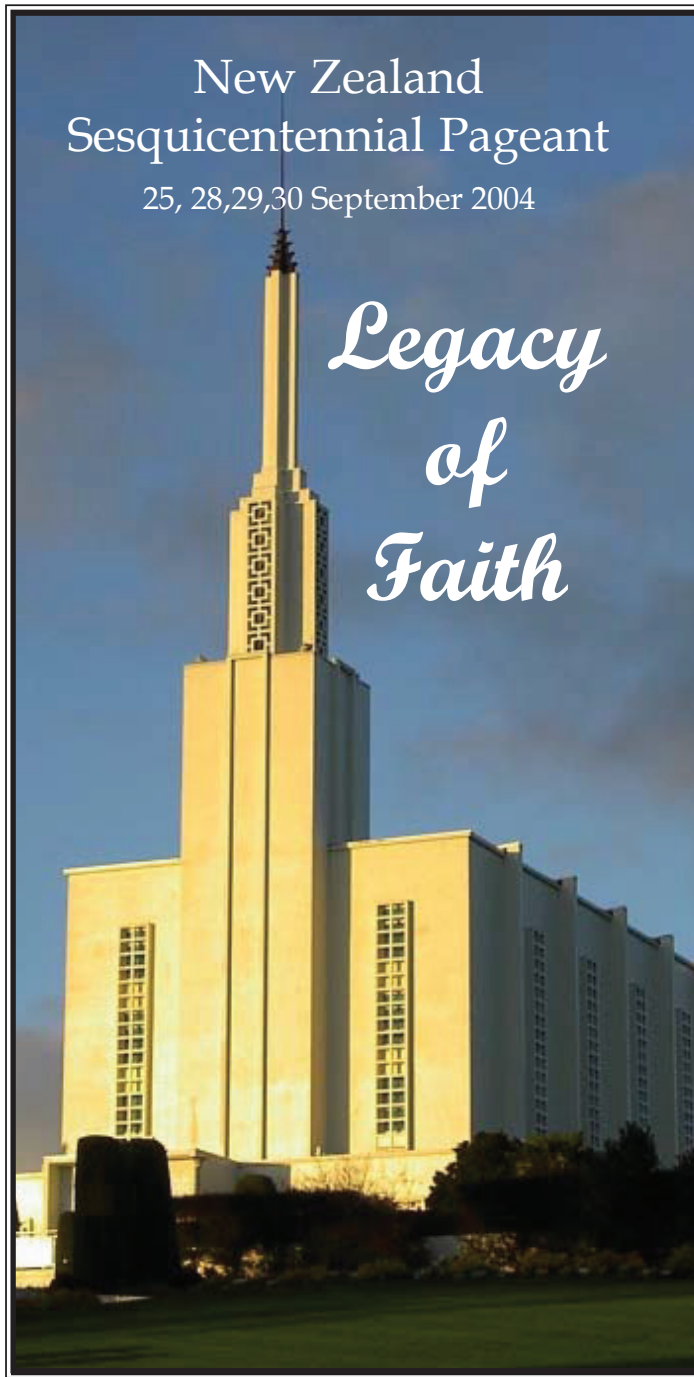


New Zealand
Sesquicentennial Pageant
25, 28, 29, 30 September 2004

*Legacy
of
Faith*



The Church of Jesus Christ of
Latter-day Saints

*Printed by J Mart Printing
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Free Download of PDF File of this booklet available
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Program

The first missionaries of the Church of Jesus Christ of Latter-day Saints arrived in New Zealand on the 27th of October 1854. Augustus Farnham, mission president for Australia and New Zealand, landed in Auckland with Elder William Cooke and Thomas Holder, a Priest in the Aaronic Priesthood. Thus began the great work of preaching the Restored Gospel of Jesus Christ in this nation. The 150-year history of the Church in New Zealand is celebrated by this sesquicentennial pageant, *Legacy of Faith*.

Following the performance, we invite you to enjoy the grounds of the Temple and to visit the Temple Visitors' Centre. The Temple is a house of God, where worthy members of The Church of Jesus Christ of Latter-day Saints participate in sacred ordinances, such as baptism for the dead and eternal marriage. These ordinances allow families to be united together for all eternity.

The Temple Visitors' Centre features exhibits, films, and tours about Jesus Christ, the restoration of His Church, and the Plan of Salvation, which God has for all people. In 2005, the Centre will also have on display many artefacts and old pictures depicting the 150 years of Church history in New Zealand. These displays will be an extension of the material shown in the pageant. Free guided tours are conducted daily between 9:00 a.m. and 9:00 p.m. Telephone 07-847-8601.

Legacy of Faith is sponsored by the Temple Visitors' Centre and the five LDS Stakes in the vicinity of Hamilton, assisted by



Pictures were provided by **Steve Scribner** (Photos of Countries), **Saul Osborne** (Christus and The New Zealand Temple), **Ken Dell** (Advertising Poster), **Gill Ballard** and **Justyn McKay** (program pictures), and the **Kia Ngawari Trust** (Early Maori and Video Clips). Where possible, they are photos or paintings of the individuals portrayed. Where none are available, they are pictures of unknown people from the era and circumstance depicted.

Musical Items:

- Titiro Mai / Hoha Hoha Ra* Choir / Stage Chorus
- Ours Will Be His Footsteps* Choir / Eddie Owens
- Joseph Smith's First Prayer* Choir
- Brahms Lullaby* Melissa Horne
- Goodbye* Joshua Gray & Luke Butters

- How Great Thou Art* Choir / Siteri Mellor
- The Land of Love – The South Sea Isles* Choir
- Haere Mai* Maori Dance
- Medley of Action Songs* Maori Dance
- Whakarongo ake au* Maori Dance
- Kia Ngawari* Choir
- Lapalapa* Samoan Dance
- Implement Medley* Hawaiian Dance
- Ma'ulu'ulu* Tongan Dance
- Drum Dance* Cook Islands
- Te Matua* Renata Kahuroa, Nepia Paea Maia Smith, Lamar Benavides

- Youth Garden Medley* Youth Dance
- Cumbia* Bolivian Dance
- Ribbon Dance* China
- Nasau* Fijian Dance
- Bagpipes* James Davidson
- Ballet* Natalie Bowie
- Maypole* English Dance
- Jig* Irish Dance
- Faith in Every Footstep, Called To Serve & One Little Candle* Finale

**Produced by the the Temple Visitors' Centre
under the direction of the
New Zealand Auckland Mission**

- Priesthood Advisor George M. Marsden
- Production Director Sheryl Butters
- Video Presentation Rangi Parker
- Choir Director Lillian Kershaw
- Dance Director Esta Metekingi
- Orchestration Renata Kahuroa
- Costume Director Gill Ballard
- Drama Director Mihi Strother
- Set Design and Construction Joshua Watene



The pageant is divided into three parts. The first of these depicts the arrival of the Maori people to the shores of Aotearoa, followed by early European settlers. It includes Book of Mormon prophecies that many people with the blood of Israel would inhabit the isles of the sea. Following the general conversion of the Maori people to Christianity, the way was prepared for the first LDS missionaries to teach them about the calling of the Prophet Joseph Smith and the Restoration of the Church of Jesus Christ in these latter days. When the first LDS missionaries arrived in 1854, they took the Gospel to the Europeans. The conversion of Carl Asmussen in Denmark is used as the story setting. Following his baptism, Carl Asmussen returned to his business in Christchurch, New Zealand.



After arrival he taught the gospel to the

Burnett brothers who were baptised in Kaiapoi, South Island. This story is followed by vignettes of other Europeans who came to New Zealand and embraced the Gospel. Missionary work moved forward, but there was persecution. Then, in 1871, many of the members boarded the ship *Nevada* and moved to Utah in America.

The second part of the pageant begins in 1881 with the proclamation by Church President, Joseph F. Smith, saying the time had come to take the gospel to the Maori people. Early Maori prophets had said

that true religion would come to their people from the East, across the sea, and that its missionaries would teach them in their own language. Tribal chiefs were converted, which paved the way for many of their people.



Some members today are their descendants. As the church grew, it helped its members through practical education as well as spiritual knowledge. The Maori Agricultural College (1913 to 1931) was an example of helping the people to help themselves. In 1921, David O. McKay, one of the Twelve Apostles of the Church, visited New Zealand during the annual *Hui Tau* gathering. A miracle occurred, for as he stood to speak in English, the Maori members understood him without help from the translator, Stuart Meha.

Another highlight was the coming of Matthew Cowley as Mission President. A man of great faith, he loved the people and became fluent in their language. World War II required that all young missionaries return home but Matthew Cowley stayed on as Mission President for a total of eight years. The climax of this part of the pageant is the visit of David O.

McKay as Church President to select the location for the first Temple to be built in the Southern Hemisphere. A massive "Labour Missionary" force was called to build the Temple and the adjacent Church College. President McKay returned in 1958 to dedicate the completed structures for the Lord's work.

The final part of the pageant celebrates the growth of the church among all cultures and nationalities in New Zealand. Church members migrating here from other parts of the South Pacific islands, such as Tonga, Samoa and the Cook Islands, account for part of the growth. However, renewed missionary efforts among European, Asian and Polynesian people in New Zealand has been a major factor. Aided by visits from Church Presidents Spencer W. Kimball in 1976 and Gordon B. Hinckley in 1997 and 2003, the church in this country has grown to over 93,000 members. Its members are good citizens who believe in living their religion, increasing their education and



serving their fellow man. The finale demonstrates the multicultural nature of the church today, which encourages all to "Come unto Christ, and to be perfected in Him." The finale song, *Faith In Every Footstep*, exemplifies the courage that church members have as they face the future.

