



St Ronan's Presbyterian Church  
Eastbourne

# Record

## June 2021

6 June	John Harris.....	9.30am
13 June	Leanne Munro.....	9.30am
20 June	Diane Gilliam-Weeks.....	9.30am
27 June	TBA.....	9.30am
4 July	Ross Scott.....	9.30am

## In this issue

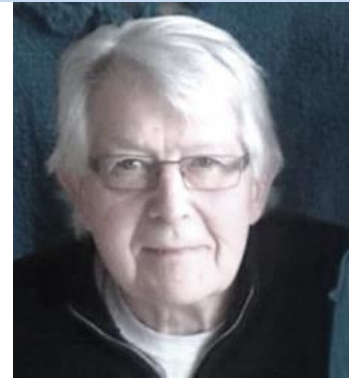
<i>Musical chairs</i> .....	2
<i>Clerk's corner</i> .....	3
<i>Malcolm Burdan – a man of many skills</i> .....	4
<i>Rood Screen – the Cinnamon Bird</i> .....	6
<i>Ghosts of Travellers past</i> .....	7
<i>The Children's Lord's prayer</i> .....	10
<i>Good Words</i> .....	11
<i>Children's Power Hour</i> .....	12
<i>Invitation to a Week of Guided Prayer</i> .....	13
<i>Phil's photos – Day's Bay, the jewel</i> .....	14

**Power Hour – Sundays 9.30am**  
**Breakfast Prayer – Tuesdays 7.30am**  
**Mainly Music – Thursdays 9.15-11.15am**  
**St Ronan's Pastoral Care**

For pastoral care needs, please contact our Pastoral Care Co-ordinators,  
**Colin Dalziel 562 7238 or Mary Williams 568 3216**

## ***Musical chairs...***

General Assembly this year will again be at St Andrew's College in Christchurch. Simon Shaw and I were there last time and appreciated the brand new chapel, restored after the earthquake, to blend both old and new. We noticed they had both pews and seats. The advantage of the mix is that while the pews contribute to the traditional ambience of the chapel, the chairs provide for flexibility and space to arrange some of the seating in alternative configurations for alternative uses.



Pews are like toast racks. They hold people in fixed positions facing the front. This serves well when the only input is from someone at the front - but is not so good for a discussion. Not only that, but the very arrangement of the furniture conveys the idea that what we are there for is to hear a speaker up the front.

Actually, the Methodist Education Division produce a small pamphlet explaining that worship comprises meeting, learning, praising, eating and contemplation. In the past, these elements were arranged in a settled order, still seen to some extent in the huge cathedrals of Europe. The church then, was large, established, settled, codified and unquestioned.

Today, in our traditional churches, we assemble - but do not really meet. We learn - but seldom from one another. We praise - but with no space for dance or movement. We share communion - but not as part of a meal. We maybe contemplate - but always with many others. Things *have* to change, they said... ..back in 1971...!

Some may remember a while ago in the 90s we at St Ronan's sometimes shifted a couple of the front pews to the sides to provide a square space for other activities. We carried in chairs from the hall for small, evening services where we sat in a circle and discussed. It provided some interesting alternatives but it was hard to manage.

Parish Council is facing the fact we are maintaining a large and expensive building for use only a couple of hours a week - and the occasional funeral. We have been looking for ways to achieve better stewardship of spaces and resources by increasing the 'useability' of our church without compromising the ambience.

Some time ago now, St Andrew's, Waipukurau, where I grew up, moved to chairs and smaller pews with several round tables for families.



***St Andrews, Waipukurau***



When St Ninians, Karori lost the use of their hall due to earthquake risk, they moved from pews to chairs so they could clear the worship space each week for community use.



**Johnsonville Uniting**

Johnsonville Uniting church went to chairs in their new building over 50 years ago. In fact, their church complex was designed to reflect the insights expressed in that little Methodist pamphlet.



**St Ninians, Karori**

What changes will best suit us at St Ronans?

