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ST. BARNABAS ROSENEATH BULLETIN

AUGUST 2019

WHO SHOULD I CARE ABOUT?

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The Parable of the Good Samaritan (Luke 10.25-37) Sermon, Sunday 14 July 2019

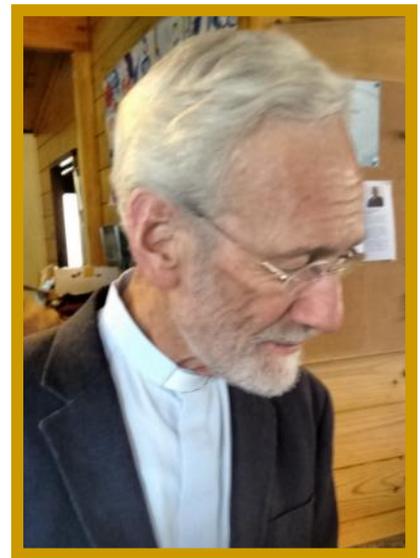
"You're a good Samaritan" – how often we hear that! We are so familiar with the expression that it is easy to overlook the depths of the parable it comes from.

Jesus told the story in response to a man who wanted to know how he could inherit eternal life. "Love God and your neighbour," was Jesus' response. "But who is my neighbour?" asked the man. In response to this question Jesus told the story we know so well.

The first player in this story is the man who set out along the Jerusalem-Jericho road. The two cities were about 17 miles apart; Jerusalem is quite high above sea level while Jericho is well below it, so the road is very steep. It is also windy and rocky and, until last century, notorious as a haunt of robbers.

Such was the fate of this man who was robbed, beaten and left half dead. "Half dead" was an almost technical term for someone unconscious and very close to death. Although almost certainly a Jew, he was no longer identifiable in any way as anything other than a human being, an 'everyman', in urgent need.

The next character is a priest who has almost certainly been taking his turn on duty in the temple at Jerusalem and is now returning home to his family and household with the tithes he will have received for his service and on which his family and household will be relying. Priests at this time



Father David Tannock
Interim Priest-in-Charge

belonged to the higher social class, so he will have been riding. The sight of the man on the roadside will have posed a serious dilemma: if the man is not a Jew he may find himself assisting an enemy of his own people or of God; if the man is dead he will contract ritual impurity and have to return to the Temple for a further week to be purified, at considerable personal cost, before he can travel home to care for his family and household. So he passed by safely away from the man.

And then we have the Levite – a bit like a deacon for us. He will have seen the priest's actions ahead of him. Who was he to question the judgement made by the priest? So he, too, passed by.

Jesus' hearers were used to things

coming in threes. They would be looking for the climax of the story and would probably be expecting this third person to be a layman. But no! He was a Samaritan – not a Gentile, but the member of a deeply hated, despised group.

The people listening would have been surprised and shocked, rather as if a modern Israeli told a story about a rabbi, a faithful Jew and then a Palestinian, with the Palestinian clearly the good guy.

This Samaritan, also riding, when he saw the beaten man was “moved to pity” – he felt compassion inwardly as a deep gut instinct. Dismounting, he went up to the man and bound up his wounds, pouring on them oil and wine.

“Binding up” the wounded was a divine action, mentioned especially by Hosea and Jeremiah as God’s response to Israel’s need. Pouring on oil and wine was a common medical action – oil to soften the wound and wine to disinfect it - but it was also a priestly action as an oblation of wine and oil was poured out on the altar in the Temple as a regular ritual action during the course of the Temple liturgy.

So the Samaritan not only gave proper first aid to the man, but he also performed an authentically priestly act, a true fulfilment of the Temple liturgy.

The priest had not taken the man to safety on his animal, but now the Samaritan repairs the priest’s deficiency, walking in front of his own animal and leading it in the manner of a slave or servant. In this he was not only performing a menial act of service, but he was also courageous.

Kenneth Bailey, in ***Through Peasant Eyes***, likens his actions to an American Indian riding into Dodge City in the 1870s with a scalped cowboy on his horse – the immediate assumption would be that the Indian had done it.

And his payment for the man’s care, along with a promise to the inn-keeper to make good on any further expenses, is both a further testament to his courage and a sign that

he would see this act through to the end. So the hated Samaritan had performed an act of deep human compassion with courage and humility, in a way that fulfilled all priestly ministry and echoed the healing work of God. The Samaritan foreshadows the ministry of Jesus himself.



