



St Ronan's Presbyterian Church
Eastbourne

Record

SEPTEMBER 2026

6 September	Shared service with the Anglicans (at San Antonio)	9:30am
13 September	Informal worship (WTW ¹)	9:30am
20 September	Formal service led by Leanne Munro	9:30am
27 September	Informal worship (BYO ²)	9:30am
4 October	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

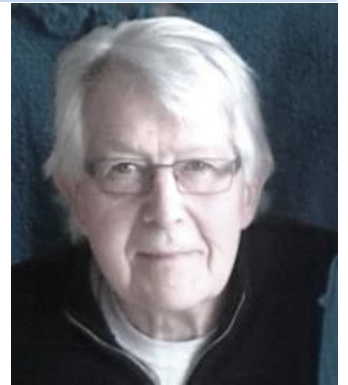
¹ What's The Word. We are given a bible passage to read, and we discover what this has to say to us.

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.

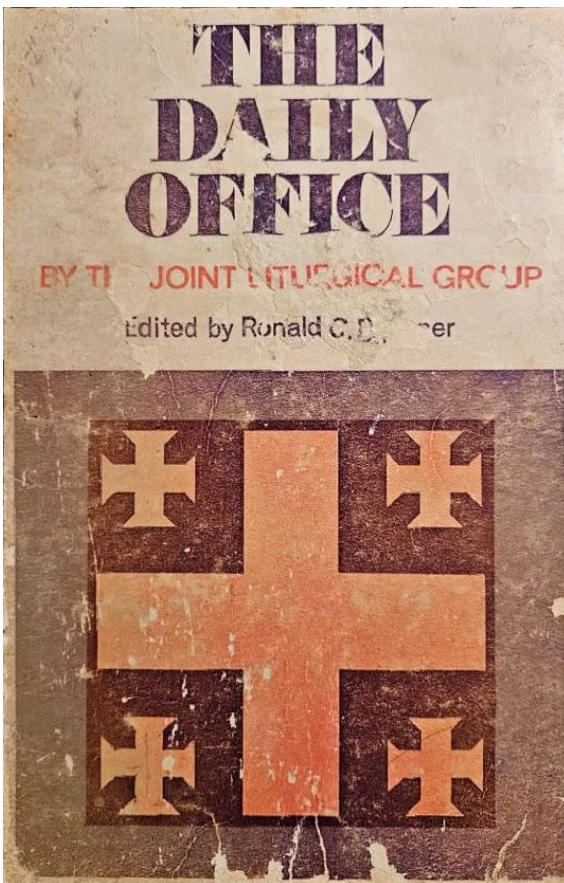
High days & holidays...

High days and holidays is an English idiom from way back.

It originally referred to high days in the church's calendar of special days, while 'holidays' began as 'holy days', ie special days of church celebration other than those honouring particular Saints.



I was reminded of this when I read of a campaign to introduce a new official Christian holy day, to be called the 'Feast of the Creation of the Cosmos'. That set me searching for a battered little book called *The Daily Office*, which I acquired early in my first parish back in 1970. It was quite new then, having been published in 1968. It was produced by a Joint Liturgical Group (JLG), comprising representatives of the Anglican, Baptist, Congregational, Methodist and Presbyterian churches of Britain, along with 'an observer from the Church of Rome'.



The JLG, which began in 1963, saw as its first task to follow the lead of the Catholic and Anglican churches in producing a daily office suitable for use in the other churches. It was to be a selection of prayers, readings and hymns for use, morning and evening, five days of the week. My local ministers' association consisted of three Anglicans, a Baptist, a Methodist and four Presbyterians. Over the five years I was there, we met weekly for prayer. Our resource was the JLG *Daily Office*, and for me, it was the beginning of a daily habit which continues to this day, though the resources have changed.

But back to the new 'Feast' I mentioned. The article, by a professor in the theological college of the Uniting Church in Australia, highlighted the fact that '...the new feast proposal adds another strand of ongoing ecumenical commitment...'.

