



VOL. 1. ISSUE 11.

# ST. BARNABAS ROSENEATH BULLETIN

OCTOBER 2019

## In this Edition

*Ben McConnell's  
Report on Synod 2019*  
—Page 2

*The Rev Cath's  
Installation as Priest-in-  
Charger* — Page 3

*Father Michael Blain  
completes detailing  
the Church's Ascension  
and St. Barnabas  
Stained Glass Windows*  
—Page 4

*St. Ignatius of  
Antioch—Saint's Day  
on 17 October—  
Sharing of Faith! -  
Page 4-5*

*God Has a Sense of  
Humour Too! —So Does  
the St. Luke's Bottle  
Band—Check it Out! —  
Page 5*

*John Keble's A  
Christian Year Poem  
for Saint Luke— Page  
6.*

*Dates to Mark for Your  
Calendar—Page 6*

## CALLED TO SYNOD!

*Greetings St Barnabas family,*

I wonder how many of us have ever been to synod over the years? Or an AGM of anything? The general consensus among some of us (including me sometimes!) is that it can be long and tedious. However, over the last few years there has been a renewed emphasis on the core business of synod being the conversations, the prayer and the worship.

There was plenty of food, plenty of laughter and wonderful hospitality from the people of the Ruapehu parish. The weather was beautiful, and we were based at Ruapehu College, under the gaze of the snow-covered mountain.

This core business of spending time together was accompanied by some associated business of receiving various reports, agreeing to changes to some canons, and electing representatives to some of the Diocesan committees and boards.

Highlights were the charges from each of the Bishops, and a very thorough presentation about climate change from Olivia Yates, a young PhD student from Auckland.

Bishop Justin challenged us with the image of the local parishes being like a local Jazz Bar. He had been to visit New York and was invited to an expensive evening of jazz in the city, but instead decided to go to the local jazz bar. Here they were entertained by the locals, of varying ages and abilities, and were reminded of the local Anglican churches being like that local jazz bar – homely and welcoming, being family in their local area.



*The Reverend Cath Growcott*

The questions he asked in relation to our local ministry units were: Where do you see the first fruits of the kingdom? Where are the giants? What unique courage is God calling the ministry unit to?

Bishop Eleanor challenged us with the demands of discipleship – she spoke about how Jesus shaped lives being lived 'skin to skin' with the suffering. In her personal faith journey, Bishop Eleanor came to know God outside a church context (by herself, through reading the bible), and came to some assumptions about people in church – she assumed that church people would have died to themselves; would be committed to sharing the good news of Jesus; and the principle thing the church would be doing is a ministry of transformation in the world. Her challenging question was: are we living lives worth imitating and is anyone close enough to notice?

# BEN MCCONNELL'S SYNOD REPORT

Olivia Yates gave a very thorough presentation on climate change. Her PhD is on displacement of peoples, due to climate change, from a psychology perspective. She spoke of climate change as being a form of injustice – it is intergenerational injustice (the generations to come will be impacted). It is income injustice (those who are affected lose income from loss of low lying productive land, loss of assets due to climate events, and inability to insure property or receive compensation from damage due to climate events).

She spoke of the concept of psychological distance – how we relate to those affected by climate change (our relationships with those impacted are affected by spatial difference – how far away we are; temporal distance – how recent or imminent are events; hypothetical distance – are we sure that events are related to climate change?; and social distance – how similar or different we are to the people affected). Olivia related the situation to the parable of the good Samaritan – the people affected are our neighbours and our response can be in two parts – lament/prayer and action.

The climate strike on 27 September was accompanied by lament services at St Peter's on Willis Street and at Civic Square. Our actions can be personal and communal, including genuine collaboration and working alongside those directly affected (younger people, and those in other nations).

Plenty of things to think about!

Aroha and blessings,

Rev Cath



Mount Ruapehu had just been wrapped in a blanket of snow. It was a welcome sight after the four-hour drive at 6am in the morning! Upon arrival in Ohakune we immediately attended our first order of business, Chocolate eclairs from Johnny Nation's Chocolate Eclairs Shop.