**Reg Weeks**

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

**Rev Norman and Linda Wilkins:** St Ronan's came to know and love these two several years ago when Norman was appointed St Ronan's 'Interim Moderator'. A voluntary role that, as it turned out, was not a particularly easy one. You *Record* readers don't know the half of it...!



Over more recent years, Norman has supported us by taking our services on '3<sup>rd</sup> Sundays, odd months' (so, about six a year). Norman always delivered a good service with an open, honest and well-thought-through reflection. That got us thinking...!

Norman and Linda will move shortly from their Petone home (now sold) to Christchurch, to be closer to family. Norman took his last service at St Ronan's on 16 May. We organised a simple pot-luck lunch for them afterwards and presented

them with gifts to remember us by – a miniature kowhai tree and a framed copy of the 'millennial prayer'.

We were able to say some very nice things about Norman Linda and they responded by saying some very nice things about St Ronan's – all of them both heart-warming and true...! They had come to feel very at home among us and we always looked on them as belonging among us. They were actually members at St Andrew's on the Terrace - we've forgiven them for that. Goodbye, you two, we'll miss you...

**Church gardens:** For the last few weeks we've employed someone (Robyn) to keep our church gardens tidy. I'm sure you will have noticed the improvement. With spring growth, we will see further improvement – gardens never look at their best in autumn/winter.

**Eastbourne's churches:** You will no doubt be following with interest the discussion in the *Eastbourne Herald* regarding Eastbourne's three churches – St Alban's, San Antonio and St Ronan's. It's my hope the decisions being made will be ones that will ultimately leave the 'Eastbourne faith community' (my words for all the Christians living in Eastbourne, regardless of denomination) with at least some buildings in which in, say, 10-years' time they will be able to congregate (and so be 'church') and from which they may serve the community (and so obey the second great commandment).

**Phone and Wi-Fi:** Consistent with our changing world and with making St Ronan's financial resources stretch a little further, we will shortly change our plan with our provider **Spark** so as to reduce our monthly account from around \$110, to around \$45. This will make little difference to the services we receive – our phone is never answered (the church office is unattended) and almost all of us carry mobile phones with us these days (so there's no pressing need to be able to call out on the church line). Meanwhile, a fibre connection is way in excess of what we ever use or need, the new arrangement will be half the speed. I'm confident you won't notice any difference...



e: [slang@xtra.co.nz](mailto:slang@xtra.co.nz) t:562 8752 m:021 222 0383

**Sandy Lang**

### ***A children's Lord's Prayer... (brought to us recently by Lionel Nunns)***

*Our Father in heaven, you are awesome!  
Show us who you are and how you want us to be.  
Make earth more like heaven.*

*Please give us what we need to keep going each day.  
Help us when we are wrong and clean us up on the inside.  
Help us to let other people off, and move on.*

*Keep us from bad stuff.*

*You're in charge!*

*You're strong and powerful and always there. Forever!*

**Amen**



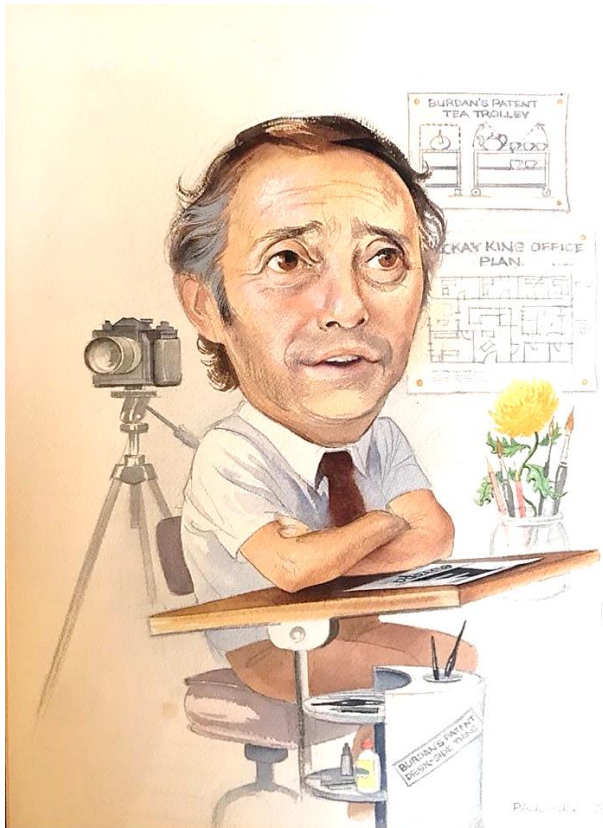
## Malcolm Burdan – a man of many skills

Long-time and loyal St Ronan's member Malcolm Burdan died only two months after his wife Shirley, with their funeral services held two months apart. Somehow it seemed fitting for a couple who had been together 64 years.

