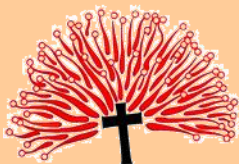




BUILDING BRIDGES

November 2017 Issue 44



ST. PAUL'S
ANGLICAN CHURCH
WAIWHETU

“Eschatology”. There we go, an exciting word to commence this issue’s “Word from the Vicar”.

“Eschatology”, as the two root words, in the Greek, meaning “last” and “study” suggest is the study of the end of an age, and in particular, the destiny of humankind as told through scripture, and Christ’s second coming.



Let’s be clear right from the start. This is not an article that will try and unpack the end times (much to your relief). It is also a given that none of us know when that will be, anyway. But that has not stopped people throughout history trying to tell people that they did, in fact, know when Jesus was coming back. Since 43AD there have been roughly 242 high profile dates when Jesus was going to return. The most recent was October 7 this year. You might be interested to know that he is also slated to return in 2015, 2020, 2021, 2025, 2028, and sometime before 2057... It is also interesting that these predications have not all come from some “Joe Blow down the road”: Hippolytus, Gregory of Tours, Martin Luther, Christopher Columbus, John Wesley among others have all offered dates.

There is a great lexicon of terms associated with the end times...words such as Allegorical Idealism; Catholic Partial Preterism; Allegorical Amillennialism; Premillennialism; Pretribulation Rapture, and the list goes on and on and on. As I typed these hard-to-say and hard-to-spell words on a bright and sunny Monday after a busy weekend, I was struck by the fact that the only people who are really concerned over those words are scholars, theologians and a few of my friends. Most people could not “give two hoots”. Most Christians don’t really have a clear idea of the end times, and yet we get confused, conflicted, and in a kerfuffle about them.

So, what on earth am I doing, even mentioning them in a Parish magazine, of all places?

Well, we all know Christmas is coming. This time of the year can be incredibly busy, stressful, confusing, and full of people telling you exactly what Christmas means (or does not mean). “It’s too secular”; “It’s too religious”; it’s *Christmas*, not *Xmas* (although, on a side note, this spelling has Christian roots, and is just as “Christian” as Christmas). To cut a long story short, Christmas can be just as confusing as talking about Allegorical Amillennialism and the end times.

So, what do we do?

Well, in 2014, at my previous church, one of our “saints” (who I will call “Jane”)

preached a sermon, on “The End Times”, and she made, what was probably the most profound statement I have ever heard. She said this “do something, even if it is vaguely helpful”. I have sat through many long-winded talks at conferences, and training sessions. I have read countless books, watched and listened to various sermons/vlogs/presentations online, and yet nothing has struck me like those words “do something, even if it is vaguely helpful”.

If Jesus were here today in bodily form today, what phrases would he consider using? All the long-winded Eschatological terms, or, “do something, even if it is vaguely helpful”?

Maybe our way to deal with the confusion, busyness, conflicted views and kerfuffle around Xmas (see what I did there), is to do exactly that... “do something, even if it is vaguely helpful”. We do as Jesus did...we be salt and light, we be the good guys, we be the feeders of the hungry, the strivers for equality, love and acceptance.

Well, some might say that I am saying “just ignore the difficult bits of the Gospels”. What I *am* saying is, “let’s keep the perspective of the Gospels, especially as we head towards one of the most stressful times of the year for people. I am saying let’s remember that Jesus had more to say about the sick and poor and our obligations to them, than He did about the “end times”.

The message of Jesus is one of finding the sacred in the midst of our lives by loving others. The more we try to love, the more our perspective shifts; the more we try to live the call of Jesus, the more our thoughts focus on the here and now and what is in front of us, as opposed to what may or may not happen.

The more we try and “do something, even if it is vaguely helpful”, the more we see his kingdom here and now. I mentioned that we get perspective, which is timely given that we are fast approaching Advent.

The simplicity of the candles, sit in stark contrast to the Christmas lights that will soon appear. The silent and spoken reflections challenge the rather gaudy and tacky Christmas songs that singers and bands will release. The waiting for a small baby threatens our waiting for presents, and then bargains on Boxing Day.

Jesus spoke about perspective frequently; whether the widow’s mite, the pouring of perfume on his feet, the views of his disciples towards children, or even the destruction of the temple. He constantly invites us to see things from his perspective; he does so again this Advent.

