

Alton All Saints Church

The land the Alton Church stands on was donated in 1920 by Charles and Susan Elizabeth (nee. Tagg) Amos (when they sold their farm and left Alton), for the purpose of an Anglican Church. Charles and Susan had 2 children – Johnathan Charles and Helen Mary Elizabeth.

After 33 years the community fulfilled their dream & the church was built.

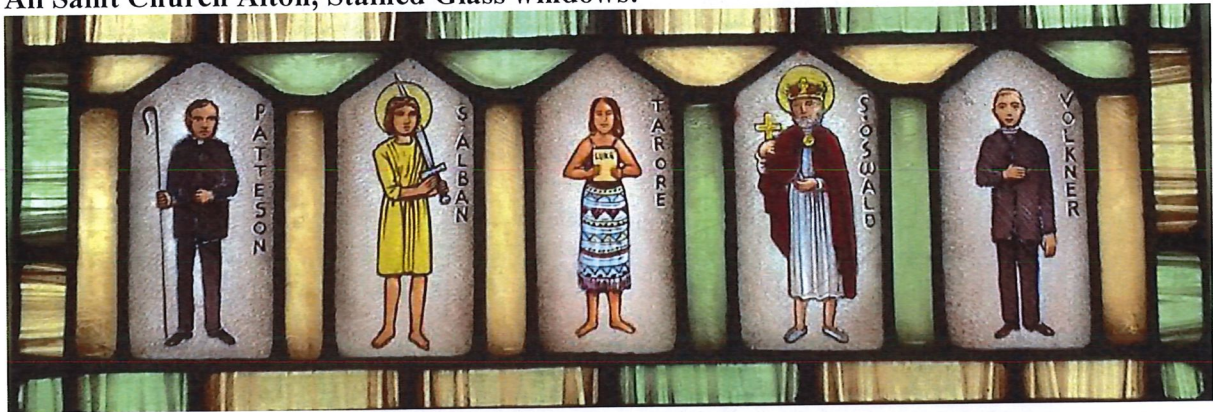
On Tuesday 21 July 1953, when Rev J Jones was Vicar, the Alton All Saints Church was opened and dedicated by Archdeacon Young. It was Officially Consecrated by Bishop Rich on Sunday 29 November 1953, the Vicar was then Rev Lester Allison.

In 1957 the Rev Colin Venimore began Family Services at 2pm once a month on a Sunday.

Attendances were very good, with over 50 worshippers.

The Church was sold by the Anglican Church to the community of Alton in 2016 for \$2. It is under the ownership of the Alton Coronation Hall. It has since ben repainted inside and out and had the north wall rebuilt.

All Saint Church Alton, Stained Glass windows:

