

The

December 2017

EAGLE



Newsletter of the Anglican Parish of St John Campbells Bay



Our parish family

Congratulations:

Congratulations to all who have celebrated during 2017 various 'zero' anniversaries across the parish: birthdays, wedding anniversaries and achievement/graduation anniversaries. Also to those who celebrated their 'Gold Card' birthday during the 2017.



Katie Hannah Wivell and Jeremy William Harris married 1pm Selwyn Chapel, Holy Trinity Cathedral Saturday 25 November 2017 – honeymoon in Bali aborted due to volcano erupting – in her words “biggest celebratory fireworks ever!!!”

Stamps

Thank you to those who put stamps in the Stamps for Missions box. Stamps are still a collectable item. Just a reminder to trim stamps, leaving a visible margin about 2 mm around the stamp. Stamps that are damaged by rips, very heavy postmarks, or ballpoint cancelling are worthless. They need to be complete with all the perforations round the edges (don't cut them off). If we are given stamp albums, we send them on complete. Stamps lose their value if they are torn off the pages. So, thank you for those who keep a supply coming. They are appreciated. They become income for people served by the Anglican Board of Missions.

Jenny M and Hazel



This photo is of Hazel's niece Amanda's wedding to David in Brisbane, October 14. She was born with cystic fibrosis but had a double lung transplant on an earlier visit 4 years ago - and this time Hazel was happy to go to her wedding!!



The Newbery family, parishioners prior to moving to Singapore about 12 years ago – Colin, Zach, Carole and Alys. Zach, now 17, has just graduated from St Joseph's Institution International School

Help requested

Holiday bankings

Help will be needed over December and January holiday period with the banking. If you are staying in town and able to help, please contact the Bruce or the Church Office and leave a message.

Foreign coins

Please note that foreign coins and out of date NZ coins cannot be banked when given in the ATWC donations or the church funds. We have to drop these coins at the airport in their donation collection or at a scrap metal merchant.

Bruce Pratt

Christmas message

A few Christmases ago one of our daughters gave us a gift of tickets to attend a show by a well-known English comedian on the following 16th March which we thought would be a nice night out to look forward to. A few days after Christmas we looked at the tickets closely and realised the show was actually 15 months away. A certain booking company and comedian had made an early bonanza. We tucked our tickets away in a safe place so we wouldn't lose them and 15 months later went to the show. It was a disappointment.

I remembered that story as I began to think about Christmas coming up and wondering how many of us quietly slide away a gift somewhere it can't be seen or used or regifted onwards to some other lucky soul. Truly I think I'm over the comedian and perhaps I should have regifted the tickets back to our daughter. It could have become a Christmas family tradition, yet on the other hand even if the comedian wasn't up to the mark it was a nice night out and nice to be out on the town together.

I often feel society misses the value of the gift that is given at Christmas, we lose sight of it in our rush to prepare our homes, purchase our gifts and buy the food we need to consume on Christmas Day.

The Christmas story is often dismissed as a nice story, a myth, a story that isn't really true, not history, perhaps a legendary story about a hero or heroine. Myth is a term used in varying ways, and notoriously hard to define exactly. It does not imply that the story is completely untrue, but that it is not literally true.

If we take the creation stories at the beginning of the Bible as an example, some will dismiss them as myth in the sense of old wives' tales, others call them myth, meaning to say that they contain truth, even though they believe they are not literally and historically true. If this is the case, in what sense are they true? What is the real point to the stories? What is the real point of the story of the birth of Jesus? What is it telling us? Meant to tell us?

In today's world to answer those questions is hard work and to undertake it seriously requires some commitment. Those who believe that there is something to hear in the nativity story are up against the overwhelming thrust of the scientific objection that miracles and stories of this kind just do not happen in this world and the universe. Yet frequently scientific theory is updated in some form or another.

The sad day may dawn when scientific theory has an opinion on love, caring, or courage reducing all these human emotions and values to a fact or not and all the work of the sciences that focus on humanity could be lost. Faith, Christmas faith isn't about equating scientific fact with the Christmas story.

The Christmas story is about a gift that can either be ignored, regifted, made a joke of, or put away to sit in a back room, or it can add a sense of faith, hope and love that in this person Jesus whose birth we celebrate is a deeper sense of the meaning of life to be found, cherished and lived into.

It is a gift that lasts forever.

God bless you all as you celebrate Christmas this year.

Jan and Derek Olsen

In this issue:

Our parish family	2
Stamps	2
Help requested	2
Christmas message	2
From our Priest in charge and wardens	4
Give hope this Christmas	4
For your diary	5
Women's Fellowship	5
Book review	6
Earth Care column	6
The Beauty of Hebrew poetry	7
Story behind some Christmas carols	8
Consecration of Holy Trinity Cathedral	9
Waskia update	10
Some thoughts for the Day	11
Our young folk having fun	11
News from Sarah	12
Ukraine news update	13
The week in view and directory	14
Our parish fashion models	
Back cover	

Front cover: The cover consists of a graphic celebrating Advent. This image by John was from <https://www.Flickr.com/photos/traqair57/>.

This newsletter is published by the Anglican Parish of St John Campbells Bay, Auckland. The views expressed are not necessarily those of the editors nor the church. Please direct any correspondence to : The Editor, P O Box 65-029, Mairangi Bay. or email: mandmjohansen@outlook.com



From our Priest in Charge and wardens ...

Special General Meeting

52 parishioners attended the above meeting held Sunday 12th November at 9 am to discuss the proposal put forward from vestry regarding the selling of the current vicarage and re-building on the rear of the church site as discussed in the feasibility report, which had looked at the issues regarding required maintenance on both vicarage and church buildings and the lack of finance to fund this work.