The best way to do this, is not to ponder the tribulationary Eschatological terms; but to, in the words of a much wiser person than I, “do something, even if it is vaguely helpful”.

Karl

This is the text of Rev Karl's report to the Special General Meeting on earthquake strengthening.

Vestry has been wrestling with the Tender Bid for a while. Besides our regular Vestry meetings, we have gathered at other times to talk, pray, debate this topic. We have emailed, we have wrestled, and we have prayed. We have reached a decision, based on a recommendation from the Wardens and myself, as the Lay Leaders and Vicar of St. Paul's.

This recommendation has evolved over the past few weeks. There have been 3 or 4 recommendations that have led us to this point; we have heard the questions, and comments from people here at St. Paul's and we believe that our recommendation and "next steps" have captured what the Spirit is saying, not just to us, but the wider family of St. Paul's. I say this with the firm conviction that we have all heard correctly.

We do not believe it is the appropriate course of action to accept the Tender Bid before us. This is not to say that we should not explore other options, yet, it is the Tender Bid that we had to decide on. Any change to the design, plan, would require a fresh round of conversations with the professionals.

I have condensed our reasons for not accepting the Tender Bid, below:

- Financially, we are currently "just keeping our head above water". As this is the case, how can we, in all

integrity, saddle the church with more financial pressure? The Tendered amount is simply beyond our current level of giving and fundraising. We face some financial challenges in the life of St. Paul's, and these have been deferred to the Strengthening Project. One is the maintenance of all our buildings; we need to look at the bigger property picture and ask some longer-term strategic questions.

This raises the question facing many churches, "Is our ministry future tied to the use of the buildings in their current configuration?"

- We are not able to present the Property Manager with 3 Tender documents, as requested by the Management

Committee. This, combined with the increase in the costs, require honest conversations with our Diocese Leaders, as well as the Diocese Management Committee. These conversations cannot happen in the next couple of weeks, but they need to occur, as we cannot operate in isolation from the rest of our Diocese Family.

- We seem undecided as to whether this is even God's will for us. We need to revisit this, without the time pressure of the Tender Bid. We need to decide, as a church, "how much is too much" for us to spend purely on strengthening a building. If we are serious about growth and moving forward and exploring the future ministry of St. Paul's, do we limit our thinking by committing \$919,000 to a building strengthening project?

Would we, if given the same amount, explore other ministry options ahead of strengthening? This raises the question facing many churches: “Is our ministry future tied to the use of the buildings in their current configuration?”

- I am aware that if we say “no” to the Tender Bid, then we face an unknown future. While we are still on the EQ Strengthening Journey, it does allow us the opportunity to discover what the Spirit is saying to us. We could allow ourselves to be lead through a time of prayerful discernment and consultation as a parish.

So, the Vestry of St. Paul’s have agreed, “That, given the aforementioned reasons, the Wardens of St. Paul’s Waiwhetu do not accept the Tender bid of \$791,000, exclusive of GST (\$919,000 inclusive of GST)”.

The wording on the “voting” slip will be; “I agree/disagree with the decision of Vestry to not accept the Tender Bid of \$791,000, exclusive of GST (\$919,000 inclusive of GST)”. This is an issue of supporting Vestry, the Wardens and myself. If we asked the members to vote on the Tender Bid itself, then we undermine the very role that Vestry and the Wardens play. It is vital that we hear what our fellow parishioners think, which is why we had asked for feedback over the past 4 weeks. It is fair to say that, I have not had any feedback that suggests that we spend the aforementioned amount. But, I have had feedback about the following areas.

“What’s next then, not just for the EQ work, but for St. Paul’s?”, “How do we get heard as to the future ministry of the Parish?” “What does the relationship between us and the wider Diocese look like in terms of property?” “How do we ensure that we just do not end up with more meetings and no perceived action?”

Well, allow me to provide some ideas:

In our conversations, prayer, and discussions, we have discerned that there exists a call to explore the future direction / long term goals of St. Paul’s Waiwhetu. Vestry (and St. Paul’s) can no longer be slaves to the EQ project. That has dominated the thinking, and shaped St. Paul’s for the last couple of years. We need to feel that we can be free to look ahead and be proactive in our ministry and life as a church. So.....

