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ST. BARNABAS ROSENEATH BULLETIN

DECEMBER 2020

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PENS DOWN!

Greetings St Barnabas Family

Pens down! This is what some of our university and school students will have heard over the recent exam period. Perhaps you can remember that feeling from your student days? It could be relief, disappointment, or happiness. As we come to the season of Advent, we can put our concerns down and be with God and with each other in this time of expectation.

There is a lovely prayer in the Night Prayer service in the NZ Prayer Book. A line says “*What has been done has been done; what has not been done has not been done; let it be.*” Advent Sunday marks the beginning of the church year, and we can look back, and notice what has been done, and what has not been done. 2020 has been a challenging year, but throughout the year there have been times of blessing also.

In the Advent Studies we are looking at Walter Brueggemann’s book, ***The Message of the Psalms***, and identifying psalms of orientation, of disorientation and of new orientation. Brueggemann says about these categories:

Psalms of Orientation: “*Human life consists in satisfied seasons of well-being that evoke gratitude for the constancy of blessing....Psalms of orientation...articulate the joy, delight, goodness, coherence, and reliability of God, God’s creation, God’s governing law.* (examples include Psalms 145, 1 and 133)

Psalms of Disorientation: “*Human life consists in anguished seasons of hurt,*



The Reverend Cath Growcott

alienation, suffering and death. These evoke rage, resentment, self-pity and hatred. Psalms of disorientation ... are poems and speech forms that match the season in its ragged, painful disarray. This speech, the lament, has a recognisable shape that permits the extravagance, hyperbole, and abrasiveness needed for the experience. (examples include Psalms 13, 74, and 49)

Psalms of New Orientation: “*Human life consists in turns of surprise when we are overwhelmed with the new gifts of God, when joy breaks through the despair. Where there has been only darkness, there is light. Corresponding to this surprise of the gospel ... psalms of new orientation....speak boldly about a new gift from God, a fresh intrusion that makes all things new. These psalms affirm a sovereign God who puts humankind in a new situation. In this way psalm forms correspond to seasons of human life and bring those sea-*

sons to speech.” (examples include Psalms 30, 65 and 114)

Would you like an Advent challenge? Select a psalm that speaks to you at this time, and read it / sing it / pray it every day. Use it to draw close to God at this time.

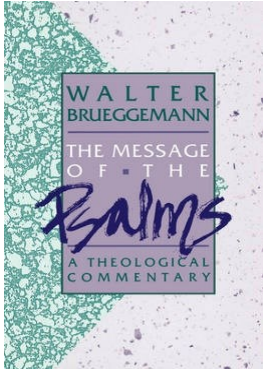
Love and blessings
Rev Cath



Quotes from W. Brueggemann, *The Message of the Psalms, A Theological Commentary*, Augsburg Publishing House, Minneapolis, 1984. Page 19.

ADVENT STUDIES 2020
THE MESSAGE OF THE PSALMS

Let's take time to be still and look at the psalms as songs that have carried God's people through centuries of orientation, disorientation and new orientation. Join us for Advent Studies, on Wednesday evenings, 6-8pm November 25th to December 16th. We will begin with dinner and learn about the psalms, using Walter Brueggemann's book, *The Message of the Psalms*. On December 9th, we will relocate to All Saints Hataitai to hear Bishop Ellie on Psalm 23, a psalm of New Orientation. Please let Rev Cath know if you would like to come/help.



GOD IS WITH US – WORDS FROM THE RT. REV. JOHN TAYLOR

Editor's Note: To observe copyright regulations, I seek out copyright holders for their permission to use their work. I always send a copy of the Bulletin to them so they know that their work was properly acknowledged. In one such search, I came across the Rt. Rev. John Taylor, Bishop of the Episcopal Diocese of Los Angeles, USA. In the course of this exchange, I asked Bishop John for his thoughts about God and Pandemic, God and the grievous losses. He shared these thoughts which seemed very appropriate at this time, also because we are all feeling the particular loss of John Fulton at this time.

“We were not there when they crucified our Lord. If we had been, we would probably have been poor, persecuted and illiterate, with little social mobility, burdened with prejudice and patriarchy and the heavy



yokes of imperial and religious authority.

We would have had real problems. And yet in spite of all that, it would have been to us that the gospel of love and perfect freedom would have been revealed.

Revelation was not at first a gift to wealth and privilege.

Gospel freedom showed the way out of an imprisoning reality.

