



VOL. 2. ISSUE 10.

# ST. BARNABAS ROSENEATH BULLETIN

OCTOBER 2020

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## Greetings St Barnabas Family

A couple of years ago, Henry and I were in the chorus for *Joseph and the Technicolour Dreamcoat* with Porirua Little Theatre. Given my inability to sing and dance at the same time, it was fortunate we were in the onstage choir - sitting down and standing up were all we needed to master. It was a lot of fun, and the director had made the show very funny - the characters were extreme versions of what are in our biblical narrative. In the Porirua version, Joseph was taken away to Egypt by children wearing sunglasses and talking on mobile phones, leading a fake camel and Joseph on a piece of string. The reality of it for the real Joseph would have been very different - being left in a pit in the desert with nothing to eat or drink until the Ishmaelites came along, being dragged through the desert sun behind the caravan, being sold at the slave market at a bustling Egyptian city, and going to live at the home of Potiphar (in the Porirua version - a wealthy, self absorbed man). After establishing himself in Potiphar's home as a loyal servant, Joseph then gets thrown in prison because of the schemings of Potiphar's wife. Because of his dreams foretelling the future, he manages Pharaoh's affairs, and saves the Egyptians from famine.

When the brothers come to Egypt, they fall at Joseph's feet (grovelling in the musical), and beg him to forgive them, and Joseph acts in the most forgiving way: *"Do not be afraid! Am I in the place of God? Even though you intended to do harm to*

## UNDERSTANDING FORGIVENESS



*The Reverend Cath Growcott*

*me, God intended it for good, in order to preserve a numerous people, as he is doing today. So have no fear; I myself will provide for you and your little ones." Genesis 50:19-21*

I wonder how long it took Joseph to get to that place of forgiveness - in the pit on day one? While being dragged off to Egypt? In prison in Pharaoh's palace? He would have had plenty of time to think about it, to dream up elaborate plans for revenge, to hold a lengthy and self destructive grudge. But he didn't, he had arrived at a place where he could forgive them completely, despite all the horror he had been through.

We can hold onto grudges and hurts for a long time - desires for revenge, promises to ourselves never to speak to that person again, walk on the other side of the road when we see them coming.

It is fairly well known that holding onto hurts and damage can cause us physical illness. Medical professionals do studies on forgiveness and health, and

have discovered changes in brain chemical levels, inflammatory responses, heart disease and chronic pain linked to unforgiveness. Psychiatrists have long been aware that forgiveness can be part of the healing process when bad things happen.

A definition of forgiveness by psychiatrist Dr David Puder is: *'Forgiveness is a process. It involves allowing yourself to feel the negative emotions you justly have towards an offense, and really putting the wrong into words in a congruent and authentic truthful way. Then choosing to release it, either giving it to a higher power, or letting it go to a cosmic sense of justice, or earthly legal justice system, and then continuing the process until negative affect is replaced with peace, empathy and compassion. When someone forgives they no longer have a portion of their daily life consumed in negative feelings towards the person or situation.'* \*

He also describes what forgiveness is not: it does not approve, excuse, deny or overlook the action. It is not just moving on, forgetting, pretending something didn't occur. It is not justifying or letting go of possibly needed justice. It is more than ceasing to be angry, or being neutral toward the other or making yourself feel good. It is not reconciliation but might be a step towards reconciliation, and it is not a restoration of full trust. Most importantly, it is not dependent on the one you forgive - that would continue to give the event or the other person power over us.

When we forgive others it is a process and may take time and hard work on our part. When God forgives us, there is no hard work on God's part - we are forgiven immediately and completely. When God forgives us, God doesn't approve, excuse, deny or overlook the action or pretend it didn't occur, but the forgiveness is immediate and complete. The process of forgiveness when we seek it from God is all



about us being restored into full relationship with God.

It is a process of being loved back into the love of God. The time that takes is not dependent on God's actions, but on ours - our willingness to accept that we are forgiven completely. That is what might take time - the willingness and ability to believe that we are forgiven and loved completely.

There may be actions that we need to take in the material world for full restoration to occur - like submitting to the justice system, or making amends by some practical action that we could do to repair the damage.

This might be why Jesus tells Peter that he needs to forgive 77 times (Matthew 18:22), because it is a process and might take a while.