“he good Samaritan” by George Frederick Watts (1817-1904)

“Who was neighbour to the man who fell among the thieves?” Jesus asked the man. The answer is clear, but the man could not bring himself to answer “the Samaritan”, saying only *“the one who showed him mercy.”*

We need to see this parable in its context in the Gospel, where it comes immediately after the account of the mission of the seventy who were sent to all the towns and villages of Israel which Jesus intended to visit. Luke places this parable here to emphasise that the mission of the Church was to be universal, to all people, fulfilling the universal human need for the healing of the Gospel.

In this way the priestly ministry of the Temple was to be fulfilled. And this universal healing work was not to be an act of triumphant power, but one of humble service that would be accomplished through the Cross. The seventy had proclaimed the presence of the Kingdom of God in the towns and cities of Israel: here is its universal shape.

“Go and do likewise” was Jesus’ word to his questioner. It is Jesus’ word to us. It is a challenge to go beyond our tendency to moralise about “passing by on the other side” and to examine our attitudes to all human beings, the depth of our feeling for their need and the extent to which that motivates and shapes our behaviour.



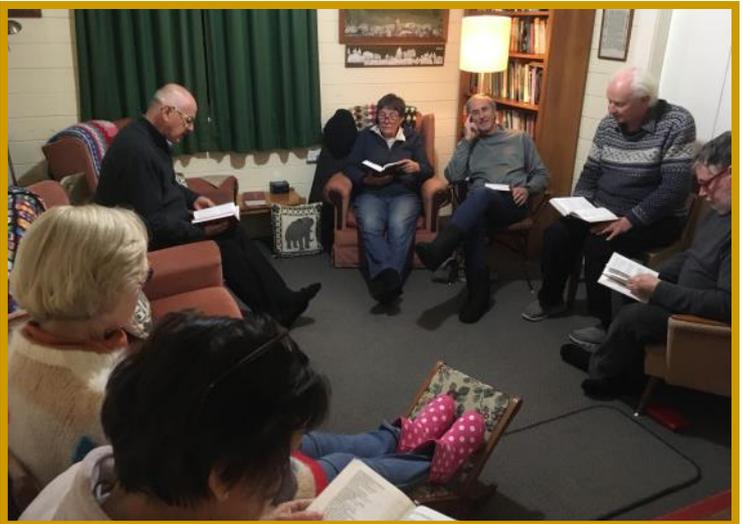
GET KNITTING! - A SMALL BUT VITAL GIFT FOR SEAMEN



It’s time to dust off those knitting needles and enjoy reviving that great skill and enjoyment of crafting a gift for those in need. The Mission for Seafarers needs warm watch caps, beanies to give to seafarers whose employers have ill-equipped them for our harsh winter climate.

If you have the time to knit one or two, please give them to Janet Brown (contact details: Tel: 04-566-3757; email: janetfraserb@gmail.com) Patterns and wool will be at the back of the Church if you need them

GOING TO JERUSALEM!!



In their own words:

"Thank you for having me in the weekend. It was a real highlight. As I drove round the bend and came upon the village across the river valley, the sight of the red church turret framed by the village houses made my heart leap. It was a small group but the welcome was warm, as was the fire, and one was never bored for the stories, wit and sarcasm never stopped.

Among the intermittent prayers and singing was the cool, still air, flowing of the river and chirping of the birds. I also came to know two Aunt Dorothy's, one whose ambrosia recipe was delicious and the other, whose husband asked for himself to be buried somewhere she could not

find so she could not bury herself next to him." Danny Sum

"What an isolated place Mother Aubert chose to build her orphanage for the babies born to young Maori women who could not look after them. The difficulties must have been overwhelming. The church sits in a beautiful setting overlooking a great bend on the mighty Whanganui River. It was an inspiring place to visit." Helen Milne

"For a first time visitor I found my experience at Jerusalem very humbling and got the opportunity to reflect on the great work Suzanne Aubert did for the underprivileged and sick and orphaned." Michelle Allen

"In the past we've invited, and the sisters have joined us, for Saturday

Vigil Mass. On this occasion the sisters asked what time the Mass would be and stayed for fellowship afterwards. Danny Sun blew us away with a top notch piano performance from Rigoletto. The sisters were amazed that the old piano could sound so fantastic.