Paul wrote this in 2 Corinthians:

“We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible.”

Remember Jesus telling his disciples, on the night he was betrayed, that we reveal God to the world by the way we sacrifice and serve.

Here Paul teaches that we can also evangelize by the way we deal with loss – even the loss of the [people] the practices and routines that we love most of all.”

Blessings for Advent and the Nativity

The Rt. Rev. John Harvey Taylor VII, Bishop of Episcopal Diocese of Los Angeles

MY ONE WORD

CHANGE YOUR LIFE WITH JUST ONE WORD

In 2021, we're going to have once-a-month meetings again to offer each other companionship and support as we walk with God with our chosen One Word for the year. The idea behind My One Word is to choose a single word as a focus

for one's spiritual and personal growth and to use that for a whole year, instead of e.g. New Year's resolutions.

The process of picking a word and starting to work with it is outlined

on www.myoneword.org and in the quick and easy to read book *My One Word* by Mike Ashcraft and Rachel Olsen. Curious or keen? Contact Rebecca Erlewein 021-063-1589.

JOURNEY INTO HOLINESS — PRAYING WITH THE TRACTARIANS—PART 2

Editor's Note:

While co-editor of *St. Paul's Episcopal Church, K. Street, Washington D.C., Parish Magazine, The Epistle*, I had lovely opportunities to engage with Dr. John Orens, Professor of History at George Mason University, author of *Stewart Headlam's Radical Anglicanism: The Mass, the Masses, and the Music Hall* and a parishioner of *St. Paul's, K Street*. Dr. Orens is a noted authority on the Anglo-Catholic worship tradition and the Oxford Movement and provided the *St. Paul's K. Street* with lecture series as well as articles for *The Epistle*.

A few months ago, Rev Cath used a quote from one of Dr. Oren's works in one of her sermons. Recently, I found that John had been writing again, and for Weblog —[The Covenant](#)—of the Living Church Foundation, which is an independent, non-profit ministry of lay and ordained writers who serve in parishes and dioceses, schools, and elsewhere across the Anglican Communion. So I have sought out permission from him and the Weblog's publishers to reprint here. Fortunately, both have generously agreed. This article is the second of the series.



Professor John Orens

The first part of this essay explored the embodied character of grace in Tractarian spirituality. Yet we must recognize that it is precisely in this embodiedness that we are called beyond individualism and into community. The very depth that binds us to Christ binds us to one another. We may enter the waters of baptism as individuals, but we emerge as mem-

bers of Christ's body, the Church, and thus members of one another. Here is our third grace; or rather, here our third grace begins. Prayer, the Tractarians taught, is sharing the life of God. And since Christ is forever interceding for us, in our prayers we must intercede for one another. In this mutual embrace, rather than in some obscure doctrine, we enter most deeply into the mystery of the holy Catholic Church. What might this intercession look like?

Fr. Kenneth Leech, one of the most profound and prophetic Anglo-Catholic theologians of the past half century, is a perfect example. When my wife and I visited him in Manchester not long before he died in 2015, we took him to lunch. He brought along his diary, which was like nothing I had seen before. It resembled an overstuffed scrapbook, its myriad pages barely held together by the fragile binding. On every page there were names: the names of friends, the names of former parishioners, the names of churches, the names of causes. There were hundreds of them. It was as if almost every human being Kenneth Leech had ever met — every immortal soul who had passed his way — was enshrined in those pages, and every day he prayed for them. In his diary's fragile binding, as in the water of baptism, we can also see a reminder that our bond to one another is tangible.

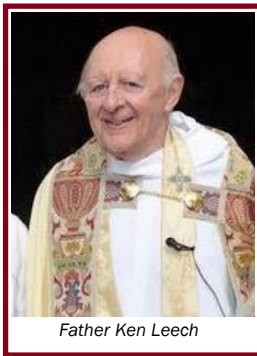
And just as we cannot be content with praying for one another, we cannot be content if we are not

praying with one another. This is one of the reasons why the Tractarians were insistent that churches be open every day for public worship. Here their efforts were remarkably successful.

In 1840 there were only three parishes in the whole of England that were open for daily services. By 1864 there were more than a thousand, 36 in London alone. What they would have made of the daily Zoomed services offered by many churches in the midst of our pandemic we cannot know for sure, but I think that they would be pleased by our fidelity to common prayer, were it not for the absence of so many common people.