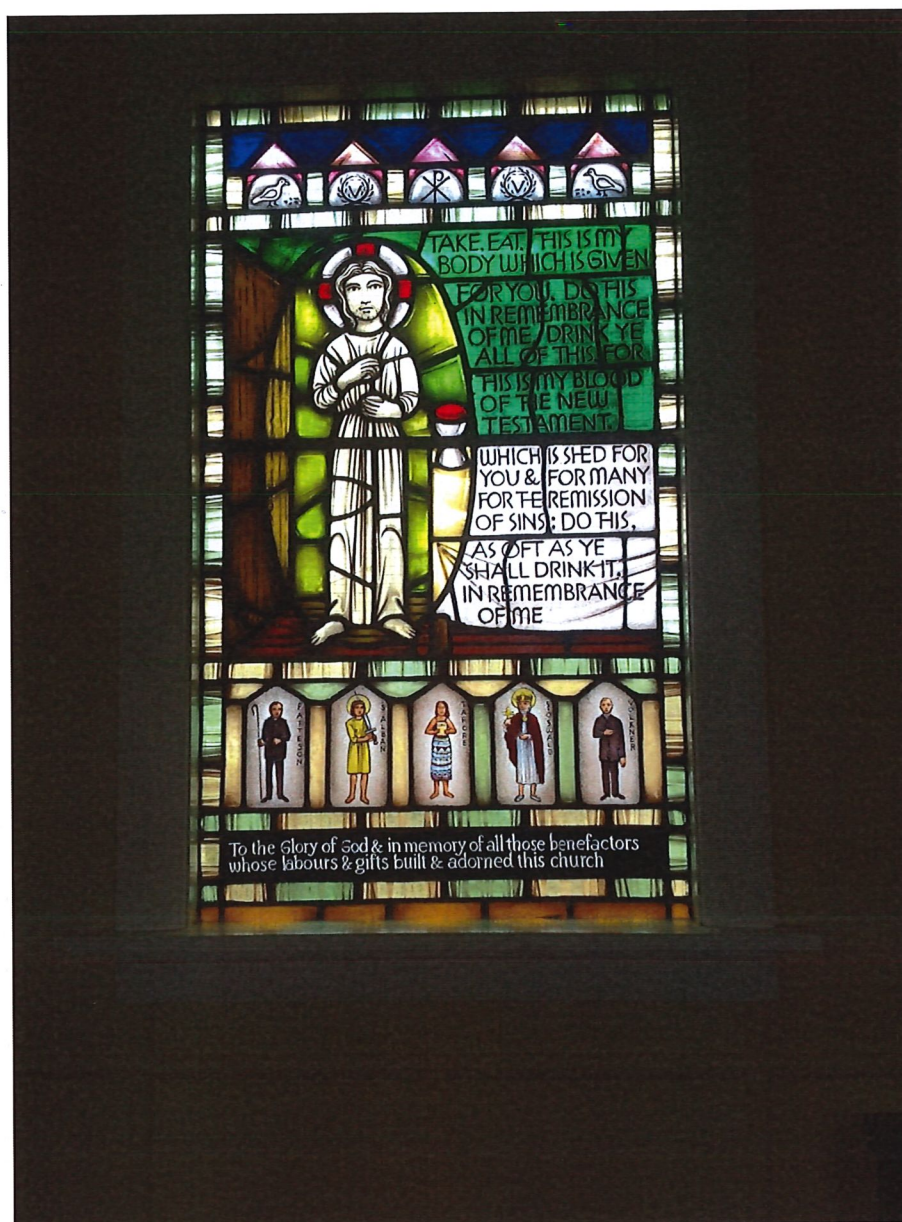




I AM THE GOOD SHEPHERD



To the glory of God & in memory of Charles & S. an Amos who in 1920 gave the land on which this church stands.



Bishop George Augustus SELWYN (5 April 1809 – 11 April 1878) was the first Anglican Bishop of New Zealand. He was Bishop of New Zealand (which included Melanesia) from 1841 to 1858. Selwyn was born at Church Row, Hampstead, the second son of William Selwyn (1775–1855) and of Laetitia Frances Kynaston. At the age of seven he went to the preparatory school of Dr Nicholas at Ealing. He then went to Eton, where he distinguished himself both as scholar and as athlete. After graduating, Selwyn worked at Eton, becoming assistant master. In 1833 he was ordained deacon, and in 1834, a priest; he acted as curate to the Rev. Isaac Gossett, vicar of Windsor from 1833 until 1841. Both at Eton and at Windsor, Selwyn displayed much organising talent. In 1841, after an episcopal council held at Lambeth had recommended the appointment of a bishop for New Zealand, Charles James Blomfield, the Bishop of London, offered the New Zealand post to Selwyn. Bishop Selwyn embarked for his new missionary diocese on 26 December.^[3] He appointed William Charles Cotton as his chaplain. The 23

member missionary party set sail from Plymouth late in December 1841 on board the barque *Tomatin*. In addition to their luggage, the missionaries brought various animals and four hives of bees. On the outbound voyage, Selwyn studied the Māori language with the help of a Māori boy returning from England, and was able to preach in that language immediately on his arrival.