Anthea Mullis, Rosemary Collins



DETAILING St BARNABAS'S STAINED GLASS WINDOWS

Don Bagnall and Michael Blain



The Annunciation



The Nativity



The Blessing



The Healing

The Annunciation

The Annunciation to Mary begins the Christian story of the coming of Jesus. The archangel Gabriel is the messenger of God to Our Lady.

Top glass: the tips of the angel's wings are still in heaven, indicating that this Messenger comes from God and belongs with God.

Lower glass: This medieval western image of Mary at prayer has her kneeling in humility at a prayer-desk, wearing a long dress and a full veil. These indicate her devout humble willingness to accept the call of God to be the mother of Jesus Christ.

The Nativity

In the Nativity (birth) of Jesus, God becomes one with us.

Top glass: the guiding star reaching earth. The heavenly sign touches the earthly straw of the stable roof.

Lower glass: S Joseph, Our Lady, and the Christ Child are in the usual nativity grouping, and here they are seated in the bole of the tree of life. This means the tree of life in the garden of Eden, which is now being brought to new fruitfulness in the coming of Jesus

This tree also says that the birth of Jesus fulfils Jewish prophecy. The Saviour was to be born of the family-line of King David.

Windows in the Nave South Side

The Blessing

Our Lord blesses the little children, who bring gifts of flowers in friendship. Our Lord blesses with the gesture of raised hand, the two fingers convey his divinity and his humanity.

Top glass: a child in white, indicating the full reception of children in Holy Baptism, with the innocence of our renewal by the Holy Spirit. In baptism we put on the embracing robe of Christ

The Healing

The sick man kneels and raises his head for help from our Lord. The palm tree and grass suggest an outdoor encounter



The Temptation

The Temptation

Our Lord with a gesture of rejection pushes down Satan the fallen angel under his feet. The life colours are drained from him.

Top glass: three stones expressive of the three times Satan tempted Jesus, when Jesus refused to turn stones into bread.



GOD HAS A SENSE OF HUMOUR TOO YOU KNOW!

In my moments of questioning (which are pretty frequent) I often wonder why did God send his only begotten Son to be born, grow up, learn a trade, make friends, meet people of all walks of life, and share in the living of our lives.?

I like to think part of the plan was to experience what inspires, and moves us, what calls us to love, and yes, to laugh and exult in the happiness of laughter. So that God might know us.

To enrich this Bulletin, a Parishioner has suggested that we include stories of humour that tickle our funny bone as a community of God.

So this is an open invitation to everyone in the Parish—if you have a funny story, a joke, a humorous experience of church and spiritual life that you would like to share, please send them to the Bulletin Editor (contact details on the back page), and we will publish it with your name, your nom de plume, or anonymously if you like.

A small story to start the ball rolling. Many of my childhood Easters were spent at Orewa beach just north of Auckland. With only a small church Orewa was part of a three-Parish covered by a “peripatetic” Vicar who led three Masses on a Sunday.

This Easter Sunday the little church was packed, but no vicar!. The other two Parish churches had been similarly packed and he was running late in getting to us. It was hot and all the side windows were open and I was sitting beside one.

Suddenly the back door was flung open. A loud booming voice started the first hymn “Jesus Christ is Risen Today!” and then it disappeared. I looked out the window, to see the same gentleman running down the side of the church, vestments flailing—robing on the run!

The next moment he processed from a side door to the altar, all serene, composed and singing right in time with the hymn. That’s God’s Grace at work!

SECOND NATIONAL ANGLO-CATHOLIC HUI, 15-17 AUGUST 2019!!!

We now have over 100 people registered!!! The main speaker will be Bishop Stephen Cottrell, Bishop of Chelmsford, UK. The Anglo-Catholic element of Anglicanism has traditionally emphasized the centrality of worship, the importance of social justice and the communication of the faith. All three will feature in workshops, plenary sessions and daily episcopal Masses. There is still time to register, but everyone is welcome to come to the Masses, whether registered or not. **Thursday 15 Aug at Saint Peter's, Willis Street at 6.30 pm.** (Mass of Our Lady) - Presider: Bp Ellie Sanders. Music will be led by Mark Dorell, Diane Halliday and an expanded S. B's/S. P's choir.