Vestry agreed to create a Strategic Property Team- three or four people, who will support the Wardens as they continue on the EQ journey/explore



**Interior of Christchurch Cathedral.
Photo taken by a drone. (Holmes
Consulting Group)**

options etc. This would free up Vestry, and as well, lift some of the pressure off our two amazing Wardens. They would journey closely with the Diocese staff, pray, and be accountable to Vestry. We have an engineer reviewing it (for free) at the moment; now is the time for them to form and keep some momentum.

Vestry have also discerned the need to involve the wider church family as we explore this project, and the future ministry of St. Paul's. This is feedback that I have received from many people, over the past few weeks. While this has not been feasible with the tender conversation, it is appropriate that we find a way to hear from our Sisters and Brothers at St. Paul's, as we look ahead to the unknown. It is imperative that we respond to this call to the unknown, recognizing that this also comes as the Bishops have called the Diocese to a season of Growth.

This call has surfaced in the preaching, the prayers, and the conversations amongst the people of St. Paul's.

We recognize that this call presents both opportunity and uncertainty, yet the call is calling us. To prayerfully and wisely discern a future direction, requires that we be guided in this process/season. So.....

Vestry, in discussion with the appropriate members of the Diocese Family; will appoint a, suitably qualified and experienced, facilitator to lead St. Paul's in a period of consultation, so that we might effectively and prayerfully discern the future ministry of St. Paul's Waiwhetu. effectively and prayerfully discern the future ministry of St. Paul's.

Next week we gather for our Church Fair, a time where we can engage with our wider community. We gather to celebrate, eat, drink, soak, buy, sell, cook, and talk with people. We get to be salt and light. Each week, many of us are salt and light to those around us and let us never forget that that is what God calls us to be. To be bringers of peace, bringers of hope, to question, to care, to embrace creation, to laugh and cry with people in sacred moments and seasons.

Next year we will be celebrating 75 years of ministry to Women in and through St. Paul's- this has taken many forms, and has many names; yet it has been ministry- sacred ministry. We will also be celebrating 90 years of ministry at St. Paul's. 90 years!!! Not 75 and 90 years of various buildings, but of ministry through the women, men, young people and children of St. Paul's here in Waiwhetu and beyond.

I do not share this in the naïve hope that people will simply smile and be happy, and then forget about some of the "here and now". I share this, as this is our call as God's children here in Waiwhetu; I share this as maybe we need some perspective, as God has, is and will continue to minister through us here at St. Paul's. I share this, as we are the church.

I share this, as I know that God has guided the ministry over the past 89 years, has not forgotten us, has never stopped loving us, and will continue to minister to us and through us as his people, his church.

Karl

This is Jade's experience of the tendering process and the ensuing Q&As.

Earthquake tender decision-making: how was it for you?

Jade spent most of October 2017 fielding, and answering questions (Q&As) about the earthquake strengthening tender ahead of the special meeting on 29 October 2017. In the close on to 11 years she's attended St. Paul's, this was her first time as being involved in a major decision from a leadership perspective.

The Q&A concept was suggested at a special Vestry meeting. The idea was developed to give all congregation members a full and open opportunity to think, to consider, to pray, and to discern whether to accept or reject the tender.

The questions were diverse – and there were many that Jade couldn't even begin to answer. Through collaboration with Vestry colleagues – even the tricky questions got answered (well some of them). Murray McGregor did a sterling job of keeping Jade on task, and Q&As were regularly uploaded to the St. Paul's website. Murray counted that we received a total of 55 questions, with 14 still to be answered as at 26 October 2017.

Did these help our collective decision making? Jade can't answer that. But what she did say is, that it can't have hurt. Vestry wanted us to be open and inclusive, and increase the opportunity for open discussion. Q&As won't give us a basis to do this on their own, but it's a great start.

Following the Vicar and Warden's proposal to reject the tender being endorsed by the majority of the attendees at the special meeting, St. Paul's still has decisions to make. But Vestry would like to think that Q&As, and a moderated meeting will be used again. However, that's down to us as Parishioners to take advantage and use the opportunities presented to us.

Jade Badcock

The Parish Register

Funerals:

Walter Brian Jackson

11 October 2017

Colin Claude Pell

17 October 2017

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Brian was amongst the early post war babies coming into a world of people scarred and traumatised by five years of horrific warfare, scars and trauma that reflected upon the family lives of tens of thousands of returned servicemen, his family included. His name honoured a maternal uncle killed in Libya during the war. His father was a bomber pilot and Brian and his brother grew up with a father with little idea about how to relate to two sons as teenagers, resulting in Brian and his younger brother going to boarding school for the final years of High School. Sport became his escape.