Synod was packed into the Ohakune College school hall. We commenced with a time of worship. It was mentioned during the time of worship that the etymology of 'synod' was a conjugation of sun meaning together and *hodos* meaning a traveling, or journeying. The purpose of our time together was to agree on a way of doing things together.

## Motions

The following motions passed unanimously:

- Procedural Omnibus Canon
- Diocesan Council Report
- Nominations Panel Report
- Membership of Diocesan Council
- Omnibus Canon
- Licensed Lay Ministry Canon
- Standing Resolution B1 – Sabbatical Leave
- Proposed Motion for Scheme of Variation to Shareable Trusts
- Finance Committee Presentation
- Diocesan Priorities for 2020

The main motion that was debated regarded the questions of the appropriateness of Synod lobbying the Government on matters of policy, most particularly that of social security. The motion

stated: "That this Synod requests the Prime Minister and Minister of Finance to implement the findings of the Welfare Expert Advisory Group to substantially reduce poverty and provide affordable housing in New Zealand in Budget 2020, and phase in further improvements in successive years."

Although there were a few dissenting, the motion passed with a strong majority. Many expressed trust in the work of Rev. Charles Waldegrave and that reducing poverty and providing affordable housing are matters of great import, irrespective of political lines. You can find the WEAG report here: <http://www.weag.govt.nz/weag-report/>

Three Diocesan priorities for 2020 were established:

- Addressing child poverty with a focus on housing;
- Climate change with a focus on reducing carbon emissions; and,
- Discipleship.

It was a welcome break to get away from Wellington for the weekend and spend some time with our new priest in charge. I tried to find as much dirt on her as possible. I have uncovered that she likes hot chocolates and bakeries – so we may need to uncover more from her over these sorts of treats. Synod in 2020 will be held in the Kapiti Coast.



# REVERAND CATH'S INSTALLATION

*"The Bishops are pleased to announce the appointment of Rev Cath Growcott as the Priest in Charge in the Parish of Roseneath. The installation service for Cath will be held at St Barnabas Roseneath on Sunday 8th September at 5.30pm, followed by a light supper."*

So read the Press Announcement on the Wellington Diocese website on 4 September. Well, they got the date and time right, but a "light" supper—not at St. Barnabas Roseneath!

The Installation Service on Sunday 8th September was a feastly celebration in virtually every respect. First, the first

two full rows of left-hand pews were filled with Clergy. Second, the Rev Cath was accompanied and supported by a large and generous group of parishioners from her Porirua Parish to "hand her over to us." Third, the Rev Jenny Dawson gave a really apposite sermon about how God works his mysterious ways to place the right people in the right place at the right time—a theme that really resonated.

Fourth, the installation service itself held great symbolism of bestowal, of giving and receiving, of

acceptance of the responsibility of spiritually blessed leadership and of welcoming into the Parish. During the service, St. B. parishioners brought and presented to Rev. Cath, a Parish Bible, a Stoll and vestments, symbolic keys to the Church, and symbols of bread and wine.

After the service, everyone went down to the Hall for supper that was anything but "light" - a real feast of a celebration. The hall was absolutely packed full and out onto the deck even on a chilly September evening.



# THE ASCENSION AND ST. BARNABAS WINDOWS

Michael Blain

## Ascension Window in the Sanctuary

The Lord ascends in a mandala of divine glory. The compassion of Christ is carried in the scars in his hands and feet. The swirling robes mark the dynamic of His action as alive to God and for us. The burning presence of the Holy Spirit as a dove hovers over him, and the stars are glistening to show that all creation honours Him. The left glass has at the top the Alpha symbol, and the right hand glass at the top has the Omega symbol, expressing the beginning of life and the end of life, all being held within the span of God's blessing. The four figures (on the left and on the right) represent the apostles gathered in farewell – here are four males though women were probably also in the inner circle.

## S Barnabas patron Window in the Narthex

The patron saint of this church carries the tools of his trade as the amanuensis for S Paul. His hand in blessing points to heaven, from where his message comes for us. The Greek temple at his feet indicates that the message has

now gone from rural Galilee to the centre of Hellenistic learning and culture. The cypress tree at lower left points to Cyprus, his place of birth. Note the statue of S Barnabas above the organ - his hand pointing to the Ascension window.