Where, they would ask, are the dispossessed and the destitute, the men and women who live in the shadows of your frantically meritocratic society? We are not praying with one another as Christ would have us pray, if we are not praying with them. Their tangible presence — the presence of the ordinary humanity they share with us — is the fourth grace that we seek.

No practice of the Church of their day more enraged the Tractarians than did the pew rents that drove the poor to the back of the church and sometimes out of the church altogether. Pew rents are no more, thanks in part to the Tractarians' crusade against them. But as we pray, we might ask ourselves what barriers we have unwittingly erected, individually and corporately, between ourselves and those suffering in "body, mind, or estate." As Pusey pointed out, it was in the life of the poor that God joined our human nature to his. We cannot know him fully, which is the point of prayer, unless we know them.



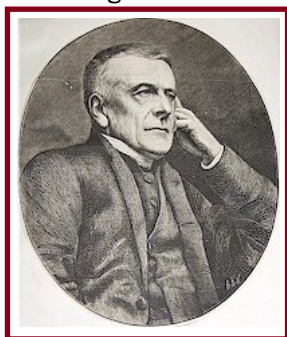
Father Ken Leech

Of course, this grace, like every grace that we are offered, is a gift from which we often flee. Rather than open our hearts to the claims of love, we close them up; shutting out others, shutting out God, and shutting out our true selves.

And if we are hiding from God, how can we pray as we ought? It was to deliver the faithful from this spiritual quandary that the Tractarians revived the ancient Catholic practice of sacramental confession and absolution. Unfortunately, Tractarian literature on confession is severe. At times, it is downright morbid. But the heart of their message is more inviting than they themselves sometimes realized.

In confession, they said, we open ourselves to ourselves and to God, and so begin the journey out of darkness into light. In the confessional the ordinariness of life, with all its ordinary pettiness and idolatries, is exposed so that its very ordinariness may be redeemed. And this redemption is our fifth grace, one that the Tractarians believed encapsulates the whole life of prayer.

Frederick Oakeley, the first priest to serve at what would become the Church of All Saints, Margaret Street in London, explained the gift this way. *“Confession,”* he said, *“offers not merely a shelter, but an asylum for the wounded spirit; not merely a home, but a sanctuary for those inmost feelings of the soul which the repulses of the world have driven to their narrow cheerless hiding place.”*



What this betokens is more than a momentary consummation. We are, Edward Newman observed, continually being called; summoned, as Edward Pusey noted, to a life of deepening grace and deepening

love whose earthly seal, and the seal of all our prayers, is the holy Eucharist.

At the altar, the bonds of love that unite us to Christ and to one another — the bonds first forged in baptism and yet for which we still yearn — take on flesh and blood. Here the mysterious grace of tangibility with which our journey began with a splash of water, is infused with life, *“penetrating us,”* said Pusey, *“soul, and body, and spirit, and irradiating and transforming us into [Christ’s] own light and life.”*

This is the perfection, he tells us, for which we, the Church, and the whole creation have ever groaned. And having gathered here at this, the sixth station on our pilgrimage, it would seem that we have reached our journey’s end. We have received grace upon grace, life upon life? For what more could we possibly ask?

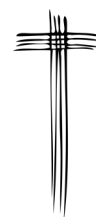
But listen yet again, pray with the Tractarians a bit longer, and we discover that within the grace of the Blessed Sacrament there is another. In 1848, when his rebuilt parish church in the village of Hursley was dedicated, John Keble preached a remarkable sermon on “The Holy Eucharist: the Crown and Centre of Christian Worship.” He told his parishioners that he would be celebrating the Eucharist every week and he urged them to receive Communion regularly. To receive is to “partake of Christ,” he explained. “How can you live without it?” But he said something else. The sacrament, he explained, is nothing less than *“the tree of life in the midst of the garden,”* and to come to the altar is to enter the gates of the heavenly city.

Now an altar is a place of sacrifice, as it were, another Calvary. Keble reminds us here that it is also another Eden; it is Paradise restored. To it we bring our hopes and labors for God’s new world, around it we share the life of God’s new world, and from it we are sent to bear witness to God’s new world.