We might come to God with the same things over and over again, because those things keep happening and we need God's forgiveness. As we bring them, over and over, we might notice that they are having less of a hold on us, we are moving towards more of God's love and less of the hurt in the situation.

A poem by John O'Donohue\*\* gives insight into a journey through forgiveness:

#### ***For Someone Who Did You Wrong***

Though its way is to strike  
In a dumb rhythm,  
Stroke upon stroke,  
As though the heart  
Were an anvil,  
The hurt you sent  
Had a mind of its own.

Something in you knew  
Exactly how to shape it,  
To hit the target  
Slipping into the heart

Through some wound-window  
Left open since childhood.

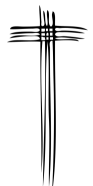
While it struck outside,  
It burrowed inside,  
Made tunnels through  
Every ground of confidence.  
For days, it would lie still  
Until a thought would start it.

Meanwhile, you forgot,  
Went on with things  
And never even knew  
How that perfect  
Shape of hurt  
Still continued to work.

Now a new kindness  
Seems to have entered time  
And I can see how that hurt  
Has schooled my heart  
In a compassion I would  
Otherwise have never learned.

Somehow now  
I have begun to glimpse  
The unexpected fruit  
Your dark gift had planted  
And I thank you  
For your unknown work.

With love and blessings,  
Rev Cath



\* <https://www.psychiatrypodcast.com/psychiatry-psychotherapy-podcast/2019/4/10/what-is-forgiveness>

\*\* John O'Donohue, *Benedictus: A Book of Blessings*, Bantam Press, 2007

# BISHOP'S WARDEN'S MESSAGE



It might not have been apparent to many of you, owing to our latest Level 2 restrictions, how elusive I have been around St Barnabas this past few weeks.

Indeed, on my most recent attendance over a fortnight ago from this time of writing, I was compelled to suggest to Father David that I might be likened to The Scarlet Pimpernel.

He was more intrigued by my revelation than I expected, which reminded me I knew little more of the Pimpernel than his furtiveness.

*"They seek him here,  
they seek him there:  
Those Frenchies seek  
him everywhere.*

*Is he in heaven or is he in hell?  
That damned elusive Pimpernel."*

Well, I was in Auckland for a fortnight. While I have been neither

rescuing individuals from guillotines, nor disguising myself as a dim-witted, foppish playboy, it is wonderful to report that my dear wife and our friend, Kat, has survived a most successful neurosurgical procedure and is now safely home in Wellington. What with both my shift work on the railways, and my wariness of mixing too much in public, as Kat may be immunocompromised, I certainly have been keeping a low profile.

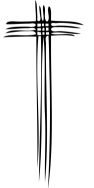
We cannot thank you enough for all of your prayers, well-wishes and offers of help.

Encouraged by the news of our imminent downgrading to Level 1, I set out to our first in-person gathering of Vestry in many months last night. True, wonderful Saint Barnabas hospitality courtesy of our blessed Growcott family hosting a barbecue complemented by vestry members' bring-and-share items, then down to business.

We're still plugging away at a new version of our liturgy books, which has turned out to be the opening of

a larger can of worms than any of us anticipated: progress is slow yet never ceasing, huge credit to our Ian Raistrick. As with other unseen tasks carried out behind the scenes, over and above those visible jobs up front where we are now seeing our eager recruits start to learn the ropes, we are eternally grateful to those most faithful members of our church family who clearly, passionately, love doing their bit, much like this railway enthusiast Warden of yours who gets paid to play trains for real. Yet, we are acutely aware that we cannot let certain specialist skills and knowledge slip away without some sort of shadowing and learning and progressing everything that we do at Saint Barnabas, so as not to become stagnant but move forward with the times, whilst holding on to our rich and very unique traditions.

With much love,  
David.