He was a member of his High School's athletics team and a founder member of the Squash Club. Tennis also enabled expenditure of boundless energy, but soccer was his team sport. Throughout his school years his reports had read, "Could do much better if he paid attention in class and completed work." Surprising comments reflected on 50 years later, after three post graduate degrees and a second Master's underway, a successful career in business and a call to Ordained Ministry.

At Natal University Brian was selected to represent middle and long distance cross-country in Springbok colours for two years, captaining the team in his second year. Squash continued to be a close competitor. Running remained a joy for Brian who preferred marathons that were sponsored, the money going to a specific project aimed at improving the quality of life of others.

During an Internship as a Personnel Consultant in London, he explored a burgeoning faith supported and encouraged by the late Reverend Dr

John Stott, then Rector of All Souls', Langham Place. Some months later, after conversations with a visiting South African Bishop, Bill Burnett, who was an arch anti-apartheid protagonist, Brian

was on his way to Wycliffe Hall Theological College in Oxford. He graduated with an Oxbridge qualification after 3 halcyon years where the sole purpose of study was the understanding of ancient text and sacred writings in order to be able to interpret the treasures of Holy Scripture with accurate authenticity. His spiritual growth had been nurtured by saintly mentors. An additional bonus was many long lasting friendships amongst the "colonials" at Wycliffe Hall. Amongst those from New Zealand were Reverend Michael Watson, ex Berhampore, now retired to Auckland, and our former Archbishop, David Moxon.

Brian returned to South Africa in 1977 and a Curacy in the Diocese of Port Elizabeth based in Uitenhage in the Eastern Cape, where we met. We were married less than two years later and I quickly came to accept we would be a family under public scrutiny, "owned" by many yet belonging nowhere. Brian engaged in much post-graduate study in the field of Old and New Testament, Missiology and the Science of Religion (under the late Professor David Bosch) and Clinical Pastoral Studies. He successfully built up three large parishes in South Africa as Rector, led



Training for Ministries, chaired a committee to reform Clergy stipends and established and lectured in a Theological Education by Extension College. That College enabled lay people who were testing a call to full time ministry, to stay within their home parishes. He partnered the establishment of a Spiritual Directors' training process, lead Directed Retreats and supported the ordination of the first South African women to the Priesthood.

All this while he maintained a quiet, unflinching anti-apartheid stance that involved setting up and running "School of the Bible" teaching groups in "Black" Townships, running soup kitchens, clothing banks and later, work and counselling services from "White" parishes. This resulted in personal threats, missing mail and tapped phone lines for 15 years. Yet he never allowed the political situation to blunt his enthusiasm for making a difference in peoples' lives wherever he could.

In 1997 we answered a call to serve in New Zealand. The first 6 years were as Vicar of St. John's, Te Awamutu where he became involved with Anglican Renewal Ministries (pre New Wine), motivated for, and actively supported, the "Hikoi of Hope" and the historical reconciliation of decades of blighted relationships over St. Paul's Rangiaowhia. Brian oversaw the 150th Celebrations of the establishment of St. John's Church before accepting the call to St. Paul's Waiwhetu. An all too brief 3½ years at St. Paul's

Waiwhetu followed, during which he joined the Tertiary Order of the Society of Saint Francis.

In 2006 an alarming nocturnal cerebrovascular event led to emerging symptoms that eventually resulted in the devastating diagnosis of a neurodegenerative condition in 2007, ultimately bringing his life's calling to an untimely end.

Before Brian's devastating diagnosis, we were blessed with 30 years of extraordinarily happy marriage, producing and raising two cherished and respected daughters.

Throughout his illness Brian never lost the essence of who he was; thoughtful, considerate, kind, attentive, generous of self and respecting of others, quick to humour, slow to anger and always ready to encourage and support others.

For as long as it was possible during those early days of loss and grief, Brian was wonderfully supported by Michael Jones on long cycle rides and Lionel and Elaine Sharman on even longer bushwalks all of which he loved and so looked forward to every week.

