were highly successful. Directly or indirectly they caused a considerable loss of population; on some occasions the casualties among the defeated were very great. This played a significant part in the commencement of a series of wars and migrations which, in the 1820s and 1830s, set almost the whole of the North Island on the move, caused numerous wars and expeditions in both the North and South Islands, and eventually brought about a major redistribution of population.

Hongi, of course, had not planned all of these results. Although some missionaries had encouraged the idea of Hongi as a Maori king, he was not a conqueror, and made no effort to occupy the territory of those he fought against.

His later years were troubled. Hongi's son was killed in battle. He was laid low with a growth on his knee; one of his wives committed adultery with his son-in-law. As one misfortune followed another some of his own people came to believe he was the victim of witchcraft. The missionaries thought he was very unsettled and 'always seeking for some new object'. He decided to move from Waimate to Whangaroa in 1826.

During the last year of his life there were frequent struggles between those of his people who had stayed at Waimate and those who had gone to Whangaroa. He was still feared by people who expected him to attack them; but some of his own people called him 'an old woman' and said that they cared nothing for him. He still planned for the future. He planned a Waikato expedition to avenge the death of Pomare I. He schemed to capture the anchorage at Kororareka (Russell), popular with the visiting ships. He died from his bullet wound on 3 March 1828, at Whangaroa.

New Zealand Dictionary of Biography (edited)

GATHERING

God of the southern sea and of these islands,
of Maori, Pakeha and all who dwell in our land;
we give you thanks and praise for our country,
and for what we have achieved together.

Increase our trust in one another;
strengthen our quest for justice,
and bring us to unity and a common purpose.

You have made us of one blood;
make us also of one mind.

Amen.

READING: Matthew 5: 38-50

[Jesus said] ‘You have heard that it was said, “An eye for an eye and a tooth for a tooth.” But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; and if anyone wants to sue you and take your coat, give your cloak as well; and if anyone forces you to go one mile, go also the second mile. Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you.

‘You have heard that it was said, “You shall love your neighbour and hate your enemy.” But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax-collectors do the same? And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? Be perfect, therefore, as your heavenly Father is perfect.

Hear what the Spirit is saying to the Church.

Thanks be to God.

MARK OF FAITH: Non-Violence

"The old law of 'an eye for an eye' leaves everybody blind." (Martin Luther King Jr)

- *Are there situations in your life where a desire for revenge prevents possibilities for healing and new life?*

The Church of St John the Baptist, Waimate North

The Church of St John the Baptist was built during the latter stages of Church Missionary Society (CMS) involvement in New Zealand. Erected in 1870-1871, it sits within one of New Zealand's earliest churchyards, which is associated with two previous churches built on the site in 1831 and 1839. The churchyard and early chapels formed an integral part of the CMS station at Te Waimate, which had been established in 1830 as the first inland mission in New Zealand. As one of the earliest churches in New Zealand, the first chapel was the location of the earliest known Pakeha church wedding in New Zealand (1831). By 1832, its surrounding churchyard was in use, with initial burials including those of missionary children. After the construction of a replacement chapel in 1839, the associated mission station was temporarily used as a college by Bishop George Selwyn (1809-1878) in 1843-1844, and subsequently as a headquarters for the British army during the first New Zealand - or Northern - War (1845-1846), after which it lost support among Maori. The station gradually fell into disrepair, with the last missionary school closing down in 1868.

The current church was built as a replacement for the dilapidated 1839 chapel, but on a smaller scale. Unlike the previous structures, it was created for a largely Pakeha congregation, who had increasingly settled in the region. Although administered by the London-based CMS, the building was erected at the same time as the mission district was formed into an Anglican parish. It was opened in April 1871 by William Cowie (1831-1902), the first Bishop of Auckland, who was responsible for a period of Anglican expansion in the Auckland Diocese. Built at a cost of £374 by Woolle & Company, the church comprised a nave, chancel and steeple, as well as a transept on its northern side. The architect is believed to have been Marsden Clarke, a son of the Waimate missionary George Clarke (1798-1875) and brother of the first incumbent of the church Archdeacon E. Clarke (1831-1900). Its Gothic Revival design was similar to other CMS churches built from the 1850s, but incorporated a board and batten exterior like Anglican churches in Auckland of the so-called Selwyn style, named after Bishop Selwyn. The building differed from the 'chapel' form of its 1839 predecessor, but retained references to its missionary origins by incorporating a pulpit, doors and other timber from the previous church. A timber Sunday School building was erected in the churchyard a few years later, in 1877.