Legacy of Faith

**Celebrating 150 Years of the Church of Jesus Christ of Latter-day Saints in
New Zealand - 1854-2004**

(to be performed 25, 28, 29 and 30th September 2004)

written by Sister Cecile J. Scribner

(3:00 minutes)

The Theatre is in darkness and all is quiet. A Maori sounds the Pukaia (or Putaratara). A call (karanga—different pitches—short) sounds in the distance. Then all the Maori people **sing**
“Hoea Hoea Ra/Nga Waka Medley”

Hoea mai nga waka
Ete iwi e
Hoea hoea ra
Tainui, te Arawa, Mataatua
Hoea hoea ra.
Takitimu, Tokomaru,
Kurahaupo, me Aotea e
Nga Waka e whitu etau nei
Hoea hoea ra

Hoea ra te waka nei
Hoea hoea ki te pai
Ma te poi e karawhiau
Kia rere tika ai

Haere mai ehine ma
Me ng taonga o te wa
He reo karanga I katoa
Haere mai ki au
Haere mai ki au



*(Starting quietly, and gradually building in volume as the light gradually brightens. Some will come in from the sides of the stage; others down the aisles toward the stage until the stage is full. All this representing the arrival of the canoes to New Zealand. Everyone remains where they are and the lights are dimmed as we watch the media presentation accompanied by the choir singing, **“Ours Will Be His Footsteps.”**)*

(6:30 minutes) (Pageant Theme)

Voice of the Saviour: **Show the picture of the Christ** (**music under this**): Behold I am Jesus Christ the Son of God. . .how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart. . (3 Nephi 10:6)

A Book of Mormon Prophet: (**Show pictures of New Zealand**) *When that day cometh . . . that they no more turn aside their hearts against the Holy One of Israel, then will he remember the covenants which he made to their fathers. Yea, then will he remember the isles of the sea; and from the four quarters of the earth, the Holy One of Israel will gather all the people who are of the House of Israel. (European people enter, representing the early Europeans migration to New Zealand of the English, Scottish, Dutch, Danish and Czechoslovakians. These people enter from one side of the stage by way of an old English type line dance. Note: In order to have made room for the European people, half of the Maori people have spilled out into the aisles where they will wait til this scene is over.)*

The Lord will make **the sea their path**, for great are the promises of the Lord unto them who are upon the **isles of the sea**. Yea, and all the earth shall see the salvation of the Lord . . . every nation, kindred, tongue and people shall be blessed. (1 Nephi 19:15-16)



(Pageant Theme)

**An Old Prophet: Through the mists we saw, Its peaks against the sky
It was a land of promise, We could not deny**

**Given to our nation for a promised land
But we made a promise before we touched the sand**

**Ours will be His footsteps, Ours His ways we've trod
We will be His people, and He will be our God** (Jeremiah 30:22)

**Everyone, particularly choir: (Prophet sings an obligato)
Ours will be His footsteps, Ours His ways we've trod
We will be His people and He will be our God**

As music continues The Voice of the Lord: *"Know ye not that there are more nations than one? (People representing All other Polynesian Cultures come on Stage—Samoan, Tongan, Rarotonga, Hawaiian, Tahitian, Fijian) Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?"* (2 Nephi 29:7) **(This music is long enough to bring all the rest of the people on at this time—shortly after the Polynesians)** (It's possible that **One couple do a dance from a country in this section—needs to go along with music that is playing—could be a non-country like a ballet**).

**The Prophet and Choir: Across the teeming continents, the islands of the sea,
The Spirit of the Lord touched hearts, which, yearning to be free
Braved the surging waters, Faith would see them through
Found the new land waiting, the promise said anew**

**Choir and Stage: (Prophet sings an obligato)
Ours will be his footsteps, Ours His ways we've trod
We will be his people, and He will be our God**

Music underscoring the Voice of the Lord:

For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written. (2 Nephi 29:11)

And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. . .
(2 Nephi 29:14)

**Choir: Ours will be his footsteps, Ours his ways we've trod
We will be His people and He will be our God**

**Come, come ye Saints, No toil or labor fear
But with joy, Wend your way**

Music underscoring The Voice of the Lord: *For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and I work not among the children of men save it be according to their faith.* (2 Nephi 27:23)

*(Music carries on as everyone leaves except for the **Patriarch Arama Toiroa with his children and grandchildren gathered around him.** – blowing of shell. The group act out what is talked about below. Some preaching heard softly)*

As everyone goes off stage—blowing of the shell, etc.—Only a few are left (The Prophet is also gone) ‘**(Total Time for beginning: 11:30—12 minutes)**

(Vignette of a group of Maori people with Christian preachers—“1854 – New Zealand” on Screen)

(:45 seconds)



Narrator:

By 1854, a great number of our Maori people had become Christian. It was certainly a new way of life, with truths that gave them hope. They learned to write and were taught many practical skills, particularly agriculture, and were encouraged to turn their energies from war to peaceful pursuits. They were taught to read, as portions of the Bible and other religious tracts were printed in Maori. However, there seemed to be conflict even in the Christian beliefs they were being taught.

Preacher 1: “Have you been saved?” (Louder now so can be heard by all)

Preacher 2: “Repent, so your soul will go to heaven. If you do not, it will go to hell, a lake of fire and brimstone!” (Preachers leave—the rest freeze)

(:25 seconds) Narrator: (Picture to go along with this--Pictures of a ship)

One hundred and fifty years ago, on 27 Oct 1854, the Latter-day Saint Mission President, Augustus Farnham and Elder William Cooke, a convert from Australia, and another new member of the church, Thomas Holder, arrived by ship at Auckland. They arrived from Australia to organize New Zealand as part of the Australasian Mission. At this time, they had moderate success.

(Lights on Martha Holder and daughter)

(:50 seconds) Vignette: (Picture of Karori? Any pictures of Holder Family?)

Martha Holder: My name is Martha Holder and I lived in Karori, Wellington. This is my daughter Louisa, and I am the mother of Thomas Holder, who sailed on that first ship from Australia in 1854. (Thomas Holder walks up to be with his mother). I was the first person in New Zealand to be baptized into the Church of Jesus Christ of Latter-day Saints.

Thomas Holder: (A picture of early members or the Holders) Not many joined the church in those days, because there weren’t many missionaries. However, we loaned books and information to our friends, and we

were anxious for more missionaries to come so they could baptize our friends. We had a great and enduring love for the Gospel of Jesus Christ. *(As Narrator speaks, they walk off)*

(:20 seconds)

Narrator: There is so much to share with you about your ancestors and about the beginnings of the Church here in New Zealand. We would like you now to listen to the conversion story of Elder Carl C. Asmussen of Denmark, who would come to play an important role in the early days of missionary work here in New Zealand.

“Denmark between 1966-67--Elder Carl C. Asmussen” on screen, pictures of Denmark behind words

(:45 seconds) Vignette:

Elder Asmussen: *(meets two missionaries and stops them and asks,)*

“Excuse me, Are you missionaries from the Mormon Church?”

Missionary 1: Why, yes, we are. . . So you’ve heard of us? Tell us your name, brother.

Asmussen: Yes, I’m Carl Asmussen. I’ve just returned from Christchurch, New Zealand where I owned a jewelry business. I found this pamphlet there. “How To be Saved,” written by a man named Lorenzo Snow. Have you heard of him?

Missionary 2: Yes, yes, we certainly do know him. We would like to answer your questions. Would you like to know more about the Church of Jesus Christ?

Asmussen: Yes – I would.

(1:30 minutes) Missionary 1: **(Tell the story of the Restoration as pictures are shown of Joseph Smith and the First Vision on the screen. (music—humming-- underneath pictures)** In the year 1820 there was a young man by the name of Joseph Smith who lived in Upper State New York in America. Just like you, he was concerned about religion and wanted to join a church. There were many to choose from, but all of them seemed to understand and teach the Bible in a different way. Pondering about this confusion, Joseph asked himself, *“If any one of these churches be right, which is it, and how shall I know it? Why such confusion?”*

Missionary 2: He often read and pondered the scriptures. One day a particular scripture in the first chapter of James caught his attention: *“If any of you lack wisdom, let him ask of God . . . and it shall be given him.”* (James 1:5) Brother Asmussen, never had any passage of scripture come with more power to the heart of man than this did at the time to Joseph Smith. . . .at length he came to the conclusion that he must either remain in darkness and confusion, or else he must do as James directs, that is, ask of God.

Missionary1: In his determination to ask of God, he retired to the woods to make the attempt.

(3:40 minutes) Choir sing “Joseph Smith’s First Prayer.” (Video Clip of First vision):

“Oh, how lovely, was the morning. Radiant beamed the sun above. Bees were humming, sweet birds singing, music ringing through the grove. . . .when within the shady woodland, Joseph sought the God of love. When within the shady woodland, Joseph sought the God of Love.

(2) Humbly kneeling, sweet appealing, Twas the boy’s first uttered prayer—when the pow’rs of sin assailing Filled his soul with deep despair; but undaunted, still he trusted In his Heav’nly Father’s care, but undaunted, still he trusted In his Heav’nly Father’s care

(3) Suddenly a light descended, Brighter far than noon-day sun, And a shining, glorious pillar O’er him fell, around him shone, While appeared two heav’nly beings, God the Father and the Son, While appeared two heav’nly beings, God the Father and Son.

(4) “Joseph, this is my Beloved; Hear him!” Oh, how sweet the word! Joseph’s humble prayer was answered, And he listened to the Lord. Oh, what rapture filled his bosom, For he saw the living God, Oh, what rapture filled his bosom, For he saw the living God.”