The options were:

1. Add insulation and heating to the vicarage
2. Rent the vicarage and rent another property for the vicar
3. Sell the vicarage and purchase another property
4. Sell the vicarage and build a 2-storey new build home on church property behind the hall.

Vestry had given much thought to all of these options and agreed at their October meeting that the fourth option was the best way to proceed, in light of the current financial constraints.

At the meeting there was wide ranging discussion around the motion which was moved by the Vicar's Warden Gill Barthorpe and seconded by Parishioner's Warden Kath Freeman.

Discussion ranged around a number of topics concerned with the proposal ranging from losing the green space which children play on, whether the memorial wall position was under threat, where would the driveway to the vicarage go, was it possible to sub-divide and develop the current vicarage site to positions of support for the proposal. The

draft minutes of the meeting are available in the foyer of the Church or from the parish office.

"That the fourth option be adopted and the feasibility report submitted by the vestry sub-committee be presented at the next Diocesan Council meeting for consideration."

The Chair Rev'd Jan Olsen advised that there would be a verbal vote and if that was deemed too close then there would be a ballot held. This method of conducting voting was approved by the Diocese.

Ayes were clearly the majority so a ballot vote was not required. The motion was CARRIED.

The following is the process that the parish must undertake:

- Submit the report to the next Diocesan Council meeting
- Apply for a Faculty
- The Diocesan Trust Board will have oversight of the project
- The best time to sell the vicarage is summer

It is hoped that the slab for the new vicarage will be down by April 2018 prior to the winter months

The Wardens have now prepared an application to go to the next meeting of Diocesan Council who will consider the matter at their meeting this Thursday evening the 23rd of November and will be preparing for an application to the Faculty committee. We will update the parish as to events in relation to the Vicarage via the pew sheet and The Eagle regularly.

Give Hope this Christmas

by supporting the CWS (Christian World Service) gifted appeal.

An opportunity to help a community along the way at Christmastime.

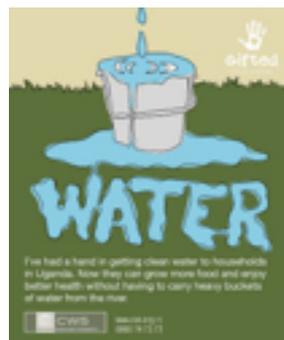
If you would like to contribute please put the correct amount in an envelope

write what you would like to gift on the outside i.e. \$27.00 for clean water

\$15.00 for green waste, seal and place in the donation plate

or drop into parish office. If you would like a receipt

please write this on the envelope also.



Clean water is a lifesaver for a family of HIV and AIDS orphans in driest southwest Uganda. By contributing to building a rainwater harvesting tank, you can help a household get safe water and improved sanitation.

The children will no longer have to walk miles each day to collect unsafe water from the river. **\$27.00**

Turn green waste into fertiliser for a kitchen garden in Tonga. Provide a Tongan woman with the materials to construct a compost bin and training on how to make good compost. Ama Takiloa runs demonstration gardens and trainings on how to grow good food.

\$15.00



For your diary

Every Sunday	Services at 8:00am and 9:30am including January
Every Wednesday	Holy communion – 10am except after Christmas and through January
Dec 3 Sunday	Advent 1 - BRUNCH service – at 9:30am
5 Tuesday	Women's Fellowship Christmas luncheon – at noon
6 Wednesday	Reflective service in Taizé style – 7:30pm
10 Sunday	Advent 2 – 8am and 9:30am
10 Sunday	Morning tea 9am between services in lounge to farewell Liam
17 Sunday	Advent 3 – 8am and 9:30am
17 Sunday	Knightsbridge service – 11:00am
17 Sunday	Children's Nativity Pageant – 5pm
19 Tuesday	Bereavement group – 10:00am downstairs
20 Wednesday	Nine Lessons and Carols – 7pm
24 Sunday	Advent 4 – 8am ONLY
24 Sunday	Christmas Eve Family service – 5pm
24 Sunday	Christmas Midnight service – 11:30pm
25 Monday	Christmas Day services – 8am and 9:30am
31 Sunday	Services at 8am and 9:30am
Jan All Sundays	Services at 8:00am and 9:30am during January. Other services and groups recommence in February
Feb 4 Sunday	BRUNCH service – 9:30am
6 Tuesday	Waitangi Day
7 Wednesday	Reflective service in Taizé style – 7:30pm
14 Wednesday	Ash Wednesday services - 10am and 7:30pm
19 Sunday	Knightsbridge service – 11:00am
20 Tuesday	Bereavement group – 10:00am downstairs
22 Thursday	Vestry meeting – 7:30pm
25 Sunday	Deadline for contributions to <i>The Eagle</i>
Mar 2 Friday	World Day of Prayer services – TBA
Mar 4 Sunday	<i>The Eagle</i> to be published



Next issue of *The Eagle*:

Publishing date: 4 March 2018

Deadline for copy: 25 February 2018

Women's Fellowship

Leader's Report for 2017

It is hard to believe we are coming to the end of 2017 and therefore time to review activities over the year.

To open every meeting the service establishes our fellowship with each other in Christ, at the beginning of the year led by Anna Lindsey and members of our group till Jan Olsen came as Priest-in-charge. In August Jan arranged and led both Sunday services where the Association of Anglican Women and Social Concerns were celebrated.

Once again the Christmas lunch was successful with members providing lovely food for guests and members. Sue Braatvedt accompanied her pupil, Maddie Hay, singing a variety of songs for an excellent entertainment after lunch.