Both buildings survived the withdrawal of the CMS from New Zealand in 1892, having been transferred to the Anglican authorities in 1886. Modifications to the church interior included the installation of an organ imported from Bevington & Sons in London in 1885. In 1929-1930, a stone lychgate was erected to commemorate the centenary of the CMS mission. From 1942, the centre of church activities in the area moved to nearby Kaikohe, following the growth of that town. In the middle of the twentieth century, the Sunday School building was relocated from the churchyard to adjoining land between the church and Te Waimate Mission House. Servicing a small rural settlement, the church continues to be used for religious services, and retains most of its early fixtures and furnishings. The surrounding churchyard has been more substantially modified, but includes the graves of British soldiers killed in the first New Zealand War and those of prominent individuals such as George Clarke and his family. It contains both Maori and Pakeha grave markers and is surrounded by an 1878 picket fence.

The Church of St John the Baptist is significant for its links with the Church Missionary Society, and the organisation's later operations in New Zealand. It is important for reflecting the relationship between the CMS and the Anglican Church in the later nineteenth century, and an expansion of the Anglican ministry. The building is a product of important changes within colonial society, including the declining impact of missionary activity among Maori and the development of pastoral care for Pakeha settlers. It is connected with the lives of prominent individuals in New Zealand history, such as George Clarke and Bishop Cowie. It is also significant for its well-preserved interior - including an historic organ - which reflects nineteenth-century attitudes to liturgy, music and religion.

The surrounding burial ground is outstandingly important as one of New Zealand's earliest churchyards. Its grave markers and other elements contribute towards an understanding of burial, commemoration and other aspects of early colonial and later life. The site has considerable spiritual and symbolic value to both Maori and Pakeha, having been at the heart of Christian worship and commemoration in the district for well over 170 years. They are part of a broader cultural landscape, which incorporates other important structures, buried archaeological remains and historic trees, as well as wahi tapu. Closely associated structures include a Sunday School that originally stood in the churchyard, and the second-oldest building in the country - Te Waimate Mission House - which was used as the church vicarage in the later nineteenth century.

NZ Historic Places Trust

GATHERING

Voice 1 Blessed are we who are glad to be part
of the household of the faith.

**All who gather to pray from time to time,
remembering all who are in need
of the strength of our support.**

Voice 2 Blessed are we who love to sing new songs of inspiration,

**All whose hearts are moved
by the rhythms and the harmonies of praise.**

Voice 1 Blessed are we when the bread we break
corresponds to our cry for justice,

**All when the cup we take
reiterates those covenants sealed in blood.**

Voice 2 Blessed are we when the word proclaims
our own love's liberation,

**All freedom from fascination
with the lure of transient gods.**

Voice 1 Blessed are You, O Welcoming One,
Who lifts the yoke of our bondage.

**All And blessed are we who shelter
 within the shade of Your outstretched wings.**

MARK OF FAITH: Community

*A fine strand of golden thread stretches between us.
We reach out to hold the line in our hand,
each of us linked together with a task assigned,
each of us bound by prayers past,
prayers present, to fulfil your call to work in the place you have set us.*

*Holy thread stretches out into the midst of community
drawing us together,
binding us in friendship,
tying us together in love.*

*A fine strand stretching back into the past,
holy thread rolling back through many hands
into the palm of the One who bears your name.*

We feel the weight.

Your burden is light, your ways are easy to bear.

If we pull violently it will break,

if we push too hard it will fracture.

We hold on carefully to your work.

It is not ours.

It belongs to you, O God.

Stitch us with wisdom to meet the present need.

Thread us with insight to fathom those we serve.

Bind us with love to share in ever-widening circles.

Knot us with loyalty

and weave your gentleness into all our work.

In the name of the One who was tied to a cross.

Amen.

Brian Hardie, *Tranquil Moments*, 86. (amended)

- *What are the 'holy threads' that draw your community of faith together?*
- *Where might you be in danger of pushing or pulling too hard?*
- *What is the wisdom that is required 'to meet the present need'?*

Waimate North Mission House

Te Waimate Mission House is the second oldest standing building in New Zealand, having been built in 1832. It was part of an extensive mission station, established by the London-based Church Missionary Society two years before. It is the only survivor of a group of buildings, which included two similar dwellings, a chapel and a school, as well as several Maori houses. The station was also the earliest inland farm created by the CMS, set up to instruct local Maori in new farming techniques and to supply other missions with food.

