

## Hymn fest 2024

Hawera Brass Band

Sat 13 April at St Mary's Hawera

**Hawera Brass Band, under the experienced and often entertaining leadership of Karl Anderson, presented a fabulous concert of hymns as part of their fundraising to attend 2024 National Brass Band Contest in Auckland later this year.**

An appreciative audience of over 120 – from 2 yrs. old to 90+ were treated to hymns spanning 400 years. From the opening strains of *Jesus Christ Superstar* (from the musical of the same name) to *Colne* (1700s); we were uplifted with *I vow to Thee my Country* and invited to sit and reflect with *In Perfect Peace* and *Be Still my Soul*. Other notable favourites were *Holy Holy Holy*, *Abide with me*, *An Irish Blessing*. The Cressingham family were remembered with *The Old Rugged Cross*.

Glenn Anderson delighted us with his singing of *The Holy City* and *The Lord's Prayer*.



The very talented Waugh family (Tom, Kelly and children) sung and danced for us (as well as being band members). Their version of *Great is thy faithfulness* was inspiring.

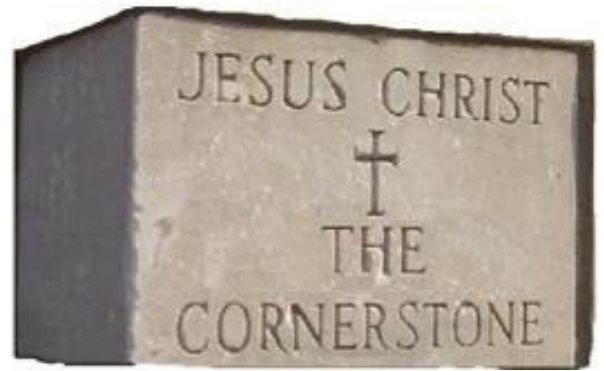
After intermission we were treated to their competition piece *The Cornish Cavalier*.

Karl closed the evening by singing to the band *It is well with my soul*.

Thank you, Hawera Brass Band for a great evening's entertainment. Our best wishes and prayers go with you to the National Band Contest. **"Go Hawera!"**

St Mary's Anglican Church, Hawera  
Wesley Methodist Church, Hawera  
St Luke's Co-operating Church, Patea  
St George's Anglican Church, Patea  
Church of the Good Shepherd, Waverley  
Holy Trinity Anglican Church, Stratford  
All Saints' Anglican Church, Eltham  
St Barnabas' Anglican Church, Opunake  
St John's Community Church, Kaponga  
Robert Gibson Chapel, Manaia

**Rev Russell Smith**  
**St George's Day Service**  
**Pātea**  
**21 April 2024**



### **Jesus the Cornerstone**

(Acts 4: 5-12)

As we follow the development of the early church in the Book of Acts, we cannot help but notice the remarkable change in the disciples as they move from the cowering and dejected group hiding away for fear that they too may suffer the same fate as Jesus, to now to be standing before the High Priest and the Jewish leaders and boldly declaring, no matter what, the **Name of Jesus**, and the essential fact that **Jesus was alive** - he had risen from the dead.

We now see Peter boldly charging the Jewish leaders with being complicit in the death of Jesus – and not recognising that he was in fact their Messiah – the deliverer they were actually expecting. Jesus didn't fit in to their scheme nor fulfil their expectations of the Messiah – the Christ; and to make that point Peter quotes Psalm 118:22:

*The stone that was rejected by you, the builders;  
it has become the cornerstone.*

The stone that was considered unsuitable and worthless turns out to be the *most* important.

This verse from the Psalms was familiar to the Jewish leaders. It was used liturgically at the *Feast of Tabernacles* and the rabbis considered it as having a *Messianic* interpretation. This is why Jesus used it of himself in the Gospels. (Mt. 21:42; Mk. 12:10; Lk. 20:17.)

This interpretation had also been enhanced by the Prophet Isaiah's use of the imagery of foundation and the cornerstone.

*See, I am laying in Zion a foundation stone,  
a tested stone, a precious cornerstone, a sure foundation:  
"One who trusts will not panic."*

(Is. 28:16)

Peter therefore used the text here (and in his first letter - 1 Pet. 2:7) to explain Christ's rejection by the Jews and his resurrection and exaltation by God to be head of the church. This idea is similarly embraced by the Apostle Paul, when writing to the Ephesians, where he pictures the stones of the new temple as joined together by Christ who as the *cornerstone* gives the building completeness and unity. (Eph. 2:20)

However Peter is not using this text to simply argue again that Jesus is the Christ – the Messiah.

