

St Ronan's Presbyterian Church
Eastbourne

Record

NOVEMBER 2026

1 November	Shared service with the Anglicans (at San Antonio)	9:30am
8 November	Informal worship (WTW[1])	9:30am
15 November	Formal service led by Sylvia Purdie	9:30am
22 November	Informal worship (BYO[2])	9:30am
29 November	Fellowship lunch at St Ronan's	12:00pm
6 December	Shared service with the Anglicans (at St Ronan's)	9.30am

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Power Hour – Sundays 9:30am
Mainly Music – Thursdays 9:15-11:15am

For pastoral care needs, please contact one of the Local Shared Ministry Team
Reg Weeks 027 491 5947, Simon Shaw 029 278 9947
Colin Dalziel 0210 262 2059, Sandy Lang 021 222 0383

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[1] What's The Word. We are given a bible passage to read, and we discover what this has to say to us.
[2] Bring Your Own. We each bring to share a song, a reading, a poem, a prayer etc. Or just come and discover what others may bring.

On being ninety…



Having just recently attained this elderly status, the editor suggested I might share a few thoughts on the topic. Diane and I have also just celebrated our 33rd wedding anniversary. My initial thought was that, apart from a slight stiffening of the joints, a skin that no longer seems to fit and an annoying habit of forgetting names, I don't feel greatly different from the day of our wedding, when I was 57.

But memories abound. To help me celebrate, my sister put together a mock newspaper page covering the significant people and events in the year I was born, 1936. It was fascinating to discover that I am the same age as Alan Alda and Engelbert Humperdick, while Robert Redford, Buddy Holly and Pope Francis were born the same year.

It was the year of the Berlin Olympics, intended by Nazi Germany to promote the myth of Aryan racial superiority, only to have the African American star Jessie Jackson win four gold medals. *Gone with the Wind* and *The Snows of Kilimanjaro* were both published that year. The top songs were *Good Night Irene* and *The Way You Look Tonight* while the clarinet virtuoso, Bennie Goodman and his band, popularised such numbers as *Moonglow* and *Stompin' at the Savoy*. It was the film of his life that led me to take up the clarinet.

One of my earliest memories is of snow falling in Palmerston North. My father had wrapped me in a rug and carried me to the gate. It was 1939 and I was three. I discovered much later that it was 27 July and was part of a polar blast that is considered one of the most severe winter storms in modern New Zealand history. The city and the surrounding farmlands were entirely covered in a blanket of white. The storm was so intense that snow fell at sea level all the way to North Cape, a brief layer of snow settled in downtown Auckland and portions of Wellington's Paremata harbour were completely frozen over.

When I was a little older, before my father enlisted in the 2nd New Zealand Expeditionary Force and was shipped off to Egypt and Italy, he took a smallish strong wooden box and made it into a steerable trolly with four red wheels. This gave me hours of fun. He also dug a slit trench in the back garden. Our old home in Featherston Street is now called Ozanam House, a refuge for the families of cancer sufferers being treated at Palmerston North Hospital.

For a period at the beginning of the war, while my father was in camp, we spent some months at my grandfather's farm. I was picked up at the gate by the Madge Motors bus, dropped off at Terrace End School and then picked up again after school for the return journey. We then moved to a house in Church Street from which I attended the College Street school.

My cousin lived just around the corner and his dad was an airline pilot flying for Union Airways from Milson Aerodrome. I remember going out to see him and his current aircraft, a four-engined De Havilland biplane. But as I grew up, I could find no trace of that aircraft, as the existing De Havilland passenger biplanes had only two engines.



Years later I was able to identify the aircraft via the internet and Google. I also found a photo of what was still clear in my memory.

The war eventually ended, my father was discharged and with hundreds of other soldiers arrived home on a troop train. At that time the railway line passed right through the centre of the city, dividing the city square, and continuing down the middle of Main Street to the town's northern boundary. With great excitement, families gathered on the platform searching the uniforms for a familiar face. And there he was! He gathered up my seven-year-old sister whom he hadn't seen since she was two and, restored as a family once again, we set off home together.

Reg Weeks

Clerk's corner…



We had our AGM immediately following the service on 18 Oct. The main business was our 101st Annual Report (AR).