The house was built for the family of missionary George Clarke (1798-1875), with the help of a Maori workforce using local materials. It was erected as a single-storey dwelling of Georgian design, with an attic floor, verandah and prominent shingled roof. The building promoted the perceived benefits of Pakeha 'civilisation' through its quality and appearance, as well as in genteel aspects of its layout such as a dining room and parlour. Workaday activities were carried out in ancillary wings, while the building's role as a farmhouse can be seen in the inclusion of a cellar for stores. As an experimental farm, Te Waimate was visited by many prominent people of the time including Charles Darwin (1809-1882), who eulogised that he had come across 'an English farm house and its well dressed fields, placed there as if by an enchanter's wand'.

The success of the farm was shortlived, but the mission's role in fostering contact between Maori and Pakeha led to it being the scene of the second signing of the Treaty of Waitangi. This occurred on 10 February 1840, as the agreement was taken around the country for consideration by different Maori groups. From 1842-1844, Bishop George Selwyn (1809-1878) adopted the complex as St John's College, a collegiate institution and theological school for training Anglican clergy. His vision encompassed a veritable educational empire, from pre-school to tertiary education for Maori and Pakeha. The vision was clearly romantic and over-ambitious, though Selwyn's dynamism made parts of the scheme work for a few years. The college was moved to Auckland in 1844.

Selwyn and his wife Sarah (?-1907) lived in the mission house, gentrifying its interior and subdividing upstairs rooms to provide cubicles for ordination candidates. During the first New Zealand - or Northern - War (1845-1846), the building was at the centre of a British military encampment, and the wounded from the battle of Ohaeawai were treated in adjacent structures. Unsuccessful attempts to revive the mission after the conflict led to the building being converted into a vicarage servicing nearby St John's Church.

Te Waimate Mission House is nationally significant as the second oldest building in the country, and the only survivor of the first inland mission station in New Zealand. It is a tangible reminder of early interaction between Maori and Pakeha, with Maori providing land and labour in return for wages and missionary expertise. The building is extremely important for its connections with the Treaty of Waitangi and the circulation of the agreement throughout the country.

Along with the later parish church of St John the Baptist, it reflects the early arrival of Christianity in the Bay of Islands area. The house is the earliest Anglican bishop's palace or residence in the country, and has strong associations with the first New Zealand War.

READING: Matthew 5:14-20

[Jesus said,] 'You are the light of the world. A city built on a hill cannot be hidden. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

Hear what the Spirit is saying to the Church.

Thanks be to God.

MARK OF FAITH: Discipling

*What sort of Christian then does this present time call for?
Not one who is fear-ridden and insecure,
inhibited and ossified,
prim and plaintive,
fanatical and filled with resentment,
but a Christian who is
courageous and self-reliant,
big in ideas and in heart,
dynamic and vital,
loving and vulnerable,
able to grieve and able to cry,
trustworthy, open, tender and joyful.
All this is given by Christian freedom:
generosity and naturalness,
compassion and tenderness,
humour, individuality,
strength, self-reliance,
courage to think and to decide,
hope and be joyful.*

Terry Falla, 'Be our Freedom, Lord', 436.

- *What would you add/subtract to Terry Falla's reflection on the type of Christian that this age calls for?*
- *What are your strengths in discipling others?*
- *Where might there be deficit?*
- *Who might help you?*

Christ Church, Russell

Built in 1835, Christ Church is the oldest surviving church in New Zealand. However, alterations after 1871 transformed its appearance and its original simple and plain character was considerably lessened.

The church originally exhibited a highly ordered symmetrical façade. Rectangular in plan, without a proper chancel, it was clad in weatherboard with a hipped roof and Gothic arched windows. The church was built by Gilbert Mair, a former ship's carpenter, with money from public subscription.

During the battle in 1845 between British forces and the Maori rebels, Rawiti and Hone Heke, the church became the centre of fighting and received a number of bullet holes. It also came under the line of fire from the naval ship, HMS Hazard, and was splintered by musket balls. The churchyard contains the graves of men from the Hazard who died in the battle, in addition to the graves of Tamati Waka Nene and Hannah King.

In 1971 the hipped roof was replaced with a gabled roof form and the old box pews were used for panelling, arranged as wainscoting on the walls. The church was named 'Christ Church' by Bishop Cowie in 1873, in recognition that it was the oldest surviving church. A porch and buttresses were added later in the 1870s and a belfry was erected in 1890.

In 1998 Christ Church became a Local Shared Ministry Unit.

NZ Historic Places Trust Website

GATHERING

Dear God,
we come now in worship,
not because we believe in you,
but because you believe in us.

**Help us live forever in that faith,
the faith that begins and ends with you.
Amen.**

W B J Martin, 'Be our Freedom Lord', 32.

MARK OF FAITH: Repentance & Forgiveness

It is a part of our human condition that our actions are often self-serving rather than Christ- or other-serving. So too, the church. We are called to confess our need for forgiveness, our need for the ability to forgive others, both as individuals and as a community.