Saint COLUMBA (7 December 521 – 9 June 597) was an Irish abbot and missionary credited with spreading Christianity in what is today Scotland at the start of the Hiberno-Scottish mission. He founded the important abbey on Iona, which became a dominant religious and political institution in the region for centuries. He is the Patron Saint of Derry. He was highly regarded by both the Gaels of Dál Riata and the Picts, and is remembered today as a Christian saint and one of the Twelve Apostles of Ireland. Columba reportedly studied under some of Ireland's most prominent church figures and founded several monasteries in the country. Around 563 he and his twelve companions crossed to Dunaverty near Southend, Argyll in Kintyre before settling in Iona in Scotland, then part of the Irish kingdom of Dál Riata, where they founded a new abbey as a base for spreading Christianity among the northern Pictish kingdoms who were pagan. He remained active in Irish politics, though he spent most of the remainder of his life in Scotland.

Reverend Samuel MARSDEN (25 June 1765 – 12 May 1838) was an English born Anglican cleric and a prominent member of the Church Missionary Society, believed to have introduced Christianity to New Zealand. Marsden was a prominent figure in early New South Wales and Australian history, partly through his ecclesiastical offices as the colony's senior Anglican cleric, but also for his employment of convicts for farming and his actions as a magistrate at Parramatta, both of which attracted contemporary criticism. Marsden was born in Yorkshire in England, the son of a Wesleyan blacksmith turned farmer. After attending the village school, he spent some years assisting his father on the farm. In his early twenties, he won a scholarship to train as an Anglican priest. While still studying, Marsden was offered the position of second chaplain to the Reverend Richard Johnson's ministry to the British colony of New South Wales on 1 January 1793. He married Elizabeth Fristan on 21 April 1793 and the following month was ordained by the Bishop of Exeter

Marsden travelled by convict ship to Australia, his eldest child Anne being born en route. Shortly after arrival in 1794 he set up house in Parramatta, 15 miles outside the main Port Jackson settlement.

In 1800 Marsden succeeded Johnson and became the senior Anglican minister in New South Wales; he would keep this post until his death. Marsden was given grants of land by the colonial government and bought more of his own, which were worked with convict labour, a common practice in Australia at the time. By 1807 he owned 3,000 acres of land. Successful farming ventures provided him with a secure financial base, although they also formed a plank of contemporary criticism of Marsden for alleged over-involvement in non-church affairs. In 1809, Marsden was the first to ship wool to England from Australia; he is believed to have later introduced sheep to New Zealand, where he would develop a somewhat gentler reputation than in Australia. In 1809 Marsden was in England. There he befriended the Maori chief Ruatara who had gone to Britain in the whaling ship *Santa Anna* and been stranded there Marsden and Ruatara returned together on the convict transport *Ann* (or *Anne*), which was under the command of Captain Charles Clarke and which carried some 198 male convicts. They arrived in Sydney in February 1810. Ruatara stayed with Marsden at Parramatta for some time, and again in 1811

after a failed attempt to reach New Zealand. Ruatara eventually reached New Zealand where he did more to facilitate Marsden's mission to the Maori than any other native. In 1822 Marsden was dismissed from his civil post as a Parramatta magistrate (along with several other officials) on charges of exceeding his jurisdiction.