Malcolm had a long Eastbourne pedigree. He and his sister Dot grew up on a farm in Gollans Valley, purchased by his grandparents and great uncles in 1915. They would catch a ride on the milk cart (later truck) to school. Malcolm's phobia of water dated back to the time he had to rescue his sister from drowning in one of the farm ponds.

Both Malcolm and Shirley were baptised and married at St Ronan's Church, with Malcolm later becoming a church elder. They were loyal members and regular attenders. "Malcolm's faith was so much part of his life," said the Rev Reg Weeks, who officiated at the service on May 22.

Malcolm's three New Zealand-based grandsons took an active part in the service, with Nathan describing him as a "loving and wise" grandfather and "a great organiser". His organising abilities came to the fore when he and Shirley made their twice-yearly pilgrimages to see their daughter Shona and family in Alexandra. "Everything in Granddad's life was done to perfection," Nathan said, "whether he was installing a vegetable garden with automatic timed drippers and plants aligned to the millimetre or creating a system for organising the vast number of tools in our garage." Without those twice-yearly visits, Nathan predicted his father would likely lose a lot of tools.



Malcolm's son Neville described his father as "hugely positive and caring". "He lived for his children and grandchildren, wanting to know everything we had been up to since he had seen us last."

Malcolm excelled at art, scoring top marks at Muritai School. He went on to become a professional photographer and commercial artist, working initially for McKay King, then Saatchi and Saatchi. He designed some of our most iconic images, including for the National Bank, Lion Breweries and Steinlager. A Steinlager image, created in Malcolm's garage in Eastbourne with some basic props, went on to win an international award. He was also not above using his own children as models.



Malcolm was noted for his skills as a gardener, building gardens and working in the glasshouse of every house he and Shirley moved to in Eastbourne. "Everything seemed to be blooming in Dad's gardens," Neville said.

Malcolm was very involved in the wider community. He served two terms on the Eastbourne ward, worked as a forest ranger, was a member of the Eastbourne Lions Club, did conservation work on Matiu Island, and offered his design and photographic skills to the Eastbourne Historical Society and for the Muritai School centennial.

At a gathering after the service at the East Harbour Women's Club, a series of black and white photos taken by Malcolm to mark the year 2000 were displayed around the room. The photos show how the community had changed over the previous 20 years, with many landmark buildings now gone. The record symbolises Malcolm's generosity, sense of history and care for his community.

**Anne Manchester**

### **Rood Screen – the Cinnamon bird...**

I would be most surprised if you didn't have any cinnamon in your pantry – ground or quills or both. It's a versatile spice that comes from the inner bark of several tree species from the genus *Cinnamomum* (in the Laurel family, Lauraceae).

A packet of cinnamon will set you back somewhere between \$2 and \$3. Hardly a king's ransom for a spice that is so lovely to use. But it was not always that cheap.

In ancient times, the Arabians hit on a brilliant idea to get the infidels in the west to pay a premium for the product. They invented the mythical Cinnamon Bird (*Cinnamulgus*) - and it worked... According to Herodotus (484 to 425 BC), the Cinnamon Bird inhabited Arabia, the only country known to produce cinnamon at the time. Apparently, the giant 'Cinnamon Birds' collected cinnamon sticks from an unknown land where the cinnamon trees grew, and used them to construct their nests. These were built high up on sheer cliffs.