(1:10 seconds) (A few still pictures of Joseph and the Book of Mormon)

Missionary 2: Brother Asmussen, the answer came that he was not to join any of the Churches. As he matured, he was given instructions and was ordained to the Priesthood, which is the power to act in God’s name, and through him the Church was restored as in the days of Jesus Christ. With the spirit of the Lord, Joseph Smith translated the Book of Mormon, and along with the Bible it acts as a Second Witness of Jesus Christ. In 1830 the Church was officially organized with Joseph Smith being sustained as the Prophet, Seer and Revelator of the Lord.”

Missionary 1: Brother Asmussen, Will you be returning to New Zealand?

Asmussen: I will be, and I would like to return as a baptized member of the Church.

Missionary 1: That you will . . . *(They all walk off together)*

(:40 seconds) Vignette of Asmussen being ordained by Franklin D. Richards)

Narrator: *(Picture of Liverpool, England, Burnett Brothers)*

There was very little activity in the Church in NZ, until 1867, until Carl C. Asmussen from Denmark, now a baptized member of the Church, returned to NZ. *(He walks on, wearing a hat, and begins preaching on his soap box)* On his voyage to NZ he stopped off at Liverpool, England, where Franklin D. Richards ordained him an elder, with the responsibility to teach the Gospel in NZ. His first two converts were brothers, William and James Burnett. *(These two walk up to him)*. However, his mission was cut short and Asmussen had to return to Denmark.

Narrator: Carl Asmussen was not the only one to join the Church in Europe and then come to New Zealand. Consider these two experiences from Denmark and Holland.

(1:35 minutes) A New Zealander who is Danish by heritage: (Pictures of Noelene’s family) My name is **Noelene Thomson**. My great, great grandparents, Soren and Bolita Ericksen, were baptized into the Church of Jesus Christ of Latter-day Saints in Denmark in the year 1860. Their six children, five of whom were young marrieds with young families, were also baptized. One day Soren came home and said to his wife, “I have been exposed to small pox. I will get it and I will die. When I am gone I want you and the family to continue with our plans to immigrate to Utah.” His wife and four of his children did just that. However, two of his daughters came to New Zealand instead. My great grandmother and her husband arrived here in 1872 and eventually settled in Napier. Missionary presence and their contact with the church was sparse. My mother was the only one of her generation, including her sisters and cousins, to remain close to the church and its teachings. Thus a very fine thread of church membership came down to me.



(1:20 minutes) A New Zealander who is Dutch by heritage: (Pictures of Freddy’s family) My name is **Freddy Beijerling**. My family embraced the Gospel of Jesus Christ in the Netherlands. My paternal grandfather ran away from home because he strongly disagreed with the selfish lifestyle of his parents. He became a devout Christian and laid the foundation from which my father could recognize truth. My maternal grandmother came from a long line of churchgoing folk, and was able to literally see the workings of the



Spirit. The missionaries first found Mom and Dad shortly after they were married, but since they were living with my grandfather, he forbade them to learn more. By the time they heard the Gospel again and accepted it, I had a baby brother! Sealed in the Swiss Temple in 1969, we emigrated to New Zealand at the end of 1976 to be closer to a Temple. It worked. Their children have served missions and all have married in the Temple and are continuing to take advantage of the legacy of faith forged in a country with the lowest elevation on earth.

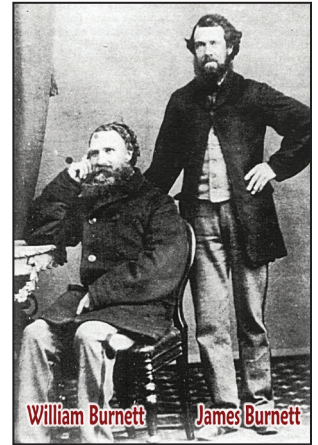
(:45 seconds)

(Lights back on Asmussen group)

Elder Asmussen: Brother Burnett, I'm so sorry that I have to return to Denmark. Even though you have been a member of the Church for only three months, I know you will add strength to the Church here in Christchurch. I would like you to take charge of the members here, *(7 other people have come in and joined them by now)* and I recommend that your brother James be your assistant. *(They shake hands)*

Brother Burnett 1: Thank you Elder Asmussen. We hear that Elder Beauchamp is on his way to New Zealand. I've never met him, but I have heard many good things about him. I feel that when he comes, the people will listen to him.

Brother Burnett 2: *(shake hands)* Godspeed on your return to Denmark, Elder Asmussen *(Asmussen leaves)*



(Elder Beauchamp enters and stands on soap box. Six or seven more people enter including families—enter and gather round to listen)

(:45 seconds)

Narrator: **(Pictures of Elder Beauchamp or early missionaries)**

Elder Beauchamp did arrive in Kaiapoi, near Christchurch on May 13 where he fed them spiritually. He wasn't in New Zealand long, but his visit must be counted as one of the great short missions of the Church! *(More People start gathering around him as preachers. Should total at least 40 baptized members—these will remain to be part of the persecution scene)*

Narrator (cont.): When he arrived in New Zealand there were only nine baptised members of the Church, but when he sailed for Melbourne, just a few months later, there were forty-one Saints in good standing, as well as two branches. These conversions caused a great deal of uneasiness and resentment against the Saints. (Beauchamp among them). As with members of the Church everywhere, persecution followed. . .

(Any pictures of persecution—what New Zealand looked like in these days. As the persecution scene continues, we could show persecution as it was taking place in the United States)

Persecution scene: **(all total 1:30 seconds)**

(A woman holding her child leaves the crowd and moves toward front of the stage to rock him to sleep, singing a lullaby—when the mobs come from two directions)

(:20 seconds) A Few family groups on the stage. Scene begins depicting a woman holding a child, rocking her baby to sleep and **singing a lullaby**—when she is frightened by the mobs)

(some kind of music depicting persecution)

Angry Man 1: This man Beauchamp must be sent away. He is a disgrace! Vagabond! He should be forced to earn a living.

Women: Yes, Yes

Angry Man 2: We hear the wretch intends to hold forth in Hairori tomorrow. You're right. . . He is a disgrace. What do you say?

Angry Man 3: We must not let the ears of our wives and daughters be polluted by their blasphemous words.

Angry Man 1: I'm sorry to promote a breach of the peace, but that vagrant should be pelted with eggs!

All together: Shame,
Leave this place. Go! Go!
Get out! We don't want you here.

Angry Man 2 & 3: Tar and Feather Him!

(By now the crowd has been dispersed and left the stage. Some of them return with baggage and bonnets and so on, as if dressed and ready to leave for America—quietly talking)

It becomes immediately quiet after the deafening noise caused by the persecution. Saints who were in family groups in persecution scenes form to be a scene leaving New Zealand for America to join saints there.

As it quiets down: Spotlight on Brothers Burnett, their families and other families getting read to sail and leave for Utah

(:30 seconds)

Narrator: Many new members of the Church often mentioned their desire to gather to Zion in Utah. Now, with the persecution being heaped on the Church, their desire to emigrate was strengthened. In **April 1872**, several families from these small branches sailed for America on the ship *Nevada* (**Pictures of The Nevada or a ship like it and the date 1872**). The Burnett families were amongst those who had that desire but when they were ready to sail Burnett decided to remain behind to help strengthen the membership in New Zealand.

(3:00 minutes) Duet sung by Burnett Brothers. "Goodbye" (words and music by Mihi Strother)
(Those members left on the stage afte farewelling the others, freeze)

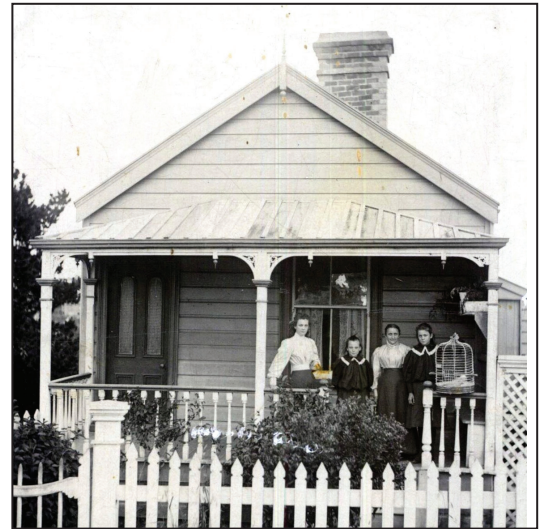
*The time has come to say goodbye
Goodbye, my brother—goodbye. . .
The time has come for me to say, farewell
beloved - As we follow destiny
My duty here---your life across the sea
Rejoice to know we'll meet again—
someday.*



*Though this our cross to bear—our misery
What trials can compare with Calvary
My joy to build the Kingdom here
So wear a smile—come dry your tears ---come dry your tears*

*There are Saints who need my guidance
Few they be and persecuted
I must be their iron rod
Not until their numbers grow—will I leave.*

*Pray the church will overcome all tribulation
Pray our arm be strengthened in the fight for right
In the name of God the Father
And in His Son, our Lord and Saviour Jesus Christ
Pray the day will come when there will be a Temple
In its shadow let there be a house of learning
Many nations find the Gospel
Eternal life and everlasting peace.
The time has come to say “goodbye.”*



(:35 seconds)

Narrator: By 1876 there were less than 20 members left in New Zealand, but these few accomplished a great deal. By 1880, only four years later, there were 133 baptized members and 65 children. Yes—the early years of triumph in conversions in New Zealand were founded on years of difficulty and sacrifice for our European brothers and sisters—Whereas for our Maori people it was a time of preparation.