Christian worship & growth: In line with the first part of our mission statement[3] we continue with weekly formal services on 1st and 3rd Sundays, informal services on 2nd and 4th Sundays and Fellowship lunches on 5th Sundays (about four a year).

The 1st Sunday formal communion services are shared with St Alban's, at alternating venues (St Ronan's even months, San Antonio odd months). This arrangement is working well.
The diversity of service formats and locations suits a wider range of people than our old 'standard', while also significantly reducing the amount of work.[4]

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[3] *Our God calls us to worship and grow together and to show the love of Christ through serving our community…*

[4] There's a lot of work for several people to run a formal service, much less an informal one. For a shared formal service, the work is halved. We will continue to seek ways to reduce the work of running St Ronan's - maximising mission, minimising administration.

Community engagement: Our AR shows a good range of community engagement in line with the second part of our mission statement.

Hub - While those who attend our services are mostly elderly, our community engagement is mostly with the young – babies and toddlers (preschool), children (primary /intermediate), young adults (secondary) and young families (adults with preschoolers). There'd be few in Eastbourne under the age of 25 who've not known their way round St R's almost from birth. Our place has been home to *Mainly Music* (MM) for this long, also to Eastbourne *Toy Library* (TL). Of the *Legacy Dancers*[5] who swarm through here on Weds, Thurs and Sats, most likely trace their familiarity with St R's back to their preschool days. There are many other groups and individuals that hire our spaces for community activity – birthday parties, Butterfly Creek Theatre Troupe, Eastbourne Retired Persons Association – a long list...

Set up – We are well set up for these users with our Hall, Fellowship room and Blue room (a great big playroom). Also, outdoor preschooler play equipment (a 'fort', a climbing wall, two slides and three swings) set in a largeish area of lawn, set in a colourful garden. Also, a largeish area of smooth asphalt for preschooler 'ride-ons'. The whole protected by a childproof fence and gate. The bare patches on the lawn are testimony to the tread of many little feet...

Storage – These activities require a lot of storage space. The TL occupies two large storerooms off the Hall. The MM have a large weatherboard shed, some space in the Power Hour room (projector, screen, cushions etc), more space in the Emergency cupboard for other items (including of course the emergency gear required by every Min of Ed playgroup), several cupboards along the corridor (for the weekly props).

New - Working with St Alban's, we will soon be re-engaging with Eastbourne's youth, having recently taken back control of the *Eastbourne Youth Worker Trust.* Our two churches established this trust about 30 years ago, but somehow 'lost touch' with it about 15 years ago. In the first instance we'll focus on Eastbourne's young people of intermediate age (11 to 13 years).

Planet – St Ronan's has long engaged with the wider community in caring for our planet. ●Eastbourne's *Tree Chip Mulch Pile*[6] was established in 2014 to recycle tree chip (the by-product of arboriculture - see mulchpile.org). ●In 2017 St R's agreed to host the *Community Fridge*[7] to reduce food waste and relieve food hardship (fridge takes glut garden produce, and local retailers donate product that's still safe to eat, but no longer in top condition). ●Last year St R's promoted *Toast Electric* with a public meeting and several Herald

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[5] (Hip-Hop) of ages preschool, through primary, to secondary (previously called PumpDance).
[6] With Hutt City Council, Eastbourne Lions, Mitre Mega, Harcourts and several arborist companies. Home gardeners come from way outside Eastbourne for tree chip - Wellington, Kapiti, Upper Hutt.
[7] We pay power and provide location, Coca Cola provides the fridge.

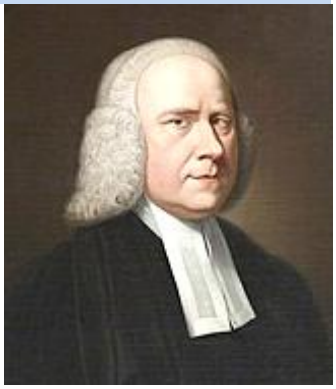
adverts. Toast Electric (a limb of Sustainability Trust) works to relieve those suffering power hardship (see toastelectric.nz) ●St R's main-road frontage and well-lit 24x7 availability makes us a good drop-off point for recycling ●We have a 240 L Metals bin (takes all metal items not accepted in the HCC yellow-lid bins). ●A small Batteries bin (takes most sorts but not car batteries). ●Most recent is a 240 L *Tetra Pak* bin (these are processed to make wallboards). ●We also have an AED.