The weather was kind to us for the February garden meeting. Over the next three months speakers took us on travels through Europe, Jerusalem and Oxford University. Our eyes were opened to the continuing problem of leprosy in the world and encouraged to prepare an Advanced Care Plan to make our end of life wishes known to those who need to know.

We had the opportunity to get to know our fellow members better by sharing articles from family histories, our first job and first school.

With the membership fee of \$20 annually, contributions to the trading table and collection for morning tea, Sarah Murphy's work in South Africa is supported on a monthly basis with donations and small gifts to speakers able to be afforded in addition to the contribution to AAW.

In spite of the sadness of some members being too sick to attend numbers have been maintained at 25 with the welcoming of new members. Even when unable to attend I hope the contact by phone by those with a ringing list helps to make someone aware that they are still thought of as part of St John's Women's Fellowship.

I would like to thank everyone for their loyalty and commitment to the group: Pam de Vries' provision of morning tea over many years is appreciated very much; Adrienne Thomas' flowers; Barbara Bold's knitting; the ringing list leaders, who are essential for binding the group and Jennifer Willis, secretary, and Mary McIsaac, treasurer. Thank you too to the folk who stood in when others were unable to attend.

The willingness to contribute to our Fellowship is the reason why we remain a cohesive, supportive and loving band of women working for the good of the parish, community, our families and our faith. With a monthly attendance of around 20 I feel confident in the future of our group and as the leader I feel privileged and proud of the role Women's Fellowship has in the life of St John's.

Carol Groom

Book review

What Abby Taught Us – a mother's struggle to come to terms with her daughter's tragic death

by **Lucy Hone** – published by Allan Unwin.

As I have never felt compelled to write a book review before you can presume this one had a profound effect on me. Lucy tells of how she managed the devastating grief following her 12 year old daughter Abby's death in a car crash together with her best friend Ella and Ella's mother Sally. The accident occurred in 2013 in Canterbury and I am sure many of you will remember the publicity at the time.

In her capacity as a Resilience Psychologist Lucy had worked with survivors of the Christchurch earthquake but now found herself a victim of her own tragedy.

In her writing at no time does the awfulness of the loss of Abby diminish but also it tells how laughter and positive situations happened. With Abby's father and two brothers, 13 and 14 at the time, they worked together to become a family of four rather than five, although Lucy will be a mother of three children.

Throughout the book Lucy acknowledges the enormous support they experienced from family and friends both in physical and emotional ways.

The ability to cope with grief for most of us is learnt, Lucy believes, from our own resilience over the years and that many studies only are done on those suffering complicated grief. This is apparent when we look at those who have come through the aftermath of war, natural disasters and personal multiple bad experiences. Many go on to have happy and worthwhile lives, though never will life be the same.

Lucy provides us with tools and strategies and references for further reading, which helped her. There are wise words for both the bereaved and those willing to aid recovery. The process of grief is personal and Lucy advises not to try and follow a particular pattern, but do what works for you. Accepting that grief is exhausting, she advises giving in to that tiredness when necessary, but encourages exercise and getting back into old routines such as work and family activities.

For those also struggling with loss this book provides encouragement and practical options back to the path of hope. If you are interested in supporting others through their nightmare the book answers questions on what to say and how to help. Although it is a difficult subject, I found it easy to read and full of positivity. It was also emotional at times, the touching phrase to me was when Lucy wrote that she has wrapped up her love for Abby and keeps it in her heart.

Carol Groom

Earth Care column

"We must be the change we want to see in the world"
Mahatma Ghandi

Do we wish an end to climate-change caused floods, hurricanes, desertification, rising sea levels, and their associated refugees? If we think, "It's all too big for me, I can't make any difference" and "I love my current lifestyle", then we are not being "conscious consumers". For instance: Climate changing coal consumption in China is increasing. Why? Because we are addicted, in a materialistic way, to cheap Chinese imports.

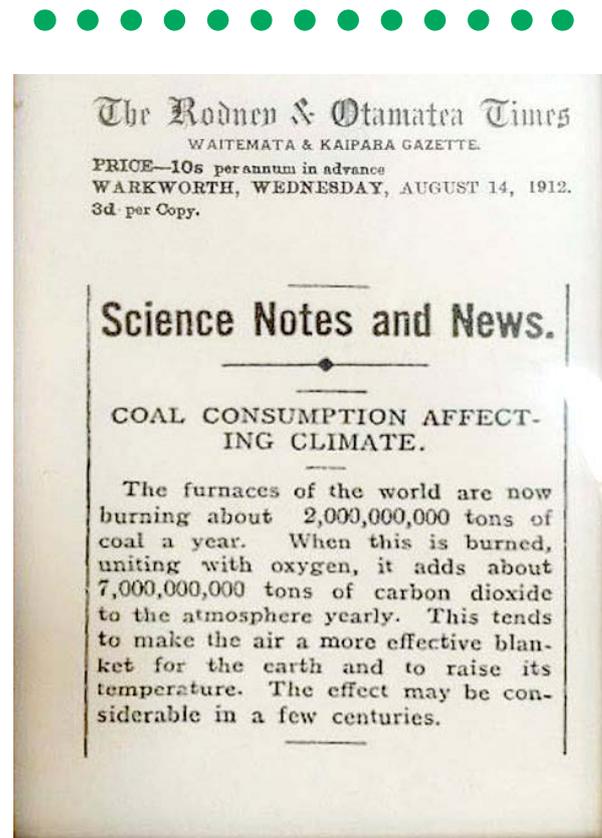
And we love our cars and air travel.

Changing people's minds and habits is our most difficult task. How can we get people to link their consumer, lifestyle, and travel habits to "death by hurricane and heatwave" in other countries (perhaps, soon in ours, too)?