(Lights off Europeans who leave the stage and back to Maori group still there)

The Patriarch Arama Toiroa lived in 1830, the same time as Joseph Smith.

(Have the group standing the same as on the video clip, then switch to the video clip of Arama Toiroa)

(3:00 minute) **Arama Toiroa --video clip Vignette**

“My dear friends, my family, you have embraced Christianity, but you must leave that church, for it is not the true church of the God of heaven. The Church you have joined is from the earth and not from heaven.”

A family member: But father, where then can we find a church where we can worship the true God?”

Arama Toiroa: *“There will come to you a true form of worship; it will be brought from the east, even from beyond the heavens. It will be brought across the great ocean and you will hear of it coming to Poneke Wellington and afterwards its representatives will come to Te Mahia.*

They will then go northward to Waiapu but will return to Te Mahia.

When this ‘Karakia,’ is introduced amongst you, you will know it. . . enter into that church.”

(32 minutes up to this point)

(:25 seconds)

Hirini Whaanga: Kia-ora. My name is Hirini Whaanga. I’m a descendant of Arama Toiroa. And this is my wife Mere Smits Whaanga. It was a difficult time to preach the Gospel to my people. It was difficult to preach the Gospel of peace when my people were in a state of war, or preparing for war.



(2 minutes) (on the screen 1860-1872—also pictures of haka groups)

Haka Taiaha done by five or six men. (During this a Maori prophet needs to call for peace not war—just a sentence or two)

(:10 seconds)

Whaanga: On many occasions I lead our men in Maori wars, often with success and great honors. We were not yet ready for the Gospel. (freeze)

(3:00 minutes) Show Video Clip of Paora Potangaroa, which has the following narrations. **Paora Potangaroa, Ngatikahungunu Tribe, March 1881 (on screen).**

In March, 1881, on the North Island of New Zealand, a large convention was being held among leaders of the Ngati Kahungunu tribe of our Maori people. Many in attendance were old enough to have seen the coming of the first Christian missionaries to New Zealand. But the chiefs were concerned about the lack of unity among the different sects. The question was raised, *“Which of the churches is the church for our Maori people?”* After much discussion, the problem was brought before their wisest and most respected chief, the aged Paora



Potangaroa. His answer was one word, *“Taihoa”* (wait!). The Elderly chief then retired to his home nearby. For three days he fasted, prayed and meditated. When he returned, he addressed his people, *“My friends,”* he said, *“the church for the Maori people has not yet come among us. You will recognize it when it comes. His missionaries will travel in pairs. They will come from the rising sun.*

They will visit with us in our homes. They will learn our language and teach us the Gospel in our own tongue. . .”

Spotlight on Ngataki - rest of stage is dark. (:45 seconds)

Ngataki: I am Ngataki, attendant of King Tawhiao, who preached peace. I was the first Maori to join the Church of Jesus Christ of Latter-day Saints. I was baptized in 1881, but no one else joined for over a year. (then freeze)



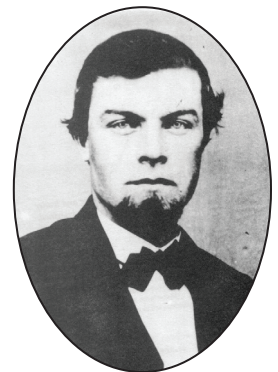
(On screen: **One year later 1882—pictures of early converts, early missionaries—change very slowly or even just hold a picture of a Maori family or Missionaries “President Bromley and Elder McDonnel”**)

Whaanga: In 1882, at age 54, I gave up my sword and joined the Church of Jesus Christ of Latter-day Saints. It was just as my ancestor Arama Toiroa prophesied—the Church was easy to recognize. More missionaries came. Our people were ready.

(Spotlight on President Bromley, Bro and Sis Cox and Elder McDonnel, a young man full of enthusiasm)

(:30 seconds) (Vignette)

President Bromley: Brother and Sister Cox. I hear you are friends of the Maori people. You have been good to them. Do you feel good about taking the Gospel to them? Elder McDonnel, how do you feel about that?



Elder McDonnel: (a young man full of much enthusiasm): President Bromley, I think the time is right for the Maori people. I have had dreams lately, and I’m sure the time is right.

(:30 seconds) (Scene with the three men (Bromley, McDonnel and Cox) walking towards a hill. A man was near it. His name is Chief Hare Teimana. –The three men walk up to Chief Hare Teimana.” Words **on screen: “Hare Teimana—1882”**)

McDonnel: Chief Hare Teimana, This is literature about our religion (gives him some literature). We hope you will enjoy reading it. (He turns to walk away)

Hare Teimana (Grabbing McDonnel by the collar): Stay and give me your message.

(Choir sing first verse of “How Great Thou Art.” (Prerecorded--choir also is miked and sings along with it)
(1 minute)

(1) “Oh Lord my God, when I in awesome wonder. Consider all the world thy hands have made. I see the stars, I hear the rolling thunder, Thy power throughout the universe displayed.

In Maori: Then sings my soul, my Savior God to thee. How Great Thou Art. How Great Thou Art. Then sings my soul, my Savior God to thee. How great thou art. How great thou art!”

(1:15 minutes)

Hare Teimana: I had a vision a month ago. I was shown that messengers from God were coming and that they were working under the direction of the ancient apostle Peter. . . My daughter Mele—she is seriously ill. Would you with this power you have, bless her and make her well. . . (The Elders put their hands on her head as the *(Choir sings second verse as Elders bless her.)*)

(3) “And when I think that God, his Son not sparing, Sent him to die, I scarce can take it in, That on the cross, my burden gladly bearing, He bled and died to take away my sin, Then sings my soul, my Savior God to thee, How great thou art! How great thou art! Then sings my soul, my Savior God, to thee. How great thou art, How great thou art.”

(1 minute) (As they sing 4th Verse, Mele rises, all embrace, etc and Hare kneels in grateful prayers—as do the others—when it says “*then I shall bow.*”)

“When Christ shall come, with shout of acclamation, And take me home, what joy shall fill my heart! Then I shall bow in humble adoration And there proclaim, “My God, how great thou art.”

Then sings my soul, my Savior God, to thee. How great thou art, How great thou art!

In Maori: Then sings my soul, my Saviour God to thee, How great thou art! How great thou art.

(1 minute) Elder McDonnel (writes in his journal): That day three people applied for baptism. “*We went to the Waikato river and there on Christmas night, at 10:30 p.m., with the bright rays of the moon for a light, and the Spirit of God to comfort us, we baptized and confirmed at the water’s edge two men and a woman—Hare Teimana, Pare Teimana, and Hare Te Katera—these are people of influence and very intelligent.*” He joins them in the Baptism.

(Choir repeats ending): Then sings my soul, my Savior God to thee, How Great Thou Art, How Great Thou Art. Then sings my soul, my Savior God to thee, How Great Thou Art, How Great Thou Art)

(1 minute)

Whaanga: They were but a small promise of the rapid growth that was to come. On the 25th of February 1883, the priesthood, the power to act in God’s name, was conferred upon Brother Te Katera.

Hare Teimana: Hare Te Katera, you will be the first of us ordained to the Priesthood. How do you feel about this?

Hare Te Katera: I believe that the Holy Ghost will enlighten my mind and tell me what to do. (Missionaries encircle him and bless him)

Elder Mc Donnel (enthusiastically): Congratulations, Brother Te Katera, You are now the President of the new Waotu Branch of the Waikato Conference! (shaking his hand vigorously)

(:25 seconds)

Whaanga: Two elders (pictures of them “Elder Hinckley and Elder Greenwood”), however, must be credited with the first significant and lasting success among our people—Elder Alma Greenwood was one and the other—Elder Ira Nathaniel Hinckley Jr.—the name Hinckley being familiar to all of us. In fact he was a second cousin to our prophet, Gordon B. Hinckley!

(On screen Elder Alma Greenwood and Elder Ira N. Hinckley, Jr, 21 July 1883 at Te Ore Ore with Chief Manihera Rangitakaiwaho, Papawai Tribe)

(2:30 minutes) (Vignette and song with choir)

Elder Hinckley: (to Elder Greenwood) I just know that if Manihera would embrace the truth, it would open the way. He is a man of great influence among his people. We’ve always been welcome in his presence.

Manihera: Haere Mai, E hoa. I have many close friends I want you to meet. This man is my friend, and this man is my friend, Ihaia Hopu Whakamaeru (an invalid—).

(This number is huge and lively—full of much enthusiasm) (Include pictures of early saints gathering with missionaries) Sing first verse and chorus

(Choir plus stage: “The Land of Love—the South Sea Isles” composed by Elder Sydney J. Ottley)

You’ve heard of love in hamlets, In cities and in towns,
Where your friends will greet you with a hearty hand,
But I’ll sing to you a song of love that’s never been surpassed
By any race of people in the land

Nau mai, E tama, E hoa, haere mai;
I runga I t’aroha haere mai! (Haere mai!)
Kia kaha ki te kai kia ora; Kia pai te moe ma hau!”
Ko te tangi o nga iwi tonga nei.

Ihaia: I have been a minister in the Church of England for forty years, but I want to listen to you. Come, come, sit down. Talk to me about your religion. Haere Mai



Manihera: Please, come meet everyone. These are all my friends. They welcome you. (As the 2nd verse and chorus is sung, they go around shaking hands and meeting everyone and start teaching the Gospel to the group, particularly Ihaia and Manihera).