# S. IGNATIUS OF ANTIOCH—A TRUE GOOD SHEPHERD

St. Ignatius of Antioch was born in Syria around the year 50 AD. He was a young student of St. John the Apostle, and was appointed by St. Peter as the third Bishop of Antioch. He was one of the leaders of the early Christian church and is credited with having exceptional influence, setting out many of the key components of catholic doctrine.

He resisted the suppression of the early Church carried out by the Roman Emperor Trajan, who declared that adherence to Christiani-

ty a capital crime. He was accused by the Emperor himself of being a Christian and encouraging others to become Christians, and was sentenced to being taken to Rome, "there to become the food of wild beasts and a spectacle for the people." (New Advent, Catholic Encyclopaedia <http://www.newadvent.org/cathen/07644a.htm>)

The journey to Rome took St. Ignatius through Asia Minor and Greece. Along the way, various Christian communities came to meet him and support him and he wrote a number of

letters to these communities. Over centuries the content and authenticity of the letters has been a source of controversy. They were challenged by various scholars seeking support for or rejection of different faith traditions. But their significance has never been under-rated. As Cardinal Newman in 1890 remarked: "the whole system of Catholic doctrine may be discovered in at least outline, not to say in parts filled up, in the course of his [St. Ignatius] seven epistles."

Among the many precepts of the faith found in the letters are the following:

- the Church was Divinely established as a visible society, the salvation of souls is its end, and those who separate themselves from it cut themselves off from God
- the hierarchy of the Church was instituted by Christ
- the threefold character of the hierarchy
- the order of the episcopacy superior by Divine authority to that of the priesthood
- the unity of the Church
- the holiness of the Church
- the catholicity of the Church;
- the infallibility of the Church;
- the doctrine of the Eucharist, which word we find for the first time applied to the Blessed Sacrament,
- the first time the phrase "catholic church", used to designate all Christians
- the Incarnation;
- the supernatural virtue of virginity, already much esteemed and made the subject of a vow
- the religious character of matrimony
- the value of united prayer
- the primacy of the See of Rome



St. Ignatius is not only honoured for his key role in setting out early Church doctrine, but also by his personal example in defence of the Church and his willingness and eagerness to seek martyrdom to behave as Christ had behaved. One of his most famous quotes is: *"I am the wheat of God. Let me be ground by the teeth of the wild beasts, that I may be found the pure bread of Christ."* – St. Ignatius of Antioch, Romans 4. It is thought that

about the year 108 AD, St. Ignatius arrived in Rome, where he was put to death, eaten by lions in the Coliseum.

The Catholic Encyclopaedia describes St. Ignatius as a "true athlete of Christ." It goes on to remark: *"The triple honor of apostle, bishop, and martyr was well merited by this energetic soldier of the Faith. An enthusiastic devotion to duty, a passionate love of sacrifice, and an utter fearlessness in the defense of Christian truth, were his chief characteristics. Zeal for the spiritual well-being of those under his charge breathes from every line of his writings... praying for them, that their faith and courage may not be wanting in the hour of persecution... eagerly sighing for the crown of martyrdom, that his own blood may fructify in added graces in the souls of his flock, he proves himself in every sense a true, pastor of souls, the good shepherd that lays down his life for his sheep."*



## GOD HAS A SENSE OF HUMOUR TOO!

Ever heard of the St. Luke's Bottle Band? Well, if you haven't and need a bit of light relief by another great parish like St. B's that thoroughly enjoys a good bit of serious musical fun for a good cause, check out the URL: <https://www.youtube.com/watch?v=OLSqH03kpGw>

The Bottle Band of St. Luke's Lutheran Church, in Park Ridge Illinois, USA is just celebrating it's 40th year of making music plucking, blowing and tapping different sizes of beer bottles! They have



performed many concerts and appeared on US TV raising over \$US 300,000 for charities. On Youtube, the recording I particularly like is [We are Lutheran Missionaries](#), the only missionaries....praising God with a bottle band!