- *For what and from whom might the church need to seek forgiveness?*
- *How might we know the church forgiven?*
- *Thinking of your own journey of faith, reflect on the words of the prayer below. Are there relationships in need of restoration?*

CONFESSION

God, help us to find our confession;
the truth within us that is hidden from our mind;
the beauty or ugliness we see elsewhere,
but never in ourselves;

The stowaway that has been smuggled
into the dark side of the heart,
which puts the heart off balance
and causes it pain,
which wearies and confuses us,
which tips us in false directions
and inclines us to destruction,
the load that is not carried squarely
because it is carried in ignorance.

God help us to find our confession.
Help us across the boundary of our understanding.

**Lead us into the darkness that we may find
what lies concealed;
that we may confess it towards the light;
that we may carry our truth in the centre of our heart;
that we may carry our cross wisely
and bring harmony into our life
and our world.**

Michael Leunig

We observe a period of silence

Goodness is stronger than evil;

Love is stronger than hate;

Light is stronger than darkness;

Life is stronger than death.

God forgives us.

Let us forgive others and forgive ourselves.

Desmond Tutu, ANZPB–HKMOA

BLESSING

May the Maker's blessing be ours:

encircling us round,

above us,

within us.

May the Son's blessing be ours:

the wine and the water, the bread and the stories,

to feed us,

to remind us.

May the Spirit's blessing be ours:

the wind, the fire, the still small voice,

to comfort us,

to disturb us.

And may our own blessing be for each other

a blessing rooted in our common story,

the blessing of colleagues,

the blessing of friends.

God bless us and keep us holy

this moment, this day, and forever.

Amen. Amen.

Iona Community, Wild Goose Worship

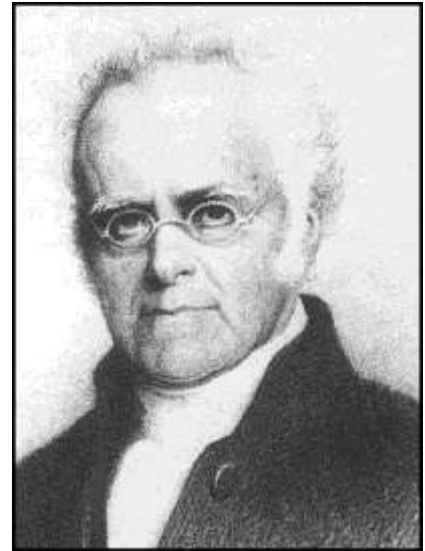
St Paul's, Paihia

Henry Williams

Missionary

When Henry and Marianne Williams arrived in the Bay of Islands in 1823, a new stage in the life of the Church Missionary Society mission in New Zealand was about to begin (Marianne is commemorated on 16 December). "Marsden Cove", as they at first called Paihia, became the centre for the first real spread of the gospel.

Henry came as an ordained priest, with some training also in shipbuilding and medicine. Born in 1792, he entered the navy at the age of fourteen and served in the Napoleonic Wars. During the American War of 1812-14, his part in a duel between two ships, in which there was great loss of life, convinced him of the futility of fighting and prepared him for his future role as a peacemaker. Henry Williams appears to have begun considering missionary work as a result of the interest taken in him by his brother-in-law, Edward Marsh, who was a member of the CMS. However, it was not until 1819, after his marriage to Marianne in 1818, that Henry offered his services as a missionary to the CMS. He was initially accepted as a lay settler, but was ordained in 1822.



Until Williams' arrival, the missionaries had followed Marsden's policy of teaching useful skills as a preparation for evangelism, but with little success. Also, in order to obtain essential food, they had yielded to the pressure to trade in muskets, the item of barter in which Maori showed the greatest interest. Henry immediately became the acknowledged leader of the missionary team. Now their efforts came to be concentrated on the salvation of souls. The trade in muskets ceased. On the beach at Paihia in 1826, Henry oversaw the construction of the schooner "Herald", which greatly assisted the obtaining of supplies. A missionary team made a concerted effort to master the Maori language, and the translation of the Scriptures and the Prayer Book was carried forward. Schools were established in the Bay of Islands, and every opportunity was taken to speak about the way of salvation.

When visiting a marae, Henry would be engaged in tending the sick, in preaching, and in conversations which would often continue far into the night. Except where he saw it as in conflict with the gospel, he accepted Maori custom. His courage and warm regard for people eventually won respect and affection. His offices as a peacemaker were first sought in 1828 during a dispute between Bay of Islands and Hokianga groups of Maori, which was peaceably resolved. While some later efforts were less successful, he was to gain a reputation for stepping fearlessly between armed and angry opponents and persuading them to a better way.