To collect the cinnamon, the Arabians would cut up oxen and other animals and lay large pieces near the birds' nests and then withdraw. The birds would then be tempted down and would carry the chunks of meat back to their nests. There, the weight of the carcasses would break the nests from the cliffs and the Arabians could collect the fallen cinnamon. Surely the consumer would understand that this process was extremely costly and would therefore be prepared to pay accordingly?

Some 500 years later, Pliny the Elder (23 to 79 AD) wrote that the Cinnamon Bird brought the cinnamon from unknown locations to build its nest on the slender branches in the tops of high trees. The Arabians used lead-weighted arrows to bring the nests down.

Another 500 years later, Isidore of Seville (560 to 636 AD) told an almost identical story.

And yet another 500 years later, Bartholomaeus Anglicus (1203 to 1272 AD) appears to be the first to have written that the Cinnamon Bird was a tale invented to inflate the price of cinnamon. He wrote...

*Of Cannel and of Cassia [cinnamon] men told fables in old time, that it is found in birds' nests, and specially in the Phoenix' nest. And may not be found, but what falleth by its own weight, or is smitten down with lead arrows. But these men do feign, to make things dear and of great price.*



Those dates imply that the con lasted a full millennium – and possibly a lot longer. The fact that we have no reference to it before Herodotus does not mean that it was not an already long-established con.

We too are subject to a con. There are still those who will tell us that we need to 'buy favours from The Almighty'. Or that we need to approach God through certain prescribed routes or persons.

There are many verses in the New Testament to tell us that this is not so. I quote just two:

Matthew 27:51 *And behold, the veil of the temple was torn in two from top to bottom; and the earth shook, and the rocks were split.*

Ephesians 2:18 *For through Him we both have our access in one Spirit to the Father.*

**John Harris**



## ***Ghosts of travellers past...***

If doughtiness is a quality of the human spirit to be admired, you can find no better examples than among those who have lived and worked in southern Fiordland over the last few centuries.

Sandy and I were fortunate enough to explore this remote and beautiful region in April this year when we joined a Real Journeys discovery expedition. Our home for our six-night historical and nature adventure, which we shared with 28 other passengers and six crew, was the 30-metre vessel *Milford Wanderer*.

Now uninhabited, Fiordland was once home to the earliest European settlements in New Zealand. As we journeyed from Patea/Doubtful Sound southwards to Rakitimu/Preservation Inlet, the ghosts of intrepid inhabitants and explorers past came alive for us, especially during our shore landings when we walked in their footsteps and examined the few remains that tell of their existence.

Our first night after leaving Patea/Doubtful Sound was spent at Te Puaitaha /Breaksea Sound. We then headed down the Acheron Passage between Tau Moana/Resolution Island and the mainland, past Wet Jacket Arm and into Tamatea/ Dusky Sound, the longest of the sounds at 44 km. Gradually the vague knowledge I had about Captain Cook and his various landings in New Zealand began to make



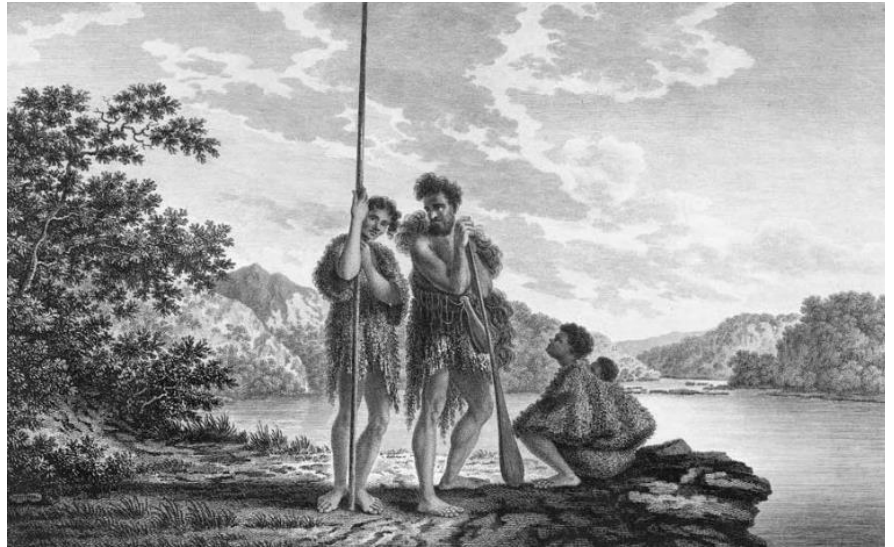
some sense. Cook made his first visit to Fiordland on the *Endeavour* in 1770. He described the area as “rude, craggy and desolate” and did not land. [*Cook named the sound 'Dusky Bay' on account of its sombre aspect. Ed.*]. Three years later he returned on the *Resolution*, sailing into Dusky Sound and setting up headquarters for five weeks at Pickersgill Harbour, named after the ship's first lieutenant.

