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ST. BARNABAS ROSENEATH BULLETIN

NOVEMBER 2020

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GOAL-SETTING

Greetings St Barnabas Family

Goal setting is something I have a varied relationship with - I often set goals and then get sidetracked and different things happen. The original goals somehow get mislaid, or abandoned, or picked up later. I wonder how many of us have half finished projects at home - things that we started with great enthusiasm and they are waiting for our inspiration to reignite?

We have some parish goals that were devised by the parish in 2017. These were five-year goals from then until 2022. We have had some very good reasons for limited focus on them - "we didn't have a permanent priest", "we have had a pandemic" etc. When I came to the parish in September 2019, the nominators were keen for our goals to be part of my focus, and they are attached to the back of my covenant to remind me!

Most of this year has been tied up with COVID-19 and our maintaining regular services and community connections during that. The vestry team has done a fantastic job, and we are approaching the end of the year in good shape. As we head into a new year (our church year begins on Advent Sunday, 29th November), let's look at our goals, and think about how we all contribute.

We have five goals:

1. We will increase our weekend service attendance (for example, by inviting



The Reverend Cath Growcott

others, advertising, offering warm welcome and hospitality).

2. We will help parishioners get better connected (for example, by smaller group participation - Thursday nights, choir, Jerusalem retreat).

3. We will help parishioners grow in spiritual maturity (for example Lent/ Advent studies, events in the diocese, prayer chain).

4. We will encourage parishioners to serve and to minister (for example learning liturgical roles, serving at Te Hopai)

5. We will fulfill the great commission locally, globally and cross-culturally (for example City mission foodbank, Beanies for Seafarers, Loved 4 Life, supporting missionaries).

Some questions you might like to ask yourself, about the ways you are shaped for ministry, using the letters of the word SHAPE:

S – Spiritual Gifts - What has God spiritually gifted me to do?

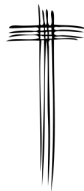
H – Heart - What do I have passion for and love to do?

A – Abilities - What natural talents and skills do I have?

P – Personality - Where does my personality best suit me to serve?

E – Experiences - What spiritual experiences, painful experiences, educational experiences, ministry experiences have I had?

Vestry is currently reviewing where we are at with the goals, and how we can progress them in 2021. As you make your personal plans for 2021, please consider how you contribute to the life of St Barnabas, and how you would like to participate in achieving our parish goals.

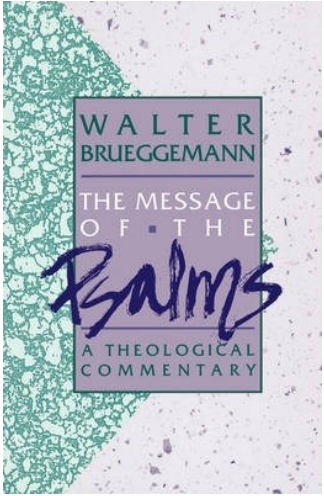


With love and blessings,
Rev Cath

ADVENT STUDIES 2020

THE MESSAGE OF THE PSALMS

As we come to the end of a disorientating year, 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 for four weeks (November 25th to December 16th). We will begin each session with dinner and learn about the psalms, using Walter Brueggemann's book, *The Message of the Psalms*. Brueggemann describes the psalms in categories of Psalms of Orientation, Psalms of Disorientation and Psalms of New Orientation. 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.



VICAR'S WARDEN'S MESSAGE



There has been much reference to the psalms recently. They have been considered in sermons by both Richard Apperley at the Cathedral and our Father David, and they will be the subject of Rev'd Cath's Advent study series next month.

Father David made mention of the translations by Myles Coverdale (1488-1569) which appear in the 1662 Book of Common Prayer. More than three hundred years later, church choirs around the world are still singing Coverdale's psalms at Choral Evensong and, much less frequently, Choral Matins. Kat and I even managed to squeeze into our wedding liturgy his version of Psalm

122, so gloriously sung by the augmented choir, under the expert direction of our dear Mark Dorrell.

Back in Scotland, singing Evensong an average of three Sundays most months of the year, which is nowhere near the regular pattern established by the BCP of reciting the entire psalter every month through the daily offices, I still found great comfort and familiarity in the delightfully archaic, poetic language of Coverdale.