He is. However he is particularly using it to signify a dynamic change that has taken place because of the resurrection.

So, Peter points the finger at the Jewish leaders and says:

*“Jesus Christ of Nazareth whom you crucified, whom **God raised from the dead.**”*

Five words, but they are central to Gospel message.

The Apostle Paul elsewhere says that if “Christ didn’t rise from the dead, our faith is pointless.” As soon as someone starts to explain away the resurrection of Jesus, as though it didn’t happen or is insignificant, they have missed the central and definitive aspect of the Christian faith.

The explanation for the change in the Peter, and the other disciples’, behavior and understanding is that they had encountered the **Risen Lord Jesus**.

Their encounter with the Risen Lord not only gave them a new boldness, but also a new understanding of what God was doing in the world.

At the end of Luke’s Gospel, Jesus says to his Disciples:

*“These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.”* <sup>45</sup> *Then he opened their minds to understand the scriptures,* <sup>46</sup> *and he said to them, “Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day,* <sup>47</sup> *and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem.* <sup>48</sup> *You are witnesses of these things.* (Luke 22:44-48)

The Disciples realised that the scope of what Jesus had accomplished through his resurrection was completely and utterly transformational.

## **The Resurrection**

Jesus had told them that he would rise again on the third day, yet it seems quite apparent that the disciples came to the tomb expecting to find a body. When they discovered that the tomb was empty on *Easter* morning they had to then try and figure out what happened – and what it meant.

### **1. Somehow God’s new creation had begun.**

Jesus had reversed the expected order of things. Death was no longer final.

They began to look at some ancient but familiar scriptures in a new way. The scriptures had been fulfilled, but in completely unexpected ways

### **2. Through this new reading of scripture, encouraged by Jesus, they realised that this brought about a new understanding of the **Passover** and the Exodus.**

The prophets had described God’s intervention in the world in terms of fulfilling his purposes through the metaphors of the *Exodus* and the *Passover*. They saw this as a fulfilment in a far greater way than expected.

Jesus death and resurrection had brought about a new exodus; a new release from slavery.

But this was now on a cosmic scale. The ultimate slavery and tyranny was sin and death. The resurrection broke the power of sin and death; triumphed over it and every other force of evil and all ideologies of domination and captivity.

### **3. Jesus, since he was raised from the dead established that he was Israel’s Messiah as he had indicated.**

But, they realised too that the Messiah was now established as **Lord of all**

He was not just Israel’s Lord and Messiah. They saw from the scriptures that when David’s son comes to reign, he will be ruler of all. His kingdom will have no end.



4. Ultimately this means that the Resurrection of Jesus ushers in the Kingdom of God.

It thus points to a new future. A future dominated by Life – not death.

Which brings us to our response:

For those who identify with Jesus and share his risen

life are, by the power of the Spirit, to bear witness by what they say and do that Jesus, the Messiah, the Cornerstone has Risen indeed!



**He is indeed Lord of all.**



**Bishop Philip is attending  
Holy Trinity Church, Stratford  
10:30am service 2 June  
Let's fill the church!**

**The Mason Brothers**  
Midwinter show  
at the Kaponga Hotel  
7:30pm Saturday 15 June  
\$20 Admission  
(book at hotel or door sales)  
Famous older brother Wayne, with his Warratahs background and writing NZ's best song "Nature", teams up with Paul to play through 50 years of great songs, live easy listening acoustic music with lots of brotherly banter. Come along and bring a friend too!

**Te Reo Maori**  
Waiata Karakia  
beginners welcome  
All Welcome  
No Charge  
Mihi  
**Tuesdays 6-6:30pm**  
**Holy Trinity Anglican Church,  
Stratford**  
**Wednesdays 6-6:30pm**  
**All Saints' Anglican Church, Eltham**  
For more info call Paul 027 364 8274

The old **St John's Otakeho** church building, now at Pihama, is having a very special day on **Sunday 16 June**. It is being used for a church service, and a very special one too. Michaela Helms, a young dairy farming mum from Riverlea, was brought up in the faith at St Cuthbert's Manaia, and has asked for baptism for her son Theo. Pihama is a great location for family and friends, and the old church has that connection with Manaia. June, when the cows are dried off, is the perfect time to get everyone together, and Sunday 10am is an ideal time of the week in winter! So it will be a double blessing for the St Barnabas' Opunake congregation who are going to make the very short trip down the road to join them for the baptism service while Ian and Lynette are away.



