Small EfM Matters

April 2026

What's happening at EfM

This is a . short unplanned newsletter to cover a few topics.

Firstly our AGM is coming and formal notice is required. This year our chair Leanne Munro is stepping down and we will need to elect a chair. A zoom link will be available if you cannot come to Wellington but wish to take part.

Second you will notice from the heading on this page that we have a new logo. Thank you so much Tang Supanun for all the work that went into this. Work has started on a refreshed website as well but it will be a few months before that appears.

EfM are hoping to launch a Zoom group mid-year. This will be aimed at two groups - those new to EfM and those who have done EfM in the past. Wide Angle is a great way of returning to EfM for another taste, or for giving it a try if you are uncertain about starting a 4 year programme.

A taster evening, by Zoom, will be held on 28 May at 7:30pm.

On Saturday 18 April EfM organised a pilgrimage to Waikanae and Rangiatea. 20 people attended.

Rue needs stories to help promote EfM. Can you please tell yours.

You will find more information on all these things on the following pages.

MJ Butler

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Notice of Annual General Meeting

Thurday 21 May 2026 9am

All Saints Centre
Hamilton Rd
Hataitai

Agenda

- Minutes of 2025 AGM
- Annual Report
- Financial Statements
- Board Membership
- Appointment of Reviewer of Annual Accounts
- Notices of Motion

Nominations are called for board members. Forms can be obtained from the Administrator educationforministrynz@outlook.com. They must be returned to the administrator no later than 11am on Wednesday 20 May 2026.

Notices of motions must be emailed to the Administrator educationforministrynz@outlook.com or mailed to 62 Herewini St, Titahi Bay by Thursday 14th May 2026.

If you wish to participate but are unable to be there in person you can join on zoom but being present in person will be a much better experience.
https://us02web.zoom.us/j/81665370624?pwd=6KGzcdMxmvYjISC0oG3IlQbqCEaPA7.1

For 47 years EfM has been providing education for lay people (and some clergy) that makes a difference. Those who have completed our programme have a solid understanding of scripture, the story of the church in the last 2000 years and the skills to discern God's presence in the everyday world around them.

Zoom Information Evening
Thursday 28th May 7:30pm

https://us02web.zoom.us/j/89908375415?pwd=WQMGbPYF7GHsQR5OCtoKix2Jvp8gXb.1

Please join Mike Crawford-Butler and David McLay in a 90 minute session that will give you:

- An small taste of an EfM seminar
- Information on the curriculum
- The chance to aks your questions

EfM now has two programmes:

- EfM: Classic. The well tried and tested 4 year programme (but you only commit for 1 year at time)
- EfM: Wide Angle. A 1 year (36 session) programme that touches on Scripture (Old and New Testament), Church History, Ethics and Spirituality.

The intention is to form a zoom group commencing mid year, taking a break over Christmas/New Year and completing in May 2027.

If you have done EfM in the past and would like another taste then EfM: Wide Angle is for you. We have two past graduates who started in February and are really enjoying it.

If you are new to EfM the you can choose either EfM: Classic or EfM:Wide Angle.

Please invite those you know who may be interested to join this opportunity to learn about this enriching program designed to deepen one's understanding of faith and ministry. By the end of the evening, attendees should have a clear understanding of how EfM can enhance their spiritual journey and equip them for various forms of ministry.

A Pilgrimage to Waikanae & Rangiātea

On a very wet Saturday 18 people gathered at St Luke's Waikanae on the first stop of our pilgrimage. Road closures because of the flooding meant we were a bit late starting.

Rev Ben Johnson-Frow told the story of St Lukes Church. The stained glass window above the altar features St Luke flanked by Wi Parata and Octavius Hadfield.

The church was originally located at Tuku Rākau, about halfway between the beach and the current site. It was built in 1877 by Wi Parata and Octavius Hadfield.

The opening of the railway in 1886 shifting the centre of the village and flooding at the original site lead to a decision to move the church in 1898. Bullocks were used to move the church.

Our next stop was Kenakena Pa in Mazengarb Road, Paraparaumu. This was the site of the first church built by Ngāti Awa and Octavius Hadfield in 1843. In 1848 a large number of the people at Kenakena returned to Waitara to re-occupy land under threat from the New Zealand Company settlement at New Plymouth. Later that year an earthquake raised the coastline and damaged the church. The remaining people moved to Tuku Rākau. By 1854 the church was buried under sand dunes. The remains were found in 1961 when the site was excavated for subdivision.