Friday 16 Aug at 5 pm at the Home of Compassion Chapel, Island Bay. (Mass for Mother Suzanne Aubert) - Presider: Bp Justin Duckworth.

Saturday 17 Aug at Saint Peter's, Willis Street (Mass for Mission) - Presider: Bishop Stephen Cottrell.

That’s the hui. Now some doey. We need volunteers to help with food - afternoon tea helpers for Friday at the Home of Compassion for 3.30 pm (plenty of parking available). We also need volunteers to help fill rolls for lunch on Saturday from 11 am in S. Peter's Undercroft kitchen. If you can help please contact Rosemary 9348018 or 0212102891), Anthea (9726680 or 0212345907) or Jane (4797732 or 0279797732).

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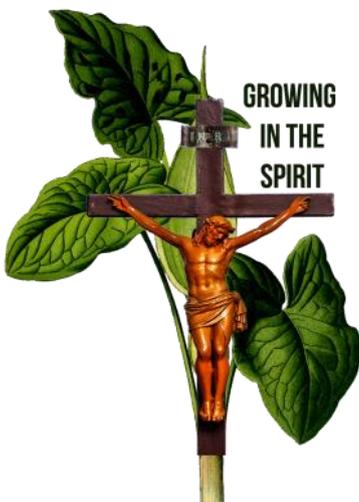
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REMEMBER THESE DATES

SERVICES

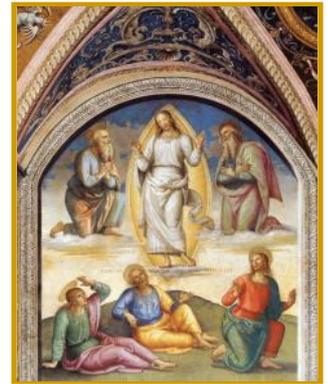
Sunday Masses 08:30AM and 10:00AM

SAINTS/FEAST DAYS

03 Aug — Sr. Stephen—the first Christian Martyr

06 Aug — Transfiguration of the Beloved Son
MASS—Thursday 8 Aug 6pm

15 Aug — St. Mary the Mother of Jesus
MASS—Thursday 15 Aug at Saint Peter's,
Willis Street at 6.30 pm.



Pietro Perugino,
Painted 1497-5000,
The Transfiguration of Christ

SHARING MOMENTS OF KINDNESS

The other day I was walking to catch my bus, and I came up on a pedestrian crossing that I needed to use over a busy street. Just as I arrived at the crossing, an elderly lady approached as well using a walker. She looked at me and then said unexpectedly, "Will you walk with me over the crossing. I don't want to bother you. I know I am slow, but I know I will be safer with you beside me." It took no effort to smile and agree heartedly to walk with her. So we ambled gently across the crossing, cars stopping to give us right of way. She smiled in relief and thanked me on the other side for my kindness. I hadn't thought about it, but I felt so good inside. I thanked her in return for

kindness in putting her confidence in me to look after her.

A small moment – it probably took about 90 seconds. But it warmed me for the rest of my day and I have thought often of it over the last week. How lucky I was that such an opportunity came my way.

Martin Kornfield is quoted: "if we all do one random act of kindness a day, we might just set the world in a right direction" So I am collecting moments of kindness. Would you share your moments with me so I can put them in our Parish Bulletin?? You don't have to be a great writer, or even identify yourself if you don't want to. But every act of kindness shared doubles its effect I believe! Please send your brief write-ups to: gwytherstick@gmail.com

JOHN KEBLE'S ST. STEPHEN'S POEM

*As rays around the source of light,
Stream upward ere he glow in sight,
And watching by his future flight,
Set the clear heavens on fire.
So on the King of Martyrs wait,
Three chosen bands, in royal state,
And all earth owns, of good and great,
Is gather'd in that choir*

*Foremost and nearest to His throne,
By perfect robes of triumph known,
And likest Him in look and tone
The Holy Stephen kneels,
With steadfast gaze, when the sky*

*Flew open to his fainting eye,
Which, like a fading lamp, flash'd high,
Seeking what death conceals.*

*Well might you guess, what vision bright,
Was present to his raptur'd sight,
Even as reflected streams of light,
Their solar source betray—
The glory which our God surrounds,
The Son of Man, th' atoning wounds—
He seems them all; and earth's dull
bounds Are melting fast away.*