No matter where you came from, no matter where you’re bound,
You can get a warm “Kia Ora” from them there;
If there’s trouble in your breast, you can put your mind at rest
When you hear te iwi tangi, “haere mai!”

Nau mai, E tama, E hoa, haere mai,
I runga I t’aroha haere mai! (Haere mai!)
It’s a greeting strange and queer---but one you’ll never hear
Save it’s in the Land of Love – the South Sea Isles.



(1 minute) **Whaanga:** (Pictures of missionaries and of a baptism on screen “21 July 1883”) That evening, the 21st of July, 1883, Ihaia asked to be baptized. Although he had been an invalid for a number of years, and confined to bed, he walked down to the river on a bitter, cold day and was immersed in ice-cold water. He

urged Manihera to join the Church too. Manihera, after making some excuses, decided to do so. Immediately following their baptism and confirmation, the Spirit of God, rested powerfully upon them.

Mere Whaanga: (Missionary Pictures) It seemed that everywhere the missionaries went, the people were waiting for them. In just a matter of days they taught the gospel to **hundreds of our people**, and several joined the church. They were always greeted with love and humility and given the exciting traditional welcome that our people reserved for the manuhiri – “special guests.”

(2 minutes) **Song and Dance: Haere Mai, Nau Mai Ra**

***Haere mai, naumai ra, e nga iwi e, haere mai
Ki runga o te marae, huri mai tatou katoa
E hine ma, e tama ma, hapaingia o
Te mana maori e
Kia rewa runga rawa, aha ha
Enga iwi e haere mai, haere mai**

**Tahi miti toru e tai I te marumaru
Whare tapu teitei
I te ao korowhiti, tenei aue
Tungawerewere I te ao
Ruru tawhai tawhai hi!**



Repeat *

(Groups of Maoris start gathering all over the stage to represent the hundreds who listened to the Gospel, and who welcomed these Elders. Some could be dancing while others singing along with the Choir. (something be on the screen at this time).

(:45 seconds)

Whaanga: (Pictures—more missionary pictures) These elders taught the leaders and members carefully and soon we were able to preside over those who were under our watch care. The Church grew in Nuhaka, Mahia, and Hastings. In 1884 more than 500 Maori joined the Church, and by the end of the year the missionaries had firmly established the restored gospel among our people. I can truly testify that Joseph Smith was a prophet of God. A witness of this truth was born in my heart the first time I heard this amazing account. Many people were remembering the words of the Prophet Arama Toiroa. Atenata Paewai was the first to join the Church in her family *(points to Sister Cook who enters, walks over to her chair turns on lamp and opens photo album.)*



(2:00 minutes)

A New Zealander who is Maori by heritage: (pictures of her family) Kia-ora, I am Kataraina Timu Cook—and I wish to share with you, the wonderful legacy of gospel living that has been blessing my family for seven generations thus far. My great, great grandmother, Atenata Paewai, joined the church in Tahoraiti, Dannevirke in 1886, just 4 years after it was announced that the missionaries were to teach the gospel to the Maori people. She and her children were very faithful members. (turn page) My great grandmother, Emaraina Paewai lived a joyful life in the gospel. I was told how she used to recite the Articles of Faith in Maori every morning.



She, and her husband Ihaia Takerei had eight children sealed to them, the oldest being my grandmother, Ngawai Takerei. Ngawai and her husband Rahiri Harris had their 17 children sealed to them. My mother, Treve Harris Timu, widowed at 48 years old, spent her life dedicated to Church service. Consequently, my life has always been Gospel centered. I was blessed to serve a mission in the Philippines and married my husband Alipeti Cook who also served a mission, and we have five children. Our eldest daughter, Otufanga, was sealed to her husband Tangata Moeaki in 1998. (“Grandma” – from the wings). And here is their beautiful daughter, Lataina (comes running in for a hug). I look at her pray that she will continue to follow the same path

of rich gospel living that has been set for her, seven generations ago.

(:30 seconds)

Mere Whaanga: (Picture of King Tawhiao) King Tawhiao also prophesied of the true church when he said, “*Our Church is coming from the east—not a church paid with money. Its ministers go two by two. . They will. .dine, live, talk and sleep with you. . Those churches that have already come are nothing, but when these come that I speak about, do not disturb them—they will be your church.*” (Improvement Era 1932)



(1:00 seconds)

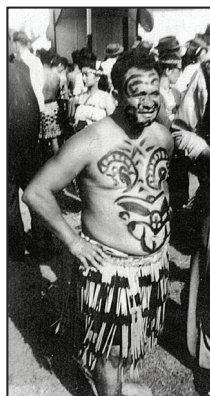
Whaanga: (More pictures of missionaries among Maoris) The principles of the Gospel had a familiar ring to our people.. the elders did not reject Maoritanga, Maori cultural traditions, in its entirety. Because our people always placed their beloved families first, the concept of eternal families immediately appealed to them. We had long revered our dead—and the Elders taught the Gospel in our own language—they ate with us, and they lived in our homes; just as it was prophesied by our leaders. Is it any wonder that the missionaries were so well received among our people. By 1892, ten percent of all Maori were Latter-day Saints. (1892-1900 on screen)



Mere Whaanga: By the turn of the century there were nearly 4,000 members of the church in new Zealand. (lots more members gathering). Whaangas leave the stage.

(:40 seconds)

(Narrator: (Pictures of Hui Tau)) From 1887 on a **Hui Tau** was held. This was a gathering of all the members of the church throughout New Zealand, usually held the same time as the General Conference in Salt Lake City, on or about 6 April. It was a wonderful time for catching up with friends—a time for being instructed in the Gospel as well as participating in dance, sport, music and cultural presentations. Of course, not to forget the daily sumptuous feasts.



(2 minutes) **Medley of Poi dances.** (More people enter—suggesting growth.) **“Whakarongo Ake Au”**

Whakarongo ake au, ki te tangi o te manu

I runga i te rangi e

E karanga ana mai, no hea to mana

E te iwi maori e

E koe e manu i runga i te rangi

Tena whakarongo mai

Ko te mana i ahau, no aku tupuna

N tua whakarere e



Hi! aue hi! (hi! aue hi!)

Hi! aue ha, (hi! aue ha!)

Hi! aue ha, he hi, ho, hu.

E papa kei raro Rangi runga rawa

Homai to aroha

Kei runga kei raro auahi ana

Homai to aroha, Homai to aroha

Tena huakina kss hi! aue hi!

(:10 seconds)

Narrator: No event during the first half of this century overshadows the apostolic visit of Elder David. O. McKay in 1921

(2 Minutes) Video Clip of President McKay’s visit to New Zealand in 1921.

(1 Hour up to this point)

(:20 seconds) Narrator: Elder McKay spoke and they understood! Stuart Meha couldn’t figure out what was happening at first, but he soon figured out that the great miracle of faith—the gift of tongues—was being experienced by all present.

(:45 seconds) Narrator: The Hui Tau was always the great gathering at Conference Time. Even during the depression, they were held. More impressive than the problems of this era were the successes. The mission Hui Taus grew in size and in quality. (More people enter—some others can sing along with the dancers). **(Singing in background)**

(Now with pictures) On February 18, 1938 the visit of Elders George Albert Smith and Rufus K. Hardy, and Matthew Cowley, mission president to New Zealand, was a major historical event. The Hui Tau, which was held from 13 to 17 April 1838 was held at Ngaruawahia, the home of the Kingitanga— **(Pictures of this—slow moving during dances)**

(2 minutes) Continue with another dance, plus sticks—can be joined by more people, if there are any more left! (still slow-moving pictures of Matthew Cowley at Hui Tau) Were other islands involved at this time?

(:10 minutes) Narrator: Matthew Cowley was a well known figure in both church and community and much venerated among the Mormon people.

(2 minutes) Continue with another dance—can be joined by more people, if there are any more left! (still slow-moving pictures of Matthew Cowley at Hui Tau) Were other islands involved at this time?

“Ka Ranga Tia Ra”

Karanga tia ra, karanga tia ra
Powhiri tia ra, nga iwi o te motu
Ki tenei marae, haere mai
Te hui aroha mo koutou e nga iwi
Nau nei te aroha
Me te mamae

Nahau ra Apirana nahau ra e koro
Wero ki taku uma titi rawa
i te manawa
Oho ana te mauri aue ra
Taonga tuku iho a nga tupuna
Nau nai te aroha,
Me te mamae.



(:15 seconds)

Matthew Cowley: Do the following or use a video clip instead. (Seen speaking to the people—animated)

Brother Wineera: Elder Cowley, would you give my child and name and a blessing? ([picture of this man](#))

Matthew Cowley: Of course.

Brother Wineera: While you are giving him his name, will you also give him his sight. He was born blind. ([pictures of this child, Junior Wineera](#))

As Matthew Cowley blesses the child, and then brings him back to his parents, the choir sings:

(1:35 minutes) (Lillian suggests using Organ background for this song)

“**Kia Ngawari.**” (continue to show moving pictures of Matthew Cowley at the Hui Tau and with the Maori people)

Kia nga-wa-ri

No na to nu ra te reo

Nana to nu tenei mea

I wai ho ki te iwi nei

Kia Ngawari

Na re I ra e te ka toa

Whaka ro ngo ki te pai

Kia tau te ra ngi ma ri e

Kia nga-wa-ri

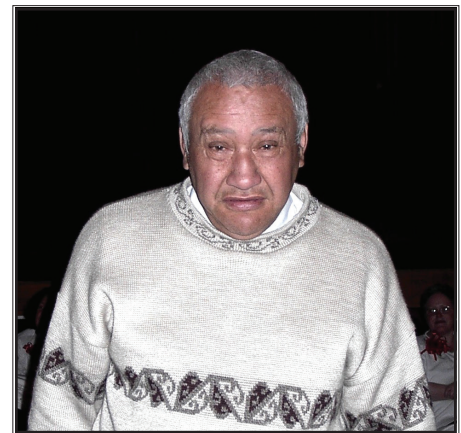
Some fine day he'll return like the bluebird winging on its way

Just to see us again – thru the days of sunshine or rain.

