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Availability: Pastoral staff are available at all times except for their days off which are:
Eric— Friday; Lisa - Tuesday, Wednesday, Thursday

Ministry Leaders:

St John's Mini Musicmakers: Sarah Kyte 464 0240
AAW Afternoon Group: Verna Rutherford 476 3975
AAW Evening Group Margaret McLanachan 453 0131
Mission Motivator: Vin Maffey 476 2231
Organist/Choir Director: Alan Edwards 477 2865
Parish Recorder: Sue Cathro 4554604
Verger: Brian Tegg 476 4505

Vestry 2021/2022

Vicar's Warden: Ethan Evans 021 081 38059
People's Warden: Melanie Cornish 0272 390 501
Treasurer: Heidi Schwellnus 464 0113
Other Members Rev Lisa Barlow 02772 14120
David Finlay 021 145 4065
Alan Firth 464 0272
Margaret McLanachan 021 216 9640
Phil White 467 6120
Synod Reps: Melanie Cornish 0272 390 501 Dr Paul Tankard 479 2869

Dates for Your Diary

8th February 7.30pm Evening AAW meet
10th February 9.15am Mini Music
2.00pm Afternoon AAW Group meet
27th February **AAW Sunday**

THE PARISH OF SAINT JOHN THE EVANGELIST

ROSLYN

News February 2022

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“From the Vicar”

Dear Brother and Sisters,

I am sure that with me, you have been giving much thought and prayers for our brothers and sisters in Polynesia these past weeks. Let us give liberally, perhaps dangerously so, to help with the recovery of Tonga's communities.

I couldn't help but note this last Sunday those words of St Paul, “the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the weaker member.”

And also how St James excoriates the church which gives the best seat to the wealthy and gets the poor to sit on the floor – ‘Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him?’

From my years of General Synod and a family visit to Fiji, I couldn't help but notice how marginalised from the life of the Anglican Provinces were our brothers and sisters from Polynesia. The Agenda very much dominated first by Pakeha ‘issues’ (over sexuality), then Maori, with little or no time given over to the far greater ‘Real-Life’ difficulties faced in the Pacific. (I will never forget both the sorrow of one Fijian bishop who spoke of those parishes of his where graveyards now lay submerged by rising waters . . . and how dismissively certain Pakeha spoke of his lengthy address . . . not least when Pakeha issues had dominated almost the entirety of the Synod and of course its grinding ‘by the rules’ mechanisms)

What also stood out for me was the sheer vibrancy of their faith in sorrow and in joy, in times of gladness and mourning, they were and are so very alive, and as one body. There is a great togetherness about their worship. No ‘worship leaders’ as

Sunday Services at St John's

Feb	6	9.00am	Eucharist 1662
		10.00am	Choral Eucharist,
		6.00pm	'Our Brains and Our Faith (Lecture #3)
Feb	13	9.00am	Said Eucharist
		10.00am	Choral Eucharist
		6.00pm	No Service
Feb	20	9.00am	Said Eucharist
		10.00am	Carols and Readings
		7.00pm	Choral Evensong
Feb	27	9.00am	Said Eucharist
		10.00am	Choral Eucharist - AAW Sunday
		6.00pm	To be confirmed

During the Week at St John's

Wednesdays

10.00am Holy Communion followed by morning tea in the Lounge.
The last service for 2021 will be on Wednesday 22nd December.

Thursdays

9.15am Mini Music - beginning 10th February (hopefully)

Association of Anglican Women (AAW)

Evening AAW Group meets again on 8th February 2022 at 7.30pm

Afternoon AAW Group meets on 10th February 2022 at 2.00pm

Visitors are welcome at these groups.

LESLIE GROVES SOCIETY UPDATE



JANUARY REPORT

An outbreak of Norovirus in the week before Christmas at Wakari Hospital was most untimely, resulting in an unwelcome lockdown and the cessation of visiting over the Christmas New Year period. These Ministry of Health requirements unfortunately prevented the always much anticipated family visits and connections over the Holiday period!

These required restrictions also significantly impacted on our staff, who worked extra shifts and gave up planned holidays over this time. Their concern and care of residents is much appreciated and valued.

While Omicron will present a yet further set of challenges, the 100% double vaccinations and booster received by all of our staff, access to RAT's (Rapid Antigen Tests) and K95 masks will, with other precautionary practices, help to prevent/offset any incursion into the Sheen Street Rest Home or Wakari Hospital.

On a more positive note, the Board has approved further progress to be made with the extension of the Taieri Unit (the addition of a further 4 D6 level dementia beds and other facilities) and the installation of a dual wood chip boiler hot water system at Wakari to the pre tendering stage.