Ian Raistrick's painstaking work on our new Mass books is progressing at an encouraging rate, now most ably assisted by Heather Easting. It's quite marvellous to have Heather back with us covering Mark's absence, with the most welcome support of Judy Dumbleton: we trust Mark and his mother are keeping safe in the UK.

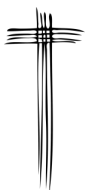
I very much embrace the modern language of our current liturgies taken from A New Zealand Prayer

Book, of the 1982 Scottish Liturgy, and of works produced by the Iona Community, to name but three of the finest resources, and I await publication of our new liturgy books with eager anticipation. Yet, from time to time, I yearn for the fading language of past masters of translation, making no excuse for the non-inclusion: it is of its time, and is of the highest order.

Psalm 139, that which is appointed to be read on the twenty-eighth evening of the month, the time of my writing this message, encourages us thus:

"When I called upon thee, thou hearest me: and enduedst my soul with much strength."

...and with much love,
(Not the Psalmist) David.



JOURNEY INTO HOLINESS — PRAYING WITH THE TRACTARIANS

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 first of a series of three. We will run the second and third articles in the December 2020 and January 2021 editions of the *Bulletin*.



Professor John Orens

The liturgical debt Episcopalians owe the Tractarian pioneers of the Anglo-Catholic revival is incalculable. Although they themselves were not much interested in ceremony, almost everything that we take for granted in our public worship — our processions, our weekly Eucharists, even our vest-

ments — would be unthinkable without their recovered sacramental theology.

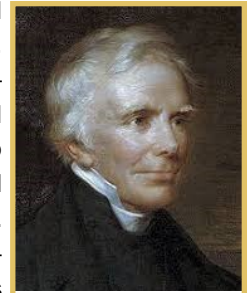
So it is natural that we should look to them for guidance in the life of prayer. But reading their spiritual counsel for the first time can be disconcerting. When they wrote about prayer their language was reticent and their tone severe. The promise of Tractarian spirituality is wrapped in a cloud of holiness so austere that it can seem unapproachable. But if we let the warmth of their faith penetrate the cloud — if we pray with the Tractarians rather than turn aside — we shall find in them light and hope and the promise of joy at the end.

To do this, we must first understand the spiritual crisis that provoked their severity. Tractarianism developed in the early- to mid-19th century — an age, like our own, plagued by idolatrous self-assurance. Some evangelicals, untrue to the principles of their own faith, were offering the assurance of cheap grace. Have a heartwarming convulsion, they cried, proclaim your conversion, and you will be safe forever with God. Crass apostles of secular progress were trumpeting the assurance that grace is unnecessary. Pull yourself up by your bootstraps, they bellowed, amass treasure on earth, and enjoy what is rightly yours. Most alarming to the Tractarians was the assurance that well-to-do Anglicans found in their social graces; the confidence that a reasonable man or woman who led a reasonable life would, at its end, be welcomed into heaven by a reasonable God. These idolatries the Tractarians were determined to overthrow. They insisted in the most vehement terms that neither warm feelings, nor worldly success, nor social airs can satisfy a holy and righteous God.

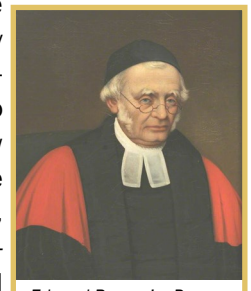
Nothing less than sanctification — a life of total obedience, total submission, and total conformity to the will of God — will suffice.

And an undertaking this solemn, John Keble warned, requires “a trembling, awful [sic] sense of the power and presence of God.”

But the Tractarians did not teach that fear and trembling are the beginning and the end of the Christian life. That life, they emphasized, begins and ends with the God who shares our human nature. Ever since our baptism we have been joined to God so intimately that Edward Bouverie Pusey, the most scholarly of the Tractarians, had to coin a new word; we have, he said, been “in-Godded.” And so, to be total-



John Keble



Edward Bouverie Pusey

ly conformed to God is to be totally conformed to our true selves. To empty ourselves is to be filled with the overflowing life of God that is the source and fruit of prayer. It is in the depths of the font, not in some fiery furnace, that we begin to discern the heart of Tractarian spirituality.