Record – Our monthly Parish mag, the *Record*, goes from strength to strength, each issue of 12 or 16 A5 pages of quality content. 100 copies are printed; 90 are delivered to Eastbourne homes; others to the Doctor, Dentist and Library. Others are snail- or e-mailed to people outside Eastbourne and it is available to all online at stronans.org.nz

Future: The last item on our AGM agenda was a discussion about St Ronan's future. We are a small, aging and tiring congregation. No special shortage of money but an uncomfortable shortage of human resource. We need to find more ways to ease the pressure. Our discussion included thoughts about what might happen to some of our community engagements should we relocate to St Alban's Ngaio Street site.

slang@outlook.co.nz **t:** (04) 562 8752 **m:** 021 222 0383 ***Sandy Lang***

Another very short sermon…



When I was 18, I read *Whitfield's Journals*[8]. George Whitefield was born in 1714. He entered Oxford University in 1732. There he met John and Charles Wesley. He was later ordained an Anglican priest and became an itinerant preacher. He was one of the founders of Methodism. I was recently reminded of one of George's anecdotes...

In 1675, the Archbishop of Canterbury became acquainted with a certain actor of some renown – Mr Betterton[9]*. One day the Archbishop said, 'Mr Betterton, pray tell me how is it that you actors on the stage can so move your audiences whilst speaking of things imaginary, while we in the pulpit speak of things real which our congregations receive as if they were but imaginary?' 'Why, my Lord,' Mr. Betterton replied 'the answer is quite plain. We actors speak of things imaginary as if they were real, while you in the pulpit speak of things real, as if they were imaginary.'*

Sandy Lang

[8]You can still buy copies of Whitefield's journals but first read the Wikipedia article on George Whitefield https://en.wikipedia.org/wiki/George_Whitefield

[9]*Thomas Betterton (c. 1635 –1710) was the leading and most celebrated English actor of the late 1600s.*

Rood Screen – Workplace rules…



I had a few 'workplace rules' land on my desk recently. I'm sure you'll instantly recognise most (if not all), even if you never knew each has a name.

1. *Parkinson's Law:* Work expands to fill the time available.

2. *Hofstadter's Law:* Tasks always take longer than you expect - even when you take Hofstadter's Law into account.

3. *Hanlon's Razor:* Never attribute to malice that which is adequately explained by stupidity.

4. *The Pareto Principle:* (AKA the 80/20 rule) Roughly 80% of results come from 20% of inputs.

5. *The Peter Principle:* People in a hierarchy tend to rise to their level of incompetence. i.e. Employees are promoted based on their success in previous jobs until they reach a level at which they are no longer competent - skills in one job do not necessarily translate to another.
6. *Hicks Law:* The time it takes to make a decision increases as the number of choices increases.

7. *Goodhart's Law:* When a measure becomes a target, it ceases to be a good measure. This means people will game the system, manipulate data, or change their behaviour to hit a specific metric, ruining its original purpose.

8. *The Dunning-Kruger Effect:* This is a mental bias where people with low skill or little knowledge in an area vastly overestimate their own competence. This happens because they lack the basic knowledge needed to see their own mistakes.

9. *Occam's Razor:* Occam's razor is a problem-solving rule that states you should pick the simplest explanation that has the fewest hidden assumptions.

10. *Chesterton's Fence:* This is a principle of critical thinking stating that you should not remove or alter a rule, tradition, or system until you first understand why it was created.

11. *Brooks Law:* Adding more people to a late software (or any other) project. will make it even later. Introduced by Fred Brooks in his 1975 book The Mythical Man-Month, the concept highlights that training costs and communication overheads quickly outweigh the extra work power.

There are probably a zillion more that we inherently follow, even if we've never heard of them by name.