Following the baptism of the chief Taiwhanga in 1830, converts were attracted in increasing numbers. Throughout the next ten years the influence of the mission spread. Although the "Herald" had been wrecked, other ships were employed. Journeys of

exploration by sea and on foot into the Thames district, the Waikato and the Bay of Plenty led to the establishment of a missionary team in a number of new stations. On a voyage to the East Coast in 1834, some local people who had attended the school at Paihia were returned home, where they eagerly shared their new learning (see Piripi Taumata-a-kura, 15 May). Released captives of the northern tribes were among those who on their own initiative began to take the message of Christ to a number of districts. Desire for the gospel was also assisted by intense interest in the new books. By 1840 tribes from the East Coast and the southern North Island were asking for a missionary to live among them and teach them. For the majority of these a missionary eventually became available. It was the vision and purpose of Henry Williams that persuaded the CMS to establish stations at Turanga, Wanganui, and Waikanae.

In this way the foundations of the Maori Anglican Church were laid. It was a remarkable period of development and spiritual growth, in which “Te Wiremu” played a vital role, and which brought joy to his heart. His colleague Thomas Chapman records that on a walk in 1833 Williams remarked to him, “We have confidence in all around us - now we use our wings and enjoy flying.”

The arrival of colonists brought by the New Zealand Company heralded a stormy period in Henry Williams’ life. He strongly supported the Treaty of Waitangi, seeing the rule of British law as a protection against unscrupulous land deals and general lawlessness. With his son Edward he was responsible for the Maori translation. He and other missionaries travelled widely, interpreting the Treaty of Waitangi and seeking the signatures of chiefs away from the Bay of Islands. While Henry’s mana among the Maori persuaded many to accept the Treaty, the translation made by Henry and his son did not fully convey the import of the cession of sovereignty. Henry himself went to Port Nicholson, Queen Charlotte Sound, Waikanae, and Otaki. It was Henry Williams who advised the ailing Governor Hobson to establish the capital at Auckland.

Henry Williams’ concern over the alienation of Maori land and over the methods of the New Zealand Company had led him to purchase land in the centre of Wellington and in the Wanganui district and to hold it in trust for the Maori owners. In doing this he brought on himself the hostility of settlers. Finding Williams’ great mana among the tribes an obstacle, Governor Grey accused the missionary, first of treasonable dealings with the chief Kawiti during the northern war, and then of causing strife with the Maori by the wrongful acquisition of land for himself in the Bay of Islands. Both charges were without foundation and stoutly denied by Henry Williams. All the land had been purchased before 1840 as the only security he could offer his children, and with the full and continuing agreement of the Maori sellers.

Henry’s vigorous defence of himself against the attacks by the governor and his refusal to heed the advice of Bishop Selwyn that he should give up his lands led to his dismissal by the CMS in 1849, and he left the Paihia mission station. He was eventually re-instated by the Society five years later. In the meantime he moved to Pakaraka, to the lands in question, and continued to exercise his ministry in the church. He had been appointed archdeacon of Waimate in 1844, and remained so even after his dismissal by the CMS. When further trouble broke out between Maori and pakeha in the 1860s, Henry Williams took no part in the public debates raging up and down the country, though privately he

was very critical of the government. His concern was for the Maori people of the north, to whom he continued to minister faithfully until his death on 16 July 1867. He was buried in the churchyard at Pakaraka.

Henry Williams' family built a new church at Paihia as a memorial to him. It was dedicated on 17 November 1873. Soon after, as a tribute to him, the Maori people erected a stone cross in the churchyard. It was unveiled on 11 January 1876, and on it is the following inscription:

*He
Whakamaharatanga
mo
Te Wiremu*
He tohu aroha ki a ia na te
Hahi Maori
He tino matua ia ki nga iwi katoa
He tangata toa ki te hohou rongo i roto i nga riri
Maori
E 44 nga tau i rui ai ia te Rongo Pai ki tenei motu
I tae mai ia i te tau 1823
I tangohia atu i te tau 1867

*A
memorial
to
Henry Williams*
A token of love to him from the
Maori Church
He was a father indeed to all the tribes
A courageous man who made peace in the
Maori Wars
For 44 years he sowed the Good News in this island
He came in the year 1823
He was taken away in the year 1867

GATHERING

The world belongs to God

The earth and all its people.

How good it is and how wonderful

To live together in unity.

Love and faithfulness meet

Justice and peace join hands.

If Christ's disciples kept silent

These stones would shout aloud.

Open our lips, O God

And our mouths shall proclaim your praise.