## QUIZ Answers

How many crosses are there in St. Barnabas Roseneath? - ***I have counted up to 15!***

How many Saints are there in the Ascension Window? - ***4***

What is at the top of the Ascension Window? - ***the Dove of the Holy Spirit***

What are the two Greek letters in the Ascension Window? What do they stand for? ***A and O for Alpha and Omega***

How many images of St. Barnabas are there in the Church? ***At least 3***

Who are remembered on the Gospel side wall of the Church? ***The Parish's Service Members who died in WWI and WWII***

Who are remembered on the Epistle side wall of the Church? ***The Clergy and Vestry of St. Barnabas***

What is the dominant material colour in the Church? ***Red***

What does the foyer tapestry celebrate? ***St Barnabas Centenary 1899-1999.***

Where is the Parish Prayer Wall in the Church? ***Near the Baptismal Font.***

How many candles are on and behind the altar at 10AM Mass? ***6 candlesticks behind the altar and two on the altar***

How many main panels are there in the congregation-facing side of the altar? ***5***

Where is the Reserved Sacrament stored? ***In the Aumbry near the altar on the Epistle side of the church***

What is the current colour for this season of the Church Year? ***Green***



# 2020 SYNOD REPORT

Synod was a half-day digital creature this year. The Rev Cath and I (Ben McConnell) attended as St Barnabas Roseneath's representatives and we were joined by Carole Hicks as an observer and delicious chicken and kumara soup maker! In true St Barnabas fashion, we commenced proceedings with bakery goods and coffee in hand (it is becoming a healthy habit).

The Bishops challenged us particularly to respond to the call of God this year. In a year, which can frankly be described as overwhelming, exhausting but also pivotal, we may want to reflect on Isaiah 61:4 *"They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations."* The ancestors or tūpuna of our faith were often called during dark moments and it is often against the odds that the church has flourished. We were challenged to prayerfully partner with God in the restoration of our world as part of our great commission. While thinking globally we can act locally by being the hospitality of Christ in our hearts and in our homes.

There were seven motions over the

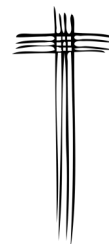


course of the morning. While all motions were assented to, two were not procedural or ordinary business motions. The first, motion 5, related to changes to the role of archdeacons. Instead of archdeacons being responsible for geographical areas within the diocese it was proposed that they would be in charge of 'portfolios'. The idea is that the role become more missional and less administrative. It was observed that these administrative aspects can be delegated to the Diocesan Property Manager and in some instances to the Bishop.

Second, motion 7, which we felt much less comfortable with, proposed giving the Diocesan Council the power "to make adjustments, where necessary, to the Diocesan Canons and/or Standing Orders for

the purposes of enabling Diocesan Synod to function effectively when it convenes." This was in response to the extraordinary events of 2020 and it was stressed that Council would only receive narrow powers to make changes to Canons and or Standing Orders that directly apply to the operation of Diocesan Synod. St Barnabas voted against motion 7, supporting doubts expressed by St John's, Trentham. However, both motions 5 and 7 passed comfortably.

If you would like a copy of the Programme Book for 2020 which contains the explanatory notes to all motions please do not hesitate getting in touch at [benjaminsmccconnell@gmail.com](mailto:benjaminsmccconnell@gmail.com)



## A LOCAL CALL !

An American decided to write a book about famous churches around the world. He bought a plane ticket to Orlando, thinking that he would start working his way across the USA. On his first day he was in a church taking photographs, when he noticed a golden telephone on the wall with a sign that read '\$10,000 per call'. Being intrigued, he asked a priest who was strolling by, what the telephone was used for. The priest replied that it was a direct line to heaven and that for \$10,000 he could talk to God. The American thanked the priest and went on his way.

Next stop was in Atlanta. There, at a very large cathedral, he saw the

same looking golden telephone with the same sign under it. He wondered if this was the same kind of telephone he saw in Orlando and he asked a passing nun. She told him that it was a direct line to heaven and that for \$10,000 he could talk to God. 'O.K., thank you,' he said. He then travelled across America, Europe, England, Japan, Australia. In every church he saw the same golden telephone, with the same '\$US10,000 per call' sign under it.

The American decided to travel onto New Zealand to see if the New Zealanders had the same phone. He arrived at Auckland and sure enough, in the first church he visit-

ed, there was the same looking golden telephone, but this time the sign under it read, '40 cents per call.'

The American was surprised, so he asked a priest about the sign. 'Father, I've travelled all over the world and I've seen this same golden telephone in many churches. I'm told that it is a direct line to Heaven, but in all of them, the price was \$10,000 per call. Why is it so cheap here?'

The priest smiled and answered, 'You're in New Zealand now, my son—THIS IS Heaven, so it's a local call'.



