



St Ronan's Presbyterian Church  
Eastbourne

# Record

## February 2024

4 February	St Ronan's+St Alban's - Shared Communion Service Rev Judy Hardie to lead, Rev Reg Weeks to preach At San Antonio church.....	9.30am
11 February	Rev Reg Weeks Communion.....	9.30am
18 February	Informal worship service.....	9.30am
25 February	Rev Silvia Purdie.....	9.30am
3 March	Informal worship service.....	9.30am

### In this issue

<i>Trespassers W.....</i>	<i>2</i>
<i>Clerk's corner.....</i>	<i>4</i>
<i>Is left or right, right?.....</i>	<i>5</i>
<i>Report from Antarctica.....</i>	<i>7</i>
<i>Jesus' wellbeing &amp; the mysterious gap.....</i>	<i>9</i>
<i>Midsummer.....</i>	<i>10</i>
<i>Drought.....</i>	<i>13</i>
<i>Summer, such a great time.....</i>	<i>13</i>

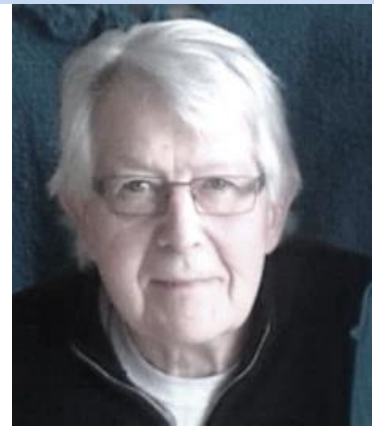
**Power Hour – Sundays 9.30am**  
**Breakfast Prayer – Tuesdays 8.00am**  
**Mainly Music – Thursdays 9.15-11.15am**

**For pastoral care needs, please contact one of the Local Ministry Team**  
**Rev Reg Weeks 027 491 5947, Simon Shaw 562 8772, Colin Dalziel 562 7238 or Sandy Lang 562 8753**

## Trespassers W...

Anyone familiar with reading to children the delightful stories by AA Milne about Winnie the Pooh and his friends, will know that Pooh's best friend was Piglet. Also, that Piglet lived in the middle of a beech tree, in the middle of the forest, alongside a broken sign which Piglet claimed carried the name of his grandfather - *Trespassers W.*

Now adult readers will immediately know what the missing words were, and what the sign was intended to convey. 'There is a boundary here, which you may not cross.'



The other place, familiar to older English-speaking Christians, where the word 'trespass' appears, is in the traditional version of the Lord's Prayer – *forgive us our trespasses*.

The strange thing is that while the Lord's

Prayer appears in two of the Gospels, Matthew and Luke, neither contains the words 'trespasses'. Matthew's version speaks of 'debts' while Luke opts for 'sins', and because translators believed the three words meant much the same thing, modern versions of the prayer generally use Matthew's version but settle for 'sins' in place of 'debts'.

That is perhaps unfortunate as 'sins' is not nearly so precisely defined. In fact, to add a little more precision, the Catholic church identifies two types of sin. There are those that are 'mortal', of which there are seven, and for which there are three criteria i.e., •it must be something grave, •done with full knowledge that it is wrong and •done freely and deliberately. Then there are a whole host of 'venial' sins, such as pride, dishonesty, over-indulgence, and the like...

However, the full clause of the Lord's prayer asks God to forgive us as we forgive, and that raises the question as to whether Jesus was concerned so much about disobeying rules as he was with the repairing of damaged relationships, with God, and with others.

In that regard, I believe 'trespasses' had something going for it as, whether translating first-century Greek (New Testament) or as used in common law, it has always been about the breaking of established boundaries.



And if you are wondering how 'trespasses' came to enter the Lord's prayer, this dates back to the use of the word by William Tyndal, who in 1526 produced and printed the first English New Testament, which he translated from the Greek text.

It was not until 85 years later, in 1611, that the version authorised by King James arrived on the English-speaking scene, reverting to the original words of Matthew and Luke.

However, by that time 'trespasses' had become well entrenched, particularly in prayer books.