May we all make the connections!

Read, also, Rod Oram's article in the current "Anglican" magazine on our Diocesan encouragement for sustainable living and action. This is very relevant to us as our parish works through planning for a new vicarage on our church building site.

Eric Martin



Science note in newspaper 105 years ago. Their forecast of the possible effect of climate changes in a few centuries has been shown as overly optimistic

The beauty of Hebrew poetry and its value in Christian prayer

Hebrew poetry - the Book of Psalms, and other psalms throughout the First Testament - does not rhyme, and the rhythm of the Hebrew cadences does not “translate” into English. However, the other literary devices of the Hebrew poetry are there to see even in translation. Let us look at Psalm 61.1-5,8 and see what we notice.

Hear my cry, O God; listen to my prayer.
From the end of the earth I call to you, when my heart is faint.

Lead me to the rock that is higher than I;
for you are my refuge, a strong tower against the enemy.

Let me abide in your tent forever,
find refuge under the shelter of your wings.

For you, O God, have heard my vows;
you have given me the heritage of those who fear your name.

So I will always sing praises to your name,
as I pay my vows day after day.

In the first couplet, the Psalmist is *pleading* with God, so we may pray this psalm when we are in a “low” space in our life. Our heart may be faint; we may feel distant from God, “at the end of the earth”; and so we cry out to God to listen to us as we pray.

In the final two couplets we notice that the mood has changed, and the Psalmist is able to *sing praises* to God; “vows” (prayers) have been heard by God and those vows/prayers become a daily delight. The Psalmist again feels part of the company (the *heritage*) of those who honour (*fear*) God.

We may find, too, that in taking time with this Psalm we have been able to move with God from “pleading” to “praising”. But what are the steps in between those two stages? The Psalmist describes this for us in the second and third couplets; notice the word *refuge* in each couplet.

There seem to be two types of refuge. The strong: *rock* - refuge - *tower*; and the gentle (I can't think of a better word): *tent* - refuge - *wings*. The Psalmist stands outside the rock and tower and *sees* their strength, and the strength and power of God in them. The Psalmist is within the tent and the covering of the wings and *experiences* there the gentleness and support of God.

When we pray this Psalm, we may most need the strength of God, or the comfort of God - or both, or each at different times. We may need the rock and tower; or we may need the tent and wings. We may not know what we need when we begin the prayer - only that we *cry* with a *faint heart* from what seems the *end of the earth* (or the end of my tether, or the end of my patience).

As we spend some quiet time slowly reading and pondering those verses (3 and 4), we may find that one of those images

(rock, tower, tent, wings) seems to stand out - even a little - more than the others. We may find that our memory is drawing other related Bible verses to our attention, and we notice what God might be saying to us through those verses.

In the Contemplative Prayer group recently, I considered briefly each of those images and I was “caught” by the image of the rock. *Lead me to the rock that is higher than I.*

I recalled the journey of the Israelites through the wilderness when Moses struck the rock and water flowed forth for their nourishment in the desert. [Living Water, Spiritual nourishment, Baptism: these are some of the ideas that this may bring to mind.]

I recalled how Saint Paul had written about this to the Christians in Corinth: *They drank from the spiritual rock that followed them, and the rock was Christ.* Paul seems to be saying that whereas Moses **once** provided the Israelites with water by a miracle of God's power, the rock which is Christ is **always** alongside us, an enduring provision.

I went back to the key phrase from the Psalm: *Lead me to the rock that is higher than I.* I repeated those words to myself, slowly, several times; not trying to engage my brain to *think*, but my heart to wait on God in stillness.

A verse from the prophets (I have just looked it up, it is Isaiah 51.1) came to me: *Look to the rock from which you were hewn, and to the quarry from which you were dug.* The Psalmist asks to be led to the rock. I ask (in the Psalm) to be led to the rock, and this latest verse tells me that the rock is where I began; from which I was hewn.

As I continue to consider these two verses, I picture the rock in my mind; I notice that there is a “Stephen-shaped” place in that rock, from which I was hewn. And other-people shaped places from which they had been hewn: loved ones past and present, and many others too.

Then I am led back to the verse in Psalm 61: You have given me the heritage of those who fear your name. The rocks - from which individuals are hewn - are from a quarry which is God: we share that common heritage. And to the One God we bring our common praise!

I end my prayer time repeating the final couplets of Psalm 61, and the Lord's Prayer.

Stephen Warnes

Stories behind some Christmas carols

Christmas Carols hold a special place in our hearts. We all have our favourites. Many have been re-written for modern ears, but some have stood the test of time and changed very little. Do you know the stories behind any of our best-loved carols? Some were written centuries ago, others in later Christian times and some are still being written. Some carols had their roots in pre-Christian seasonal rituals and there was a time when they had no place within the walls of the churches.

One of the oldest carols that we still love to sing is ***O Come, O Come, Emmanuel***. Originally in Latin, its



unknown author was probably a 9th century monk or nun. An Anglican priest, John Mason Neale, discovered the ancient manuscript in the early 19th century and translated it. Living in the Madeira Islands where he had established an orphanage, a school for girls and also ministered to save prostitutes, he taught it to the people he served. It has been in popular use ever since.

Another popular carol, ***Joy to the World***, dates back to 1719. When Isaac Watts was young the songs sung in churches in Europe were the Old Testament Psalms. It was said that when he was 15 years old, Isaac was heard to complain about the repetitive and boring church music. A deacon challenged him to write his own. "Give us something better, young man!" Soon after this, Isaac Watts wrote his first hymn and continued to write many beautiful hymns for the rest of his life. His book "Psalms of David Imitated" was published in 1719. These were not paraphrases of the psalms, but imitated the ideas. *Joy to the World* is an "imitation" of the last part of Psalm 98. Verse 4 says: "Shout for joy to the Lord, all the earth, burst into jubilant song with music." The music we use was composed by George Frederick Handel.