**Priest-in-Charge**  
 Rev. Cath Growcott  
 dcaho.growcott@gmail.com

**Priest Assistants**  
 Fr. John Mullis  
 021-167-5668  
 johnmullis1@gmail.com

Fr. David Tannock  
 (04) 386-3836  
 davidtannock@xtra.co.nz

**Director of Music**  
 Mark Dorrell  
 (04) 528-5019  
 mwdorrell@hotmail.com

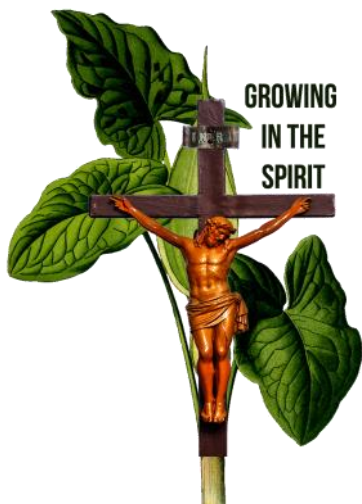
**Bishop's Warden**  
 Michael Doherty  
 022-404-1152  
 michaelvobiscum@gmail.com

**People's Warden**  
 Ann Coffey  
 (04) 385-8787  
 Coffey.w@xtra.co.nz

**Prayer Chain**  
 Pippa Christmas  
 (04) 475-9955  
 pippaxmas@gmail.com

**Youth Group**  
 Reuben Lauridsen.  
 022 653 5779  
 youth@allsaints.org.nz

**Bulletin Editor**  
 Cathy Downes  
 021-051-0009  
 gwytherstick@gmail.com



## REMEMBER THESE DATES

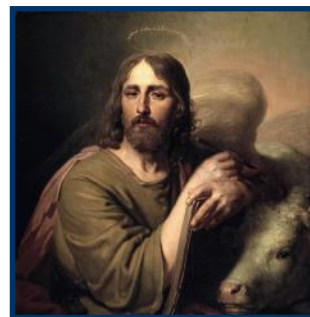
### SERVICES

Sunday Masses 08:30AM and 10:00AM

### SAINTS/FEAST DAYS

- 04 Oct — St. Francis of Assisi
- 17 Oct — St. Ignatius of Antioch
- 18 Oct — St Luke the Evangelist
- 23 Oct — St James of Jerusalem
- 28 Oct— St Simon and St Jude, Apostles

Also:  
 01 Oct—Mother Suzanne Aubert,



St Luke the Evangelist  
 Vladimir Borovikovsky  
 (1759-1825).

### KEEP KNITTING! - FOR THE SEAMEN

The Mission for Seafarers needs warm watch caps, beanies to give to seafarers. We have had a really great response, and now have over a dozen beanies made!!

If you have the time to knit one or two, please give them to Janet



Brown (contact details: Tel: 04-5 6 6 - 3 7 5 7 ; email: janetfraserb@gmail.com) Patterns and wool will be at the back of the Church if you need them.

## JOHN KEBLE'S ST. LUKE'S POEM

*Look in and see Christ's chosen saint  
 In triumph, wear his Christ-like chain,  
 No fear lest he should swerve or fail;  
 "His life is Christ, his death is gain."*

*Two converts, watching by his side,  
 Alike his love and greetings share;  
 Luke, the belov'd, the sick soul's guide,  
 And Demas, nam'd in faltering prayer.*

*Pass a few years— look in once more—  
 The Saint is in his bonds again;  
 Save that his hopes more boldly soar,  
 He and his lot unchang'd remain.*

*But only Luke is with him now—  
 Alas! that even the martyr's cell,  
 Heaven's very gate, should scope allow  
 For the false world's seducing spell.*

*'Tis sad—but yet 'tis well, be sure,  
 We on the sight should muse awhile,  
 Not deem our shelter all secure  
 Even in the Church's holiest aisle.*

*But if there be, who follows Paul  
 As Paul his Lord, in life and death,  
 Where'er an aching heart may call,  
 Ready to speed and take no breath;*

*Whose joy is, to the wandering sheep  
 To tell of the great Shepherds' love;  
 To learn of mourners while they weep  
 The music that makes mirth above;*

*Thou has an ear for angels' songs,  
 A breath the gospel trump to fill,  
 And taught by thee the Church prolongs  
 Her hymns of high thanksgiving still.*