# VESSELS AND VESTMENTS - AN OCCASIONAL SERIES

Michael Doherty

This is a series of articles explaining our use of sacred garments and containers. These items are categorised as Sacramentals, i.e., objects dedicated to exclusive use in the celebration of the Sacrament, in this case the Eucharist. The objects are often blessed by an ordained priest or bishop, but just being dedicated to the sacrament bestows its own blessing. Apart from their utilitarian value, these objects are usually designed and handled in such a way as to invoke reverence during acts of worship. Sacramentals cover more than vessels and vestments, for example, holy water and candles can be sacramentals as well as the vessels that carry them.

## Chasuble

The Chasuble is the big outer garment worn by the priest at mass and is usually in the colour of the day (purple, red, green or white/gold).



It was originally a poncho called the casula (little house) in the time of the Roman Empire and was a coat that could be worn over a tunic both indoors and outside.

Because it was such a voluminous garment it began to be cut down for church. By the 19th century its shape had become so truncated it was often called the fiddleback. By the 20th century, the original or



By Broederhugo at Dutch Wikipedia, CC BY-SA 3.0, <https://commons.wikimedia.org/w/index.php?curid=1832463>

gothic poncho style underwent a revival by the liturgical movement.

Here at St Barnabas we have one fiddleback chasuble in our stack of vestments and it is worn once or twice a year. In the modern church the chasuble is worn by the priest or bishop at the celebration of the eucharist. However the vestment proper to priests is the stole, so the chasuble is never worn without the stole underneath. The chasuble is the usual garment for mass, but it is not compulsory. Most of our chasubles are of the ancient type and these are called Gothic Chasubles.

## Chalice

The chalice is a cup mounted on a stand that is used to hold the sacramental wine in the communion service. It is mentioned in the earliest Christian writings predating the Gospels. Paul talks of a cup in Corinthians and by the time the church was established in Rome it was taking the form of the Roman calix (drinking cup).

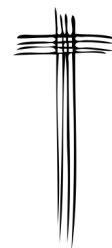
In the Roman Catholic tradition, where the priest alone drinks, the bowl of the chalice became quite small but the stand became large and heavily

ornamented. In churches where all communicants drink the bowl is larger and in proportion to the stand.



Chalice type vessels are used by most Christian sects, but they are and have been used by lots of non-Christian religions and cults. An entirely different and pervasive tradition concerns the cup of the Last Supper. In this highly muddled version, the vessel is known as the Holy Grail. In this legend, Jesus used the cup at the Last Supper to institute the Mass. Other stories claim that Joseph of Arimathea used the cup to collect and store the blood of Christ at the Crucifixion.

At St Barnabas our principal chalice is of French design and manufacture. It dates from the 1930s so is approaching a hundred years old. It is gold plated silver. It is quite fragile and does need regular maintenance and we have had to have it re-plated about every 12 years. Our secondary chalice is a 1960s English design and is silver and very solid. I don't think it has ever needed maintenance.



# FOOD DONATIONS FOR THE CITY MISSION

Many thanks for your recent donations of food. We are continuing to deliver food donations to the City Mission Foodbank, as the need is very much greater than ever as the employment effects of COVID-19

bite into livelihoods. Please keep the donations coming in.

Just a reminder: the foodbank will not accept dented/damaged or outdated goods, so please check before you donate. Please direct any

questions to Janet Brown ( 022 1761633 ) or Jane Hill (027 9797732.) Thank you.



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# LOSING AND GRIEVING

## A REFLECTIVE AND PRACTICAL WORKSHOP WITH REVD ALISTER HENDERY – 7 NOV 2020

Join others from around Wellington for a reflective and practical workshop with Revd. Alister Hendery. For anyone who wishes to reflect on their own experiences of loss, and for people who want to support others who grieve.

- We all lose and grieve—far more than we realise.
- What do we make of our grief?
- The way you grieve is utterly unique to you.
- What can we offer someone who is in the midst of grief?
- Where does God fit into the pain of grief?

The workshop will offer no saccharine ‘solution’ to grief. Alister offers another path. A journey that may lead us to something new—to a new hope—a new meaning.

Alister Hendery is an Anglican priest presently serving in the Hawkes Bay. Loss and grief have been a special focus of his ministry for the past 40 years. He has served as a parish priest, educator, counsellor, and specialised in funeral ministry. He is the author of the recent book, *The Grief Walk: Losing, Grieving and Journeying on to Something New*, and author of the earlier book, *Earthed in Hope: Dying, Death and Funerals*.