'Tis the gospel of my life, and the light that clears my way

The word that fills my every prayer

Kia nga – wa –ri.



Junior Wineera (Healed of blindness by Matthew Cowley) attended the Pageant

Second Half of Pageant



Narrator: (Pictures) In January 1955 President McKay visited all of the island missions, including Australia and New Zealand.

(3:00 Minutes) Video Clip about choosing the site of the Temple and then its dedication.

(8 minutes) More dancing from other islands: while we show pictures of the Church College being built and dedicated, and the Temple being built and dedicated. President McKay's visit to break the ground, and then the dedication of the Temple—these must be very slow moving stills if it's a dance).

(Dances: Two minutes from each of the following cultures: Samoan, Tongan (Dance taught by Lisa Skea), Cook Islands/Hawaiian, Tahitian)

(1 minute) (Woman's group: Singing background music like Rangī played at Anzac Day Fireside)

Narrator: (pictures?) Back in the year 1900, the missionary work among the much larger Pakeha part of the population was renewed. During World War II, 16,000 New Zealand men were killed or died abroad. Among the servicemen were a number of Latter-day Saints. (show pictures of Veterans). Maoris fought side by side with the Pakeha troops. In 1935 President Woods saw a need to proselyte among the European people. However, the greatest number of pakeha joined the Church after the announcement of the building of the Church College and later the Temple. Some of these members added their skills to the Labour Missionary building program.

(3 minutes)

Narrator: Can we please honor any of those labor missionaries and veterans who are here tonight (They could stand where they are, but don't take the time to have them come up): This labor program was adopted at the April 1952 Hui Tau held in Bridge Pa, Hastings. At the peak of the building program, over four hundred labor missionaries were engaged simultaneously at the college and temple. (Matthew Cowley Lament sung here—Te Matua by Brother Kahuroa) Pictures also shown of labor missionaries during song—include President Hori T. Tarawhiti—names underneath pictures—more pictures of building program)

(1:00 minute)

Narrator: (Pictures) 1958 –The Mission President was asked to discontinue the annual Hui Tau gatherings. Everything seemed to be changing. With the demise of the Hui Tau, many old Maori members sorrowed for its loss. On the other hand, many aspects of Maori Culture and the cultures of other Polynesian members were retained because they were consistent with the teachings of Christ, such as their music, history, dance and arts and crafts.

(1 minute) Narrator: (Pictures) In 1976 (start video clip) and area conference was held which exceeded the size of the largest Hui Tau by at least three times. Over 16,000 people assembled in the Church College of New Zealand stadium for the entertainment and later for the regular sessions of the conference. President Kimball was the President at this time. Three thousand entertainers participated in the cultural show and youth garden extravaganza. (During dance, are there slides or movies of President Kimball's visit)

(5 minutes) Selections from Youth Garden done here. (Words written by Shelly Parrata Hamblin)

(:45 seconds) Modern Pioneers Come forward with Music underscore—Kahuroa

Narrator: There is one Church, but many cultures. These cultures give us great variety in the Church. More and more people, from many lands are finding the restored gospel of Jesus Christ and incorporating it in their lives. Those who are the first in their families to accept the gospel, we call “Modern Pioneers” for that is exactly what they are. For instance, Bolivian, Korean, Chinese, Fijian and others.

(3 minutes)

A Bolivian Convert (plus dance by Acarapi girls): (Pictures of Simon’s family) Simon Acarapi. My name is Simon Acarapi. I was born in La Paz, Bolivia. When I was sixteen, I would visit my uncle to hear him play his guitar—then he would teach me. On one of these visits, the missionaries were teaching him the Gospel, and I was touched by their message. Two months later I decided to be baptized. However, my parents did not agree because of their strong Catholic background. Eventually that same year I was given permission on the condition that I would not ever change my mind. I was baptized the same time as my uncle, and later I served a mission in Bolivia. I met Judy Dallas who was also serving a mission there. I came to New Zealand, Judy’s home, to be married and to pursue my career. I studied here in Hamilton and never left. Judy and I have one son and four daughters and three grandchildren. I have fulfilled the promise I made to my father when I was sixteen.



(3 minutes)

A Korean Convert (plus dance or display of musical instrument) (Pictures of Charla’s family): Br and Sis Pak (East Hamilton Ward) Br and Sister Kim.(Dinsdale Ward). (Korean Music underscore.) Hi, I’m Charla Pak from Korea. My name is called “morning calm.” I had a neighbor who was a member of the Church of Jesus Christ of Latter-day Saints. She always has a big smile on her face and very kind to everyone. I was twenty years old when she introduced me to two sister missionaries—one from Korea, and one from America. They were very nice and generous. Each was somebody that you want to be with. They taught me many new things, but in my heart I could feel it was a good choice. I was baptized in 1986 in Korea and met Sok Cheon at Church. He was already a member and we got married in 1987. After our marriage we have lived in America for eight years, where we were sealed in the Temple. We came to NZ about two years ago. Having experienced the church life in three different countries, we feel home wherever we go because the church is the same everywhere. We have two sons--Ben and Brian. (A Korean Dance



(3 minutes)

A Chinese Convert (plus Ribbon Dance and display of Thai Chi and Ribo done by Wang and Wu children) (Pictures of Hsing Hsing’s family): (Hsing-Hsing Wu, Leo and Jane Wang.) (Taiwan music underscore) My name is Hsing Hsing Wu, and my home is Taiwan, and my family are Buddhists. In my country, we saw tall foreigners on bicycles. When they knocked on our door, we were scared because we couldn’t speak their language. However, they spoke ours. My parents were not interested, but they allowed me to listen. I was only fourteen and wanted to be baptized. They would not sign my papers until I had passed my exams. For four years I waited. I studied very hard and I went to church and seminary. I was able to get entrance into the best school—Taiwan University. Because I obeyed my parents, I was blessed. I was baptized at age seventeen. After I graduated from the university, I worked for one year, and then was called to serve a mission in Taiwan. After my mission I met Ting Shan. He was baptized before I would marry him. Now we have three children and my oldest son is preparing to serve a mission.



(3 minutes) (Pictures of these people)

A Fijian Convert: (Fijian Music underscore?) (Plus dance by Delaibatiki Family) My name is **Siteri Saurara Mellor**, and my country of birth is Fiji. When I was 13 years of age, I noticed a book my sister was reading. It was blue and had a golden figure on it, and he was blowing a long horn. That picture stayed in my mind. I moved to New Zealand in 1973 and one year later, two young men knocked on my door and said, “Hi, We are missionaries of the Church of Jesus Christ of Latter-day Saints, and we have a message we would like to share with you.” I invited them in and was amazed when they showed me the Book of Mormon—the blue cover with the Golden figure. They taught me the Gospel and I was baptized at 22 years of age. My father was a Chief in Fiji and came from a long line of ministers. I was a princess, but when he heard what I had done he disowned me—but only for ten years. My mother was baptized in 1975. Twenty-eight years later in Fiji my 18 year old niece joined the Church in 2002. This year 2004 more of my family are being taught.



(1 minute)

Video of President Hinckley: *“While the Brethren have been speaking I have been thinking of you, my dear associates in this great work. In my mind’s eye I have seen you across the world—in all nations of Europe and to the east across Russia and to her neighbors; in Mexico, Central America, and in all the lands of South America; in Asia, in Japan, Korea, Taiwan, Hong Kong, the Philippines, Thailand, Malaysia, India, and on down to Singapore and Indonesia; in Australia and New Zealand, and isles of the Pacific; in Africa with all its many nations; across Canada and the United States. I think of the miracle of it all. I think first of the miracle of the growth of the Church. The little stone which was cut out of the mountain without hands is rolling forth to fill the earth.”* (see Daniel 2:34-35) (Priesthood Leadership Training June 2003) (Keep still picture of President Hinckley on screen—slowly fading from one to another, fading to pictures of people in many lands being taught the Gospel as missionaries are singing, then fade to a picture of the Savior)

(6 minutes)

Darkness—then the Bagpipes from the Back of the theatre and the Scottish go on stage, followed by Ballet and Maypole who come in from side stage. Also Ribbon Dance.

(1:00 minute)

Narrator: *(During this Narration show pictures with members from New Zealand—such as a couple in front of the Temple, etc)* In this, the year 2004, we celebrate 150 years of the church of Jesus Christ of Latter-day Saints in New Zealand. We celebrate all the blessings the Gospel brings into our lives, including the uniting of many cultures in a spirit of peace. And along with celebrating the past, we renew our determination to live the Gospel more fervently as we exemplify, with all our heart, might, mind and strength, our faith in the Lord Jesus Christ, for this is our Legacy of Faith.

(6 minutes)

Choir plus everyone on stage sing: “Faith in Every Footstep” (text and music by K. Newell Dayley) (Show pictures of New Zealand Saints throughout this number—moving slowly from one to the next)

“A marvelous work has begun to come forth among all the children of men. O ye that embark in the service of God, give heart, mind, and strength unto him; For prophets have spoken and angels have come to lift the world from sin, That Christ may reign over all the earth and bless his gathered kin. With faith in every footstep,—we follow Christ, the Lord; And filled with hope through his pure love, we sing with one accord.