But how do we appropriate this spirituality and where will it lead? Seven is the number of completion in Scripture and in sacramental theology, so let us look at seven stations of Tractarian prayer, seven graces for our earthly pilgrimage.

The first is the grace of tangibil-

ity or what we might call the grace of ordinariness.

Consider baptism. It is a sacrament, an outward and visible sign of inward and spiritual grace. For all their otherworldliness, the Tractarians never tired of noting that grace is often communicated through the humblest realities of our worldly lives. It is the unspiritual, Keble remarked acidly, who refuse to believe that something as tangible, as ordinary, as water can administer new birth. And so, he argued, that when we pray, whether at church or in our homes, we should pay heed to the spiritual influence our bodies wield, whether bowing our heads, bending our knees, or making the sign of the cross. Tangible acts like these do more than acknowledge God's grace. In their very outwardness they are vehicles of that grace, penetrating the inward domain of our souls. Indeed, there is a kind of grace-filled tangibility to prayer itself.

Christian prayer, the Tractarians argued, is a daily discipline that should be habitual, not something done because we are in the mood or because we are stirred by religious feeling. Rather, it is the sheer act, sometimes the sheer drudgery, of doing prayer that gives us the faith to pray. As Keble put it, if we want Christ to draw us to himself, we must be willing to run after him.

Bowing, bending, signing, running, being splashed with water: these tangible human gestures help bind us to Christ.

And this conjunction of the natural and the supernatural, of the seen and the unseen, points to our second grace: the deep grace of our ordinary humanity. The Tractarians complained that most of us do not know who we are. We skim over the surface of life as if we were no more than passing shadows. But, they remind us, we are made in the image of God and, if baptized,

plunged anew into the divine life and perfect humanity of Jesus Christ. Each human being, said John Henry Newman, "has a depth within him unfathomable, an infinite abyss of existence. ... We may recollect when children ... once seeing a certain person," Newman observed; "and it is almost like a dream to us that we did. It seems like an accident which goes and is all over. ... The rain falls, and the wind blows; and showers and storms have no existence beyond the time when we felt them. ... But if we have but once seen any child of Adam, we have seen an immortal soul." To pray, then, to plumb the depths of Christ, is to discover the depths of our own souls, and this is a considerable grace on our pilgrim's way.

But, as the Tractarians point out, it is not a solitary grace. And to this, the second part of this essay will turn.

WELCOME TO FAMILY OF GOD OSCAR AND ROBERT!!!



Oscar Dudley Lynn, 11th October 2020



Robert Erlewein 18th October 2020

MAYBE WE CAN BE THE EXAMPLE FOR SOMEONE

STORY NUMBER ONE

In the 1920s and 1930s Al Capone was notorious for enmeshing Chicago in everything from bootlegged booze and prostitution to murder. He had a lawyer nicknamed "Easy Eddie" and Eddie's skill at legal manoeuvring kept Big Al out of jail for a long time.

To show his appreciation, Capone paid Eddie very well. He and his family lived the high life of the Chicago mob and Eddie saw to it that his young son had clothes, cars, and a good education. Despite his involvement with organized crime, Eddie wanted his son to be a better man than he was. Yet, with all his wealth and influence, there were two things he couldn't give his son. He couldn't pass on a good name or a good example.

One day, Easy Eddie decided to tell the truth about Al Capone, clean up his tarnished name, and offer his son some resemblance of integrity. To do this, he would have to testify against The Mob. Within the year after his testifying, Easy Eddie's life ended in a blaze of gunfire on a lonely Chicago Street. But in his eyes, he had given his son the greatest gift he had to offer, at the greatest price he could ever pay.