However, he also notes that all the enthusiasm is focused in the Northern Hemisphere with little reference to the islands of Pacifica and to the Aborigines of Australia. 'The Pacific and its people have been flown over, over-looked, and are unheard...' the article said. When I searched for any reference to Māori and to Aotearoa, all I could find was one small note at the foot of a page: 'For a disturbing account of the sheer lack of Pasifika insight in Australia and Aotearoa New Zealand theological journals see Flett 2022.'

This was a little disappointing despite the merits of the article. However, it made me realise that few people in Australia or New Zealand would go looking for faith resources in the pages of theological journals. A much livelier and more appropriate resource for devotion is made in a rather quaint statement as part of the introduction to the JLG *Daily Office*: 'Free Churchmen would also want to see provision made for hymnody.'

There are 14 waiata (hymns) listed in the index to my copy of *A New Zealand Prayer Book* (Anglican) including such well-known favourites as Tama Ngākau Mārie. And we have many kiwi hymn writers, including Colin Gibson who, having added many songs to our 'hymnody', published an authoritative companion to the publications of the New Zealand Hymnbook Trust. Since 1982, the trust has worked faithfully to make the best contemporary local hymns available to churches and choirs in our country.

And who could 'overlook' Carol Our Christmas (our upside-down Christmas), one of the around 400 hymns penned by Shirley Erena Murray. Who better to convey a kiwi perspective on Southern Hemisphere faith? Then there is the work of Malcolm Gordon and from among his hymns, *Beneath the Southern Cross*, written and performed at the 2012 Presbyterian General Assembly in Rotorua.

For so many people, the words and melody of favourite hymns, learned by heart, remain the secure foundation of personal faith, sounding out their deepest beliefs. Words and music which remain for a lifetime. Many are those who take hymns and songs to old folk now resident in retirement homes and geriatric wards. Even among those whose memory seems long gone, when a favourite hymn is played, eyes light up and treasured words return. Surely of far more worth than learned articles published in theological journals.

Reg Weeks

Clerk's corner...

Church meeting 30 August: Eastbourne's three churches are at the start of conversations seeking to discern God's will for the future of our Christian missions in Eastbourne.

Soon, each church will be making critical decisions that will affect this future. At this stage, our task is to initiate an open discussion on the options before us.

On Sunday just gone, St Ronan's and St Alban's each started this with a parallel discussion within our own congregations³.



³ Re the discussion at St Ronan's see Anne Manchester's report just below - *A new future for St Ronan's...?*

Janet Blair: Janet Blair (1936-2026) died at her Bribie Island home a couple of weeks ago, after a short illness. Daughter Wendy was with her, so was able to nurse her over her last few days.

For those coming more recently to St Ronan's, Clive and Janet Blair were central to St Ronan's life for very many years before relocating to just north of Brisbane, Australia. Wendy has written a brief obituary which you will find later this issue. If you wish, you can stream Janet's memorial service at https://drive.google.com/file/d/1j_7_cVD1OwBz0AQAg1N069oPVNZpL_q9/view

Tetra Pak recycling: I've mounted some samples of saveBOARD wallboards by the recycling bins at the front of St Ronan's for you to see and feel. One of their products is available locally from Bunnings, Petone. This is a dual-faced (black/white) panel of size 1200x1200x10 mm. At \$20 /m², with no painting required, it is significantly cheaper than most other wallboards (Gib, ply etc). These boards are attractive, durable, impact resistant and waterproof. They are also eco-friendly and suit applications such as wall cladding for media rooms, kitchens and garages/sheds.



I encourage you to drop off your used Tetra Paks to St Ronan's Tetra Pak collection bin, and later to buy them back again from Bunnings as wallboards...!

AGM: For various reasons St Ronan's AGM will be a month later than usual this year. We've scheduled it for after our 3rd Sunday service on 18 October. More about this closer to the time.

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

A new future for St Ronan's...?

Options for St Ronan's future were discussed at a special church meeting on August 30, 2026.

Introducing the topic, Sandy Lang said St Ronan's was an aging and declining congregation. It would seem there were only two options before us...