This was where we made our first landing. A short walk took us to Astronomer Point where the ships' astronomer, William Wales, had established a temporary observatory using the stars and moon to fix the longitude and latitude of this area.



During those five weeks, Cook's crew repaired the ship and its sails, renewed provisions and were made to drink, as an antidote to scurvy, spruce beer, made from Cook's own recipe of rimu and mānuka leaves and yeast – New Zealand's first home brew.

Nearby we viewed pest-free Anchor and Indian (Mamaku) Islands, the latter being where Cook made his first contact with a local Māori family. The "noble savages", whom Cook called Indians, were depicted in a memorable drawing by ship's artist William Hodges.



On day three of our journey, we visited Pigeon Island to see the remains of the home of pioneering conservationist Richard Henry. Here we learnt about his extraordinary efforts, more than 120 years ago, to save kiwi and kākāpō by moving them from the mainland to Resolution Island and Five Finger Peninsula. If there ever was a doughty character, it was Richard Henry.



His dedication to saving the species saw him appointed the country's first wildlife ranger. From 1894 to 1908, the solitary Henry, accompanied by his dog Lassie and using a small rowing boat, moved more than 700 kiwi and kākāpō from the mainland. Sadly, when he spied a stoat running along the shoreline, he knew all his efforts had come to naught. He continued transferring birds despite his disappointment and frustration. In 1908, he was appointed caretaker on Kāpiti Island, from where he retired in 1911. Henry's pioneering research and conservation methods are still greatly admired and form the basis of continuing efforts to save our night parrot.

The following day, we headed back to hump-backed Anchor Island, passing several NZ fur seal (kekeno) pup nurseries in rocky shoreline pools. Our kekeno population was also brought to

near extinction once seal gangs began arriving in the late 18th century. One gang of 12 men had been left on Anchor Island in 1792 with supplies to last them a year. They were also given the wherewithal to build a ship, should they be marooned. After 10 months, the *Britannia* returned to collect them and their 4500 seal skins, leaving behind the almost finished schooner. This schooner proved vital only three years later when the Sydney-based *Endeavour* was wrecked – New Zealand first shipwreck. All 244 passengers and crew were eventually saved, with 90 taken aboard the schooner once it had been completed.

Our second open sea journey took us out of Dusky, past West Cape, and into Taiari/Chalky Inlet. The next day, we made our way into Rakitimu/Preservation Inlet, passing Spit Island, the site of bloody conflict between the Hāwea, a subtribe of Kāti Māmoe, and Kāi Tahu. Seeking revenge for the death of one of their chiefs and his men, the Kāi Tahu warrior Maru, under cover of darkness, dressed in a seal skin to lure the enemy from their hillside fortress down to the beach at daybreak. As the Hāwea leapt down to catch the seal, Maru's men, hidden behind rocks and vegetation, slaughtered them all – tactics on a par with those used by the soldiers hidden in the Trojan horse.

Exploring Puysegur Point, of marine weather forecast fame, to view the now automated lighthouse was another highlight. It, too, has a colourful history, with the original oil-powered lighthouse, built in 1879, burnt down in an arson attack in 1942. Three lighthouse families once lived permanently at Puysegur Point. It must have been a rugged existence, what with the heavy rainfall, an almost relentless wind and swarms of sandflies. The only life we saw evidence of was of deer – all too numerous on this remote promontory.