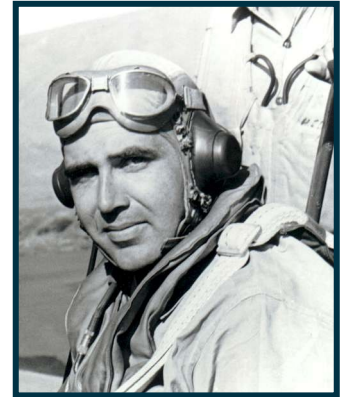
STORY NUMBER TWO

In World War II a fighter pilot,

Lieutenant Commander Butch O'Hare, was assigned to the aircraft carrier USS LEXINGTON in the South Pacific. One day, no far into a mission, he checked his fuel gauge to find that he did not have enough fuel to complete his mission and get back to his ship. His flight leader told him to return to the carrier. On his way, he encountered a squadron of Japanese aircraft speeding towards the all-but defenceless American fleet. He couldn't reach his squadron, nor could he warn the fleet of the approaching danger.

So, he dove into the formation of Japanese planes, attacking one enemy plane after another. Butch wove in and out of the now broken formation and fired at as many planes as possible until he ran out of ammunition. Nonetheless, he continued the assault, diving at the planes, trying to clip a wing or tail in hopes of damaging as many enemy planes as possible. Finally, the exasperated Japanese squadron took off in another direction.

Butch O'Hare and his tattered fighter limped back to the carrier. He reported in and the film from the gun-camera mounted on his plane told the tale. It showed the extent of his attempt to protect his fleet. He had, in fact, destroyed five enemy aircraft. This took place on February



20, 1942, and for that action Butch became the U.S. Navy's first Ace of W.W.II, and the first Naval Aviator to win the Medal of Honour.

A year later Butch was killed in action. His hometown would not allow the memory of this WW II hero to fade, and today, O'Hare airport in Chicago is named in tribute to the selfless bravery of this courageous man.

SO, WHAT DO THESE TWO STORIES HAVE TO DO WITH EACH OTHER? Butch O'Hare....was "Easy Eddie's" son.

Maybe we all need an example. Maybe we can be the example for someone else.

RSCM MEDAL FOR JOHN FULTON

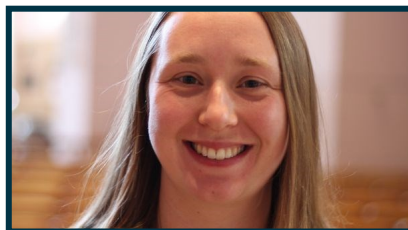


In early October, John Fulton was awarded a medal by the Royal School of Church Music for long and dedicated service to church music in a parish linked to the RSCM (St Barnabas). The medal was presented at a service at the cathedral and also celebrated with the Parish on Sunday 11th October, where Mrs. Margaret Copperwheat, long-time member of the St. Barnabas Choir and of the Wellington RSCM Committee congratulated John on the award,



MUSIC WORSHIP CONTINUITAS

Editor's Note: While Director of Music, Mark Dorrell has been away in the United Kingdom, we have been wonderfully supported in the musical parts of our worship by Ms. Heather Easting. Thanks to the interest of Parishioners, we asked Heather to tell us a bit about herself.



Heather is an organist, conductor, accompanist, teacher, and singer. She returned to New Zealand in April due to Covid-19 after two years in the United Kingdom, where she held positions as Organ Scholar at Exeter Cathedral, accompanist for the Exeter University Choral Society, and Graduate Music Assistant/Organ Scholar at Whitgift School and Croydon Minster. Highlights from her time in the UK include playing on a BBC Radio 3 live broadcast Choral Evensong at Croydon Minster, accompanying a Christmas concert at The Ritz in London, giving two organ recitals at the Two Moors Festival in Devon, and singing in the Exeter Cathedral choir.

Heather has been involved in church music since the age of seven, as a chorister at Wellington Cathedral of St Paul. She sang in the choir for 13 years, becoming Head Chorister in 2006-2007. She started learning the organ under Max Kenworthy at age 11, and was Dean's Organ Scholar at Wellington Cathedral in 2009, and later Sub Organist in 2016-2018. During this time, she also served as Director of Music at St James Lower Hutt and Organist at St Mark's Church School.