The first (**1**) is to keep going until we run out of steam, then St Ronan's would close, and all its assets would be transferred to the national church.

The second (**2**) is to anticipate the inevitable and to make some decisions now, that would best preserve our mission in Eastbourne into the years to come.

Stronger together: We noted that the people of St Alban's Anglican Church and St Ronan's Presbyterian Church have much in common. We already have a strong relationship and are used to working alongside one another. But we think we can do this better if we rationalise our sites and operate both from the same site, for worship and for community mission.

It is not envisaged that our two churches would merge but would remain as two separate bodies. Instead, joint use of buildings is emerging as a possibility over the coming year. That is, St Ronan's and St Alban's should remain as two independent congregations but operate out of one set of buildings.

Community hub: What is now proposed is for St Ronan's to sell its buildings and to establish a physical presence on St Alban's Ngaio St site. This presence might take the form of the placement of a relocatable lounge/meeting room there. This structure would become part of the larger facility at Ngaio St, better enabling its shared use by St Alban's, St Ronan's and the wider community.

It is this option that has been canvassed by the leadership teams of both churches and is now out for discussion with both congregations.

An advantage to us of a physical presence at Ngaio St, is it would also help St Ronan's people retain an identity and continue in our mission of serving the community. It is envisaged St Ronan's current pattern of shared, informal and formal services would continue, but at Ngaio St.

Treasurer Peter Burke pointed out that if this proposal went ahead, the move would be financially advantageous to St Ronan's in two ways. It would remove the financial risk of having to maintain our aging and little-used church (rusting roof) and the sale of our Muritai Road site would free up significant funds for other mission projects in Eastbourne.

A question was raised around the logistics of working with St Alban's at Ngaio St. If the project goes ahead, a joint committee would be formed to represent both congregations and a joint use of buildings agreement would be drawn up.

Sadness was expressed that the excellent community facilities that St Ronan's currently provides would be lost. This is regrettable but it would occur under each of the two options identified above. Some community activities currently operating out of our Muritai Rd site would transfer to Ngaio St, but others may not, where storage and noise could be problematical.

No decisions were made at the meeting. Conversations among the two congregations will continue. No doubt the wider community will also add their perspectives now the discussion has become more public.

Anne Manchester

New ways of ecumenism...

Here in Eastbourne, we are well used to sharing services and church buildings with other denominations. It seems there is nothing unusual in this.

A recent report in the German publication *Deutsche Welle* has highlighted how shrinking church numbers in both Protestant and Catholic churches, and difficulties maintaining large churches, have seen new ways of ecumenism emerge.

In 2025, there were 24,500 Catholic and 21,100 Protestant churches in Germany nationwide – from small chapels to large cathedrals. Year after year, many dozens of churches are abandoned, demolished or repurposed. The dwindling number of clergy and priests exacerbates the problem.

Historically, there are 65 so-called simultaneous churches in Germany. These are churches for which the state prescribed the possibility of dual use soon after the Reformation or in the decades that followed. This practice has gone on for centuries. Sometimes who was allowed to enter the church at what time was precisely regulated.

But there is an increasing move to create common church spaces, both in the west and east of Germany. Quite a change from the days when Catholics



were taught that even attending a Protestant church was a sin! Sometimes one denomination will hold its service first, then the next a bit later at the same altar.

At St Pius in Mannheim (above), the Protestant and Catholic congregations have gone even further, renovating and rebuilding the church and casting a new altar from the stone materials of their previous altars. An Eastern Church Centre of Cyril and Methodius is also based in St Pius.

At other shared churches, eg at the newly built Ecumenical Course Care Centre in Bad Griesbach, ecumenical worship is celebrated as often as possible, without Holy Communion or the Eucharist. Occasionally, wine and bread are blessed, then shared outside after the church celebration.

Since 1980, in Kiel in northern Germany, the Catholic St Birgitta parish and the Protestant Thomas parish have shared the church and parish hall. Officially, the church belongs to the Catholics, the parish hall to the Protestants. But both parts of the building are jointly used and on an equal footing.