As well, further discussions are to be held with Otago Polytech to finalise a concept plan for a Day Care Building to be built at Wakari.

It is with regret that Board has received the resignation of Juliette Hayes, as a result of her shifting to Christchurch. Her experience and contributions to the Board over the past 15 months have been much appreciated.

Brian Tegg

Chairman

offer as an alternative, is how shallow it is and how inarticulate they are about it.

One would like to think that being brought up in a Christian family, or church-going, or education at a Christian school would be of some assistance in helping thoughtful young people to faith. That wouldn't seem too much to hope. But too often young people emerge from such experiences with (perhaps) an affection for the church and the faith, a sense that it is comforting but vaguely childish, unmodern, something that it is right to grow out of.

The recent experience of having a number of Christian young people in class has confirmed me in my suspicion that, whilst not all young people – not even all those at university – will be incipient intellectuals, many of them all hunger for intellectual honesty and integrity. They will notice, and be impressed and moved by talk and teaching at home, school and church which makes crystal clear that orthodox faith is for thoughtful people with a critical spirit, and not just for little children, or the unreflective or old-fashioned or insecure. Being engaged, whilst growing up, in such a discourse will contribute to satisfy the deep adolescent need and desire for guidance and meaning.

Churches and Christian folk who minister to young people may have, in the past, been able to rely on habit, family tradition, affection, aesthetics, sentimentality, convention or personal or institutional authority to develop and nurture the life of faith. But for bright young people in contentious ideological environments, these would never have been sufficient. Today in particular more thoughtful, explicit and deliberate approaches are required, that are culturally responsive and challenging.

Paul Tankard

such – One Body, One Spirit.

As we have been exploring over these past weeks, when God reveals himself to us, he does so in utter vulnerability. From the babe of Bethlehem, to the one who has nowhere to lay his head, to his death on a cross, naked before the world and this, perhaps counter intuitively, is somewhat frightening.

Perhaps because vulnerability is something which we as humans desperately want to avoid, even within Christian circles. As someone put it the other day, "how is it that 'Safetyism' has become the God of so much of the Western Church . . .".

As anyone at St John's knows, following CS Lewis, 'Aslan is not safe', but perhaps we misunderstand that, perhaps even Lewis did? Rather God is in danger, He is vulnerable. Which is why the poor, the weak, those on the margins are so open to Him, for they are like Him – and why we who seek so often to make ourselves safe, to secure our own existence, lack that Vibrancy of faith and life?

The people of the Pacific are very very vulnerable. The explosion of Hunga-Tonga Hunga-Ha'apa only once more made this ever so clear, but their vulnerability seems to be closer to the nature of the One who reveals himself in Jesus. 'Aslan is not safe, but He is Good'. Perhaps we only find The Good Life, when we are not safe?

Grace and Peace to you

Eric

The Church Fair

As you will be aware it was felt that things were just too uncertain to hold our fair last year so the decision was made to postpone till perhaps March this year providing the situation with the pandemic had improved. As events continue to unfold we can see little reprieve in the near future making a March Fair a challenge for all of us. It is with this in mind I suggest we postpone again to look at November this year as the earliest practical opportunity. I doubt I am the only one who is surprised by the relentless nature of events and the way they have affected our lives. Speaking for myself I prefer to concentrate on those things I still can enjoy rather than be traumatised by the unknown nature of it all. I remain very willing to listen to any ideas you have as we all have our own perspectives. As it looks now I suggest a mid year get together to ascertain future plans.

Craig McLanachan,
St John's Church Fair Convener.=

Library Report, February 2022

I really hope you all were able to enjoy the Christmas and New Year break. I have been reading a few books, some of them religious in nature, some not. I think reading habits should reflect one's life interests, hobbies and creative interests. The greatest gift anyone could ever give me as a child was a book. Books literally sculpt young minds and open possibilities. I often browse the book selections at charity shops, the Hospice Shop being a firm favourite because it is so well organised. I bought *Listening to God* by Joyce Huggett recently and will be donating it to our library. Joyce has many things to say about her journey as she learned to listen to God. Her thoughts on prayer are valuable and practical. The second book I want to promote is *Yours Faithfully*, Henry Tewsley. Henry wrote many letters over the years 1854 - 78 in Dunedin's colonial years. I haven't actually read this book but I do intend to. In the meantime I would like to give you the chance to enjoy it. Henry was involved in the Congregational Church and his story is one which will be of interest to those keen on our local history. As always I am interested to hear from you about anything relating to our library. Happy reading!

Craig McLanachan,
Librarian.=

Warden's Report

Happy New Year!

Many of us will have been on holiday taking time out and given we are still blessed with no community Covid infections we may as well "make hay while the sun shines" as they say.