On Friday night, 6th October, our family lost a beloved husband, father, father-in-law, uncle, brother and brother-in-law but we cannot begrudge the Peace he knows now and will be forever grateful for the incredibly rich lives we led because we belonged together. Rest eternal grant unto your faithful servant O Lord and may your light perpetual shine upon him.

Moirra Jackson

**...personal threats, missing mail and
tapped phone lines for 15 years...**

Colin was the very best friend one could have. Reliably there whenever you needed a helping hand.

When we moved into Matai St. he brought round the carpet from his father's just vacated house, and spent the next week laying it in the upstairs bedrooms for us. It lasted in the study for the next 30 years

He was clever, careful, prudent and particular. Always did a good job. He was a skilled calligrapher; it was his neat script on the presentation card with a church gift, or the designer labels when we made arty stuff for the Church Fair.

He loved the outdoors, the bush, mountains, the sea and he was a competent sailor. I can remember his pleasure in those later years when he could be off with Charles Perno for a day on the harbour.

He and Joyce were a formidable team. Committed Christians, they shared a social conscience that saw them involved in a wide variety of pursuits to make the world a more just place.

Dedicated Forest and Bird members, they must have planted more than their share of trees to combat our carbon footprint.

They helped start the Third World Shop in Petone, where Joyce was the accountant, and Colin indispensable, doing sign writing, packing goods, transporting it all as we took the message of fair trading to markets and meetings all over the Valley.

In the 70's the Mission's Committee accepted the challenge to raise half the target for parish mission giving. This meant all manner of fund-raising, adventures, dinners, debates, and master

classes in all manner of skills. Colin was always there helping, not officially on the committee, but an integral part of the organisation. Throughout his church life here at St. Paul's he would often be the last man standing with the broom or drying cloth after so many of our church, and wider community, endeavours

Later in the mid-90's it was refugees coming for resettlement in the Hutt Valley. He was methodical and dependable, helping clean the State Houses offered, finding the furniture, moving it, putting up curtains, supplying transport and providing the ongoing support.

At the monthly "Saturday Seniors", he was the man setting it up, tidying it away, bringing and returning parishioners.

After Joyce died he was amazingly stoical. I remember his driving himself into Wellington hospital for treatments. He still continued his helping role at St. Paul's.

When I was a Lay reader and when all the preparation was done, there would be a small faithful prayer group; May Hogan, Prue Garlic and Colin.

I give thanks for all that he achieved: his meticulous work ethic; his helpful contribution to so many endeavours, especially here at St. Paul's.

My love and condolence to Elizabeth and Kate and their families, and Nancy, with whom Colin had a lovely companionship these last years.

Well done Colin, faithful servant RIP.

Enid Flannery

Malcolm meditates on our Christmas Festival and the ancient biblical festivals.

How much of our Christmas actually celebrates the birth of Christ? What part of the 25th December can be supported by the Bible? Not much, as most of it is tradition.

Certainly the nativity story is recorded in the Gospels of Matthew 1:18 – 2:23 and Luke 1:5 – 2:52. I read of the majestic announcement by the angels of Jesus' birth to the Shepherds. These shepherds, as farmers do today, are only out at night with their flock during lambing. These men were waiting upon the birth of their lambs. Bethlehem was a source of sacrificial lambs, so shepherds waiting for the birth of their sacrificial lambs were the ones to whom God announced the birth of Jesus.

In Leviticus 23 God commands through Moses that we keep seven feasts. These festivals mark the occasions when God did his most monumental work. For example, the Passover, originally marking the sacrificial meal Israel was to have in order to avoid the death of their first-born, and their subsequent exit from Egypt. This feast foreshadowed Jesus himself becoming that sacrificial lamb about 1500 years later.

In Exodus 12:3-6 we read that Israel was to bring the sacrificial lamb into the house 5 days prior to the Passover meal. When Jesus arrived in Jerusalem for the Passover, he arrived on the day we now know as Palm Sunday, that is, the 5th day prior to Passover. God brought Jesus, the sacrificial lamb, into his house just as he had stipulated to Moses.

Jesus was then nailed to the cross at the exact time the lambs were to be bound upon the altar. He died at the exact time the sacrificial lambs were slaughtered with the high priest announcing that 'it is done', the exact words Jesus exclaimed with his dying breath.