“Those marvelous Saints who embraced this great work and shared it in lands far and near; Who gave all their heart, mind, and strength to the Lord with wisdom and vision so clear, now stand as examples of vision and faith, of souls prepared to hear,—of knowledge sure, born of humble heart, and love that banished fear. With faith in every footstep, we follow Christ, the Lord; And filled with hope through his pure love, we sing with one accord.”

Right after this verse, a group of missionaries (at the MTC, returned, those on missions in this area or future missionaries—some young people—even very young) Come down the aisles, carrying flags of other nations and singing, **“Called to Serve.”** Everyone on stage singing it with them.

“Called to Serve Him, Heavenly King of Glory, Chosen e’er to witness for his name, Far and wide we tell the Father’s story, Far and wide his love proclaim. Onward, ever onward, as we glory in his name; Onward, every onward, as we glory in his name. Forward, pressing forward, as a triumph song we sing. God our strength will be; press forward ever, Called to serve our King.”

**“It is better to light just one little candle, than to stumble in the dark
Better far that we light just one little candle, All we need’s a tiny spark
If we all said our prayers that the world would be free, What a wonderful dawn of a new day we’d see
And if everyone lit just one little candle, What a bright world this would be (Repeat)**

Choir (and everyone in cast) sing the third verse of “Faith in Every Footstep.”

“If we now desire to assist in this work and thrust in our sickles with might; If we will embark in the service of God and harvest in fields that are white;—Our souls may receive the salvation of God—the fullness of his light, that we may stand, free of sin and blame, God’s glory in our sight. With faith in every footstep, we follow Christ the Lord; And filled with hope through his pure love, we sing with one accord.”

(End with pictures of the Savior and New Zealand Temple on the Screen as last verses are sung)

(1 hour 54minutes!)



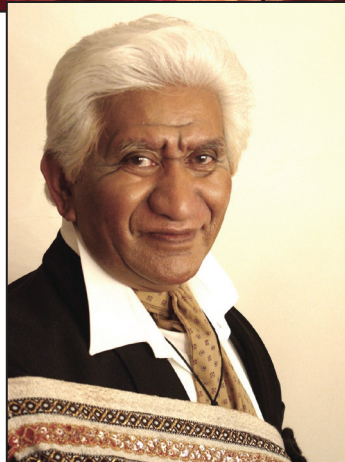
“Faith In Every Footstep” (Finale)



"He Will Be Our God" (Prophet: Eddie Owen)



Aroha Mills



Bronc Tangaroa as Arama Toiroa



"Hoea Ra"



A Maori Warrior



*Freddy Beijerling and children
(Holland)*



Joshua Gray



Melissa Horne



Anne Sayce



"Good-bye" as new Saints sail for America



Cynthia Thomas



Ilaisaane Mills



Burnett Brothers



Brian Gubb's children



Ivory Tangaroa

Esta Metekingi (Maori Dance Director) and Dancers



Dallin Holder



Asmussen (Brian Gubb) and Missionaries



Arnya Beijerling

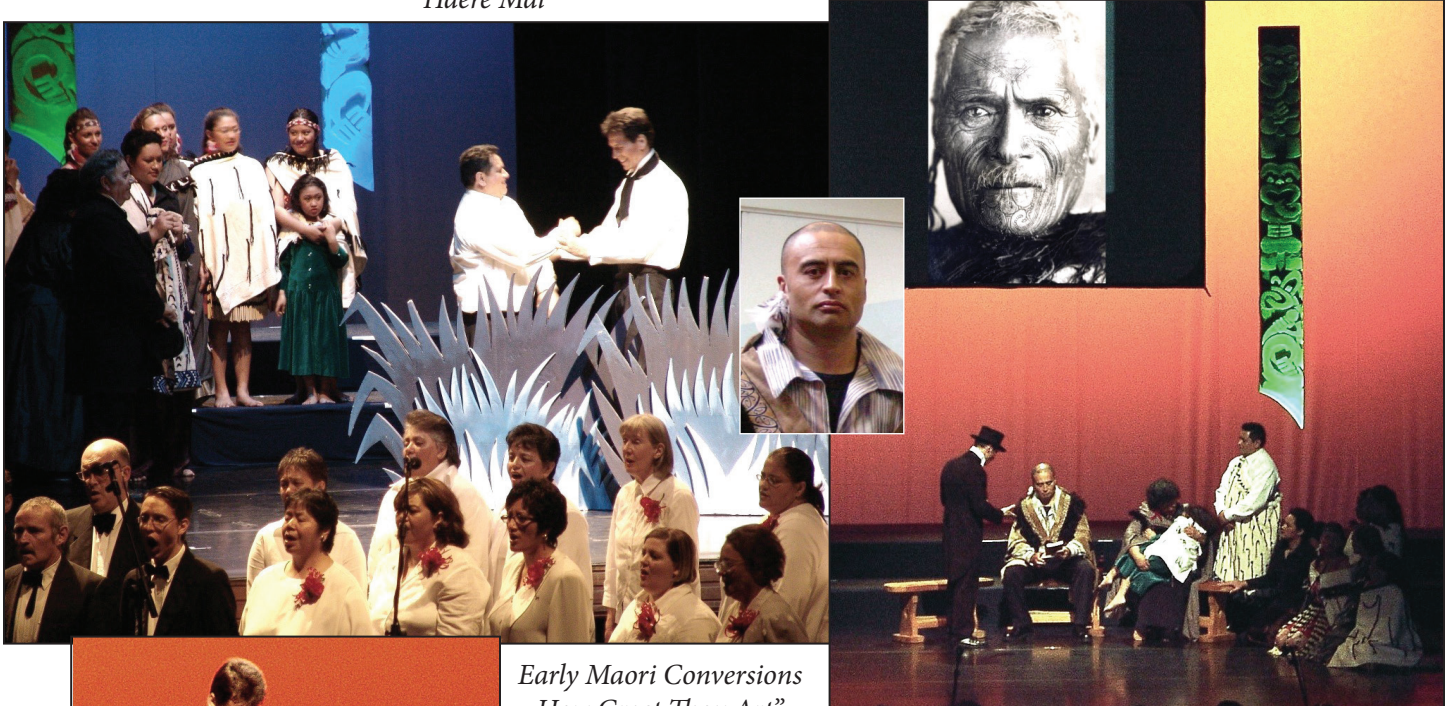


Ben Hippolite





"Haere Mai"



*Early Maori Conversions
How Great Thou Art"*



*Simon Acarapi
(Bolivia) and
his daughters
(Colombian
Dance)*

*Hsing Hsing
Wu and her
family (China)*





Charla Pak (Korean)

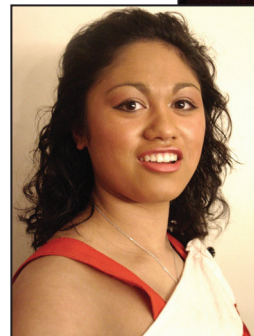
Korean Fan Dance



Cook Islands



*Cyril Gudgeon
(Maori Tiaha Haka)*



Kairangi Mills



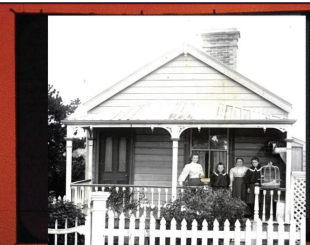
Korean Dancers



*Joshua
Watene
Set
Designs
and
Construction*



Mark Chapman (Australia) Michael Read



Early European Saints in New Zealand



*Gill Ballard - Costumer,
Photographer, Make-up -
Jack of All Trades*

*I-Fan Wu and girls
who danced the
Chinese Ribbon Dance*



Photo by Gill Ballard



Lilian Kershaw (choir director)



Ryan and Eliza Thomsen



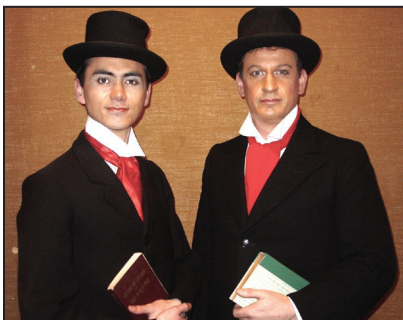
Natalie Bowie (Dance Director)



Noma Blake



Noelene Thomson



*Missionaries
to the
Maoris
Played by:
Troy Egan
Owen Mayor*

*Hsing Hsing Wu's
children, I-Fan, Chi
and Yi-Han and her
sister, Tzu fen Wang,
and her children, Jane
and Leo Wang*

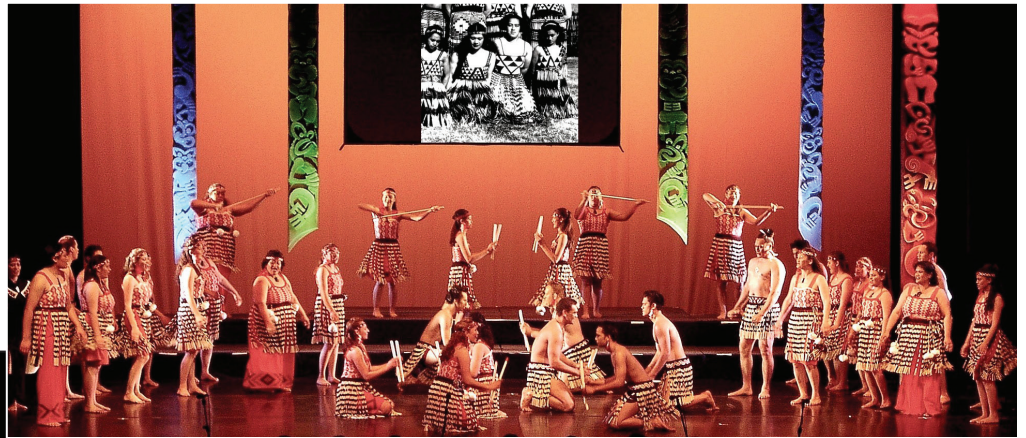




Tongan Dancers



Tongan



Maori Stick Game



Thomas Holder (played by Dallin Holder), Martha Holder (Sister McKay), Miranda Manu



