



St Ronan's Presbyterian Church  
Eastbourne

# Record

## OCTOBER 2026

|            |                                                    |        |
|------------|----------------------------------------------------|--------|
| 4 October  | Shared service with the Anglicans (at St Ronan's)  | 9:30am |
| 11 October | Informal worship (WTW <sup>1</sup> )               | 9:30am |
| 18 October | Formal service led by Lionel Nunns ( <b>AGM</b> )  | 9:30am |
| 25 October | Informal worship (BYO <sup>2</sup> )               | 9:30am |
| 1 November | Shared service with the Anglicans (at San Antonio) | 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**

<sup>1</sup> What's The Word. We are given a bible passage to read, and we discover what this has to say to us.

<sup>2</sup> 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.

## 'Time and time again...'

Idioms, poems and proverbs about time abound. We kill time, save time, lose time, make time, and have all the time in the world, but no one can stop the passage of time, a reality expressed in the well-known proverb, 'Time waits for no one.' That's a modern version of 'time and tide wait for no man,' written when 'tide' referred to a season of the year as in 'Yuletide', not the movement of the sea.



And the phrase appeared first, neither in the bible nor in a play by Shakespeare, but in *Prologue to the Clerk's Tale*, by Geoffrey Chaucer in 1392.

J.B. Phillips, in his popular modern translation of the New Testament, uses 'this time' over 20 times, and 'that time' another 20 times. And in answer to his disciples' question about when things would happen, Jesus once said, 'No one knows.' That's how life is.

Nonetheless, the writer of the biblical letter to the Ephesian Christians encourages them to make the best use of time. In English we have only one word to describe all the things we mean by 'time' but in Greek there are two, *chronos* and *kairos*, and the biblical authors, writing in Greek, made use of both – 54 occasions for *chronos*, and 81 for *kairos*.

They are conscious of the fact that *chronos* refers to our usual understanding of time in terms of 24 hours to the day, and the ordering of our lives by the hours we work. As an old song goes, 'I work eight hours, I sleep eight hours, I keep eight hours for fun!'

We keep lists of things to do and are conscious of the time it will take to get them done.

We keep 'minutes' of meetings which remind us of how we have used time in the past. In fact, at this time of the year, it is common for churches to schedule their annual meeting, where reports on the various aspects of their community life are received and considered, and plans decided. And of course, the older we get the more conscious we become of 'how time is slipping underneath our feet'. <sup>3</sup>

*Kairos*, on the other hand, means something like the 'right' time, the opportune moment. Many think of it as 'God's time'. Unlike *chronos* time, which is quantitative and measurable, *kairos* has to do with the quality or significance of the moment – experienced, rather than measured. So, in Acts 27.9 where it says, 'much *time* had been lost and sailing was now dangerous',

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<sup>3</sup> From stanza 37 *Rubaiyat of Omar Khayyam* by Edward Fitzgerald.

it is *chronos* that is used. Whereas in Mark 1:15 where Jesus comes to Galilee, and says, 'The *time* is fulfilled, and the Kingdom of God is at hand', the word is *kairos*.

The author Madeleine L'Engle in her book, *Circle of Quiet*, effectively describes *kairos* as '*that time which breaks through chronos with a shock of joy, that time we do not recognise while we are experiencing it but only afterwards, because kairos has nothing to do with chronological time. In kairos we are completely unself-conscious and yet*

*paradoxically far more real than we can ever be when we are constantly checking our watches. The saint in contemplation lost to self in the mind of God is in Kairos. The artist at work is in kairos. The child at play totally thrown outside herself in the game, be it building a sandcastle or making a daisy chain, is in kairos. In kairos we become what we are called to be as human beings, co-creators with God, touching on the wonder of creation*'.



Beware, the never-ending demands of *chronos*

It is also in those special moments of sharing where there is deep fellow-feeling and all sense of time is lost, or those moments when deep in our hearts we just know that this is the time to speak or act.

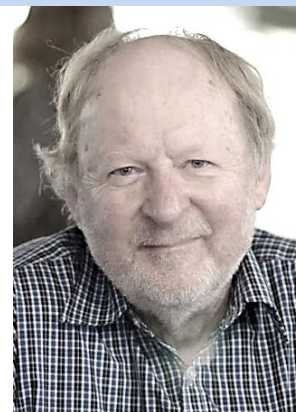
Let us never allow ourselves to be so caught up with the never-ending demands of *chronos* that we miss those precious moments of *kairos*.