The seventh grace the Tractarians would give us is heaven, a Kingdom that although it is yet to come is already blossoming in our midst. Our pilgrimage is thus not only to a distant paradise when we may at last enjoy

God’s presence. The life of prayer invites us to find God’s presence here and now in the tangible ordinariness of our daily lives and in the tangible ordinariness of the sacraments; to find God’s presence in the depths of our souls, in our intercessions, and in our common prayer; to find God’s presence in our communion with the suffering and the forgotten; to find God’s presence in our willingness to forgive and to be forgiven; to find God’s presence in the sacrament of the altar and in the mystery of heaven on earth. All this is prayer; all this is grace.

Our Tractarian journey now draws to an end, but our own journey has just begun. And as we set off, there is a Tractarian prayer that may help point us on our way. It comes from Edward Pusey. *“Good Jesus, Fountain of Love, fill us with thy love; compass us with thy love, that we may see all things in the light of thy love, receive all things as tokens of thy love, speak all things inwards breathing of thy love, win through thy love others for thy love, until we be fitted to enter into thine everlasting love, to adore thy love and adore thee, our God and all. Even so come, O Lord Jesus.”*



CHRIST THE KING – KO TE KARAITI TE KINGI @ ROSENEATH



Editor's Note: On Sunday 23 November, Christ the King, Father Lance Lukin, Chaplain to the Seafarers' Mission offered this sermon at the 10AM Mass.

Firstly can I say what a joy to be with you here today of this Ko te Karaiti te Kingi - the Feast Day of Christ the King, even though there is a bitter sweet sadness in the news of John Fulton's death this week.

For us there is a sense of loss and heaviness, while for John he is now in the presence of the King, and for him there are no more tears, or sadness or death. And that is hard for us to comprehend in a way.

Today's readings for the Feast of Christ the King are incredibly powerful and encouraging. As people of the word, and people of the Resurrection, the words from Ezekiel and Ephesians and St Matthew all bring their own layers of joy and challenge, comfort and enrichment.

All of these readings point to one reality: today is a day that we celebrate the hope that we have in Christ's return and that when Christ does return, He will finally bring in a reign of justice and peace upon the earth. The corrupt and evil influences of the world will be gone, and we will all live at peace. There will be no more tears, or sadness, or hunger, or poverty, or family violence, or unemployment, or pandemics or death. For Christ who died, and has risen, who has ascended into glory shall

return and bring the Kingdom of God fully upon the earth – the Kingdom that for now exists within us, but then will exist in all and for all.

And until he comes we have a task to complete – to share the reality and truth of the Kingdom with anyone who will listen – to be an influence for good in the world.

Recently, I heard it put this way: *The impact that a group of people, called the modern Christian Church, who believe that God is not arbitrary, vengeful or severe, empowers one to love unconditionally to be incredibly tolerant and accepting of divergent views.*

The impact that those people can have, by expressing their faith through love, is world changing. It's not just social justice, that's the easy part to say – it includes social justice – but its tolerance, openness, the willingness to admit that they could be wrong and yet will test everything to see some measure of truth in it.

Clearly religion, and with it spirituality calls the individual self to find meaning, to find purpose, to find identity, to find acceptance, and to experience hope. That anchors who we are. That helps us to make sense out of the universe, that helps to cover our nakedness.

The essence of the role of the modern Christian Church is to make it known the character and nature of God, that He is not the kind of character that his enemies have made him out to be. He is not arbitrary, vengeful or severe – and that has to make itself known from the people who believe that, by expressing that faith through love.

In fact, Martin Luther King put it this way: *Any religion that professes to be concerned about the souls of persons, but is not concerned about the slums that damn them, the economic conditions that strangle them, and the social conditions that limit them is a dry as dust religion.*

Our role is to be a people who embody the Kingdom, and whose lives

exude the Kingdom on earth. We are ambassadors of the King and the Kingdom. We are to be people who champion justice, which is why the Gospel reading is so appropriate for today, particularly for me.

A dear friend of mine in Seattle rewrote this gospel particularly for seafarers:

The Judgment of the Nations – Adapted for Seafarers

³¹“When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. ³²All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, ³³and he will put the sheep at his right hand and the goats at the left. ³⁴Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; ³⁵for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, ³⁶I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ ³⁷Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? ³⁸And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? ³⁹And when was it that we saw you sick or in prison and visited you?’