The Old Testament has 613 'rules' – 248 positive commands (things to do) and 365 negative commands (things to avoid doing). And Google tells me the New Testament contains 1,050 commands. Ouch…!

Thank goodness Jesus summarised the lot for us in Matthew 22:37-40 (he was quoting from Deut 6:5 and Lev 19:18).

> *'Love the Lord your God with all your heart and with all your soul and with all your mind.'* and *'Love your neighbour as yourself.'*

If we all followed these two rules, what an amazing place Planet Earth would be.

John Harris

PS Strictly, these are none of them laws – they are all rules or principles. Rules are guidelines for specific groups and settings, laws are formal regulations that apply to everyone and are enforceable by the legal system.

Learning to see our history…

Learning to pause and notice evidence of our history scattered across the landscape was something I learned to do on a recent pilgrimage to the Waikato. So often I have driven past historical monuments, wondering their significance, but have not stopped long enough to find out.



Organised by Friends of Te Papa, this two-day tour in September gave an insight into the role of the church, relationships with local iwi and the early settlement of the Waikato region. It was led by Sir David Moxon, a former Archbishop of the Anglican Church of New Zealand (right). David has a deep understanding of the complex relationships between the state, regional communities, place and faith.

Our first day took us from Hamilton to Pirongia. A lot went on around this small Waipā District community in the 19th century. Today, it's a quiet town of around 1300 people, nestled close to the 962-metre Mount Pirongia. Up until 1896, the town was known as Alexandra, named after the wife and new queen of King Edward VII.

At the northern end of the town, beside the Waipā River, is the Mātakitaki Pā site (pictured here). In May 1822, musket-armed Ngāpuhi from the north, led by Hongi Hika, invaded the pā in an act of revenge. Around 1500 people were killed and

many others captured. The mere of the local hapū, led by Te Wherowhero, were no match for the muskets. The musket wars continued to devastate Maori hapū and iwi in many parts of the country for another 20 or so years. Te Wherowhero later became the first Māori King, Pōtatau, reigning from 1858-60.

After the attack, the pā was abandoned, with the area and another one million acres confiscated by the Crown in 1864 after the Waikato Land Wars. In 1995, a settlement was reached – the first major Treaty settlement in the country – with an apology from the government. This recognised that the Waikato-Tainui people were '*far from being in rebellion but were in fact defending hearth and home*'.

The Mātakitaki Pā site is now regarded as a monument to peace. In 2022, to commemorate the reconciliation between hapū connected to the pā and members of Te Rūnanga o Ngāpuhi, sculptor James Webster was commissioned to create four pou whakairo hand-carved sculptures. As pictured on the previous page, David Moxon stands by Te Whānau Pani, a monument to the mourners.



Next we visited the Alexandra Redoubt (left) set among Pirongia's suburban streets. The redoubt was built in 1872 in response to residents who were feeling unsafe living on confiscated land and near the border with the King Country (Te Rohe Pōtae). The redoubt, which was never attacked, was manned by the Armed Constabulary until 1886. From 1900 to 1959, St Saviour Anglican Church occupied the site till it was moved to Waikeria Prison. It was returned to Pirongia in 1999 to become the Pirongia Heritage and Information Centre.

One of the most fascinating accounts I read during our visit to the museum was of King Tāwhiao (the second Māori King) and around 500 of his followers laying down their arms before magistrate Major William Mair. This took place in the street outside the museum in 1881. This symbolic gesture was a declaration of peace, promising an end to armed conflict and guerilla warfare. Although King Tāwhiao still refused to open up the King Country to settlement, his agreement did lead to the construction of the North Island Main Trunk Railway Line through Te Rohe Pōtae.

An afternoon visit to Maungatautari Sanctuary Mountain, which has the largest pest proof fence in the country, allowed us to experience the original bush and bird life as it would have been pre-European settlement and the land clearances.

Day two took us to Whāingaroa-Raglan and Kaitotehe Pa site near Mount Taupiri. Wesleyan missionary the Rev James Wallis arrived in Whāingaroa in 1834. A fluent Māori speaker, he made many converts among the iwi, including Te Wherowhero, who was baptised in 1836. Bicultural relations began on a very good footing in this area.