There are joint church services, festivals and ecumenical dialogue. A monthly song, sometimes from the Protestant hymnal, sometimes from the Catholic praise of God, is sung by everyone in the services.

It is good to reflect on these new forms of worship as we at St Ronan's wonder what the future will bring for our congregation.

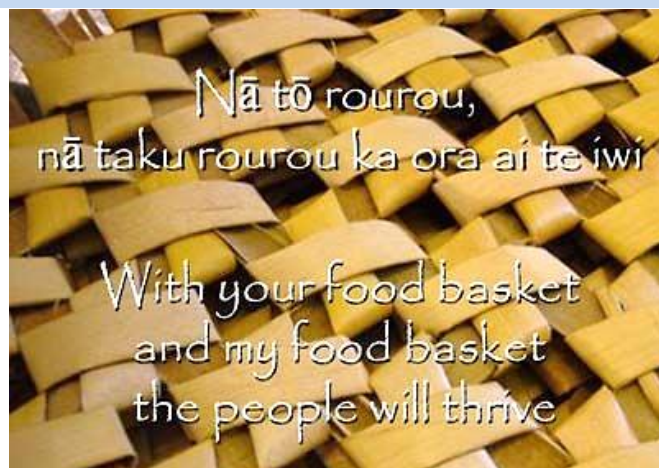
Contributed by **Geoff Mann**
from an article by Christoph Strack
summarised by Anne Manchester

Whakataukī o te marama – Mahuru...

Nā tō rourou, nā taku rourou, ka ora ai te iwi.

With your food basket and my food basket the people will thrive.

This well-known and widely used whakataukī talks to community, collaboration and a strengths-based approach. It acknowledges that everybody has something to offer and contributes a piece of the puzzle. By working together and joining our resources, we can all flourish.



Anne Manchester

Immersion in living water...

The 2026 theme for the Season of Creation, Immersion in Living Water, refers to the living waters that flow from the temple in Ezekiel's vision of the new Jerusalem (Ezekiel 47:1-12).



As the river goes out from the city, it gathers strength until it becomes a mighty river, teeming with fish, lined with abundant plant life and home to people and animals alike. The prophet describes a thriving and biodiverse ecosystem.

Ezekiel's vision of a renewed creation is picked up in the New Testament too. It's so significant that the River of Life is the final image in the whole Bible (Rev 22:1-5).

It is easy to imagine these prophetic visions as metaphor of God's life flowing into the world. But what if they are not just metaphor, but quite a literal description of God's salvation? What if Ezekiel and John of Patmos thought there was no better image for God's future than a thriving ecosystem sustained by living waters? The human and the more-than-human worlds living in harmony.

What if God has in mind the restoration of real rivers and ecosystems? The people of Israel entered the Promised Land by crossing the Jordan. Naaman found healing in its living waters. When Jesus was baptised in the same river, he was immersing himself in this history. It was a sign of his identification, not just with God, but with a particular people and a particular place, where the drama of God's salvation would play out.

If Jesus was baptised in the Jordan, what does it mean for us to be baptised here in Aotearoa New Zealand? For many of us, baptism takes place in a church with a font, removed from the living waters that give us life.

Meanwhile those living waters are dying. This year, the Ministry for the Environment released a report on the state of our water. The results are not good. Many of our waterways are contaminated by intensive farming and polluted by urban runoff. Human health, economic productivity and whole ecosystems suffer when our water is not well.

This Season of Creation, I encourage you to consider what it means to be immersed in the living waters where you live: the streams, rivers, lakes and seas. Baptism is an immersion into the living waters of a place: to learn its history, invest in its flourishing, and imagine God's future there.

With our elections coming up, the Interchurch Bioethics Council has just released information sheets on several bioethical and environmental issues, including fresh water. I warmly commend them to you as we immerse ourselves together in the living waters of Aotearoa.