⁴⁰And the king will answer them, Truly I tell you this I was hungry and you baked muffins for me which you gave freely at the Seafarers Centre, I was thirsty and you offered me a can of Coke and a cup of coffee, and we chatted together, I was a stranger to your city and you welcomed me with open arms like a long-lost friend, you looked at pictures of my children on my phone and laughed with me, I was naked and you gave me a beanie and some gloves, knitted with love by members of your parish to keep me

warm in the cold nights at sea, I was sick and you visited me in the hospital, I was a prisoner on my ship, berthed in your port but unable to get ashore and you came aboard and visited me, and you provided me with free wi-fi so that I could connect with my family thousands of miles away in another country; you listened to my story and heard my plight, you heard how I was being exploited, how I had been subject to torture and abuse, and my wages had not been paid, and you fought for me so that my family would get justice' Truly I tell you, just as you did it to one of the least of these seafarers who are members of my family, you did it to me.'

That's what it means to be people of justice, and of the Kingdom.

At times as I think about the ever decreasing numbers in attendance in many of our parishes, I wonder if many of us have lost sight of the incredible power at our disposal as people of the Kingdom.

So let me tell you a story about two sisters, Peggy and Christine Smith, 84 and 82 years of age who lived on the Isle of Lewis – a wind-blown and very remote part of the Hebrides.

Peggy and Christine had been faithful members of their parish for many years, and they had seen the attendances slowly dwindling. But these two women held to the truth that Christ is King, and that the Kingdom's reign had been promised to God's people. So they decide to pray. Peggy was completely blind, and Christine was bent over with arthritis—and they were weighed down by the depressed spiritual state in their little village church, but they sensed God speaking to them and saying "I will pour water on the thirsty land, and streams on the dry ground." (Isaiah 44:3).

And this led them to pray in their little cottage two to three nights a week, from 10pm till 3am. After several weeks of prayer, Peggy had a vision of her church being crowded with young people, and an unknown minister preaching from the pulpit.

What Peggy saw became known as the Hebridean revival, which took place between 1949-1952, and

through that revival thousands came to faith, and the Kingdom broke out among them.

But almost 1000 years before the Hebridean Revival in that little church amongst that tiny congregation on the edge of nowhere, a Monk and two Nuns went to the Isle of Lewis to pray.

But in reality they did not know that they were going there. As was the practice amongst the early Celtic church, men and women of God got into little row boats (called coracles), and set off to pray. They would get into these little boats without oars or sails or any means of propulsion and would let the tides take them to where God wanted them to go. When they got there...wherever they would end up...they would proclaim the gospel and pray.

And so it was that 1000 years before the Revival this monk and these nuns found themselves of this remote on the Isle of Lewis and they prayed. They went to the farthest corners of the known world...to pray in the Kingdom of God. And for 1000 years men and women had prayed in that little church on that island...and then God showed up and revival broke out.

At times it is easy to think that God has finished with us, or that the Kingdom of God will never arrive. Because as a Church we are small, and we are growing older every year...but you know what...God hasn't finished in this place.

This church here in Roseneath was first opened in 1899, and for the last 121 years people have gathered here in this place to pray. In 1924 a fire almost destroyed the church, but it didn't, and people kept praying.

This week one of your faithful parishioners was killed, a man who sat in these pews and prayed. He prayed for the Kingdom to come, as we pray every Sunday when we pray the Lord's prayer.

And you know what, over the last 121 years many prayers have been prayed in this place, and many have already been answered...but there are still more to be prayed and more answers to come.

I don't think God has answered all

the prayers that have been prayed here yet.

And you know why I know this? Because God is still at work here.

Seeds are still being sown.

Lives are being touched.

Gifts are being given.

Justice is being proclaimed.

Prayers are being prayed.

And God will answer them all.

Ephesians 1,

¹⁷ I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, ¹⁸ so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, ¹⁹ and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. ²⁰ God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, ²¹ far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. ²² And he has put all things under his feet and has made him the head over all things for the church, ²³ which is his body, the fullness of him who fills all in all.

And you know what...just before the Revival broke out on the Isle of Lewis a young deacon stood up during one of the prayer meeting and read some verses from the Psalms. And I want to read them over us today...as a blessing, and as an anointing, and as a promise that God has not finished with us yet here at St Barnabas:

Psalm 24:3-5.

Who shall ascend into the hill of the Lord?

or who shall stand in his holy place?

He that hath clean hands,

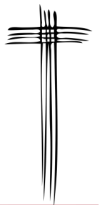
and a pure heart;

who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord,

and righteousness from the God of his salvation.

Amen.