The Passover is one of the seven feasts, all rich with prophecy. Three of the feasts mark historical events and are also a prophecy of end times. The Feast of Trumpets, 'the hidden day', marks Christ's return (1 Corinthians 15:52). This is then followed 2 days later by the day of Atonement (Yom Kippur), also known as the 'day of face to face with God'. The last feast is the feast of tabernacles that celebrates Israel's flight out of Egypt and the temporary dwellings they lived in before settling in the promised land of Israel. These are foreshadows of the end of days.

Finally, whose interests does it serve if we were to become distracted by our traditions and lose the truth and beauty of God's word? Jesus warned us about forgoing God's commands in order to practice our traditions (Matthew 15:6 and Mark 7:7-9). He also warns us not to worship him as the pagans worship their gods (Deuteronomy 12:4).

In Matthew 24:4 Jesus warns that we are to take heed we are not deceived.

For me, I know the path to heaven is narrow. I don't know how narrow but with God's help I will follow His voice and not get distracted by traditions and wander too close to the edge of the path.

Malcolm Freebairn



The Community Unity Project Aoroatea is an award winning social enterprise here in Lower Hutt. Its founder Julia Milne, has found a temporary base in the old Plaster Factory next to Epuni Baptist Church, and has set about creating a supportive, environmentally savvy hub in our "backyard". I've met Julia at a number of events over the years, and have been blown away by her vision. So when the Remakery opened earlier this year, of course I had to go and have a look.

On the ground floor, Julia and her team have put in an amazing coffee lounge. It has the most comfortable chairs, koha coffee, and always interesting people to talk to. Next to the lounge, is the main reason I use the Remakery: It's the Common Grocer, a co-operative grocery store, where I can get the store cupboard essentials. There are three levels of membership:

Pay \$1 a week up to \$52 and volunteer to serve for two hours a month

Pay \$52 in a lump sum payment and serve for one hour a month

Pay \$100 a year, shop as often as you want and no volunteering!

Goods on sale are white and brown sugar, three types of oil, soda crystals, washing up liquid, herbs, spices, flours, dried fruit, pasta and rice. They also sell tea bags by the tea bag (3c each). To encourage a reduction of waste, you take your own containers, or you can purchase sterilised jars (50c each), or brown paper bags (20c or 50c depending on the size). It's not Arkwrights' "Open All Hours", but it is a fabulous resource.

Behind this tiny shop front, is a huge workshop, where a carpenter is in residence for 30 hours a week. Willie, made the table and the shelving in the Common Grocer out of reclaimed Rimu. It's

beautiful. He also holds regular workshops teaching people basic woodwork skills. My Matiu made a bookcase!



There's a "bikery", (where you can borrow a bike) the Bleeple Bee Project, Jane (a friend of Karl) has a pottery workshop there, and the amazing artists Kelvin and Steve are in residence.

Upstairs, there's a sewing room, and well stocked fabric room - as well as yarn company.

The Small Homes Movement is hoping to start building small artisan homes.

Most of all, they're building a community, and share many of the Diocesan values, including being there for the last, the least, and the lost.

Julia has gardening projects all round the area, including the Epuni School and the Epuni care facility. She's got projects with the Rimutaka Prison, and of course, she's provided space to a gifted Syrian horticulturist.

If you've not yet been to the Remakery - go and check it out: Monday to Saturday 9am to 3pm. Check its Facebook Page.

Jade Badcock

Stephen responds to Sonya Lethwaite's sermon on 12/11/17

HOPE

As my body requires oxygen to move
To breathe and to know the taste of life
So too does my soul need hope to press on
Where there is no light, no touch-stone to know.

Hope for we mortals is the essence of our being
When hope is crushed, removed, we are like a
Skeleton with no flesh, no strength to move us on.

Hope is like the sun to the day, light for us to play
The wellspring of Wisdom is to be living NOW the
Awaited dream of expectation, aspiring to be real.

Hope in the waiting is like the bird using its wings
To lift itself high above the daily commotion (of routine)
On the current of faith and prayer, aspiring to new elevation.

Hope is the light we use to shine upon the path of life
As well as the light to reflect who we are; in spirit and truth
We embody the deeds of hospitality, kindness, peace.

Hope can be the transfiguration of old to new; no longer
Bogged down by "what if" but rather the uplifting surge
Of anticipation that calms and wills our soul to hang in.