When reflecting on boundaries and relationships, I came across the following useful description<sup>1</sup>:

*"...taught me the difference between walls and boundaries. Walls are solid and rigid; they keep others out and they keep me trapped inside. Boundaries are flexible, changeable, removable, so it's up to me how open or closed I'll be at any given time. They let me decide what behaviour is acceptable, not only from others but from myself. Today I can say 'No' with love instead of hostility, so it doesn't put an end to my relationships. ...As I decide what is and isn't acceptable for me, I learn to live protected without walls."*

When thinking of 'trespasses' as the breaking the boundaries in my relationship with God, and with other people, it puts the onus on me to be sure that I've done whatever I can to restore broken relationships with others if I expect to gain a sympathetic ear from God.

Jesus put it this way: *If you are offering your gift at the altar and there remember that your brother or sister has something against you, leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift".* Matt 5:23-24

Recognising the intention behind the words, I think Tyndale's choice was a good one.



William Tyndale (1494–1536) An English biblical scholar and linguist. He was a leading figure in the Protestant Reformation in the years leading up to his execution. He is well known as a translator of the Bible into English.

---

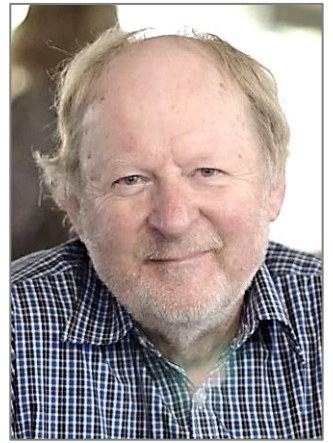
<sup>1</sup> *Courage to Change*, P201.

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

**St Alban's: New home:** After many years worshipping at Wellesley College, St Alban's congregation now worships at San Antonio church. This new regular arrangement makes good sense as San Antonio congregation now have a Saturday evening service - no longer a Sunday morning service.

**Time:** With this physical move, St Alban's service time has reverted to a 9:30am start (as it used to be before their move to Wellesley College, when they shifted it to 10am, to allow more time for the weekly setup work involved).

**New minister:** And the really good news... Eastbourne resident Sue Brown, most recently the 'Lay Minister' at Ngaio Union Church is to be installed as 'Lay Minister in Charge' at St Alban's. Sue's Installation will be at 7pm on Wednesday 7 February 2024. I understand Bishop Justin and the Dean of the Cathedral will attend her Installation Service (which of course will be in San Antonio church).



### **Gardens and lawn:**

Our church gardens and lawn have now almost recovered following the extensive soak-pit excavations of late last year. The bright colours are back. Thanks to Robyn's green fingers...!

### **Combined Community Carols:**

This event was a great success. Very well done to the group of inter-church Christians who made this happen. Jutta's

Bedouin tent was magnificent. The assembled crowd was in the tent, a part of the nativity scene, not just looking in on it as spectators...



**Shared Service - St Ronan's+St Alban's:** On 4 February, you will see we continue with our quarterly 'Shared Services' the people of St Alban's gathering with the people of St Ronan's. This time St Alban's will host us, leading a regular 'Anglican style' communion service with St Ronan's supplying the bible reader and the preacher.

**e:** slang@xtra.co.nz    **t:** 562 8752    **m:** 021 222 0383

**Sandy Lang**



## Rood screen – Is left or right, right...?

Recently, I needed a rain jacket in a hurry, so borrowed my wife's. Apart from it being a (very) snug fit, I really had to tax my poor brain to engage the zip anchor on the 'wrong' side. And this made me ask "Why...?"



An estimated 70 to 90% of the world's population is believed to be right-handed - but with a very slight gender effect in favour of lefthanded men.<sup>2</sup> So, "Why do clothing manufacturers assume all women are left-handed?"

The short answer is that when zips were invented (c. 1923) they merely followed the established gender-dependent practice for buttons. But this answer merely pushes back the question to – "Why are women's buttons left-handed?" There are two plausible explanations – maybe both apply...

- Buttons were first added to women's clothing (not to men's). But it was only the wealthy, upper-class who wore them.<sup>3</sup> And these women were most often dressed (and undressed) by a maidservant. A left-handed button would be easier for the (most-likely right-handed) maidservant to fasten/unfasten.
- Another explanation is babies. The default position for a right-handed person is to hold a baby in the crook of the left arm. This leaves the right hand free to perform complex tasks like cooking, doing the laundry and unbuttoning a bodice to breastfeed. I leave you to experiment to prove the efficacy of left-handed buttons under these circumstances.