BLESSING OF THE BEANIES

On Sunday 22 November in the presence of Father Lance Lukin, Chaplain to the Seafarers' Mission, Rev Cath blessed a bevy of beanies which have been knitted by Parishioners over the last months for Seafarers who are supported by the Mission. Thanks to all the knitters and a special thanks to Janet Brown who has led this initiative and supported everyone involved.



ALL LICENSED!

Also after Sunday 22 November Mass, Rev Cath issued Parish Lay Ministry Licences to Pippa Christmas and Mark Williams. Michael Doherty received his Licence on Sunday 15 November. These Licences authorise Michael, Pippa and Mark (with reference to Te Hopai) to exercise the ministries of sharing sacrament, leading worship or pastorally caring for the vulnerable in the absence of a priest.



CHRISTMAS DAY LUNCHEON

St. B's Christmas Day lunch is on for 2020 - and this year it's 'Gourmet Platters of Finger Food and Drinks'!

You can sit and dine or stand to mix and mingle. St. B's gourmet platters can be your Christmas lunch or brunch! Everyone is welcome on this special day to celebrate Christ in the life of the church.

Contributions of yummy savoury or sweet treats will be happily received plus donations of festive beverages. Please let Kate or Tom know how you might be a part of this St. B's Christmas Day celebration.

If you want to come but you are not sure how to get there or can't contribute - please still let us know.

Kate: 021 032 4501; katejchurchill@gmail.com

Tom: 021 444 875; tommitre10@gmail.com



COMMUNITY CAROLS

On Wednesday 9th December, the Parish will host the annual Community Carols event. Steph Williams is leading the organisation for this event. David James will be on the organ. This event is a great way to reinforce the connections between the Parish, the Church and the broader Roseneath community and share the joy, harmony and love of music and singing together,

The Carols will start at 6pm, and the Church is usually packed. Steph would welcome any volunteers to help—please contact steph@unltd.co.nz.



"THE BEST I CAN DO FOR COMMUNITY CAROLS IS THREE TOGETHER IN THE NINTH ROW"

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REMEMBER THESE DATES

SERVICES

Sunday Masses 08:30AM and 10:00AM. The 10:00AM service is available on ZOOM. Click on this [link](#) or type into your web browser the following internet address: <https://us02web.zoom.us/j/5462277676>
Access by telephone number: Wellington 04 886 0026; or Mobile: +64 48860026; Meeting ID: 546 227 7676

Tuesday Compline 8PM by ZOOM
[https://us04web.zoom.us/j/6977278408?](https://us04web.zoom.us/j/6977278408?pwd=MXIIN1dsTUZKaC9ITWpXYXp2cjV0dz09)
pwd=MXIIN1dsTUZKaC9ITWpXYXp2cjV0dz09
Meeting ID: 697 727 8408; Password: barnabas

Thursday Evening Mass 6PM at Church



Sandro Botticelli - The Nativity (1482- 1485)

SAINTS/FEAST/DAYS

09 Dec – 6pm, Community Carols, led by Steph Williams (Contact Steph (steph@unltd.co.nz) if you would like to help).

13 Dec – Sunday School Play (during Mass). Contact Olivia if you would like to help.

21 Dec – St. Thomas, Apostle, Martyr

24 Dec – Christmas Eve 10.45pm Carols, 11.30pm Midnight Mass.

25 Dec – Christmas Day 10am Mass. followed by Christmas Lunch

26 Dec – St. Stephen, First Christian Martyr

27 Dec – St. John, the Evangelist

28 Dec – Holy Innocents

CHRISTMAS WELLINGTON CITY MISSION FOOD DRIVE

Can YOU help with food donations please? City Mission's Christmas drive is to support people and families in need. Food bank demand has increased 400 per cent! (No damaged tins or items past their use-by date please.) Items can be left in the boxes in the church narthex on 6, 13 and 20 December. Contacts: Janet Brown (0221761633;) Jane Hill (0279797732).

Any donation is amazing and always greatly appreciated. Some examples below of the types of items City Mission would be most grateful for..

Christmas Items

- Single adult Christmas cakes
- Fancy Biscuits/Crackers
- Christmas desserts
- Chippies
- Salted nuts
- Chocolate
- Relishes/Sauces/Pickles
- Retail vouchers
- Pavlova/Meringues

Essential Items

- Tinned fruit
- Plain biscuits
- Tinned meals
- Muesli bars
- Tinned fish/Meat
- Pasta sauce
- Condiments
- Baby items (e.g. food/nappies)
- Laundry powder /Dishwashing liquid

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