Hope is not ours to own, we need to prepare, be ready
To wait, for we do not know exactly when HOPE will
Push us out to the deep to believe Jesus is capable,

Capable of working his personification through our
Words and deeds, for the purpose of His kingdom come
His will be done; as much as you have done to these

Little ones, you have done it as unto Me; the Shepherd
Of Souls*, (be they new or old). As we open up our present
Moment for our soul to breathe, the remarkable power of HOPE!

*All souls' day, 2 November

© stephen c douglas 12 November 2017

The community outreach group "Just Sew" shifted in 2013 from Naenae where it had been based for 12 years to the St. Paul's Waiwhetu church hall at the invitation of the vicar Colin Datchler and the St. Paul's Vestry.

It has been a very happy change of venue, as we now have more people from the central Hutt, Wainuiomata and Eastbourne coming regularly to improve their sewing skills.

Our intention is to offer sewing help to anyone who wants to come on a Wednesday morning. Some of our regular attendees have developed impressive skills over the years and produce wonderfully sophisticated garments. Other sewers need a great deal of one-on-one attention.

It is a great pleasure to see women (and the occasional man) of various ethnicities all chatting happily together, and helping each other with small problems. We make a point of all stopping work and spending time together over morning tea, so that we get know each other better.

The group owns 16 sewing machines, and in addition some attendees prefer to bring their own machines. We have good

supplies of fabric, sewing threads, zips and buttons. Our hope is to make everyone welcome, although at times the helpers are so busy that some people may not receive all the help they are looking for.

Normally we have 5 – 7 experienced sewers available, but with attendance of 12-18 this can make each helper very busy. We would certainly welcome assistance from any home sewers who are able to spend a few hours with us each Wednesday morning during school term time.

"Just Sew" helpers are very grateful to the clergy and people to St. Paul's for allowing us to use the hall for this valuable community activity.

Contacts: Jan Jones 976 1845
Mary Driver 977 0627
Margaret Cull 972 4992

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My daughter, Katherine, has made a life for herself as a professional cellist and has chosen to settle in the village of King's Sutton, population about 3000, in central England. Elaine and I had the pleasure of staying in King's Sutton and catching up with Katherine, her partner (also a musician) and her two boys.

So we enjoyed three weeks of life in an English village. We attended three services at the local church. It is a lovely traditional church, dedicated to St. Peter and Paul and dates back at least to Norman times, with a spire added in the 14th century.

Compared with New Zealand practice, Saint Peter and Paul's was "high" church. (It identifies itself as "Anglo-Catholic" on its web site.) There was a receptacle for holy water near the entrance, there was use of incense throughout the service – processing, during the readings and during consecration -- and a "Hail Mary" was said at the end of the service.

Incidentally, the same church is used by the local Catholics for their services.

Nevertheless the main feeling was one of familiarity. The concerns, as expressed on the notice board, notices announced and the sermons, indicated their concerns were similar to ours.

In spite of difference, initially very noticeable to a visitor from New Zealand, this was the "normal" Anglican Church and service. The services we attended were the 11am sung Eucharist. The congregation numbered about 50. The service was facilitated by an organ and excellent small choir. During communion the choir moved out of the

chancel, gathered around a piano in the body of the church and sang unaccompanied, using the piano for the initial notes. Much of the service was chanted and I recognised some of the chants as those attributed to Marbeck, in use in New Zealand in my childhood.

The stone font is very ancient and is, or was, claimed to be the font where Saint Rumbold was baptised. He lived and preached, believe it or not, for three days in 662. The story goes:

Rumbold was born near King's Sutton while his mother was travelling, and immediately after being born is said to have cried out (in Latin), "I am a Christian, I am a Christian, I am a Christian". He went on to further profess his faith, to request baptism, and to ask to be named "Rumwold". After his baptism he gave a sermon. He predicted his own death at the age of three days and said where he wanted his body to be laid to rest, in Buckingham. **Lionel Sharman**



The interior of Saint Peter and Paul's, Kings Sutton

26 November—17 December

Sunday 26 November

11.30am Parish Annual General Meeting

Sunday 3 December

ADVENT 1

8.00am Eucharist

9.15am Parish Breakfast for all in Hall

10.00am All Age Combined Eucharist

12 noon Families pot-luck lunch in Fellowship Area

5.30pm Evensong

7.00pm Ecumenical Service moving around Waiwhetu churches: starting at the Uniting Church, move to Catholic then to St. Paul's, ending at AOG