During his time at Parramatta, Marsden befriended many Māori visitors and sailors from New Zealand. He cared for them on his farm, providing accommodation, food, drink, work and an education for up to three years. He gave one Māori chief some land on which he could grow his own crops and taught other Māori to read and write English. He learnt Māori, beginning an English-Māori translation sheet of common words and expressions. Marsden was a member of the Church Missionary Society and remained formally based in New South Wales, but developed an interest in evangelizing New Zealand from the early 1800s onwards. Europeans had known of New Zealand since the 1640s and by the early 19th century there had been increasing contact between Māori and Europeans, mainly by the many whalers and sealers around the coast of New Zealand and especially in the Bay of Islands. A small community of Europeans had formed in the Bay of Islands, made up of explorers, flax traders, timber merchants, seamen, and ex-convicts who had served their sentences in Australia (as well as some who had escaped the Australian penal system). Marsden was concerned that they were corrupting the Māori way of life, and lobbied the Church Missionary Society successfully to send a mission to New Zealand. Lay missionaries John King, William Hall and Thomas Kendall were chosen for the New Zealand mission in 1809, but it was not until 14 November 1814 that Marsden took his brig, the "Active" (captained by Thomas Hansen), on an exploratory journey to the Bay of Islands with Kendall and Hall, during which time he conducted the first Christian service on New Zealand soil during Christmas Day 1814. The service was spoken in English, which Ruatara translated to the 400-strong Māori congregation. Marsden met Māori rangatira (chiefs) from the Ngāpuhi iwi (tribe), who controlled the region around the Bay of Islands, including the chief Ruatara who had lived with him in Australia, and a junior war leader, Hongi Hika, who had helped pioneer the introduction of the musket to Māori warfare in the previous decade. Hongi Hika returned with them to Australia on 22 August. At the end of the year Kendall, Hall and King returned to start a mission to the Ngāpuhi under Ruatara's (and, later, Hongi Hika's) protection in the Bay of Islands. Hongi Hika returned with them, bringing a large number of firearms from Australia for his warriors.

A mission station was founded with a base at Rangihoua Bay, later moved to Kerikeri, (where the mission house and stone store can still be seen), and ultimately a model farming village at Te Waimate. The mission would struggle on for a decade before attracting converts, in competition with Wesleyan and Catholic missions. Thomas Kendall abandoned his wife for the daughter of a Māori tohunga (priest), and also flirted with Maori traditional religion.

The Rev. Marsden was in the Bay of Islands in May 1820 when HMS *Coromandel*, under the command of Captain Downie, arrived at the Bay of Islands from England for the purpose of procuring a cargo of timber in the Firth of Thames. When *Coromandel* sailed for the Thames a few days later, Reverend Marsden accompanied them on their voyage. Downie reported that while at the Bay of Islands whalers were in the practice of trading muskets and ammunition for pork and potatoes.

In 1820 Hongi Hika and Thomas Kendall travelled to England on the whaling ship the *New Zealander*. Hongi Hika met King George IV, who gifted him a suit of armour; he also obtained further muskets when passing through Sydney on his return to New Zealand. On his return to the Bay of Islands, Ngāpuhi demanded the Church Missionary Society missionaries trade muskets

for food, which under Kendall became an important means of support for the Kerikeri mission station. The trade was opposed by Marsden, largely because of its impact on the wide-ranging intertribal warfare occurring amongst Māori at the time. For refusing to stop trading arms, Kendall was dismissed by the Church Missionary Society in 1822. Marsden, who also knew of Kendall's romantic affair, returned to New Zealand in August 1823 to sack him in person. When Marsden and Kendall sailed from the Bay of Islands, their ship the *Brampton* was wrecked.^[6] Marsden later went to some trouble talking to all Australian printers to prevent Kendall from publishing a Māori grammar book, apparently largely out of spite. Marsden is generally remembered favourably in New Zealand, which he visited seven times (the longest trip lasting seven months). In 1819, Marsden introduced winegrowing to New Zealand with the planting of over 100 different varieties of vine in Kerikeri, Northland.

St AIDAN of Lindisfarne (died 31 August 651) was an Irish monk and missionary credited with restoring Christianity to Northumbria. He founded a monastic cathedral on the island of Lindisfarne, served as its first bishop, and travelled ceaselessly throughout the countryside, spreading the gospel to both the Anglo-Saxon nobility and to the socially disenfranchised (including children and slaves). He is known as the Apostle of Northumbria and is recognised as a saint by the Orthodox Church, the Roman Catholic Church, the Anglican Church and others.