Hark the Herald Angels Sing was another 18th century carol. Charles Wesley wrote the first version in 1739.

Charles was the brother of John Wesley, the founder of Methodism. The first line was originally "Hark how all the welkin rings". This was amended by George Whitefield, a student of Wesley's, to the words we use to this day. He also shortened the hymn from the original ten four line verses to three longer verses. The change from "King of Kings" to "newborn King" was the subject of much theological debate and dissension. The first phrase claims the angels were praising God, the latter claims they were praising Jesus. Several tunes were used in the early days and it was not until a century later that Felix Mendelssohn's music was eventually settled on as the favourite.

Silent Night must be one of the most popular Christmas carols worldwide. It was Christmas 1818 when Father Joseph Mohr, the pastor of the Church of St Nicholas in the village of Oberndorf, near Salzburg, Austria, was pondering how to bring music to his Christmas Eve service. He had written a poem a couple of years earlier and needed it set to music. Some say that the Church organ had broken down. However that may have been, a friend, Franz Gruber, was asked to write music for the guitar to accompany the poem and *Stille Nacht, Heilige Nacht* was performed that wintry

Christmas Night, accompanied by a choir and a guitar. The carol spread across Europe. After it was performed for King Frederick William IV of Prussia in 1834 he made it an annual tradition to be sung at the local Cathedral every Christmas. By 1838 it had been translated into English by an Episcopal priest, John Freeman Young, being sung at New York City's Trinity Church that Christmas. *Silent Night* has been translated into some 300 languages since.

O Holy Night has an interesting history. The song was written in France in 1847 by a local poet in a small French town. Placide Cappeau de Roquemaure was commissioned by the village priest to write a new song for the Christmas Eve mass. Cappeau studied the story of Christ's birth in Luke's Gospel while en route to Paris and had finished it by the time he reached his destination. A friend of Cappeau, Adolphe Charles Adams composed the music and just three weeks later the carol was performed at the Christmas Eve service. The song was called cantique de Noel and everyone loved the music, until the church leaders found out that Cappeau was a socialist and Adams a Jew. The song was denounced as being unfit for church use. However, the French people had grown to love the carol and continued to sing it.

The song was taken to the

Continued on page 9

US during the Civil War by John Sullivan Dwight, an abolitionist.

The poignant line in the third verse, "Chains shall he break, for the slave is our brother, and in His Name all oppression shall cease." was published in his magazine and quickly became popular in the North during the War.

Although it had been banned in France, the carol remained popular amongst the people. It was Christmas Eve in 1871, with the Franco-Prussian War raging between France and Germany. That night, a French soldier leapt out of the trenches unarmed, walked across the battlefield and began singing "Minuit, Chretiens, c'est l'heure solennelle ou



L'Homme Dieu descendit jusqu'a nous," the first line of the song in French.

He sang all three verses and then a German soldier stepped out and began singing, "Vom Himmel noch, da komm' ich her. Ich bring' euch gute neue Mar, Der guten Mar bring' ich so viel, Davon ich sing'n und sagen will." The first lines of a German hymn by Martin Luther. The fighting stopped for 24 hours in honour of Christmas.

After this *O Holy Night* was once more found in use in the French churches.

O Little Town of Bethlehem was composed in the Holy Land. Phillip Brooks was an erudite Episcopalian preacher. Born in Boston, he earned a Doctorate of Divinity from Oxford University and subsequently taught at Yale University. During the American Civil War, he had advocated against slavery. In 1865 he made a pilgrimage on horseback from Jerusalem to Bethlehem. He was present at the moving five hour long Christmas Eve service at the Church of the Nativity. Inspired by the music and hymn singing of that celebration, he later wrote *O Little Town of Bethlehem*, which was performed by the children's choir at his own church.

Join us to enjoy singing your favourite hymns at our various services, especially the St John's Festival of Nine Lessons and Carols on Wednesday 20th December at 7pm.

Meriel Johansen

THE CONSECRATION OF HOLY TRINITY CATHEDRAL

On Saturday 28 October 2017 at 3pm the Consecration of Holy Trinity Cathedral in Parnell by the Right Reverend Ross Bay took place. There were three processions. The first was for the Crucifer, Verger, Ecumenical and inter-religious guests, Church schools' reps and over 100 clergy.

The second procession was for the Auckland Anglican Choir, the Cathedral Choir, Former and visiting Deans, Archdeacons, Retired Bishops, visiting Bishops from Lichfield, England, Melbourne and Melanesia.

The third Procession was for the Deacon, Cathedral Precentor, Dean of Auckland, Archbishop of Polynesia, Te Pihopa o Te Tai Tokerau, Assistant Bishop of Auckland and the Bishop of Auckland. The colours and designs of the great array of traditional copes and mitres were worthy of the occasion.

The service was conducted in three languages: Maori, Tongan and English. The second reading 1 Corinthians 3:9-13, 16-17. "Jesus Christ is the Foundation Stone" was read by a former St John's member Jessica Hughes, who is now on the Diocesan Synod and Cathedral Council.

The Archbishop of New Zealand, the Most Reverend Philip Richardson preached the sermon which while reflecting on the past, pointed more to the future use of the Cathedral in the life of our City.

Other Bishops blessed the font, consecration marker, lectern and altar. Communion was offered and served to all present. Near the end of the Service, standing at the altar, Bishop Ross, signed the Charter presented to him at the beginning of the Service, commemorating and confirming that the Cathedral has been consecrated.