Iona Community, Wild Goose Worship

COLLECT

Jesus, prince of peace,

accept our praise and thanks for Te Wiremu the peacemaker;

give us his discipline

and his respect for people different from himself.

In your name we pray. Amen.

For All the Saints

RESPONSIVE READING: *Matthew 5:1-12*

Blessed are the poor in spirit,
for theirs is the kingdom of heaven.

Blessed are those who mourn:
for they will be comforted.

Blessed are the meek,
for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness:
for they will be filled.

Blessed are the merciful:
for they will receive mercy.

Blessed are the pure in heart:
for they will see God.

Blessed are the peacemakers:
for they will be called children of God.

Blessed are those who are persecuted for righteousness' sake:
for theirs is the kingdom of heaven.

Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account.
Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

MARK OF FAITH: Peacemaker

Peacemaking means nurturing harmony between individuals or groups of people. Peacemaking begins internally, with a hunger for peace and a basic assumption that the other party is an ordinary person or group with ordinary wants and needs, just like us. Peacemaking grows from the humble suspicion that our own perspective is limited and that there are truths we can discover if we listen. It requires flexibility of thought, a willingness to see many sides of an issue, to imagine ourselves in the situation of another party.

The greatest barrier to peacemaking is fear. Fear makes us see ourselves as victims or potential victims and blinds us to the harm that we ourselves have done or the threat we pose to others. Embracing peacemaking doesn't mean that we always avoid conflict, but we recognize its real costs and weigh those costs as if they would be borne by ourselves and our loved ones. Peacemaking is a journey as well as destination.

WisdomCommons: Peacemaking

- *How might you nurture the hunger for peace within you?*
- *What are the fears that prevent you from making peace?*

PRAYER

Lead me from death to Life
from falsehood to Truth.

**Lead me from despair to Hope,
from fear to Trust.**

Lead me from hate to Love,
from war to Peace.

**Let Peace fill our hearts,
our world, our universe.**

World Peace Prayer

Kua akona nei tatou e to tatou Ariki, ka inoi tatou

E to matou Matua i te rangi

Kia tapu tou Ingoa.

Kia tae mai tou rangatiratanga.

**Kia meatia tau e pai ai ki runga ki te whenua,
kia rite ano ki to te rangi.**

Homai ki a matou aiane i he taro ma matou mo tenei ra.

Murua o matou hara,

Me matou hoki e muru nei i o te hunga e hara ana ki a matou.

Aua hoki matou e kawea kia whakawaia

Engari whakaorangia matou i te kino:

Nou hoki te rangatiratanga, te kaha, me te kororia,

Ake ake ake. Amine.

Holy Trinity, Pakaraka

Marianne Williams

Missionary



Marianne Williams was born on 12 December 1793, the eldest child of Wright Coldham, a prosperous Yorkshire businessman who settled in Nottingham in 1796. In 1810 her mother died, and that same year her father became mayor of Nottingham. So the sixteen year old Marianne not only had to take care of the family, but also had to assume oversight of a large establishment with its domestic staff.

On 20 January 1818 Marianne married Lieutenant Henry Williams RN (see 16 July). On being retired from the navy on half-pay, Henry offered himself to the Church Missionary Society as a missionary to New Zealand. Marianne gave him her full support in this decision. While he was preparing for ordination, she trained as a maternity nurse and studied the

Moravian methods of teaching and organisation. Always practical, she managed to include some cooking lessons. They sailed for Australia late in 1822 on a female convict ship, Henry being employed as chaplain to the unfortunate women. Marianne often went down into the noisome hold to bring what comfort she could to the women and children.

Marianne was a fluent and vivid letter-writer, and thanks to this we know their unfolding story in some detail. They arrived in the Bay of Islands in August 1823. Their first house was a hastily erected raupo-reed hut. Undaunted by the prospect of squeezing into two small rooms, Marianne wrote, "Mr Fairburn and my husband laid me a boarded floor in the bedroom before night; and I never reposed more comfortably." She needed such a brave spirit, for a week later she had somehow to accommodate Samuel Marsden, Mr Kemp, the Maori chief Hongi Hika, and five Maori girls! "My visitors ate up my whole batch of newly baked bread . . . and the boat's crew of four had enough also." No word of complaint about her "kitchen", which was a draughty canvas lean-to across the yard with an open fire, camp oven and heavy iron pots.

The scant food often had to be stretched to feed unexpected visitors. Provision had also to be made for the growing number of Maori pupils who came to the schools which she and Henry opened. As well as teaching her own and other missionaries' daughters and, later, settlers' girls, she very soon began a school for Maori girls. To these she taught reading, writing, simple arithmetic, needlework, laundry, cooking, hygiene and, most importantly, the Christian faith. As if that were not enough, she was frequently called upon to act as nurse or midwife. Dressing burns and boils, bandaging cuts and sprains were everyday demands, and she never hesitated to bring the sick under her own roof for nursing.