Graham Huia



*Sheryl Butters
Director of
Pageant*



Sue Buckley



Robert Dee



*Sandy and Michael
Shortt-Smith*



*Fijian Dance with
Delaibatiki Sisters and Siteri
Mellor,*

*In Chinese section,
Tzu-Fen Wang playing the part
of her sister, Hsing Hsing Wu,
one of the performance nights*



*Hsing Hsing Wu and
Husband, Ting Shan*



Tai Chi performed behind Ribbon Dance - I-Fan, Chi and Yi-Han Wu



Churchills (Scotland)



Lynne Williams



Miranda Manu



Maypole Dance (England)



Freddy Beijerling (Holland)



Samoa

Hawaii (below)



Hirini Whaanga



Mere Whaanga



Wayne Hapi and Jodi Cook playing the parts of Hirini and Mere Whaanga



"Land of Love"



Maori Warrior



Ngataki (Brother Waetford)



Brother and Sister Waetford



Naiomi Mouton



Youth from Church College



Maori Prophet Arama Toiroa



Those in the Scene of the Conversion of Hare Teimana



Latoya Tangaroa



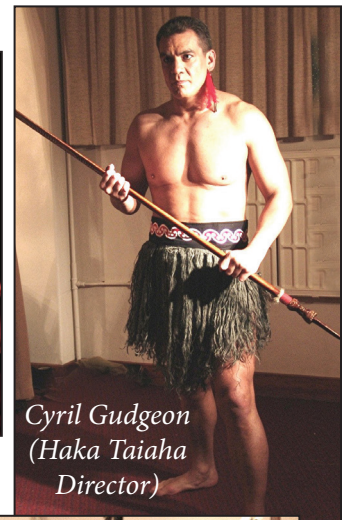
Russell McGregor Family



James (bagpiper) and Jean Davidson



Maori Poi Dance



*Cyril Gudgeon
(Haka Taiaha Director)*



Jodi Cook



Fijians (Delaibatikis and Mellor), Filipinos (Spicer and Mcgregors)



Derek Spicer (Videographer Extraordinaire!)



Daniel He, Leo Wang, Yi-Han Wu



KaRanga Tia Ra

*Make-up crew kept very busy!
Brian Gubb*



Youth Garden, which was originally done for a visit from President Kimball



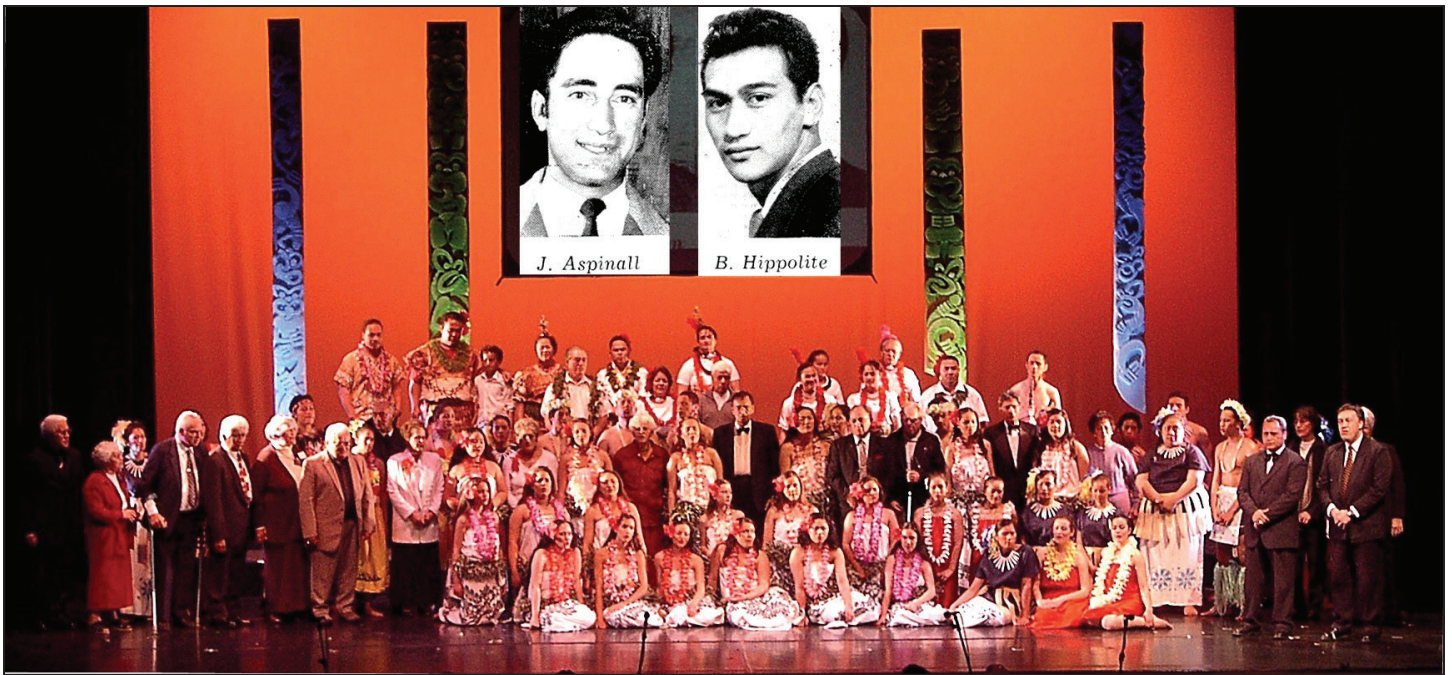
*Renata Kahuroa (right)
(Arranged and Recorded
Music for the Songs)*



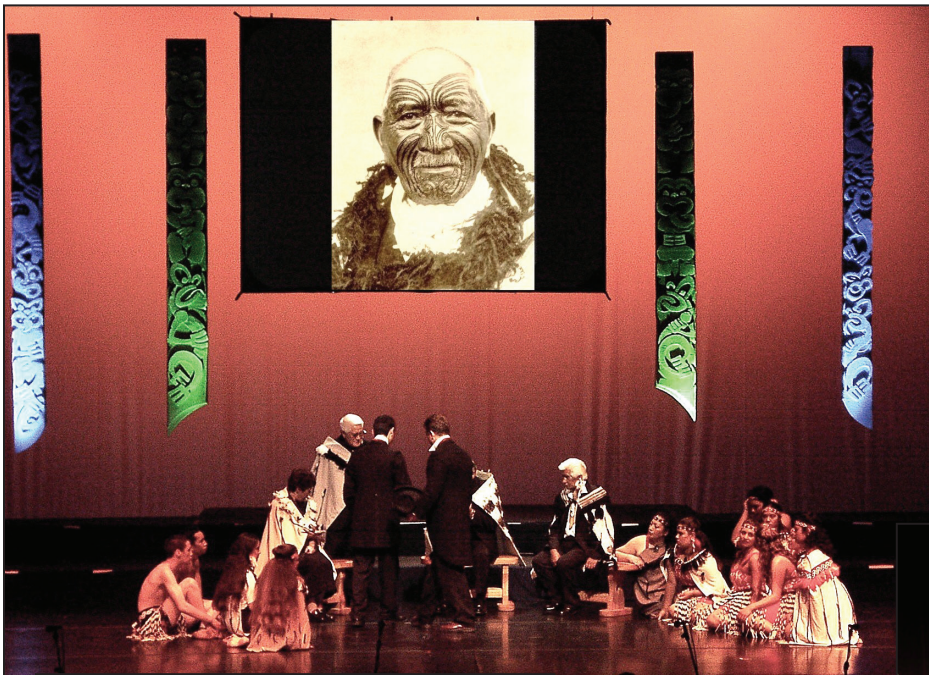
Persecution Scene



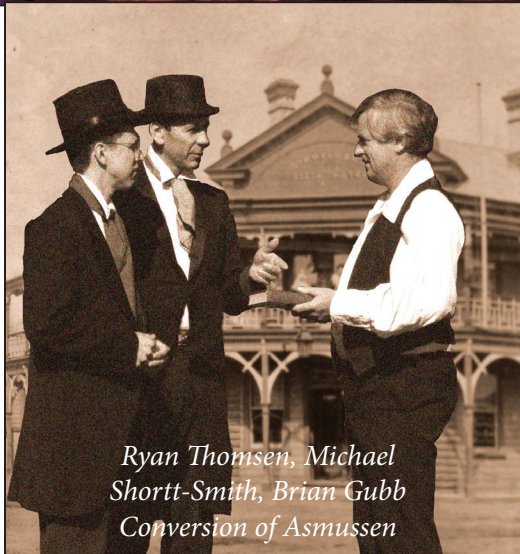
Irish Dancers



Labour Missionaries



*Elder and Sister (Doug & Cecile) Scribner
Visitors' Centre Directors
Pageant produced by the Visitors' Centre*



*Ryan Thomsen, Michael Shortt-Smith, Brian Gubb
Conversion of Asmussen*

Conversion of Ihaia



*Rangi Parker provided
all old photos & videos
and voice recordings*