Raglan is also where Māori land rights activist Eva Rickard (left) campaigned for a decade for the return of ancestral land taken during WWII for a military airport. This later became a golf course but was finally returned to its original owners in 1979.

Our last destination was Kaitotehe, an archaeological site on the opposite bank of the Waikato River from Taupiri Maunga. It is upon this maunga that Māori royalty are buried. Anglican missioner the Rev Benjamin Yate Ashwell established a Māori kura and a thriving mission station here in 1839.

Kaumatua Te Rangatira Tame Pokaia, a direct descendant of the first two Māori kings, showed us the Ashwell Pear Tree, which Benajmin planted in 1843. Tame also cares devotedly for around 20 saplings grafted from the original tree, which may not survive much longer.

Perhaps these saplings could symbolise the message given in September by the Māori queen when she called on people to move from raupatu (grievance over past wrongs) to rauora (aspiration and enlightenment). In her second Koroneihana address, Te Arikinui Kuīni Ngā Wai Hono i te Pō encouraged Māori to look beyond the pain and injustices of the past, and to focus instead on building a brighter future.

At our service at St Ronan's on 18 October, we sang Shirley Murray's great hymn *Where Mountains Rise to Open Skies,* written to celebrate the 150th anniversary of the signing of Te Tiriti o Waitangi. Four lines seem to echo Ngā Wai Hono i te Pō's sentiments exactly.

From verse three: *From broken word, from conflict stirred,*
from lack of vision, set us free...

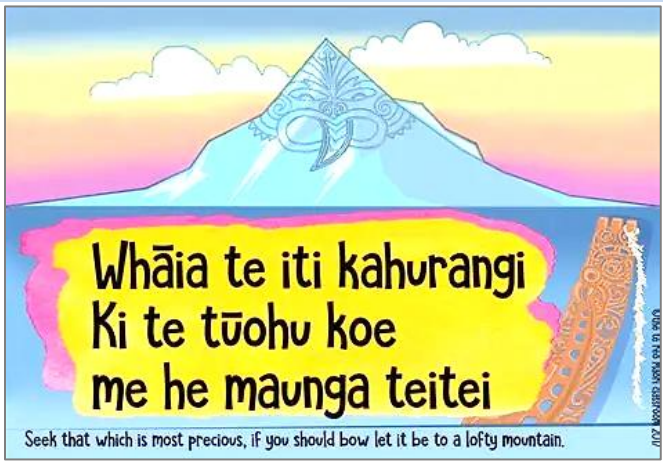
And from verse four: *in justice done, in trust begun*
shall be our heritage and hope.

Anne Manchester

Whakataukī o te marama - Whiringa-ā-rangi…

Whāia te iti Kahurangi
Ki te tūoho koe
me he maunga teitei

Seek the treasure you value most dearly.
If you bow your head,
let it be to a lofty mountain.



This whakataukī is about perseverance and endurance, and refusing to let obstacles get in your way while striving to reach your goals. If one must bow, do so only to something as grand as a high mountain. Don't let trivial setbacks, including self-doubt, stop you from reaching your potential.

The whakataukī is often used to inspire goal-setting, ambition, and persistence. It can be applied in education, leadership, personal growth, and community endeavours, reminding people to pursue what they value most and to face challenges with dignity and determination.

Anne Manchester

Power Hour – Showing love in action…

Throughout the stories in Jesus' mission, we have heard him say, 'You are healed because you have faith' or 'You need to have faith'.

As Power Hour children grow and learn about faith, they come to understand that it takes real, responsible and personal action to incarnate faith when it comes to caring for others. It is a form of God's "never interrupted voice of love speaking from eternity." (Henri Nouwen).

Last month Power Hour demonstrated love in action when they visited a Power Hour mate at their home, recovering from an operation. They took with them surprise homemade biscuits, a gift of healing care and a prayer in action. While it was informal (nothing new to St Ronan's and early Christian church gatherings), there was still a meaningful buzz and connection. Hosting was also part of the scene.

This month Power Hour stretched out its arms further to the wider world of those we don't know personally but who need our loving care. For several years now, we have supported Operation Christmas Child, a project run by the international relief organisation Samaritan's Purse. We chose a Christmassy shoebox for a girl of 11 – the same age as Power Hour members. We filled it with toys, hygiene items, school supplies, fun gifts, and some things to love and wear.