During this time I've been able to attend the 10 a.m. Sunday service and enjoyed the singing very much, even with a mask on and I love being able to attend the Wednesday morning service.

I make special mention of the Dunedin Botanic Gardens - they are stunning! The flowers have never been more beautiful and vibrant and if you haven't been for a while it's well worth it.

However, Covid is not to be forgotten and as we go about our lives, it pays to be a wee bit prepared. Keep a bit extra in the pantry or the freezer and of course don't forget toilet rolls!

Please keep the Parish Directory close by so you can call your brothers and sisters in Christ and if you need anything please call.

Much Love
Melanie and Ethan.

Every year, as I say, I have such students; but last year's class was a bit different, in that I also had a number of noticeably Christian students. In the discursive space that I strive to establish in class, I try to give my students the freedom to write from their own minds; so, the formal teacher /student relationship can and should become personal: because, after all, what does one write as, if not as a person? These three students, all young women, have self-identified as Christian in things they have written freely for me for assessment. I like to think they were given the confidence to say what they think and believe, by various allusions to my own reading and experiences, and little worldview-related thoughts and observations, that I drop into my lectures, for the exclusive delectation of those who have ears to hear. But still, they were taking a bit of a risk.

These three have been circumspect – as one must be, in the contexts of present-day secular fundamentalisms – but surprisingly articulate about the relation between their faith and world. They seem thoughtful, quietly confident, and well-instructed, and with a wry outlook on practising the life of faith in the contemporary world and university. They were all three among the better students – conscientious and well-organised – but also among the better writers.

If you look back over the things I've said I was told by those others, the ones with some Christian background who have pretty much dismissed Christianity, it will be clear that they can have never had a meaningful discussion with anyone who took Christianity seriously as a reasonable and coherent body of ideas about issues of fundamental human importance. (I am not, of course, saying that a coherent body of ideas is all that Christianity is; but it is that among other things.) They will not, for instance, have read a single book – even a very short one – about Christianity, such as a book about church history, or Christian ethics, or the canon of scripture, or of theologically-informed reflections by a contemporary Christian thinker. They will not have been told about the Christian view of man and nature, the relation between the church and the world, the nature of good and evil, the call in scripture to stewardship of creation, the deep psychological wisdom of the teachings of Jesus, or the unfolding of salvation history.

One had a boyfriend who'd escaped the fundamentalist community at Gloriavale, and said religion was "all about control." Another said liturgical church music offered solace in a meaningless world. The mother of another was the daughter of a Baptist minister, and told my student that "her faith" was more important than being educated or happy. If these accounts are accurate, it's hard to be surprised by their scepticism. But what's most noticeable and dispiriting about their scepticism and what, if anything, they

A Faith Worth Passing On

I'm a university teacher of English, and it's not my business to discuss issues of religious faith with my students. But one of the papers I teach is about essay writing, and essays are about what people think – so such issues (and many others) inevitably arise. In my most recent class, I have had (as I always do) a number of students who've written about having come from church-going families or having been educated in faith-based schools. Sometimes it's a topic they've addressed directly, more often it's just been mentioned.

Usually, my students who've been exposed to "religion" whilst growing up have come to regard it as unscientific, intellectually and ethically limiting, out of step with the semi-official public pseudo-morality they've picked from school and/or the internet, and generally not worth taking seriously. I'm sure many of you with late- or post-teenage children will recognise the phenomenon.

University students as a whole are mostly bright, or at least brightish. But they increasingly know very little about many things that used to be taken for granted – which is a topic for another time – and in particular they know very little about the Christian faith. Given that there are still plenty of public manifestations of Christianity in our communities (such as church buildings, in use or otherwise), they are oddly uncurious. But no one will be surprised by this. If it's a problem that needs a solution, I'm not at all sure that that solution is religious education in schools. Even when secularists allow religious education in state-based schools, it's not clear to me that it is (from a faith-developing perspective) of any real use.

I'm more concerned, for the moment, about those young adults who I've observed, who have some genuine Christian background: I'm concerned, in particular, that most of what of what they think they know about the propositional content of the Christian faith is wrong. In my last class I had students from church-going families or religious schools tell me that Christians think the world was created 6000 years ago, that the Bible is a book of fairy-tales, that all Christian people throughout history have been oppressed and uneducated, that science disproves Christianity or that Christianity is anti-science, that Christian beliefs about sexuality are uniformly negative and ignorant, that all religions teach the same things, that their parents' best advice about religious doubts is, "You've just got to have faith," etc. other In words, quarter-truths at the most, which could not bear half a minute's scrutiny.

For anyone with a sense of the Christian faith as life-enhancing, and based on teachings of profound intellectual and imaginative power, this is annoying and depressing.