But all this begs the question "Why, still, in 2024?" Most of us no longer have servants to dress us, and women's clothing is far more practical, so breastfeeding is no longer an issue. And, just in case left-handed zips and buttons for women's clothing weren't



<sup>2</sup> A USA study found the proportion of lefthanded women in the population was 9.9%, while the proportion of lefthanded men was very slightly higher at 12.6%.

<sup>3</sup> Buttons and buttonholes were invented about 1000 years ago but were used only by the rich. With the mass production heralded by the industrial revolution (c. 1750) buttons became more commonplace.

problem enough, there's now a proliferation of unisex garments on the market. And, interestingly, these default to the men's side - righthanded fasteners. Today's women have to be ambidextrous in their zip/button proficiency.

So, I ask, not, "Why did the gender-specific arrangement start in the first place?" but "Why are we still doing it today...?"

I can almost hear Tevye from *Fiddler on the Roof* singing: *You may ask, 'How did this tradition get started?' I'll tell you... ..I don't know. But it's a tradition.*



I DO love my Bible and the many truths it contains but when I hear someone say they live by every law that's in it - I shudder. Although I have never counted them myself, I believe there are 613

commandments in the Good Book. And, while many are as relevant today as they were when they were written, many others were for a specific time and place.

You may feel passionately that a widow should be forced to marry her late husband's brother (Deuteronomy 25:5) or that a disobedient son should be stoned to death (Deuteronomy 21:18-21) and a myriad of other laws – but I suggest today's society will judge your actions rather harshly.

Far better to heed Jesus' advice on laws in Matthew 22:36-40 *"Teacher, which is the greatest commandment in the Law?" Jesus replied: "'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbour as yourself.' All the Law and the Prophets hang on these two commandments."*

Those two commandments remain as true and as relevant today as ever they were.

**John Harris**

## Report from Antarctica

On January 10, I joined the *Heritage Adventurer* in Bluff for a four-week trip to a number of subantarctic islands and to Antarctica. Each of the 120 passengers on this tour, called *In the Wake of Scott and Shackleton*, has a different set of motivations for being here. Many come to see the wildlife – the whales, penguins, seals and seabirds – while some are drawn by the history of the heroic era of exploration. This began in the late 1890s and finished around 1922. I had long dreamt of coming here one day. 'Curiosity' would best sum up my motivation. A chance discussion last October with friend Frieda Collie in the Hive Café after a yoga class set the whole thing in motion.



Frieda and I encounter our first iceberg!

Our group is truly international, with New Zealanders and Australians probably in the majority. The rest come from England, the US, Germany, Hong Kong, China, Israel and France. We are joined by 15 young explorers who have received scholarships from *Heritage Expeditions* to make this journey with us. The aim is that these young people, many of whom have completed science degrees and are already working in conservation, will become ambassadors for this remotest region of planet Earth. In addition, there is a small team of Ngāi Tahu researchers, studying fauna and flora using drones and underwater cameras.

Helping us understand something of the complex history, geology and natural environment is a team of around 15 lecturers/guides. When we are not making onshore expeditions, we have a very full programme of lectures on offer, with an occasional quiz to see how well we have been listening. We are very well cared for and guided!

Each day's itinerary is displayed on a screen in our cabins and begins with a quote for the day. Yesterday's quote (January 28) resonated with me greatly. We'd just completed our last Zodiac tour of the pack-ice near Cape Adare, and had been prevented from landing on Antarctica one last time because of pack-ice thickness. I had appreciated once again how beautiful, how remote, how perfect this environment is. Knowing that it is highly unlikely I would ever travel so far south again, I felt close to tears.

*"If Antarctica were music, it would be Mozart. Art, and it would be Michelangelo. Literature, and it would be Shakespeare. And yet it is something even greater; the only place on earth that is still as it should be. May we never tame it."*



This quote was written in recent years by Australian journalist Andrew Denton. But is Antarctica entirely as it should be? There are now about 70 permanent research stations scattered around and across the continent; the largest being the US base McMurdo; the newest, a Chinese station, currently under construction. These stations represent 29 countries, all of which are members of the 1961 Antarctic Treaty. This was established in 1959 to ensure the continent was demilitarised and to ensure it remains a place of peace and international scientific co-operation. There are now 56 parties to the treaty.