Bishop Octavius HADFIELD (born 6 October 1814 at Bonchurch, Isle of Wight, United Kingdom - died 11 December 1904 at Edale, near Marton, Manawatu, New Zealand) was Archdeacon of Kapiti, Bishop of Wellington from 1870 to 1893 and Primate of New Zealand from 1890 to 1893.^[1] A member of the Church Missionary Society for thirty years, he was recognised as an authority on Maori customs and language. His views on Maori rights, expressed in several books strongly criticised the actions of the New Zealand Government. Hadfield married Catherine (Kate) Williams (24 February 1831 – 8 January 1902) a daughter of the Rev. Henry Williams and Marianne Williams. After arriving in New Zealand in January 1839, Hadfield was stationed at Paihia in the Bay of Islands. Following a request by Tamihana Te Rauparaha and Matene Te Whiwhi for a missionary in their area, Hadfield travelled with Henry Williams to establish an Anglican mission on the Kapiti Coast in November 1839. In December 1843 Bishop Selwyn, the first Anglican Bishop of New Zealand, attended Otaki to confirm a young chief and 142 of his followers. Following the Wairau Affray in 1843, where a confrontation between Te Rauparaha and group of settlers left twenty-two Europeans dead, many settlers believed an attack on then thinly populated Wellington was possible and Hadfield was seen as a peacemaker preventing the spread of hostilities. Hadfield became far less popular when in 1860, Hadfield upheld Wiremu Kingi's claim to the Waitara block. The surveying of this land prior to military occupation precipitated the First Taranaki War, and Hadfield became a leading critic of the Government in these actions. He "was for some time the most unpopular man in the colony".

Bishop John Coleridge PATTESON (1 April 1827 – 20 September 1871) was an English Anglican bishop and martyr. He studied at Oxford University and did more study of languages in Germany, becoming ordained as a priest in England in 1854. He was the elder son of a Judge, Sir John Patteson by his second wife, Frances Duke Coleridge. She was a niece of the poet Samuel Taylor Coleridge. Patteson was brought up at Feniton Court, where his family resided, so as to be near the home of his mother's relatives at Ottery St Mary. After three years at The King's

School, Ottery St Mary, Patteson was placed in 1838 at Eton College, under his uncle, the Rev. Edward Coleridge. Patteson studied there till 1845. After taking his degree in October 1849, Patteson travelled in Switzerland and Italy, learned German at Dresden, and devoted himself to the study of Hebrew and Arabic. Languages were to be a lifelong interest. Returning to Oxford in 1852, he became Fellow of Merton College, and spent the year 1852–3 in the college, where there had been recent reform.

On a visit in the summer of 1854, George Augustus Selwyn, the first Bishop of New Zealand, recruited Patteson as a missionary to the South Seas. Patteson left England with the bishop in March 1855, and landed at Auckland in May. Patteson arrived at Auckland in May 1855. For five years he toured the islands on the ship *Southern Cross*,^[1] visiting the indigenous peoples and teaching them about Christianity. He ran the Melanesian Mission's summer school at Kohimarama, Auckland. He also founded a college for boys on Norfolk Island. On 24 February 1861 at Auckland, he was consecrated first Bishop of Melanesia. It was not an easy calling: the islands were scattered over 1,800 miles of ocean. He was not always welcomed, particularly since the native peoples were subject to abuses at the hands of blackbirders. These essentially impressed men as labourers, transporting them away under harsh conditions. Usually Patteson's gentle, quiet manner reassured the indigenous peoples, but not always. Once when he and his assistants were about to leave Santa Cruz, they were shot at with arrows. Patteson's assistants were wounded, and the arrows turned out to be poisoned, since both ultimately died from the wounds. Patteson became an accomplished linguist, learning 23 of the islands' more than 1,000 languages. In 1861, he was selected as the first Bishop of Melanesia. Patteson was killed by natives on Nukapu, in the Solomon Islands in 1871.