In the early days her Christian faith gave her courage to face attacks on their frail hut by hostile Maori. In 1826 Henry launched a schooner, the "Herald". From then on she had to face his long absences in dangerous, uncharted waters, as he accompanied war parties on

their raids south to Tauranga, Maketu and other more distant places in his efforts to make peace.

In a period when there were no doctors or nurses and infant mortality was common, Marianne eventually had eleven children, all of whom grew to healthy adulthood. Her efforts to make the love of God known in practical ways as well as by direct teaching never flagged. When Henry was dismissed by the CMS authorities in May 1850, she faced the removal from Paihia to Pakaraka with the same courage she had shown so often before. When she lay dying, hundreds of Maori came and squatted round the house, waiting to pay their last tribute to the woman whom they knew as “mata”, or “mother”. She died on 16 December 1879, four days after her eighty-sixth birthday. She lies beside Henry in Holy Trinity churchyard, Pakaraka. On their headstone are the words: “They who turn many to righteousness shall shine as the stars for ever and ever” (Daniel 12:3).

For All the Saints

GATHERING

Christ our Light,
with every morning you welcome us into the world
and with your lavish care
you meet our hunger and our thirst.

**Give us eyes to see the feast
you have placed within these hours:
hallowed, holy,
blessed day.**

Jan L Richardson, 'In the sanctuary of women', 69.

COLLECT

Loving Trinity,
you were strength to Marianne
in the early days at Paihia;
yours and hers was the care
which made the mission a success,
and to you we are profoundly grateful.
Give us patience and unwavering courage
to put all our talents at your service
and to make your love known;
through Jesus Christ our Lord.
Amen.

For All the Saints

READING: *Romans 12:4-13*

For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honour. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.

MARK OF FAITH: **Courage**

*God give us courage;
courage to hold on
and courage to let go.*

Michael Leunig

- *In what areas of your life/ministry might you need courage to hold on?*
- *In what areas of your life/ministry might you need courage to let go?*

God,
you call us to serve you with all the strength we have:
you are faithful to those you call;
may Jesus' resurrection raise us if we stumble,
the Christlight beckon us if we lose our way,
and we shall have strength once more
to walk with you to the cross.

**God give us courage;
courage to hold on and courage to let go.
Amen.**

ANZPB – HKMOA Daily Devotions, Friday, Michael Leunig

Night Prayer

These prayers might be prayed at the beginning of each day of the pilgrimage.

APPROACH

The angels of God guard us through the night,
and quieten the powers of darkness.

The Spirit of God be our guide
to lead us to peace and to glory.

It is but lost labour that we haste to rise up early,
and so late take rest, and eat the bread of anxiety.
For those beloved of God are given gifts even while they sleep.

Silence

E te whanau / My brothers and sisters,
our help is in the name of the eternal God,
who is making the heavens and the earth.

Dear God,
thank you for all that is good,
for our creation and our humanity,
for the stewardship you have given us of this planet earth,
for the gifts of life and of one another,
for your love which is unbounded and eternal.

O thou, most holy and beloved,
my Companion, my Guide upon the way
taku whetu marama i te po / my bright evening star.

We repent the wrongs we have done:

Silence

We have wounded your love.
O God, heal us.

We stumble in the darkness.
Light of the world, transfigure us.

We forget that we are your home.
Spirit of God, dwell in us.

Eternal Spirit, living God,
in whom we live and move and have our being,
all that we are, have been, and shall be is known to you,
to the very secret of our hearts and all that rises to trouble us.
Living flame, burn into us, cleansing wind, blow through us,
fountain of water, well up within us,
that we may love and praise in deed and in truth.

INVOCATION

Eternal Spirit, flow through our being and open our lips,
that our mouths may proclaim your praise.

Let us worship the God of love.

Alleluia, alleluia.

PSALM 65

A Version for New Zealand

Praise is your due O God in the holy city;
promises made to you shall be fulfilled;
prayer you always listen to.
You accept all who come to you with shame;
sin would overwhelm us, but you wash it away.
Blest is anyone you choose to live with you;
your house is an inspiration, a hallowed place.
You spread your justice, God our Saviour,
across the world to the farthest oceans.
You have laid down the mountain ranges and set them fast;
you make the seas calm and the sounds peaceful;
you reconcile the peoples who dwell here.
So in this corner of the earth we wonder at your deeds;
at the meeting of east and west we sing your praise.
You water the land and make it flourish,
from your own bursting river.
To provide our crops, you plough and irrigate the land,
softening it with rain to make it fruitful;
a record harvest is achieved, and the stores are overflowing.