**Reg Weeks**

### **Clerk's corner...**

**AGM:** We've planned for St Ronan's AGM to be held immediately after our 3<sup>rd</sup> Sunday service on 18 October.

**Schedule** – So that the Annual Report can be 'taken as read' (and the AGM kept brief), I've asked for the component 'activity reports' by Sunday 4 October. • This gives me 7-days to edit and combine these to create the Annual Report by Sunday 11 October. • Then you'll have 7 days to read it before the AGM on Sunday 18 October. • If you've written an activity report in previous years, then please write one this year too.



**AGM Agenda** – Normally our AGM agenda focuses just on matters to do with the Annual Report. This year we will also include a discussion on St Ronan's

future. Since our special church meeting of 30 August, you've had several weeks to think and talk about the proposals outlined then and reported by Anne on p4 of the *September Record*<sup>4</sup>. While we'll again avoid making any decisions, it will be useful and important to get your views and suggestions on the proposal. To be talking of possible closure after 123 years<sup>5</sup> is surely emotive stuff. Especially at a time when our two sister churches, St Alban's and San Antonio, are also at 'milestone' stages in their respective histories.

**Mainly Music:** With Reg recently overseas for a few weeks (he's back now), I stepped into his shoes apropos MM - I became a temporary member of the volunteer team that supports our MM Team Leader. I was reminded just how great MM really is... It's really huge fun...! It also reminded me just how much effort is being put in week-by-week by the MM Team Leader Becca Sharples and her volunteer team – Val Turner, Eun Joo Preuss and Reg Weeks. Also, the 'baking roster' people coordinated by Barb Sarginson. These people all deserve medals...!



With twins due very shortly, Becca has just stepped down as MM Team Leader (end Term 3). So, it was *au revoir* to her (she and the twins will likely be back early next year as participants) and welcome to Carly Hafner who takes over from Becca as MM Team Leader (see Anne's article later this issue). Becca was farewelled with speeches, flowers and a magnificent cake produced especially for her by Heike Fetting.

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### **A very short sermon...**

I enjoy the work of Graham Greene (right)...  
*The Comedians* (1965) is one of his novels; it's set in Haiti during the regime (1957-1971) of François 'Papa Doc' Duvalier and his secret police, the Tonton Macoute<sup>6</sup>.

The novel explores political repression and terrorism through the figure of an English hotel owner, Brown.

In the last pages of the book there is a small uprising that fails, and only a few of the group survive. A young priest holds a mass for the survivors and their dead in Santo Domingo and preaches a very short sermon on words by St Thomas the Apostle (John 11:16).



<sup>4</sup> See Anne Manchester's report 'A new future for St Ronan's...?' – bottom of p4 in the *September Record* [www.stronans.org.nz/files/Record\\_September\\_2026.pdf](http://www.stronans.org.nz/files/Record_September_2026.pdf)

<sup>5</sup> <https://wellington.recollect.co.nz/nodes/view/4884>

*'Let us go up to Jerusalem and die with him.' He said, 'The Church is in the world. it is a part of the suffering of the World, and though Christ condemned the disciple who struck off the ear of the high priest's servant, our hearts go out in sympathy, to all who are moved to violence by the suffering of others. The Church condemns violence, but it condemns indifference more harshly. Violence can be the expression of love. Indifference never. One is an imperfection of charity, the other the perfection of egoism. In the days of fear, doubt and confusion, the simplicity and loyalty of one apostle advocated a political solution. He was wrong, but I would rather be wrong with St Thomas than right with the cold and the craven. 'Let us go up to Jerusalem and die with him.'*

**Graham Greene**

Contributed by Sandy Lang

### ***Of snakes and tails...***

It was a large family get-together, convoked because certain elders were concerned that the extended family seemed only to come together at funerals.

After a period of performance and discussion in Wesley Church, Wellington, we all moved to the adjacent kitchen for 'lunch'. People clustered around the serving bench. I stood back but was urged to take my place in the queue. I said, 'No, I don't stand in queues. I'm in no hurry. I can wait.'

My interlocutor was alarmed: 'You're the kind of person who's always last onto an aeroplane!'

'Yes, I guess so,' I replied, although I suppose the real reason is that I am just a hard-core non-conformist, living out Paul's injunction to 'be not conformed to this world...'

This little episode sent me scurrying down a rabbit-hole.

The word '*queue*' is a French word meaning 'tail'. The French themselves use the word '*file*'. The Germans form a '*schlange*' (snake), the Italians a '*coda*' and the Spanish a '*cola*'. The use of '*queue*' in this sense seems to be an Anglo-colonial phenomenon used only in the United Kingdom, Australia and New Zealand. In Trumpland, forming 'lines' is a national pastime. After a while you get to understand that 'USA' is simply an abbreviation for 'You Stand Aligned'.