Saint ALBAN is venerated as the first recorded British Christian martyr. Alban lived in Verulamium, sometime during the 3rd or 4th century, though some sources place his residence and martyrdom in London. He lived during the Roman period in Britain, but little is known about his religious affiliations, socioeconomic status, or citizenship. Sometime in the 3rd or 4th century, Christians began to suffer "cruel persecution. Alban met a Christian priest fleeing from "persecutors," and sheltered him in his house for a number of days. The priest (who later came to be called *Amphibalus*, meaning "cloak" in Latin) prayed and "kept watch" day and night, and Alban was so impressed with the priest's faith and piety that he found himself emulating the priest, and soon converted to Christianity. Eventually it came to the ears of an unnamed "impious prince" that Alban was sheltering the priest, and this prince gave orders for Roman soldiers to make a strict search of Alban's house. As they came to seize the priest, Alban put on the priest's cloak and clothing, and presented himself to the soldiers in place of his guest.

Alban was brought before the judge, who just then happened to be standing at the altar, offering sacrifices to "devils". When the judge heard that Alban had offered himself up in place of the priest, he became enraged that Alban would shelter a person who "despised and blasphemed the gods," and as Alban had given himself up in this Christian's place, Alban was sentenced to endure all the punishments that were to be inflicted upon the priest, unless he would comply with the pagan rites of their religion. Alban refused, and declared "I worship and adore the true and living God who created all things." (These words are still used in prayer at St Alban's Abbey). The enraged judge ordered Alban scourged, thinking that a whipping would shake the constancy of his heart, but Alban bore these torments patiently and joyfully. When the judge realized that these tortures would not shake his faith, he ordered that Alban be beheaded.

TARORE: In the fields to the north of Waharoa, near the Waikato country town of Matamata, there is a small grave. A white cross adorns the resting place of a 12 year old girl who died in the year 1836. Around this grave from time to time there this site has seen the ordination of Maori deacons, special pilgrimages and a steady trickle of people of all sorts who make their way to this ordinary field. Why? The name of the girl buried in the grave is Tarore and the story of her life and death demonstrate how the gospel of Christ is able to bring peace and reconciliation.

Tarore was the daughter of the Maori chief Ngakuku. She studied at the mission school in Matamata where she was given a copy of the Gospel of Luke in te reo Maori by her teacher Charlotte Brown. It was a treasured possession and she kept it safe by wearing it in a kete (a woven bag made from flax) around her neck.

One night while camping in the Kaimai Ranges at the foot of the Wairere Falls, a raiding party from the Arawa tribe came across Tarore's group and attacked their camp, pillaging what they could find. In the action and skirmish, Tarore remained asleep when she received a fatal blow to the head. Her attacker removed the Gospel of Luke she was carrying, thinking it might be tradable.

Her death immediately created a desire for 'utu' (revenge) but back in Waharoa during her funeral Ngakuku, her father, preached against reprisal saying there had been too much bloodshed between the tribes already. Instead he called his people to trust in the justice of God. No blood revenge was sought. This revolutionary act set in motion a sequence of events that paved the way for restoration and reconciliation between tribes. No one in the Arawa camp was able to read the book. It was not until a literate visiting slave named Ripahau read the text aloud that the people understood its true value. Tarore's murderer, Uita, was convicted by the message of peace displayed in the Gospel of Luke and humbled himself to go and seek forgiveness from Tarore's father.