We had a couple of afternoons of orca spotting as several pods hunted fish in the cracks between sheets of ice in the lower McMurdo Sound. As you can see, the weather and conditions could not have been better.

The early stations had huge waste disposal issues, with most relying on outdoor burning of rubbish and general dumping. Fortunately, the bad practices of the past have now largely stopped, with all stations expected to take their waste material away at the end of each season.

So human beings are leaving their mark on the landscape. What about other exploitation? The history of whaling in the Ross Sea and other areas is shameful. Whaling began in the Ross Sea in the late 1800s. USSR had the biggest impact on whale numbers, however. Between 1947 and 1986, its ships removed 338,336 whales – they basically cleaned the place out. Catches included the Blue, Sperm, Humpback and Minke whales. Fortunately, the International Whaling Commission placed a moratorium on all commercial whaling in 1985, with scientific whaling ceasing in 2019. The whales are returning, but it

will take a very long time for them to regain anything like their original numbers.

Equally depressing is the harvesting of krill and the Antarctic toothfish. In 2022, there were as many as 23 boats fishing for toothfish in the Ross Sea. Krill harvesting is increasing to match the demand from the health industry and aquaculture. Much more must be done to establish marine reserves in and around Antarctica to protect its fragile ecosystems and so ensure its amazing wildlife survives.



As we head north towards Campbell Island – our last port of call before our return to Bluff on February 5 – I struggle to process the many experiences I have had. There has been so much to learn and to absorb – I have only managed to understand a fraction. Certainly, I have discovered I have as much interest in the early history as I have in the wildlife, though the penguins are utterly charming! The efforts over the last few years to restore the huts established by



Chicks in various stages of moulting on Franklin Island.

Borchgrevink, Scott and Shackleton have been extraordinary and are ongoing. Stepping into them took us all back in time, helping us understand the incredible hardships these early explorers endured as they sought to reach some of the last undiscovered places on earth. But more of that next month, perhaps!

**Anne Manchester**

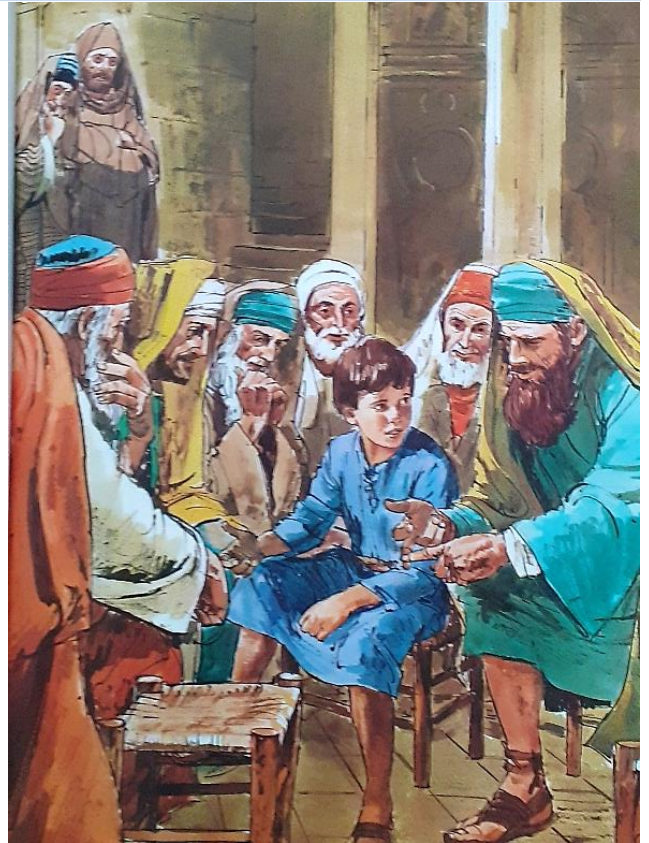
### ***Children's Power hour...***

#### ***Jesus' wellbeing & the mysterious gap***

I'm fascinated by this picture of a 12-year-old Jesus in discussion with the rabbi elders in the temple. I am inspired and awed by the maturity of an innocent 12-year-old who initiated discussion and inquiry with very learned rabbis. There was openness to seek, listen, discuss and learn. There was a respect for wisdom.