### Combined Archdeaconries of Paraninihi and Waitotara evening

Archdeacons Kim Wright and Lance Pilbrow are hosting an evening to discuss the findings from the first Diocesan Conference and provide feedback to the second conference (8 June) and to continue to foster a warm culture of communication and listening.

6:30pm for 7pm start Thursday 23 May

St Mary's Cathedral New Plymouth (in the Vicarage)

Clergy and lay people invited, with representatives from every ministry unit encourage to attend.

There will be some pre-reading material to be emailed out so please register with the Diocesan database

<https://wtanglican.infoodle.com/f/DatabaseSignupForm>

and the material will be sent out in due course

(There will be a second opportunity to meet together between the second and third conferences at a venue in the Waitotara Archdeaconry)

## Diocesan Conference

### #2

8 June - Te Kuiti

Many of you joined us for the first round of our Diocesan Conversations back in March as together we assess the challenges facing our diocese and work to find a way forward.

The second conversation is coming up soon on June 8.

Registration is essential. (use the link below)

[wtanglican.infoodle.com/f/SecondDiocesanConversation](https://wtanglican.infoodle.com/f/SecondDiocesanConversation)



# ANZAC Day around the Archdeaconry



**ANZAC Day Service, Kaponga**



**Queen Alexandra Regiment visiting their Guidon after the Dawn Service at Hawera**

	Sunday 2 June Ordinary 9	Sunday 9 June Ordinary 10	Sunday 16 June Ordinary 11	Sunday 23 June Ordinary 12	Sunday 30 June
Holy Trinity, Stratford <b>10:30am</b>	Bishop Philip HC P Bowers-Mason	P Bowers-Mason HC	Morning Prayer	Taranaki Diocesan School Kim Wright HC	<b>Archdeaconry- wide Service</b> 10am St Mary's Hawera Matariki / Thanksgiving service P Bowers-Mason V Nuku and others
All Saints, Eltham <b>9am</b>	W Bowers-Mason HC	P Bowers-Mason HC	Morning Prayer	P Bowers-Mason HC	
Manaia Meth- odist <b>10am</b>		W Bowers-Mason HC			
Kaponga Com- munity Church <b>10:30am</b>	Own Arrangements	Own arrangements	Own Arrangements		
St Barnabas, Opunake <b>10am</b>	Own Arrangements	Own Arrangements	Baptism Service at Old St John's Otakeho (Pihama) P Bowers- Mason	P Barleyman	
St Mary's, Hawera <b>10am</b>	<b>8am</b> P Scaife HC <b>10am</b> L Pilbrow/B Gibbs	To Wesley	B Gibbs HC	To Wesley	
Wesley Meth- odist <b>10am</b>	To St Mary's	Methodist Minister Tahi Kato	To St Mary's	M Lemanu	
St Luke's, Pa- tea <b>10am</b>	T Anaru HC	To Waverley	R Smith HC	To Waverley	
St Georges, Patea <b>10am</b>	To St Luke's	To Waverley	To St Luke's	To Waverley	
Church of Good Shep, Waverley <b>10am</b>	To St Luke's	R Smith	To St Luke's	B Gibbs	
					<b>5pm</b> Matariki Bi-Lingual Service
					<b>10am</b> Opunake Combined Churches Service

## Mid-Week Services Roster

	Wed 5 June	Wed 12 June	Wed 19 June	Wed 26 June
Holy Trinity Stratford <b>10am</b>	W Bowers-Mason To Stratford	To Eltham W Bowers-Mason	W or P Bowers-Mason To Stratford	To Eltham W Bowers-Mason
All Saints Eltham <b>10am</b>	To Stratford	W Bowers-Mason	To Stratford	W Bowers-Mason
St Mary's Hawera <b>10am</b>	Thurs 6 June P Scaife	Thurs 13 June TBC	Thurs 20 June P Scaife	Thurs 27 June TBC

Please check the website for any changes to the service schedule  
[www.anglicanswaitotara.org.nz](http://www.anglicanswaitotara.org.nz)

**Contact Us**

If you have news to share  
please contact us.

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You can now watch Rev Paul Bowers-Mason's recent sermons through our website  
[www.anglicanswaitotara.org.nz](http://www.anglicanswaitotara.org.nz)  
 (go to the resources tab).

New email address for Holy Trinity Church Stratford  
[holytrinitystrat@wtanglican.nz](mailto:holytrinitystrat@wtanglican.nz)