Visiting Ngakuku was an extremely dangerous move and could easily have resulted in death. A local re-telling of this story claims that as the men approached one another tears were shed and they embraced. After Uita humbled himself and repented peace prevailed between the two men and a church was built to honour the message which brought about this reconciliation. Later Ripahau left Uita's pa and returned to Otaki. There he came into contact with Katu Te Rauparaha (later known as Tamihana Te Rauparaha) from Kapiti Island, the son of the great Ngati Toa chief. Ripahau was again invited to read from the scripture to Katu and his nephew Te Whiwhi. In this way the gospel began to warm the hearts of the people in that place. Some years later Katu (who was now called Tamihana) took Tarore's book with him when he travelled to the South Island to revisit his father's traditional enemies, bringing the gospel of peace there for the first time. The dramatic reconciliation of enemies that had followed Tarore's martyrdom was repeated. Tarore's story and the gospel she bore has long been amongst the taonga (treasures) of the Church in Aotearoa.

On the white cross above Tarore's grave there is written in Maori a reference to the death that brought peace to the tribes. The blood of this child became the seed of the Church. At her tangi, Tarore's father prayed that vengeance would belong to God; he never gave up hope in divine justice. The vengeance of God was the repentance and transformation of his daughter's murderer, and her story became a parable of hope forever.

Saint OSWALD (c 604 – 5 August 642) was King of Northumbria from 634 until his death, and is venerated as a saint, of which there was a particular cult in the Middle Ages. Oswald was the

son of Æthelfrith of Bernicia and came to rule after spending a period in exile; after defeating the British ruler Cadwallon ap Cadfan, Oswald brought the two Northumbrian kingdoms of Bernicia and Deira once again under a single ruler, and promoted the spread of Christianity in Northumbria. After eight years of rule, in which he was the most powerful ruler in Britain, Oswald was killed in the Battle of Maserfield. Before the battle, Oswald had a wooden cross erected; he knelt down, holding the cross in position until enough earth had been thrown in the hole to make it stand firm. He then prayed and asked his army to join in. Although Edwin had previously converted to Christianity in 627, it was Oswald who did the most to spread the religion in Northumbria. Shortly after becoming king, he asked the Irish of Dál Riata to send a bishop to facilitate the conversion of his people. Historian, Bede puts a clear emphasis on Oswald being saintly as a king; although he could be interpreted as a martyr for his subsequent death in battle, Bede portrays Oswald as being saintly for his deeds in life and does not focus on his martyrdom as being primary to his sainthood—indeed, it has been noted that Bede never uses the word "martyr" in reference to Oswald. In this respect, as a king regarded as saintly for his life while ruling—in contrast to a king who gives up the kingship in favour of religious life, or who is venerated because of the manner of his death—Bede's portrayal of Oswald's generosity to the poor and to strangers, stands out as unusual for the time.

Carl VöLKNER, Völkner was sent to New Zealand in 1849 by the North German Missionary Society. He began his missionary work in Taranaki with fellow German Protestant missionary Johann Riemenschneider. In 1852 he began working for the Church Missionary Society (CMS) and became a lay teacher in lower Waikato. After marrying Emma Lanfear he was ordained deacon in 1860 and priest in 1861 before taking charge of the CMS mission station at Ōpōtiki in August 1861. Völkner was welcomed into the Te Whakatōhea community, who built a church and a school for the mission station.

On 2 March 1865 Völkner was hanged from a willow tree near his church at Ōpōtiki. His death was attributed to followers of Pai Mārire who had recently arrived in the area. German-born Carl Völkner was in charge of the Church Missionary Society mission station at Ōpōtiki. Following several visits to Auckland in 1864 and early 1865 rumours spread among Pai Mārire followers that Völkner was a government spy. Locals warned him to stay away from the mission station but he returned to Ōpōtiki with fellow missionary Thomas Grace on 1 March 1865. Both were taken prisoner. Völkner was hanged from a willow tree near his church by members of his own congregation, Te Whakatōhea. His head was then cut off and many of those present either tasted his blood or smeared it on their faces. In a final insult Kereopa Te Rau swallowed Völkner's eyes, describing one eyeball as 'Parliament' and the other as the 'Queen and English law'. Thomas Grace was spared.