Wednesday 6 December

10.00am Mid-Week Communion & Bible Study

Saturday 9 December

9.00am Christmas Clean-up at Church through the morning

Sunday 10 December

ADVENT 2

8.00am Eucharist

10.00am Eucharist

3.30pm Rwandan Service

7.30pm ManChurch

Tuesday 12 December

7.30pm Vestry Meeting in Lounge

Wednesday 13 December

9.30am Mid-Week Bible Study

11.00am Senior's communion and luncheon

Thursday 14 December

9.30am Playgroup End of Year Party

Friday 15 December Primary Schools Break-up

6.00pm Youth Group—Christmas Breakup

Sunday 17 December

ADVENT 3

8.00am Eucharist

10.00am Eucharist

4.30pm Christmas Sing-a-long in Hall start with BYO Fish 'n chips

7.00pm Nine lessons & carols Service

19 December—24 January

Tuesday 19 December

Final week for Fruit & Veg Co-op

Wednesday 20 December

10.00am Mid-Week Communion & Bible Study

Sunday 24 December

ADVENT 4 & CHRISTMAS EVE

8.00am Eucharist

10.00am Eucharist

6.00pm Families Gathering

11.00pm Community Candlelight Eucharist

Monday 25 December

CHRISTMAS DAY

8.00am Traditional Christmas Eucharist

Sunday 31 December

9.00am Combined Eucharist

Sunday 7 January

9.00am Combined Eucharist

Sunday 14 January

9.00am Combined Eucharist

Wednesday 17 January

10.00am Mid-Week Communion & Bible Study

Sunday 21 January

WELLINGTON ANNIVERSARY WEEKEND

9.00am Combined Eucharist

Tuesday 23 January

Pay today for Fruit & Veg pack for next week

Wednesday 24 January

10.00am Mid-Week Communion & Bible Study

Continued next page

Every Sunday

8.00am Holy Communion Service (using NZ Prayer Book)
 10.00am Holy Communion Service (using the screen)

Weekday Services

Wednesday 10am Communion and Bible Study
 Tuesday to Friday 9am Morning prayer

Monthly Services

1st Sunday of the Month 10.00am All-Age Service
 1st Sunday of the Month 5.30pm Evensong
 2nd Sunday of the Month 7.30pm ManChurch

28 January—7 February

Sunday 28 January

9.00am Combined Eucharist

Tuesday 30 January

Waiwhetu Fruit & Veg Co-op starts for 2018

Wednesday 31 January

10.00am Mid-Week Communion & Bible Study

Sunday 4 February

8.00am Eucharist
 10.00am All Age Combined Eucharist
 12 noon Families pot-luck lunch in Fellowship Area
 5.30pm Evensong

Tuesday 6 February

WAITANGI DAY HOLIDAY

Wednesday 7 February

10.00am Mid-Week Communion & Bible Study

Saint Paul's Church:

76 Waiwhetu Rd, Lower Hutt

Ph: 566 2002

Web-site: www.stpaulslowerhutt.org.nz

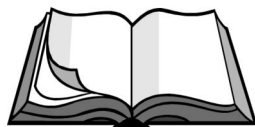
office@stpaulslowerhutt.org.nz

The Parish Office is open weekdays (except Wednesdays) from 10am-2pm.

People of the Church

Vicar	Rev. Karl Dickson	027 564 9011
Assistant Priest	Rev. Derek Keatley	564 7479
Deacon	Rev. Caro Willis	972 2307
Priest Associates	Rev. Valda Hancock	566 9837
	Rev Michael Jones	
Vicar's Warden	Maggie Davies	938 1038
People's Warden	Alyth Begg	022 024 0095
Parish Administrator	Josephine Lewis	566 2002
Parish Recorder	Ian Pawson	566 0618

Vestry Members



Jade Badcock	973 7077
Stephen Douglas	027 276 2028
Murray McGregor	569 2521
Heather Schollum	565 0396
Kaz Yung	027 338 7353



Synod Representatives

Colin Lewis	566 9829
Kaz Yung	027 338 7353

Parish Nominators

Wardens, Malcolm Freebairn, Ian Pawson

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Just Sew: Margaret and Mary give advice and support (Page 14)



Just Sew: A general view: everyone is busy (Page 14)



The gardens outside the Remakery (Page 12)



A Remakery carpenter works on a small accommodation unit. (Page 12)


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