At Kisbee Bay we saw the remains of the McIntyre sawmill and of the township of Cromarty, built in the 1890s in response to a short-lived gold rush. A few broken bottles, bits of crockery and a huge rhododendron tree are the only remains of the once thriving settlement. In the early 1900s, Cromarty reinvented itself as a sawmilling town, before disappearing completely.

Near Cromarty, on Cemetery Island, lie the remains of another colourful Fiordland character – that of prospector and hermit William Docherty. He prospected around Dusky Sound from 1877 to 1894 before arriving in Preservation Inlet, lured by gold. From his base at Shark's Cove at the head of Dusky Sound, he had worked a copper lode on the steep cliffs of Mt Solitary. Unfortunately, his potentially rich find came to naught when he lit too much dynamite and accidentally blew the lode into the sea. The lonely prospector had a good send off two years later, however, when around 40 local gold miners attended his funeral.

**Anne Manchester**

## Some good words...

The other day, as I waited to pick up an item from the *Mainfreight* depot in Wellington. I was struck by their company statement – see below.



*Mainfreight is the largest freighting company in NZ (about 64% of all NZ freight) and has a presence in 25 other countries. I think we could all learn something from Mainfreight...!*

### CULTURE

- *Under-promise, over deliver.*
- *Keep reinventing with time and growth.*
- *Education is optional, learning is compulsory.*
- *Let the individuals decide.*
- *Keep it simple.*
- *Tear down the walls of bureaucracy, hierarchy and superiority.*
- *Avoid mediocrity - maintain standards and beat them.*
- *Look after our assets.*
- *Immaculate image and presentation.*
- *Promote from within.*
- *Integrity - how it affects other people.*
- *No job descriptions.*

### FAMILY

- *Eat together - use mealtimes as a discussion time.*
- *Listen to each other.*
- *Share the profits and the successes.*
- *Openly discuss problems and openly solve them.*
- *Don't beat up your brothers and sisters.*
- *Have respect - seek it from others and show it by actions.*

### PHILOSOPHY

- *One hundred year company.*
- *Profit comes from hard work, not talk.*
- *We are driven by margin, not revenue.*
- *Train successors, so that you may advance.*
- *An enduring company is built by many good people, not a few.*
- *We are here to make a positive difference, as well as a dollar.*
- *We "care" for our customers, environment and community.*
- *Total quality management base.*
- *Ready, Fire, Aim.*



## Children's Power Hour

Our children know how to put smiles on everyone's faces in church! Every time they exit the church, keenly carrying the Christ Candle and go to their Power Hour session, the congregation is suddenly brimming with smiles. I ask myself, "What are the children innocently giving us by their presence, that warmly turns-on everyone?" They are "just" walking down the aisle.

### TRY THIS BODY PRAYER TOGETHER:

**Thanks be to God for this day**  
(both arms up to the sky and then slowly down by both sides)

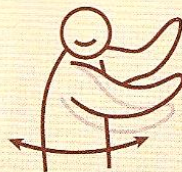


**For all that is above us**  
(both arms up toward the sky, stretch up on your tippy toes if standing)



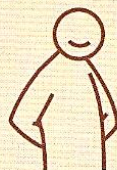
**For all that is below us**  
(both arms down toward the ground, touching your toes if you can)

**For all that is beside us**  
(both arms to each side, twisting to one side and then the other side)



**For all that is before us**  
(both arms in front of you, bending at your waist)

**For all that is behind us**  
(both arms behind you, arching back a bit)



**For all that is beyond us**  
(both arms in front of you and then out wide like you are about to give a big hug)

**For all that is within us**  
(place both of your hands on your heart)



**Thanks be to God for this day! AMEN**  
(make prayer hands in the middle)

My hunch is that this delightful warm exchange is the sensing by our congregation of the children's embodied spirituality. The congregation's smiles are a sincere acknowledgement of the blessings to our children. They belong. Children come to us as angels, full of the God Being, and in their own way show us what it is to be with God. It is holistic. It involves their feelings and thoughts and their actions. There is such a purity, vitality, speaking from their hearts, and trust: just what Jesus keeps telling us to do, "Come like children unto me".