In 1957 the foundation stone was laid and now in 2017 the Cathedral is finally complete and debt free. Bishop Selwyn's vision has been realised. The building looked magnificent with the bridge removed, opening the chancel into the nave, and a spectacular new organ and the magnificent stained-glass windows.

Music played a large part in the Consecration Service. It was provided by Ofa Kihe Laumalie Maonioni Choir, The Auckland Anglican Maori Choir and the Holy Trinity Choir. Philip Smith the Cathedral Organist provided playing that was memorable for such an occasion and did the newly installed organ proud.

The Holy Trinity Cathedral is now an important building both for our City and our Diocese. Well worth a visit if you're ever over in Parnell. As Peter Lineham says "from this splendid complex of buildings, it should be our mission to go out into the world." It is an occasion to recall and rekindle the vision that the founders and builders of this Cathedral had.

Beth Willmott

Waskia update

The Waskia people are a middle-sized Papua New Guinea tribe (35,000-strong) who live on a large island, Karkar Island, off the north coast of Papua New Guinea.

It was great to be in Papua New Guinea with the Waskia people for a couple of weeks in October . . .

I think for us all the most important thing we need to know is how to keep progressing toward Christian maturity. That desire is manifest in many Waskia people. I think an integral part of it is our growing in our fear or deep respect towards God - not being lackadaisical. Maybe we could define 'fear' as having a positive submission, which is accompanied by trust.

To grow in maturity, the written Scriptures play a big role for us. One way the Waskia church is different from us here is that they have to work hard to translate the Bible into their own language for the people to understand it well, whereas all our English versions are 'gifted' to us through others' hard work. It is similar with our hymn and liturgy books, we are just 'given' them.

The people are composing new songs for their new hymn book

Especially there are a lot of new songs from the young people. They remember the words and tunes as they gather and sing their new compositions together, often to the accompaniment of guitars and a keyboard – without having to write them down. The logistics of getting all these songs from so many villages written down and typed up and recorded is the present challenge.

In my village in the evenings everyone's hearts are lifted when the young people gather and extol the Lord with song and music – the male and female voices harmonizing beautifully together.

Committed church leaders and elders serve the people well

On Saturday nights in my village often the male church leaders gather and pray and worship as they prepare themselves for the Sunday services. (They will have already met the prior Wednesday to do some sermon preparation and organize their postings.) Their strong, deep voices fill the night air. Some of the church elders are young men in their 20's or early 30's and their active service helps them really mature.

Early Sunday morning those who have responsibility for leading services or preaching will set off on foot to the surrounding hamlets or villages, some closer and some a long way. The beats on a on a long slit-gong 'garamut' drum will signal their arrival. Then they wait for a long time for the musicians to show; then the musicians sing with all their hearts for a good long time until the congregation members, eventually having had time to wash and put on their Sunday-best, gradually start arriving.

Over the years I've been working on becoming more patient and chatting relaxingly with people as they come over the space of a couple of hours – rather than just trying to

pretend to be patient. (It has made it hard to get my head around trying to arrive at church at 8.00 or 9.30 on the dot and sitting quietly!) In Papua New Guinea, whichever congregation it is, as they gather and fellowship and discuss and interact warmly or occasionally have a tiff, it is a wonderful privilege to be with them. I learn a lot. All worth the long waits!

How good and pleasant it is when God's people live together in unity (Psalm 33:1)

Something that was a great relief as well as being very wonderful happened during my October stay.

Three years back the Waskia project team split into two factions over a big upset about how a major event had been set up and run. As our human natures are - each side had seen the other side as being in the wrong and wasn't prepared to budge. It was a deep hurt for those most affected and it took time to be able to be true to their own hearts and feelings, and also keep edging incrementally towards being able to let go and forgive.

I struggled with some disappointment and frustration. It felt lonely continually donning my backpack and walking alone back and forth from the one group to the other. We



Young people practising their music

still had our retreats and studies and new songs were written and sung, but a part of me still ached because always 'the other half' weren't there. I exhorted having a time of restoration – but the grief and hurt just hung on. It was complicated – culturally pigs would have to be killed and gifted and so forth and so on. But who would give and who would receive? (Pigs are very, very precious!)

Continued on page 11

Waskia update continued from page 10 But all praise to God - one day the reconciliation all happened in a very simple way. The older of the two main protagonists arrived at a meeting which the younger one was chairing and walked right up to him and riotously shook his hand up and down, hugged him, rubbed the top of his body all over – and there was the same enthusiastic reciprocal action. Love was lavishly poured out; all was settled for good! The action of the two meant that the two factions had come together again to be one team!

What now? “OK we’ll get right on with the first item on the meeting agenda, the checking of the Old Testament book of Micah!” they said. The two most skilled and experienced translators in the project - one from the original project in the 1970’s and 80’s and the other, the current lead translator from the present time – these two leading the way and congenially and respectfully discussing different options for renderings, and everyone else pitching in with their ideas and opinions as well. A constructive and joyful time!

The Old Testament and New Testament interpreting each other

As the Old Testament translation work proceeds, the Waskia people are enjoying reading more and more of it. As we do that, our minds go back and forth from the Old Testament to the New Testament. For understanding the one more helps us to understand the other more as well.

One striking example are the parallels between Yahweh’s self-description in Exodus 34: 6-7 and Paul’s exhortation in Romans 11:22: “Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided you continue in his kindness.”

God will not be mocked, and grace is not cheap. Two years back the Waskia people had the severe hardship of a 5-month drought when there was a dire shortage of water and they had to walk such a long way to fill their pails, and there was no food in the gardens, which they saw as discipline. But in God’s kindness they all survived - everyday there were various nuts and fruits high in the tree tops where there was still some moisture which they could gather.