The tussock land becomes pasture
and the brown hills turn green;
the paddocks are crowded with sheep
and the plains thick with wheat:
the world itself a canticle of praise.

READING: *Matthew 6:31-34*

Wednesday

Do not anxiously ask, What are we to eat? What are we to drink? What shall we wear? The whole world runs after such things. Set your heart and mind on God's commonwealth and justice first, and all the rest will come to you as well. So do not be anxious about tomorrow. Today has enough problems of its own; tomorrow can look after itself.

PRAYERS

Into your hands, O God, I commend my spirit,
for you have redeemed me, O God of truth and love.

Keep me, O God, as the apple of an eye;
hide me under the shadow of your wings.

**Preserve us, O God, while waking,
and guard us while sleeping,
that awake we may watch with Christ,
and asleep may rest in your peace.**

SONG OF SIMEON

**Praise be to God, I have lived to see this day.
God's promise is fulfilled, and my duty done.**

**At last you have given me peace,
for I have seen with my own eyes
the salvation you have prepared for all nations –
a light to the world in its darkness,
and the glory of your people, Israel.**

**Glory be to God, sustaining, redeeming, sanctifying,
as in the beginning, so now, and for ever.**

Amen.

E te Ariki kia aroha mai.

E te Karaiti kia aroha mai.

E te Ariki kia aroha mai.

We pray THE LORD'S PRAYER together in English

I will lie down in peace and take my rest,
for it is in God alone that I dwell unafraid.

Let us bless the Earth-maker, the Pain-bearer, the Life-giver,
let us praise and exalt God above all for ever.

May God's name be praised beyond the furthest star,
glorified and exalted above all for ever.

God our Creator, our centre, our friend,
we thank you for our good life,
for those who are dear to us,
for our dead, and for all who have helped and influenced us.
We thank you for the measure of freedom we have,
and the extent to which we control our lives
and most of all we thank you for the faith that is in us,
for our awareness of you and our hope in you.
Keep us, we pray you, thankful and hopeful
and useful until our lives shall end.
Amen.

SENTENCE OF THE DAY

O God, strengthen your servants with your heavenly grace,
that we may continue yours for ever,
and daily increase in your Holy Spirit more and more,
until we come to your everlasting kingdom.

FINAL VERSICLE

The divine Spirit dwells in us.
Thanks be to God.

Prayers to Conclude the Journey

REFLECTING ON OUR TIME TOGETHER

We reflect on, and share with one another what has been:

- *a challenge*
- *a surprise*
- *a delight*

PRAYERS

For loving us and calling us,
for asking for the best in us,
for showing us how to serve

Silence

Let us bless the Lord, **thanks be to God.**

For those who surround and support us,
for the flavour of new opportunities and the taste of new possibilities

Silence

Let us bless the Lord, **thanks be to God.**

For the world as it is and the world as it could be
Let us pray to our God:

Silence

God in your mercy, **hear our prayer.**

For those without homes
those without food, those without love
Let us pray to our God

Silence

God in your mercy, **hear our prayer.**

For the sick, for the dying, for those who suffer
for those who weep this day
Let us pray to our God

Silence

God in your mercy, **hear our prayer.**

For our families and friends
for all those we love and all who love us
Let us pray to our God

Silence

God in your mercy, **hear our prayer.**

Together we pray,

**Eternal Spirit, Earth-maker, Pain-bearer, Life-giver,
source of all that is and that shall be,
Father and Mother of us all,
Loving God in whom is heaven:**

**The hallowing of your name echo through the universe!
The way of your justice be followed by the peoples of the world!
Your heavenly will be done by all created beings!
Your commonwealth of peace and freedom
sustain our hope and come on earth!**

**With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptation and test, strengthen us.
From trials too great to endure, spare us.
From the grip of all that is evil, free us.
For you reign in the glory of the power that is love,
now and for ever. Amen.**

A New Zealand Prayer Book – He Karakia Mihinare o Aotearoa

BLESSING

**May a blessing of love enfold us this day,
spreading deep within us and bringing you joy.
May God fill our hearts with love,
our minds with peace and our bodies with good health.
May we continue to have courage to face the good times and the bad,
and wisdom as we return to our lives and ministry.
We ask these blessings on each other,
in the name of God our Creator,
Jesus our Redeemer and the Holy Spirit of Wisdom. Amen.**

Making Liturgy: Creating Rituals for Worship and Life (amended)