### DETAILS:

**Date:** Saturday 07 November 2020

**Time:** 10AM to 4PM

**Venue:** Conference Centre, All Saints Anglican Church,  
90 Hamilton Road, Hataitai (Parking available)  
Morning Tea (from 9.30AM) and lunch provided

**Cost:** \$20 per person

**R.S.V.P.** Jane Hill (janewgtn@gmail.com) by 30 October 2020

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Dear Lord, thank you for your many blessings. Thank you for the lives we have been graciously given, and help us to use our limited time for good. Help us to pursue our lives to their fullest. Remind us that living for you is the only path to true fulfilment. In the name of Jesus, Amen.

Greg Laurie, A Prayer for a Full Life (<https://www.crosswalk.com/devotionals/your-daily-prayer/a-prayer-for-a-full-life-your-daily-prayer-may-3-2017.html>)

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## WELCOME MAGNUS IAN JAMES CARPENTER TO THE FAMILY OF GOD

COVID-19 has caused so many of life's great celebrations to be delayed, put off, deferred, or just fundamentally diminished over this year. So it was a particular and very happy time for the Parish to welcome Magnus Ian James Carpenter (born on 17th January 2020) to the family of God and his family and friends who brought

him for his baptism on Sunday 9th August. As it transpired, timing is everything, and Magnus and his parents timed it perfectly, given that Auckland went into Lockdown Level 3 on Wednesday 12th August, and the rest of the country into Level 2!





## PARISH

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### People's Warden

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### Bulletin Editor

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## REMEMBER THESE DATES

### SERVICES

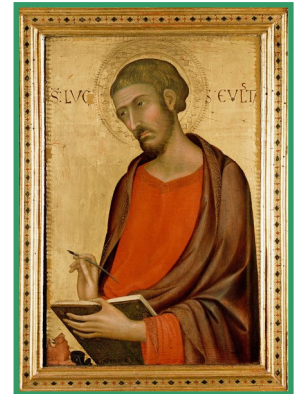
Sunday Masses 08:30AM and 10:00AM. The 10:00AM service is available on ZOOM. Click on this [link](#) or type into your web browser the following internet address: <https://us02web.zoom.us/j/5462277676>  
Access by telephone number: Wellington 04 886 0026; or Mobile: +64 48860026; Meeting ID: 546 227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

### SAINTS/FEAST/DAYS

17 Oct – St. Ignatius, Bishop of Antioch  
18 Oct – St. Luke, the Evangelist  
23 Oct – St. James of Jerusalem  
28 Oct – St. Simon and St. Jude, Apostles



Simone Martini, St Luke  
1284-1344.

## A Great Thank You to Our ZOOM Operators—Mark, Ben, James, Dave

### The Code for ZOOM Today

LASST UNS ERFREUEN  
Zack Stachowski

1. What is the code for ZOOM to-day? Set up the tri-pod, it is  
 2. Three min-utes now un - til we start, this is the time the Wi-Fi  
 3. Now that the live-stream mass is done, sit back, re-lax, en-joy the

time for your week - ly Sun - day live - stream! Hook  
 stops. Who's the first - hand saint of broad - band? Up  
 sun. All is pos - ted, stream's been hos - ted. Think

up your i-Phone or i - Pad, un - tan - gle ev -'ry wire vou  
 til this point it all worked fine. This makes me lose my crazy  
 of the ser-vice you pro - vide: You bring mass to those stuck in -

have. Is the sound on? Un mute your mic Check the  
 mind! Wait, it works, no, "dis - con - nec - ted", this all  
 side. Though the task is not your go - to, we give

Video - Say Hel - lo to every one there.  
 makes me a - po - plec - tic, a - po - plec - tic.  
 thanks for all you go through, all that you do.

The credits for this follow an interesting path. I found it through the Anglo-catholic group on Facebook credited to Bishop John Taylor, 7th Bishop of Los Angeles.; I emailed him for permission. He emailed me back that it has come from the Very Rev. Canon Gregory Larkin, who had found it on Open Your Hymnal Facebook page (<https://www.facebook.com/openyourhymnal/>). I also have made a contribution to the lyrics.