In the BNZ in Lower Hutt, a large plinth reads 'QUEUE'. This means: 'Stand here for thirty minutes until one of our few assistants has time to inquire why you are here.'

We pronounce 'queue' as we pronounce 'cue', but it has also been pronounced as it is in French as 'ke'. This word refers to long pigtails such as were worn by Chinese men in the 19<sup>th</sup> century.

The American Führer has a long grey queue which he dyes yellow/gold and then twists into a crown on his imperial head. We know that he uses 'Regain' to stimulate his hair growth but have not been told the brand names of the dye or the spray used to keep it in place.

**Geoff Mann**

### ***Rood Screen – Crocheted canopies in Alhaurín de la Torre...***

It amazes me how many religions advocate the wearing of head coverings. Veils, kamilavka, mitres, hijab, niqab, burqa, sheitel, tichels, yarmulke, dastar, fez – the list goes on. The reasons given are usually a combination of modesty, humility before God or spiritual discipline - but people are far more likely to comply with something if it is done in the name of religion.

It does make one wonder if once upon a long time ago, someone wiser than those around them, saw just how dangerous over exposure to the sun's rays could be, and came up with a plan to get people to cover their heads for their own good.



In the town of Alhaurín de la Torre near Málaga on Spain's aptly named Costa del Sol, summer temperatures average well into the thirties. Like many similar towns, they have resorted to installing awnings made of canvas or plastic to

provide much-needed shade. And they worked to the extent that such things work. But beneath them it was still hot. Shady maybe, but hot.

Then, in 2019, a local crochet teacher named Eva Pacheco had an idea. She partnered with the city council's Department of the Environment and a group of local senior women to create sustainable, handmade eco-friendly textile awnings from wool and cotton. These women (below) spoke to others and eventually hundreds of local women got crocheting and created giant, colourful installations stretching hundreds of square meters above main shopping districts. Being porous, these awnings allow hot air to rise through them, cooling the streets below by as much as 5°C during intense summer heat.

Not only are these awnings effective, but they also look beautiful. And they have boosted tourism and have fostered strong community bonds.



It took just one person to initiate the project, but then, like Topsy (from Uncle Tom's Cabin), it just 'grew'. And it grew and it grew...

It made me think of the story of the feeding of the five thousand. God can do incredible things. But there must be a catalyst. The person who offers up their lunch. Or the person who crochets the first stitch.

God is waiting to perform miracles. Are you prepared to be a catalyst?

**John Harris**

### ***Power Hour – Faith and action making a difference...***

A while ago, an 82-year-old parishioner started to sing me a song, 'Hear the pennies dropping...' He told me the story of how, when he was a child at St Ronan's, all the Sunday School children used to drop their weekly pennies into a red and white boat via its black smokestack.



Today, this same boat (almost antique but still very sturdy) continues to receive our Power Hour children's offerings. The children always pray that their offerings will go to others who need it more than themselves. They don't sing the penny song, but they have been saying, 'Oh, this boat is getting very heavy!' as they balanced the boat on one knee and used their other hand to insert their money into the smokestack.

This started a discussion about where the children would like their offerings to go. They decided on the worthy charity, KidsCan NZ. At last, their offerings had a 'home' to go. No longer would they be rattling around in the bowels of a little boat!

KidsCan, founded 21 years ago by Julie Chapman, supports 947 schools to feed and adequately clothe their students. When 58 more schools are off the waiting list, that number will exceed almost half of all New Zealand schools.

Over the last few years, the level of severe food insecurity among children has increased from 10 to 20-25 percent. Sending tonnes of food to schools each term ensures the children have what they need to get through the school day. Evidence shows very clearly that when there is food in a child's tummy, their emotions are regulated and learning is enabled.



KidsCan also helps provide warm jerseys and jackets for the cold winter months – a school uniform is not enough. KidsCan helps the school bear the food costs, allowing the school's budget to be used in other ways. Having access to food helps build a sense of community and enables more people to ask for help as needed. KidsCan lives up to its belief that children deserve the best. It also seeks to change the inequities in society.

Power Hour children had an awakening of sort. Suddenly, they began to 'hear' the term KidsCan. They could relate to it immediately and talk about it because they were involved. How satisfying it felt to be responsibly and caringly part of the bigger NZ picture where their giving made a difference! They were doing the right thing for the right reason. They were becoming more aware of being able to work together. You could even say they were tickled pink! This is a way of growing their faith. A grow and glow.