A Note from the Recorder

It is never too late to join the regular donation system. All donations are receipted at the end of March and can be used for the rebate. If you are new to the Parish, or if you would like to be a part of the regular donors please let me know. I am happy to answer any questions you might have, and any discussions are confidential.

With the demise of cheques, direct crediting is the easiest 'way to go'. I can send you the appropriate form for you to fill in and take to your bank. **This form will also give you the Parish bank account number and your unique number for my records, for you to set up your own internet banking.** By creating an automatic payment on a date/s that suits you is a very convenient way of making donations to the Parish.

I am able to supply envelopes to those who would like them, just let me know.

My contact details are:

Sue Cathro, Parish Recorder.

Phone: 455 4604

Mobile: 022 171 5513

Email: b.s.cathro@xtra.co.nz

Afternoon AAW

Greetings for a new year of 2022. Our Christmas lunch was held at Equinox at 1pm on Thursday 9th December, and a good meal was had by all who attended.

Our 2022 year will begin with discussions on possible speakers/ activities for the year's programme. This will be at 2pm on Thursday 10th February in the Lounge.

If our programmes appeal to you, come and see if you like us. If you are free on the second Thursday of each month at 2.00 pm, please feel free to join us. For further information my phone number is 476 3975, or text me on 027 238 6893. However, please stay safe, stay well, and stay in contact with one another.

Verna Rutherford [Leader]

Mission News

Emergency Appeal for Tonga

On 15 January the underwater Hunga Tonga-Hunga Ha'apai volcano erupted (*photo: Tonga Meteorological Services*) which led to significant ash falls across Tonga and triggered tsunami waves. The eruption generated an ash plume 19.2 km high. While electricity and mobile phone networks have been re-established on the main island of Tongatapu, communications with the outer islands are intermittent. The Tongan Navy has reported major damage in the Ha'apai Islands, where there is a small Anglican presence. Waves were estimated to be 5-10 metres in height and reach 500 metres inland. The needs on the ground will be significant, especially in the northern more isolated islands. Pending assessments, the damage could include contaminated water and food supplies as a result of ashfall and damage due to inundation. Anglican Missions is in regular contact with the Diocese of Polynesia with regards to the response.

In light of the severity of this event and the likelihood of significant expected needs, we have decided to launch an Emergency Appeal. Initial funding will be to replenish the four prepositioned relief supplies that are already located at four Anglican churches in Nuku'alofa. This is especially important given that we are in the middle of the annual cyclone season.

A further response and recovery project will be based on needs assessments from the communities in Tonga.

Donations to this Appeal can be made through our website - see button below. Thank you to everyone who has already so generously supported.

Please note that at this stage donations to Anglican Missions do not currently qualify for a tax credit under the Income Tax Act 2007.

STAMPS: Thank you so much to all who have sent us stamps since January **2021**.

Our total raised during 2021 is \$4,400!

We have a lot of people to thank:

Pam McDougall, Kurow; St Luke's Mission Guild Havelock North; Stephanie Williams; Dawn Baldwin, Culverden; Mr/Mrs Simpson, Whakatane; Clevedon Parish; Mrs Nicki Stace, Blenheim (Wairau Valley Anglican Parish); B Laing, Auckland; Elaine Booten for St Mark's Te Aroha; Murray Woo, Wellington; Joy Olds, Whangamata Parish; Robyn Bridgman, Auckland; H Johnstone, Auckland; M Jeune, Wellington; Simon Tipping, Akaroa (St Peter's Anglican Church); Parish of Oxford Cust; Rev David Crooke, Dunedin; St Mary's by the Sea, Torbay, Auckland

2022 stamps fundraising: As advised in our previous newsletter, it is with some regret that we advise that from 2022 Anglican Missions will discontinue our stamp collecting. However all is not lost You can still send stamps to one of our fabulous

volunteer stamp dealers who will process them and continue to donate to Anglican Missions.

Please now send your stamps to:

**Stamps for Missions
C/- K Frampton
17 Kensington Ave
Petone
Lower Hutt 5012.**

(Stamps can also be left at the Parish Office or in the box outside the door).

Vin Maffey,
Parish Mission Motivator

From the Registers

Rest in Peace:

30/12/21 Wynston Alexander Cecil Chirnside
21/1/22 Marjorie Durry

Memorial Service:

22/1/22 Julie Wynsom Burrows

Congratulations and all the very best to

18/12/21 Michael Robert King and Bridget Frances Fenton



Evening AAW

We are scheduled to begin for 2022 on Tuesday 8th February at 7.30pm.

With Omicron making an appearance our members will be contacted via email re this meeting.