Rev Dr Jordan Redding

Convenor of the Emissions Reductions Workgroup

On behalf of Moderator Rt Rev Peter Dunn

SEASON OF CREATION RESOURCES FOR CHURCHES

Season of Creation (1 Sept-4 Oct) is a time for Christians to come together in prayer and action for Creation. You can find resources for churches and groups on the PCANZ website (Caring for creation | Presbyterian Church of Aotearoa New Zealand). Included are the Season of Creation 2026 Celebration Guide; Presbyterian Research Centre newly added ecotheology and care of creation books and e-books; and Eco Church resources.

Rood Screen – Wimbledon...

As I write this, Wimbledon has come and gone. The Wimbledon tournament holds a very special place in the tennis world, in part because it is so 'British'.

It is the only tournament (and the only Grand Slam) with a strict all-white dress code for players. Who will forget when in 1962, the Brazilian tennis champion Maria Bueno caused a major Wimbledon fashion scandal when she stepped onto the court in a white dress with an underskirt that flashed pink when she served? It was enough to make the officials of the All England Lawn Tennis and Croquet Club choke on their Earl Grey!



And then there is the obligatory strawberries and cream. An estimated 283,000 servings! That is about 38.4 tonnes – or 1.92 million individual strawberries! Can you even begin to imagine so many strawberries?

But here is a statistic that you probably didn't know. New balls are introduced after the first seven games of a match, and then after every nine games following that. That equates to between 54,000 and 55,000 tennis balls used over the two weeks of Wimbledon.



Whatever happens to them after the crowds go home and the players move on to the North American hard-court circuit? Well, you'll be pleased to know they do NOT go to landfill. Some are sold to fans as souvenirs, but most are recycled into tiny shelters for wildlife, like harvest mice, to keep them snug and protect them from predators.

How wonderful to see one person's trash become another's treasure.

By the time you read this it will be spring, a time some people associate that with 'spring cleaning'. Do you have unwanted things that could be passed on to others? Your local opp shop would love to hear from you!

In the words of Henry Burton's beautiful hymn:

*Have you had a kindness shown?
Pass it on, pass it on!
'Twas not giv'n for thee alone,
Pass it on, pass it on!
Let it travel down the years,
Let it wipe another's tears;
Till in heav'n the deed appears,
Pass it on, pass it on!*

God bless.

John Harris

Power Hour – Using our skills to serve God...

So often we don't know the person who actually had their feet on the ground doing the job when we hear about Old Testament leaders like Moses. We know it was Moses who went up Mt Sinai and brought down the Ten Commandments for the Israelites wandering in the desert. However, God also gave Moses instructions about building a Meeting Tent or Tabernacle - a place of worship. Since the people were travelling and had not yet settled in the Promised Land, the tabernacle was a tent that could be moved from place to place. Not an ordinary tent like we might use for camping but a beautifully decorated one with curtains, altars and surrounded by a courtyard.

But do you know who designed, crafted and organised all the artisans to make this tabernacle? It was Bezalel. To honour God, Moses, mentored by God, gave him detailed instructions about how the tabernacle should be built.

Ex 31:1-5. Then the Lord said to Moses, 'See, I have chosen Bezalel I have filled Bezalel with the Spirit of God and have given him the skill, ability and knowledge to do all kinds of work. He is able to design pieces to be made from gold, silver and bronze, to cut jewels and put them in metal, to carve wood, and do all kinds of work.'



**Matilda, Florence & Emma
with their foiled boards**

Thus, Bezalel was the master craftsman and skilled artist who guided other artisans, and who carefully built the tabernacle and all its beautiful furnishings, to glorify God.

Ex 37:1,2. Bezalel made the Ark of acacia wood: two cubits and a half was the length of it, ...And he covered it, both inside and out, with pure gold, and he put a gold strip around it.

Bezalel used his skills to serve God.

The Power Hour children then made a wonderful diorama of the tabernacle, complete with surrounding fence posts, Holy of Holy inner blue tent to house the golden Ark of Covenant with two cherubim, candelabra with six arms and incense bowl; sacrificial altar, lampstand and wash bowl. The priests, who managed the tabernacle activities, were also present.