This is not the usual manner of a 12-year-old – not then, not now. Both his parents and the rabbis noted he was 'different', with his deep exploration and questioning of God, faith and practice. Jesus knew this was thinking outside the box and he was strongly moved to see life as being better than the *status quo* of the time...

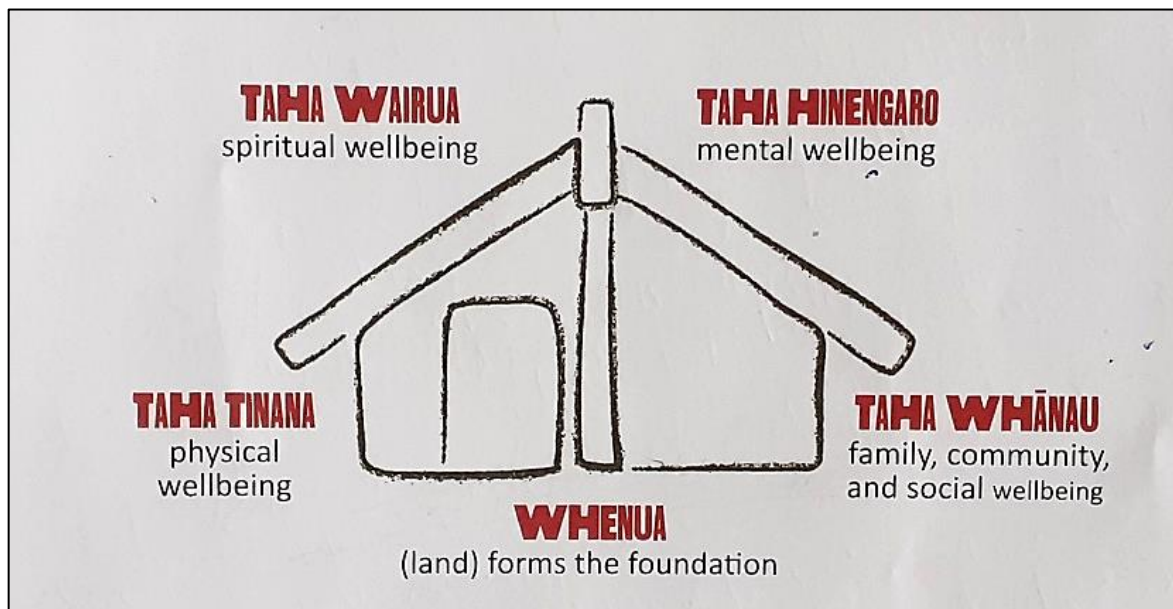
This is the only place in the Bible (Luke 2:41-51) where we are given a picture of what happened to Jesus between the time he was born and the time he started his public ministry at the age of



about 30. However, we do know the outcome of Jesus' mysterious gap years. *And Jesus grew in wisdom and stature, and in favour with God and man* (Luke 2:52). This verse gives us a window into Jesus' holistic development. We can infer that Jesus grew up in a balanced, mature way.

As in Jesus' time, so too in our times, our children need to develop in a balanced way in all areas. When all areas are in balance then we grow with stability. On the other hand, if we grow in an unbalanced way (too much in one area, too little in another and maybe none in another) then the consequence is compromise and the child's wellbeing suffers.

Andy Banks<sup>4</sup> from Scripture Union NZ gives a handy model for how sound wellbeing or holistic development can take place with our children. He uses the Māori model of health and wellbeing of a wharehau (meeting house) with four taha (walls).



Te Whare Tapa Whā framework model of health which represents health and wellbeing as a wharehau (meeting house) with four taha (walls).

*Māori health advocate Sir Mason Durie 1984*

Banks further suggests this Māori health framework helps explain Jesus' mysterious gap years which led to his mature wellbeing as an adult. The four walls (taha) mirror the ways in which Jesus grew. He grew in wisdom (mental wellbeing) and stature (physical wellbeing) and in favour with God (spiritual wellbeing) and as a man (family, community, social wellbeing).

Today's challenge is for us to be aware of our children's and grandchildren's needs and to support them to achieve that balanced development of wellbeing -Just like Jesus.