That heavy Power Hour boat contained \$267! KidsCan were delighted with the children's gifts and sent each child a Certificate of Support. They told them they were making a real difference to children affected by poverty.

**Susan Connell**  
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Term 4: 18 Oct–13 Dec, 2026

## ***Farewell Becca, welcome Carly...***

Mainly Music (MM) has been one of St Ronan's most important outreach activities for the past 24 years. This brings pēpi, pre-school tamariki and their whānau together in a supportive environment. Activities centre around waiata and rhyme, action songs, dance and play.

Started by Libby Bloomfield in 2002, MM's first leaders were Wendy Manson (née Blair) and Mary Tallon, later assisted by Gae Miller. Wendy was leader for the next 13 years.



Becca Sharples with new MM Team Leader Carly Hafner (right)

Kathy Loudon-Sim took over as MM Team Leader (a paid position) in 2015 and held the position for the next 10 years, finishing at the end of Term 3 last year, Lauren Taylor served as Team Leader just for Term 4. Then, from the start of Term 1, 2026, Becca Sharples took over as Team Leader.

Due to the imminent arrival of twins (one girl, one boy), Becca was farewelled at her last MM session on September 24. Becca did a wonderful job and will be sorely missed, Sandy Lang (St Ronan's parish clerk) said, but no one could disagree she needed to step down and take a break.

Speaking at her farewell, Sandy thanked Becca for all she had given the MM programme. 'We've all appreciated your cheerful and positive personality, your smiles, your gentle assertiveness and your dance moves – till fairly-recently, that is...! Also, your introduction of some great new songs - and with decent music...!'

Sandy hoped Becca would be back with her new little ones early in Term 1 of 2027 'so we can all get a see and a squeeze'.

MM's new Team Leader is Carly Hafner. She takes over at the start of term 4 on Thursday, October 15.

Critical to the success of MM is the team of wonderful volunteers, some of whom are church members, others from the wider community. It is they - Barb Sarginson (baking roster) along with Val



Turner, Reg Weeks and Eun Joo – who provide and serve the delicious morning tea. This is an important part of the sessions when parents and caregivers can relax and socialise with others. They also help arrange the equipment and pack away afterwards.

Eun-Joo is the newest volunteer. Born in South Korea but spending most of her adult life in Germany, Eun-Joo is hoping to eventually gain permanent residence in New Zealand (her daughter and husband live in Rona Street). She enjoys spending time with the tamariki and their whānau, and believes that, while helping the group, she is also helping herself.

'My English is bad, so coming along to Mainly Music is a good way for me to practise speaking,' she said. 'I enjoy being with the children and learning their songs. The group is kind and friendly and I feel accepted by them. I want to help and do good things for others.'

And doing good things for others is exactly what MM is all about.

**Anne Manchester**

### ***Whakataukī o te marama - Whiringa-ā-nuku...***

*Kāore te kūmara e kōrero mo tōna ake reka.*  
The kumara does not brag about its own sweetness.

This whakataukī has a number of interpretations. For some, it is a helpful reminder to be humble and to practise humility. For others, arguably, it can be a hindrance, a reminder that you should not be seen as boastful, or bragging, perhaps taking the notion of humility to the extreme.



So, practising this whakataukī can involve a delicate dance between remaining humble and having a space to talk about yourself. For other commentators, the meaning is clear: Practising humility is about putting others before yourself. A leader may be strong, but he or she should also acknowledge that others can step up to take their place on the marae or in other fora.

**Anne Manchester**

### ***Phil's photo – From the roof of St Paul's...***

Phil's photo this month is not taken in Eastbourne, but from the roof of St Paul's Cathedral, London. Phil offers it as a different perspective on London, with the Shard seen in all its glory.

The Shard, also referred to as the Shard London Bridge and formerly London Bridge Tower, was completed in July 2012. It is a 95-storey, pyramid-shaped skyscraper covered entirely in glass.

It was designed in 2000 by the Italian architect Renzo Piano, who is best known for creating Paris's Pompidou Centre, in cooperation with Britain's Richard Rogers.

It is the tallest building in western Europe.

The tower has 72 habitable floors, with a viewing gallery and open-air observation deck on the 72nd floor.

Piano designed The Shard as a spire-like sculpture emerging from the River Thames. He was inspired by the railway lines next to the site, the London spires depicted by the 18<sup>th</sup>-century Venetian painter Canaletto, and the masts of sailing ships.





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

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## Directory

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**Deadline for the October Record is Sunday 25 October 2026**