We included letters about ourselves, then prayed for the girl, her family and community that they might be transformed by the Good News of Jesus. The following Sunday our shoebox was blessed by our church before being sent on its way. We could feel a lot of personal satisfaction and loving energy as we took part in this gifting – an experience of faith growing deeper.



Last year, Aussie and Kiwi shoeboxes were sent to six countries: Cambodia 138,110; Philippines 25,341; Fiji 24,773; Ukraine 10,444; Solomon Islands 10,470; and to countries where there are few believers 3,251. The boxes are sent to New Zealand collection depots, where they are sorted and shipped overseas, for distribution by local churches to children living in vulnerable situations in both rural and urban communities.

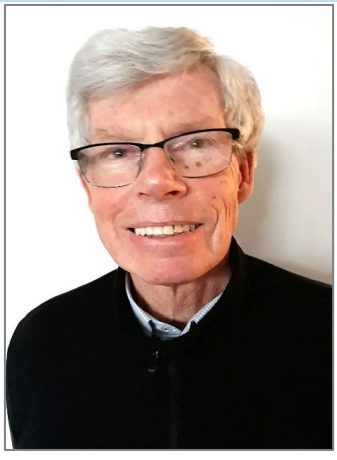
Soon afterwards, the children are invited to join *The Greatest Journey*, a 12-lesson discipleship course filled with Bible stories that clearly explain the Gospel, eg Lesson 6: Jesus – The Greatest Friend, and Lesson 8: Staying Close to Jesus. Through these outreach events, not only may the children become Christian but so might their families and communities.

It is humbling and inspiring to think that from our weekly Power Hour prayers and offerings we become part of such a great worldwide mission. Reaching out through prayer can be powerful.

Susan Connell
Power Hour Term 4: 18 Oct – 13 Dec 2026

Remembering Neil Newman…

Well known Eastbourne resident Neil Newman died at the end of September, aged 80. In recent years, he and his wife Beverley were regular fixtures in the Hive café where Neil liked to talk to all who passed by.



Neil was a lover of the outdoors and founder of the business Living Simply, which sold a range of outdoor adventure gear. At his funeral at San Antonio in early October, he was remembered as a 'relentlessly positive' person. This was despite creeping paralysis, diagnosed when he was 38, making him increasingly immobile.

His sons, Luke and Francis, recalled all the wonderful biking adventures Neil took them on, and his previous biking adventures in his younger years across Europe and into Nepal.

His school friend Ian Shearer said Neil set out to make the world a better place and to make life interesting. He chose to be happy and was always in a rush to do more.

Neil had a philosophy he often liked to share with people: 'Life is great. Keep smiling. Choose to be happy.'

A full obituary will be published in the next issue of the *Eastbourne Herald.*

Anne Manchester

A prayer for the general election…



O God of earth and sea and sky, of all that lives and breathes within our island home.
You are the source, the fountainhead, the giver of all good things.
You have made us of one blood and created your image within us.
At this time of the year, may we strive to choose for the kingdom your son came to share.

May we find and be found in the ways of your goodness.
May your justice and righteousness prevail among us.
Give us the ears to hear and the eyes to see the greatest of the needs around us,
Grant us wisdom in how we share our common resources so all may thrive;
a heart to care for and protect your creation, our common home;
hope in the promise of Te Tiriti o Waitangi, and the potential for right relationship it offers.

Move us to choose and to give our vote wisely.
May we spend and be spent for the common good.
Guide us according to the light we have been given at this time of election.
May we nurture our democracy with aroha.
May we steward our life together in fairness and compassion.
We make this prayer in the name of Christ, our way, our truth and our life.
Amen

Anne Manchester

A prayer by Anglican Archbishop Emeritus Sir David Moxon written for Common Grace Aotearoa[10]

[10] Common Grace Aotearoa is a Christian justice movement that seeks to transform unjust structures, particularly around climate, economic and Te Tiriti o Waitangi. From July to September, the congregations of St Ronan's and St Alban's took part in a three-part video and discussion series focusing on these three societal issues.