**Susan Connell**

<sup>4</sup> A Banks, Wellbeing, SUNZ Adventure, Issue 4 2023, pp10-11.



## Midsummer...



It is mid-summer.  
The grey clouds  
part occasionally,  
the wind declines  
and the sun beams  
play benignly on  
the swelling fruits  
and riotous  
petunias. It is now,  
that the  
pohutukawas shed  
their crimson  
finery, the gums,  
the mandevillas  
and the Flanders

poppies proudly display their brilliant reds...!



And the vibrant colours are accompanied by  
music of common memory and delight.

Sigmund Romberg and Mario Lanza gave us:

*When it's Summertime in Heidelberg, there's beauty everywhere.  
Strange things happen on a Summer's night  
When the bells begin to chime  
It could happen to someone just like you.*

Similar thoughts are in this Irish song of longing:

*When the boys began to gather in the glen on a summer's night,  
And the Kerry piper's tuning made us long with wild delight,  
Oh, to think of it, oh, to dream of it,  
Fills my heart with tears.*

But, somehow, it is this simple Scottish ballad which impresses most poignantly:

*On the banks of Allan Water  
When the sweet Springtime did fall  
Was the miller's lovely daughter  
Fairest of them all.  
For his bride a soldier sought her.  
And a winning tongue had he.  
On the banks of Allan Water  
None so gay as she.*

*On the banks of Allan Water  
When brown Autumn spread its store,  
She was there, the miller's daughter.  
But she smiled no more.  
For the Summer grief had brought her,  
And the soldier false was he.*

Then there is Nat king Cole and his:

*Roll out those crazy, hazy, lazy days of Summer.*

But, not only are there bright blossoms and music, but there are also the scents: The rich scents of the lilies and the jasmine.



At the entrance to St James Church in Lower Hutt there is a wonderful display of white roses exuding a glorious scent.

But for most of the year our lives are ruled by the cool and cold weather.

All our homes are all built to insulate us from the bitter chills of the winter, and we ourselves are

perpetually clothed in garments that keep us well heated.

But in summer, for a few precious days, we can shed these and rise above all the constraints and limitations. We can enjoy the "wild delight" and "beauty everywhere".

*"All we have needed your hand has provided."*

**Geoff Mann**



## **Drought...**

He came to me for water  
and my well was empty.  
I said *"It's not my fault.  
It seems that everyone  
is thirsty, and I'm only-me,  
one small well. When I'm down  
to the last drop, that's it.  
What do you expect? Miracles?  
I'm sorry, but that's your department."*

He laughed. He usually does  
when I get mad about something.  
*"Everything is a miracle," he said.  
"Can you name me one thing which isn't?"*



*The greatest miracle here  
is that you're not only you.  
One small well, yes, but connected  
to a great underground river  
which will never run dry.  
Know where the water comes from  
and take the time to fill.  
It's as simple as that."*

I said, *"Well, of course I knew that,  
but I was so busy, I forgot."*

He smiled, *"Some time you must meet  
my friends Mary and Martha.  
You remind me a lot of them."*

*"Which one?"* I asked.  
*"Both,"* he replied.

From Aotearoa Psalms by Joy Cowley, contributed by **Simon Shaw**

## **Phil's photo – Summer, such a great time...**

*Fische und Gäste stinken nach drei Tagen...* A little German proverb that's not made its way into the English language but that expresses a sentiment that's familiar enough to us. It translates literally as - *Fish and guests stink after three days* - it means that something to which you looked forward, and then enjoyed when it came, soon palls and you want to get back to normal...



So, here we are in late summer, Christmas and the summer holidays are over, and it's back to work and off to school (Muritai term starts 1 February).



Yes, we looked forward to the break, and it was good when it came, but it's good now to be going back to normal.