The people really like reading the Old Testament prophets – going between the oracles of judgment and the oracles of hope and applying them to themselves.

We don’t know ahead of time who God will be and how God will act. God surprises us, and keeps us off-balance. “There is in the very core of existence of Yahweh a profound and durable incongruity. God inclines to be utterly for the other, and God is characteristically for God’s own self.” (New Interpreter’s Bible Commentary (Exodus).

Thank you for your interest in the Waskia work.

Sincerely in Christ,

Jan Lee

Some Thoughts for the Day

First Thought for the Day

The truth of Advent cannot be understood by the usual workings of the mind. The path beyond the mind is through the heart and is called devotion. It is in the heart that we become pregnant with God and give birth to Christ in the world.

Second Thought for the Day

Our perceptions are shaped by five physical senses: sight, hearing, touch, taste, smell. But we also have five “spiritual: senses linked to the physical. Our senses of beauty, awe, wonder, intuition, love, take us into heart territory where we see beyond usual perception, in the mystery of Jesus’ birth in our everyday lives.

Another Thought for the Day

If we struggle to understand some details of the historical record of Jesus, we are looking for him in the wrong place. The door to understanding lies in a prayer that brings us to a deep awareness of Jesus born here and now – in us, with us, and all around us. What is this prayer? It is simply love.

Our young folk having fun



Our young people enjoying making items (above) during BRUNCH service, and showing off their masks (below)



News from Sarah

Dear Friends

Merry Christmas from Cape Town!

The past few months have been a wonderful time for our YWAM Muizenberg community. We had our annual staff conference in September where our whole staff gathered for a time of worship, prayer, input and fellowship. This



Worship during the Conference

is a special time for our community as during the year we are scattered around the city with over 20 ministry expressions in addition to the training on our campus. This year our focus was on how we maintain our sustainability in missions and our calling to the nation of South Africa. Many of us work in communities where there are vast challenges with poverty, family breakdown and addictions, so it is important to consider how to we continue to face these challenges daily without losing hope or burning out.

The other significant event that happened in October was a two week conference called DNA Infusion – we had the honour of hosting the founders of YWAM, Loren and Darlene Cunningham plus a variety of other international leaders for two weeks. The aim of the conference was to equip YWAMers working in this region with an understanding of who we are as a mission and the values that make us who we are.

We hosted 300 people for two weeks and it was a truly amazing time of the larger YWAM community from Southern Africa coming together. Many of the participants travelled huge distances to come by road from Malawi, Mozambique, Zambia and Zimbabwe, we even had over 25 people attend from Madagascar. Many of these people work in remote places and their biggest feedback was that people felt like they weren't alone and

became more aware of the wider YWAM family. Part of the focus of our time together was on ending Bible Poverty. We had the international leaders from Wycliffe Bible Translators and Youth For Christ with us to discuss how we can use our presence in the continent to further the work of Bible translation.

I was heading up the logistics for the conference, we had outreach teams with us to help serve over 11,000 meals. The kitchen team worked miracles in our kitchen that normally cooks for 120 people. Sneakers were my usual footwear of choice and I think I walked a marathon during the conference, I certainly walked a hole in the sole of my shoes!



Making over 300 rolls

Before the year end I will be teaching on the DTS as they prepare to go on outreach. We are excited to continue to send out team after team of young people to serve in the nations. These teams are heading to various locations with a focus on children at risk or refugees. Some will even be in Greece over the cold Christmas break serving in the refugee camps where people arrive off boats to Europe.

I am looking forward to a quiet Christmas break here in Cape Town, hopefully good weather but enough water to keep us going into next year. Please do keep us in prayers for rain and for rest over the Christmas break.

I trust you will also experience the hope of the Light of World in this Christmas season.

With much love

Sarah



Praying on the world map which filled the church

Ukraine news update

(We have received four emails in the 3 months since the last issue of *The Eagle* and we present them below in the order in which they were received. The YouTube link at the end of the first email is a video of the church's 25th anniversary and it is well worth watching their celebrations. Editors)

From: Church of the Living God

Sent: Saturday, 30 September 2017

Dear friends and family.

Greetings from Vyshgorod, Ukraine.

One month ago we celebrated 25th anniversary of the Living God church. Sorry, it took us that long to put together



a short video of it, which you could watch now (see link below).

On behalf of our network leadership, church leadership and our congregation – we would like to express our deep gratitude for your investment into our church, in your time and season and in your way.

We pray that Almighty God will meet you and your need in a great and real way!!! May God be your source in every way!



We especially thank all those who made an effort and joined our celebration. We also invite you who have not been with us for a while; come and visit us.

Much love and many blessing.

Sasha Ozeruga

<https://youtu.be/HscJbd3lPPQ>

From: Church of the Living God

Sent: Saturday, 26 October 2017

Dear friends and family.

Vyshgorod, Ukraine is again “on line”!

I believe the time came for us to share the most beautiful story of how after 17 years, God blessed us with a new tool for building the Kingdom, called Family Center “Dream House”.

Let me begin from the end (for those who won't read it all)

At this moment after 17 years of building we almost finished and began to operate our new building/ministry FC, in which we have:

1. *Two kindergartens (full day one for 16 kids and half a day one for 17 kids).*
2. *Kids' activities (10 of them, 5 days a week)*
3. *Christian public “Joy School” (17 kids in two grades to begin).*
4. *Kids Club for church and city kids (over 120 kids once a month).*
5. *Church Sunday school (over 120 kids).*
6. *Building now and finishing soon, coffee and fellowship hall (two stories) for both church, Family Center and also outside people.*

Isn't this a miracle, considering Ukraine these last years of war is going perhaps through most difficult economic years since early 90's?! Over 50 kids/families we are able to touch every day, and we already after one month have some special stories.