Like Bezalel, God has given all of us different skills and abilities which we can use to serve God. We each shared one thing we do well and how we can use that ability to serve God. Then we too, crafted in writing and decoration on a foiled board, our skills which worthily serve God. Examples included being kind to others and greeting people at the church door and baking for friends, family and the church morning tea. Lastly, we looked at some photos in our St Ronan's anthology which showed how various parishioners from the past have given their skills to enhance our place of worship, eg with brass floral vases, gold embroidered bible bookmarks, quilted wall hangings and stained-glass windows.

*Go with God
And go in joy,
Doing justice, forgiving and loving.*

Term 3, 26 July to 20 September; Term 4, 18 October to 13 December
Contact: Susan Connell 04 568 5747

Susan Connell

Greed, exploitation and injustice...

Exploring the Kimberley region in Northwest Australia, from Darwin to Broome, proved an exciting geographical, wildlife and historical experience. What could be more awe-inspiring than travelling by zodiac from our expedition ship *Heritage Adventurer* past escarpments 1.6 billion years old; gliding through mangrove swamps in search of crocodiles; squeezing beneath rock ledges to view ancient outdoor Aboriginal art galleries (some estimated to be up to 40,000 years old); or helicoptering inland to view and explore the mighty four-tiered Mitchell Falls (Punamii-Uunpuu)?

But I could not see everything I wanted to in this two-and-a-bit-week trip in August to these far-flung regions. One place I would dearly love to have visited

is the beautiful Sacred Heart Church (below), situated around 100 km north of Broome on the Dampier Peninsula and one of the Kimberley's most significant heritage landmarks.

The church was built in 1917 by Nyul Nyul people and Pallottine German missionaries, and is regarded as a symbol of peace. With its whitewashed walls and three-storey bell tower, it is renowned for its striking interior and beautifully crafted altar inlaid with local pearl shell (p 13). This combines Catholic iconography with symbols of traditional indigenous life.

The missionaries arrived in the Kimberley in the late 1880s, following the pearl shell luggers (two-masted ketches) making their fortunes along the Kimberley coast. The aim of the mission was to protect Aboriginal people from the marauding pearlers and their notorious 'blackbirding' activities.



In the early 1900s, the missionaries also offered refuge to children being rounded up because of government policy that sought to remove half-caste children from their families (The Stolen Generation).

Pearl shell had been used by Aboriginal and Torres Strait Islander people as tools and ceremonial items for thousands of years. The first western explorer to identify the pearl shells in Roebuck Bay, Broome, was William Dampier. By the early 1700s, pearl shell was highly prized throughout Europe and used to make watch faces, buttons and cutlery handles. The new English colonials, who had originally travelled to northern Australia to become pastoralists, discovered that the biggest and best pearl shell in the world (*Pinctada maxima*) was to be found in Roebuck Bay. They say Broome was built on buttons.

They also discovered that the Aboriginals were expert divers, able to hold their breath for long periods and dive deep – up to 12 metres. To keep up their supply of divers, the pearl masters took to blackbirding – the deliberate kidnapping and enslavement of Aboriginals to force them to skin dive for pearls. Pregnant Aboriginal women were believed to make the best divers, as it was thought they had greater lung capacity. Aboriginals were captured,

kidnapped, mis-treated, chained together and sent to Broome to work. This dark history represents the very worst of British colonialism. The work was very dangerous – sharks and crocodiles were prevalent in the tropical waters and as divers began to dive deeper to find shell, divers' sickness (the 'bends') became more prevalent.

By the late 1870s, all the shallow beds had been depleted of pearl shells. But that same decade, new rubberised canvas diving suits with copper helmets and weighted boots were introduced. Luggers now carried just two divers, most of them Japanese. Divers could stay down longer, work in the cold water and dive deeper. This system was used for the next 90 years. Deeper diving also increased the risk of the 'bends' (divers' paralysis).

At its peak, there were more than 400 pearl luggers operating out of Broome, with 80 per cent of the world's market sourced from this one small area. The township consisted of mostly shanty towns in the sandhills, separated into racial communities (as was the local open-air cinema, with racial segregation not outlawed until 1975). The pearl masters had the only real houses in town.