Continued next page

Please distribute this newsletter amongst your networks in the community.

The Manaakitanga Team

A Pilgrimage continued

Our pilgrimage continued to Rangiātea where we had lunch in the Sunday School room. There was a garage sale where Jean found a dashing red hat and Leanne found treasures she can use to be able to listen to CDs without using the household sound system.

Once inside the church at Rangiātea Matua Rangi Nicholson continued the stories he had begun at Waikanae. They were his own relationship with Rangiātea (which I leave for him to tell) and the story of the church.

The story of the church begins in Ra'iatea with the sailing of the *Tainui* canoe to Aotearoa carrying sacred soil that would eventually be buried under the altar at Rangiātea. Te Rauparaha led Ngāti Toa on a migration south first to Taranaki and then to Kapiti. Tamihana Te Rauparaha and Matene Te Whiwhi went to Bay of Islands and asked CMS for a missionary to be sent to Kapiti. . Octavius Hadfield, thinking he had not much longer to live agreed to go, saying he could died just as well there as in Bay of Islands.

Although Te Rauparaha remained neutral when fighting started between Te Rangihaeata and the settlers in Hutt Valley, he was captured at Taupo Pā (now Plimmerton) in 1846 and taken to Auckland where he was illegally detained for 18 months. On his return he said that good things should be his utu. Te Rauparaha made provision for the construction of Rangiātea, even though he died before it was finished. Construction was under the supervision of Octavius Hadfield and Samuel Williams. The totara logs were floated down the Ohau river and along the coast. Te Arawa provided craftspeople for the carving and for the tukutuku panels.

A Pilgrimage (continued)

The last part of the pilgrimage was a walk from Rangiātea to the former Otaki Boys School, now part of the wānanga. It was raining lightly when we set out. The first stop was at All Saints Church. This was consecrated in 1930 after a disagreement between the pākeha and Māori parts of the congregation. This was supposedly about bringing bread into the church at Harvest Festival.

The rain was now getting harder as we continued to the former boys school hostel with its carved porch. The school was opened in 1909 and closed 30 years later. As we were about to return to Rangiātea the rain became a downpour. Eventually it eased enough for use to return to Rangiātea for a short farewell. We were cold and wet externally but very warm from the spirit insde.

Alan said “I didn't know what to expect in joining others for the Kāpiti Coast pilgrimage. But we heard about the nineteenth century rangatira, Wī Parata, who buit St Lukes at Waikanae. This church was dragged by oxen from its original site to be closer to the railway where the people were. And then, the first known church in the Kāpiti, Kenakena, whose parish numbered in the many hundreds, was surrounded by gardens, and was overseen by the Vicar Octaveus Hadfield. And finally at Ōtaki, hearing from matua Rangi Nicholson about the genesis and history of Rangiatea, from the influence of the rangatira Te Rauparaha at Kāpiti to the Pacific, to the Treaty of Waitangi, all tied together through the word of Our Lord, prayer, and the art of storytelling. This pilgrimage was a very special and important journey of discovery. “

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Emily said “For me, it was a chance to explore my own whakapapa. I have Te Arawa ancestors who moved down to Ōtaki and were builders, and we believe they may have been involved in the construction of Rangiatea. Seeing the scale of the incredible tōtara posts—not to mention the many tukutuku panels and kōwhaiwhai carvings—it’s hard to imagine there was anyone in Ōtaki who wasn’t involved in building it in some way.

“It was also wonderful to hear the local history shared by such a gifted storyteller, Matua Rangi Nicholson. I wasn’t familiar with the story of Tarore, and in a world that feels increasingly angry and divided, that story of peace and hope really resonated with me.”

Please Tell Us Your Story

Rue is preparing a social media campaign to promote EfM. But she can't do it without stories of how we have experienced EfM and what it means to us.

Telling your story is simple. Think about what EfM means to you, write some notes and then take out your phone and record yourself telling that story. If you have lots to say break it down into several 1 minute stories.

Rue's email is rutendo.fullquiver@outlook.com if you have any questions or contributions for her.

Exploring • Faith • Matters

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