Heather has worked extensively as an accompanist for singers and choirs, including Local Vocals, Northern Chorale, Wairarapa Singers,

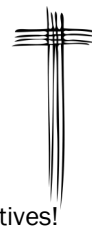
Kapiti Chorale and Chamber Choir, Festival Singers, Cantoris, Nota Bene, and the NZ Choral Federation. She has also tutored counterpoint, harmony, analysis, and keyboard and skills at Victoria University of Wellington for six years, as well as teaching piano and theory privately. Other highlights of her musical life include working as a repetiteur with NZ Opera (The Flying Dutchman (2013), and Nove's Fludde (2014) attending the Aldeburgh Festival in the UK as a Hesse Student in 2013, an intern pianist at NZ Opera School in 2016.

Heather holds a BMus in Musicology with First Class Honours from the New Zealand School of Music, and a Bachelor of Arts in Latin and Classics from Victoria University of Wellington. In her spare time she enjoys walking in the bush, embroidery, and travel.

Have you taken God's Miracle Drug Today?

Have you hugged someone today? If no, then you need to NOW!. Hugging is practically perfect. There are no breakable parts, no monthly payments, non-taxable, non-polluting, and of course... It's fully returnable.

- It cures depression.
- It reduces stress.
- It's rejuvenating.
- It has no unpleasant side effects.
- It is God's miracle drug!
- It is all natural, it contains no chemicals, artificial ingredients, pesticides or preservatives!



A REFLECTIVE AND PRACTICAL WORKSHOP

On Nov 7th Revd Alister Hendery led 34 people in a wonderful, reflective and practical workshop on experiences of loss and supporting those who grieve. It was a moving, challenging and thought provoking day. It met a need in the wider community with people attending from St B's and other Anglican parishes, other denominations hospices and social

services. My thanks to the team who helped and provided delicious food for a great lunch. Emailed thanks from some attendees included "thank you. It meant so much to me and my ongoing ministry."

Alister's ministry flowed into the Sunday services through his preaching. He commented that St Barnabas was a special place. *Jane Hill*



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Parish Office

Toni Weir
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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

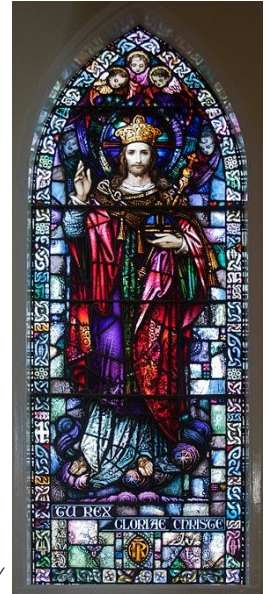
Tuesday Compline 8PM by ZOOM
[https://us04web.zoom.us/j/6977278408?](https://us04web.zoom.us/j/6977278408?pwd=MXIIN1dsTUZKaC9ITWpXYXp2cjV0dz09)
pwd=MXIIN1dsTUZKaC9ITWpXYXp2cjV0dz09
Meeting ID: 697 727 8408; Password: barnabas

Thursday Evening Mass 6PM at Church

SAINTS/FEAST/DAYS

- 01 Nov – All Saints' Day
- 02 Nov – All Souls' Day
- 22 Nov – Christ the King
- 30 Nov – St. Andrew, Apostle, Martyr

Tu Rex Glorae Christe Window by William Earley 1933 in Joseph's Church Tipperary, Ireland (Image by:Andreas F. Borchert, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=15372564>



ANNUAL GENERAL MEETING – SUNDAY 29TH NOVEMBER 2020

The Parish Annual General Meeting will be held on Sunday 29th November. This year is a vestry election year, and the term for vestry two years. There are a number of openings for new Vestry Members as a number of current Vestry members are completing their terms. The AGM will nominate and elect the Vestry for the next two years. Please consider putting yourself forward to join the Vestry and help in the critical and very necessary management of the administrative affairs of the Parish.

The AGM will also present the proposed Budget for the 2021 year and discuss the future Capital and Operations priorities of the Parish, for example, in terms of building the funds required to support the replacement of the Organ, The AGM will also include the AGM of the Friends of St Barnabas who have been a crucial support for the Parish over many years. After the AGM concludes, there will be the usual delicious hospitality in the Parish Hall to carry on conversations on the plans and priorities for 2021.

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.