The glory days came to its end with the outbreak of WWI, but not before around 900 Japanese divers had died through cyclones or the bends. Most are buried in the largest Japanese cemetery in Australia, just a few kms from the centre of town. The arrival of plastic buttons in the 1950s was another nail in the coffin of the pearl shell industry.



Broome today is a fascinating mix of cultures and traditions, with Chinatown at its heart. Pearls, not shells, dominate the economy now, with around 19 pearl farms producing the highly prized and expensive cultivated saltwater pearls. I wonder how many people know that fewer than one in 10,000 wild oysters produce pearls naturally? I certainly didn't!

Anne Manchester

We are Presbytery...!

Representatives from most of Presbytery Central's 75 congregations met at St Alban's in Palmerston North on 15 August for Presbytery's biannual Gathering. Reg, Diane and Simon attended, representing St Ronan's as well as two work groups.

'It is a time to build Presbytery's identity, strengthen connections, share stories and encourage one another in God's mission,' said Allister Lane, minister at St John's in the City and the Gathering convenor.

This year the keynote speaker was our Moderator, the Right Rev Peter Dunn from Invercargill. Peter spoke on what it means to be Presbyterian today and three main strengths of being Presbyterian.

Mission is about people becoming Christians, he said. 'We are a "we believe" people and we are not nearly as diverse theologically as some people try and make out.'



Referring to the establishment of a survivor-centred redress system to address historic abuse in the church, Peter said the church must hold its head in shame. At present, the PCANZ had a relatively small number of complaints lodged (about 20). However, indications were that this number would escalate quite quickly. 'The good news is that PCANZ is doing everything it can to address survivor complaints in good time and in a way agreed by the survivors.'

Later in the morning we heard five inspiring stories of cooperation from parishes around the Presbytery. These covered shared initiatives between youth groups, sharing property, and parishes joining together to make best use of financial and people resources.

The AGM after lunch included brief updates from each of Presbytery's eight work groups. The budget for the current year has an operating deficit of \$101k which supports mission projects and staff working in mission areas. Net assets are around \$9.1m.

The Gathering concluded with a panel discussion on Who Are We Together?

We departed to Allister Lane's concluding words – 'We are Presbytery!'

You can access YouTube recordings of Peter's talk, parish stories and the panel discussion at www.presbyterycentral.org.nz/gathering-vids/

Simon Shaw

Janet Blair - from Glasgow, to Eastbourne, to Bribie Island...

Janet Blair (née Powell), known as Netta to her Scottish family, was born in Glasgow in 1936.

It's hard for us to imagine what Glasgow was like in the 1920s and 1930s. It was dire: unemployment, poverty, gang violence and the grey grime of tenement living. But for all that, Janet had a fantastic wartime childhood.

In the late 50s/early 60s, entertainment for Glasgow youths centred around the dance halls and the cinema. It was at the former that Clive and Janet met, she in her early 20s, and Clive the outdoors, sporty and fiercely independent young man. Clive offered to give Janet a lift home. Few lads had their own vehicles in those days, so Janet eagerly accepted. When Clive turned up on his pride and joy, a Vespa scooter, Janet didn't miss a beat. She climbed onboard in her best frock and the rest is history.

Janet and Clive moved to New Zealand in 1962, to beautiful Eastbourne where their children, Bruce and Wendy, were born. Here the family settled into a fantastic community and church life at St Ronan's.

Forty years later, in the early 2000s, Janet and Clive moved to Australia where they lived on Bribie Island, north of Brisbane. They played golf, attended a community church and made very good friends.

Clive passed away at home in Bribie in February 2023. Janet has just followed him, passing away on 10 August to be with God. Up to her heart attack, she was still a fit and active 90-year-old. Wendy nursed her at home in her final two weeks, with her seven grandsons at her side.

Janet had a beautiful faith and is now carrying her joyful happiness into the next life.



**Janet and Clive with their grandson Xavier
January 2023**

Wendy Manson



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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- 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 27 September 2026