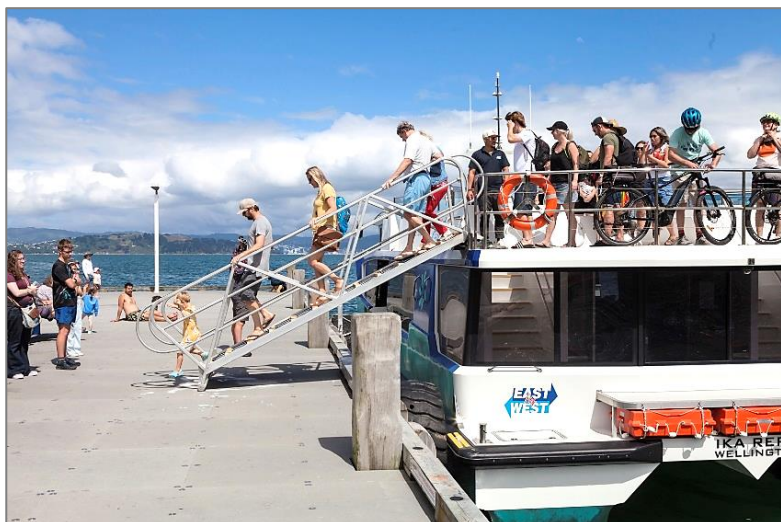
This also goes for the weather. We looked forward to the balmy days of summer, but the excessive warmth of recent weeks (the nights especially) has been enervating. It will be nice to enjoy the more moderate weather brought in by the shortening days. Yes, the solstice was several weeks ago now (22 Dec).



For many of us, a couple of weeks away from home have been good. Maybe, at the bach? Or, travelling to somewhere new? But it's good to be home again. Sandwiches without the sand. Not living out of a

suitcase. A comfy bed. A decent shower. A bit more space...





Eastbourne's been a holiday destination for well over 100 years – since before Katherine Mansfield's days. Hordes of day or weekend trippers came over in steamships from Wellington, especially to Days Bay.

Still true today as the ferries disgorge the Wellington hordes. The stop-go traffic round the bays brings in more hordes from the Hutt. The new 'shared path' means



these are now joined by new hordes of bikers and walkers. Eastbourne's all abuzz – the cafés, the gift shops and ice cream shops all enjoy the summer boost to trade. The beaches are busy, the Pencarrow road, the bush tracks...

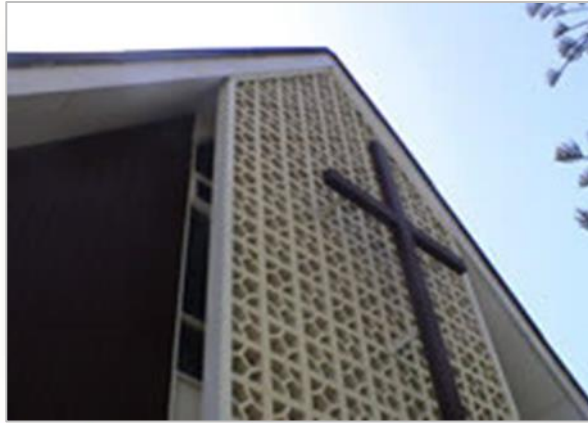
I found it good to be a part of all this excitement. So, out with my camera... I had to pinch myself a few times. How fortunate to live in this special little corner of the world. We're so, so lucky...!



But isn't it nice too when we Eastbourne residents get to retake possession of our own backyard. We walk along the esplanade, or drop in to a café and enjoy the calm. Maybe see someone we

know and stop for a chat. If it's a bit drizzly, we may even get the place to ourselves. Then, we can wander down the Pencarrow road and meet nobody. We can share it just with the crashing waves, the surging kelp, and the mewing seagulls. Wasn't it nice when they came? And isn't it good now they've gone...!

**Phil Benge**



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

---

## Directory

St Ronan's Presbyterian Church,  
234 Muritai Road, Eastbourne, Lower Hutt, 5013

### Local Ministry Team

Rev Reg Weeks	027 491 5947	third.age@outlook.co.nz
Sandy Lang	562 8753	slang@xtra.co.nz
Simon Shaw	562 8772	simonjshaw@xtra.co.nz
Colin Dalziel	562 7238	colinjdalziel@gmail.com

Parish Clerk	Sandy Lang
Hall Bookings	Sandy Lang

Contributions for the 'Record' are most welcome.  
Please email them to [lesmolloy7@gmail.com](mailto:lesmolloy7@gmail.com)  
Phone (04) 568 3377

The views and opinions expressed in this publication are those of the authors.  
They do not necessarily represent those of St Ronan's Church.

**And the closing date for our next *Record* for March 2024  
is Sunday 25 February 2024**