Note: For Eastern Europe and especially Ukraine, Christian schools and kindergartens are only recently officially possible and are a big deal.

To different individuals and especially two American churches/ministries that gave and to each one of you who supported us in every other way – BIG, HUGE, FAT thank you and God bless you. (I purposely don't go into

Sunday	8:00 am	Holy Communion	St John's Church
	9:30 am	Family Communion	St John's Church
	9:30 am	BRUNCH informal communion (first Sunday of month)	St John's Church
Monday	7:30 pm	Home group (1st and 3rd Mondays)	Various venues Ursula Scogings – 479 8036
Tuesday	10:00 am	Women's Fellowship (first Tuesday of month)	St John's – Garden Room Carol Groom – 479 5899
	10:00 am	Bereavement Group (third Tuesday of month)	Carol Groom – 479 5899
	1:30 pm	Home group	18 Knightsbridge Drive, Forrest Hill Fay Aitken – 410 4819
	7:30 pm	Home group	Sunnynook Kath Freeman – 478 4958
Wednesday	10:00 am	Holy Communion – weekly	St John's Church
	7:30 pm	Reflective (Taizé) worship (first Wednesday of month)	St John's Church Meriel Johansen – 415 3070
Thursday	10:00 am	Home group (third Thursday of month)	Hazel Hipkins – 478 6508
	7:30 pm	Vestry (4th Thursday of month)	St John's Church
Friday	1:00 pm	Contemplative Prayer Group (2nd & 4th Fridays)	Val Harris – 479 6873
	7:00 pm	Junior Youth Group – for young people in school years 8 to 10	in the church hall
	7:00 pm	Youth Team	St John's – Garden Room Jono Scogings – 021 172 2463

Parish Directory

Vicar	Revd Anna Lindsey	479 1437	Synod Representatives	Gill Barthorpe	488 0329
Priest Assistant	Revd Shann Craig	478 5780		Alison Bargh	478 3575
Youth and Family coordinator	TBA <i>Youth Team contact:</i> Jono Scogings	021 172 3463	Home Group Coordinator and Hall Convenor	Church Office	478 3575
People's Warden	Kath Freeman	478 4958	Women's Fellowship	Carol Groom	479 5899
Vicar's Warden	Gill Barthorpe	488 0329	Food Basket	Shann Craig	478 5780
Parish Secretary	Alison Bargh	410 1606	Envelope Recorder	Beth Willmott	476 1591
Parish Treasurer	Lorraine Buck	478 7580	Prayer Wheel Coordinator	Felicity Martin	479 1190
Vicar's email:	revdannalindsey@gmail.com		Music Convenors	Sandy Latimer	410 3456
Parish office email:	admin@stjohns.net.nz			Felicity Martin	479 1190
People's Warden's email:	kfreeman756@gmail.com		Wedding Flowers Coordinator	Shann Craig	478 5780
Vicar's Warden's email:	gillian.barthorpe@gmail.com		Website administrator	website.stjohns@gmail.com	
			St John's Trust - wall plaque secretary	Roy San-Garde	479 5393

Continued from page 13 names also because these people wouldn't even appreciate it.) To my knowledge this model is the first in Ukraine like this and already this November we may present this model to the whole of Ukraine on the Eastern-European leadership summit in November.

Come and visit us here in Ukraine in Vyshgorod.

Sasha

From: Church of the Living God

Sent: Friday, 27 October 2017

Dear friends and family.

Here is another great report from Vyshgorod, Ukraine.

After many years of having a home group in one of our villages called Dubetchnia with God's incredible favour we have built this summer a shell church building!!!



North East direction from Vyshgorod (other side Dniper river) in 70-80 years of communism never had evangelical church, this will be the first one! This area is over a dozen villages and 30-40 miles distance. One of our elders Vladimir Taranenko for a number of years has been looking after a large home group.



The whole project is pure favour of God. 70% of the money for the land "came from heaven". The whole shell building is a gift from one Ukrainian businessman that I've never even met. So far as a church we had to take care only of

small things like water well, electricity and other bits and pieces.

The local home group who are now our members (about 25) are really encouraged and giving their best in helping with their hands and guarding overnights to see this done.

Please believe with us that by the end of 2018 we will have the grand opening and Dubetchnia church will open its doors, pulling people from surrounding villages.



Look what the Lord has done!!!

Blessings, *Sasha Ozeruga*

From: Church of the Living God

Sent: Wednesday, 15 November 2017

Dear friends and family

Greeting to each one of you, this is an emergency call from Vishgorod and Kiev region network.

Yesterday afternoon the senior pastor of our network (40 churches), with same name like mine, Sasha Ozeruga (my cousin), very unexpectedly died from a heart attack at the age of 58. Twenty minutes before he died we had a long conversation by phone about life plans for the churches and right after that in 30 minutes he was gone. To make it all worse, his wife Tanya two weeks before had a stroke and all these two week she is in the hospital with a paralyzed right side. As a family they have 6 kids also battling through it all. PLEASE pray for Tanya to survive the news and the funeral and family to be comforted.

Also pray for me and pastors to have God's comfort and direction for network.

Love and blessings, *Sasha Ozeruga*

Our parish fashion models in action again

Another successful parish fundraising fashion show was presented this year. Again we thank Ballentynes, who supplied the smart fashionwear and premises. Those attending were able to buy the items on show plus others in the showroom at a special show discount on the night.