The days of our lives…

About 3000 years ago, a Hebrew poet wrote a poem (Psalm 90). It included lines made very familiar to us, thanks to the King James Version:

The days of our lives are threescore years and ten;
And if by reason of strength they be fourscore years . . .
It is soon cut off and we fly away.

Over the past century these lines have become somewhat outdated, and a more appropriate styling would now read:

The days of our lives are fourscore years and ten;
And if by reason of strength they be fivescore years . . .
It is soon cut off and we fly away.

These extra 20 years are a gift of World War II which at its end precipitated a great baby boom whose consequent energy, vitality and innovation gave us unprecedented prosperity and health.



But that 70-year tradition continues in the custom of retirement at age 65. The consequence is that we now have a generation of super-livers, retired, no longer working or contributing to the communal wealth, but expecting the younger contributing class to provide for their less productive 'senior years'; what can be known as the 'pensionariat'.

The pensionariat is a phenomenon not just in New Zealand, but throughout the western world, and especially in the United Kingdom and France. The current demonstrations by young people in France can be considered a symptom of the malaise, as funds which are being used to fund the pensionariat are ones not being used to fund the renovation of the education structure.

Our societies have devised various means of dealing with the pensionariat. In Canada and the United States, some move south to Florida and Mexico. In Germany, many are shipped to the Philippines. In New Zealand and Australia, whole industries have emerged known as 'retirement homes' and 'rest homes'. For those who can't make it through the last 30 years, options for medical termination are offered in Canada and Switzerland.

The pensionariat's continued existence is a constant drain on a nation's resources. It needs staff to support its retirement homes; it needs hospitals, doctors and nurses to support its infirmities; its houses and settlements occupy land and dwellings sought by the younger generations.

There is an intrinsic moral dimension to this issue. Our culture, imbued with its 70-year lifespan ethos, treats continued existence as a sacred duty /entitlement, to be prolonged as long as possible, irrespective of its implications for the community or society.

This election, the various parties have taken differing standpoints on the issue of superannuation and how best to support the pensionariat in their retirement. Some argue the age should be raised; others that the benefit should be means-tested; yet others that paying superannuation to everyone at age 65 is still economically sustainable. Growing older and being supported to do so are challenges New Zealand and societies around the world must continue to grapple with.

Geoff Mann

Connection and laughter for seniors…

A programme designed to bring joy, connection and social engagement to older people may be coming to St Ronan's Church, depending on the interest.

Link and Laugh for Seniors is supported by the charity Rediscovering Wellbeing, working in partnership with Rātā Studios. The studios are a creative centre for music, drama and visual art based at Scots College in Seatoun.

Sessions, lasting one and a half hours, involve drama and art games. These challenge participants' memory, focus and mental agility, with the aim of improving cognitive vitality, as well as having a lot of fun.

One of the facilitators, Tess Jamieson-Karaha (daughter of Cushla and Ross Jamieson), is a professional actor and acting



coach. She hopes to begin a programme in Eastbourne, once she has 10 enrolments.

'Programmes are popping up everywhere,' she says. 'In Seatoun, Miramar and with a lot of enthusiasm coming from Lower Hutt and Petone groups. Having a consistent, joyful social outlet for people is a wonderful way for them to connect and combat loneliness. Our programmes boost both mental and physical wellbeing, through laughter and play.'

To register interest, phone Tess on 021 031 5171. Entry is free but donations help keep the programme ongoing.[11] You are welcome to try it out...

Anne Manchester

Phil's photo – Life in an Eastbourne garden...



Phil has captured a magnificent moment here. But what is really going on between this sparrow and the silvereye? It looks like the sparrow is getting the raw end of the deal. Competition in nature mirrors our own, it would seem...

[11] rediscoveringwellbeing.org.nz/donate



Our God calls us to worship and grow together and to show the love of Christ through serving our community.

Directory

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- Information & general correspondence

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- Your contribution to the Record is welcome
- Request monthly delivery of the Record to your mailbox
- Note: *The views expressed in the Record are those of the authors they don't necessarily represent those of St Ronan's Church*

Deadline for the October Record is Sunday 22 November 2026