Apart from their natural experiences, we can also intentionally create spaces for our children to be with God, and He with them. Thus, to enhance the children's relationship with God, it is a matter of fostering experiences which raise a two-way consciousness of connecting.

Try this **body prayer** (above) together with your children or grandchildren. (from *Robin Humphreys, "Thanksgiving", SUNZ Adventure October 2020, p 16*). It is a lovely, simple way of building bridges with

children and God. It can be used at any time of the day. Doing the actions is sound for encouraging the God-Child relationship. This is a great prayer for grandparents and parents to do with their entrusted children. Imagine how we would feel if it were done at the beginning of the day and how would it affect us during the rest of the day. Imagine, if we do this prayer at the end of the day, how we would feel about ourselves and others -- and our sleep thereof!

*Blessings, Susan Connell*

## **Invitation...**

*Diane Gilliam-Weeks brings this prayer opportunity to our attention...*



You are invited to be part of a Week of Guided Prayer run by trained Spiritual Directors, on behalf of Spiritual Growth Ministries.

You would be committing yourself to:

- gathering with other participants on a Sunday afternoon
- spend half an hour a day in prayer – it means finding a space and a time that you can guard from interruptions.
- meeting every day with a Spiritual Director (prayer guide) for around 30 minutes,
- and then another gathering with all participants on the following Friday evening.

You are taking a week to focus on God.

All this will be happening locally – in **Petone**.

**Sunday 15th August through to Friday 20th August.**

Participants are invited to make a \$75 koha towards expenses.  
Students - please give what you can.

Contact: Helen Tripp [helen.tripp@xtra.co.nz](mailto:helen.tripp@xtra.co.nz)

## **A young person's kindly act...**

Jan recalls a lovely thing that happened to her at Randwick School Breakfast Club. Jan joined the girls' table with a *Milo* (the boys do not sit with old ducks!) and was wriggling, trying to get comfortable on the little, hard chairs.

*'Would you like a cushion?'*

*'Yes, it is a bit hard'.*

She peeled off her jacket, rolled it up and put it under me.

*'Here, that'll be better.'*

That really made my day...

**Jan Heine**



### ***Phil's photo – Days Bay, the jewel...***

Heading home from Wellington or the Hutt, as one rounds the Point Howard corner, the vista of a succession of bays opens up. Each bay has its own special character and charm but, for me, the real jewel is Days Bay. From the very earliest days of European settlement in Wellington, Petone and the Hutt Valley, Days Bay was established as a place to relax. And it's still magical!



The East-by-West ferry is such a great way to return home from a stressful day at the office. More like going on holiday than merely coming home to the comforts of kitchen, hearth and family...

Wharf jumping has always been popular. It takes a little courage to make that first jump - but thereafter the idea is to make the biggest possible splash (a special technique is involved). Or to see how many summersaults one



could do before hitting the water (feet- or head-first is OK, face- or back-first can hurt...!)

In summer, the beach is crowded with 'outsiders' joining the 'locals' as they all enjoy the fun. The sharp contrast between cool sea and hot sand is a delight.



Across the road is Williams Park - a place of good food, good fun and, sometimes, a venue for a band (for dancers of all ages) or for the Wild Food Festival (for non-squeamish people).



Days Bay is another of my happy places... There's something there for everybody and there's something there for everybody to enjoy.

***Phil Bengel***







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	<a href="mailto:third.age@outlook.co.nz">third.age@outlook.co.nz</a>
Sandy Lang	562 8753	<a href="mailto:slang@xtra.co.nz">slang@xtra.co.nz</a>
Simon Shaw	562 8772	<a href="mailto:simonjshaw@xtra.co.nz">simonjshaw@xtra.co.nz</a>
Colin Dalziel	562 7238	<a href="mailto:colinjdalziel@gmail.com">colinjdalziel@gmail.com</a>
Michelle Bolger	562 8810	<a href="mailto:ferryroaddb@gmail.com">ferryroaddb@gmail.com</a>
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)

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 July 2021  
Sunday 27 June 2021**