

St John's Today



Bi-Monthly Magazine for the
Anglican Parish of St John
At St John's Church, Te Awamutu
St Paul's Church, Hairini
St Saviour's Church, Pirongia

August/September 2020

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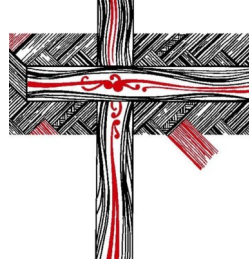


A Recovery Tool

Under Bishop Philip's guidance this diocese has developed a three-part statement that describes who we are and how we live out our faith. The three statements say:

We are a people:

- ♦ **marked by gratitude**
- ♦ **growing disciples**
- ♦ **transforming communities.**



As you can see these statements are both true now and aspirational. Indeed, I see them as a spiral; the more we can live into being a people marked by gratitude, the more likely we are to be effective at making disciples and therefore at transforming communities.

You will also very quickly understand that these statements are not about what the Bishop is doing, or what the clergy are doing (or meant to be doing) or even about what you or the rest of the parishioners are doing, but about what we are all doing individually and collectively; how we all live, day by day and moment by moment.

Have you ever paused during a church service and noticed that given all that we are offered during the service; the immense gift of forgiveness and grace we receive, the promise of God to be with us always to the ends of the earth, the offer to “come” and be yoked to Jesus who will carry our load, the invitation to join our hearts with the Holy Spirit and have our eyes opened to the wonder and pain of God’s world... given all of that, the

automatic, running-on-remote response “Thanks be to God” can be very underwhelming. This is not to say that shouting the responses every week would be any more meaningful, but there is a challenge to think deeply about what we say in the liturgy week by week and perhaps as we come to worship to train ourselves to deliberately adopt an awareness of all we have to be grateful for.

There are seasons in every life where pain is immense, or grief is overwhelming. To be blithely told to be grateful (that things are not worse, for example) is to feel unheard or unnoticed. That is not what Bishop Philip is suggesting. Instead he is encouraging each and every one of us to adopt practices that help to notice all that God is doing in us and for us, all around us.

There are many different ways that people use to help them to notice. The method that over centuries many have found most effective is the daily Examen Prayer.

“The Daily Examen is a technique of prayerful reflection on the events of the day in order to detect God’s presence and discern his direction for us. The Examen is an ancient practice in the Church that can help us see God’s hand at work in our whole experience.

The method presented here is adapted from a technique described by Ignatius Loyola in his Spiritual Exercises. St. Ignatius thought that the Examen was a gift that came directly from God, and that God wanted it to be shared as widely as possible. Practiced daily, this method of prayer shapes our response to God so that we live in gratitude to all God is doing in our lives.

1. **Become aware of God's presence.** Look back on the events of the day in the company of the Holy Spirit. The day may seem confusing to you—a blur, a jumble, a muddle. Ask God to bring clarity and understanding.
2. **Review the day with gratitude.** Gratitude is the foundation of our relationship with God. Walk through your day in the presence of God and note its joys and delights. Focus on the day's gifts. Look at the work you did, the people you interacted with. What did you receive from these people? What did you give them? Pay attention to small things—the food you ate, the sights you saw, and other seemingly small pleasures. God is in the details.
3. **Pay attention to your emotions.** One of St. Ignatius's great insights was that we detect the presence of the Spirit of God in the movements of our emotions. Reflect on the feelings you experienced during the day. Boredom? Elation? Resentment? Compassion? Anger? Confidence? What is God saying through these feelings? God will most likely show you some ways that you fell short. Make note of these sins and faults. But look deeply for other implications. Does a feeling of frustration perhaps mean that God wants you to consider a new direction in some area of your work? Are you concerned about a friend? Perhaps you should reach out to her in some way.
4. **Choose one feature of the day and pray from it.** Ask the Holy Spirit to direct you to something during the day that God thinks is particularly important. It may involve a feeling—positive or negative. It may be a significant encounter with another person or a vivid moment of pleasure or peace. Or it may be something that seems rather

insignificant. Look at it. Pray about it. Allow the prayer to arise spontaneously from your heart—whether intercession, praise, repentance, or gratitude.

5. Look toward tomorrow. Ask God to give you light for tomorrow's challenges. Pay attention to the feelings that surface as you survey what's coming up. Are you doubtful? Cheerful? Apprehensive? Full of delighted anticipation? Allow these feelings to turn into prayer. Seek God's guidance. Ask him for help and understanding. Pray for hope.

St. Ignatius encouraged people to talk to Jesus like a friend. End the Daily Examen with a conversation with Jesus. Ask forgiveness for your sins. Ask for his protection and help. Ask for his wisdom about the questions you have and the problems you face. Do all this in the spirit of gratitude. Your life is a gift, and it is adorned with gifts from God. End the Daily Examen with the Lord's Prayer.

My prayer is that as you adopt the Daily Examen your spiritual life will blossom, as Spring approaches you will find new life within as well as without.

May God abundantly bless you on this journey.

Rev'd Julie Quest



Doctor's Clinic

Mahoe Medical clinic held at St Saviours church resumed on Thursday 5th July.

The usual GP Dr Fraser Hodgson will be in attendance on Thursdays and he will see any patient, including those NOT residents of Pirongia. This could be a unique opportunity for continuing with a 'known' Doctor.



Phone 07 872 0923
for an appointment time

Arrangements for prescription medication to be delivered to your home, for a small cost, can be organised.

Joan MacManus



Recovering

In John's Holy Gospel narrative, Chapter 9, one encounters Jesus and his dealings with a man who was born blind. It was thought that either the man himself or his parents had sinned to cause such an affliction.

Jesus healed that person who followed his instructions. It was natural that the healed individual was so grateful to be able to see again. His appreciation and willingness to share what had happened and who had healed him earned him an excommunication from the synagogue he knew so well and where he worshipped for so long.

His healing changed a few dynamics in his and his domestic life. His parents were quite possibly dependant on his blindness and begging to earn a few extra shekels for the household budget. That revenue had now gone. Their son was cast out of the synagogue, gone were his opportunities for

worship and socialising. His parents would be forever remembered by the congregants as “the mother and father of the blind one who was cast out of the synagogue.” Their reputation would be stained forever and a day.

The pharisees were not amused nor impressed by what Jesus had done either. And Jesus consoled the now healed man since his future was thrown into turmoil to some degree. But he had recovered his sight.

But Jesus was merely carrying out what was laid down in the Law of Moses. To care for the widow and the orphan, and the stranger, and not to put obstacles in the way of those who were blind and by extension the disabled. They were and still are vulnerable members of society.

The impact of Covid-19 in our nation, in our community, in our families and indeed our homelife has been considerable. We may have all felt vulnerable and unsure of what was going to happen next; would we succumb to that rampant virus and live? We all may have felt disempowered like that blind man in John's story. For many of us we came to change our day-to-day routine possibly and do some thinking and catching up. For many, there was much pain and suffering, grief and disappointment.

For numerous individuals however, it provided a chance to zoom in on services provided by various Christian traditions. Reports indicate that more people zoomed in those offerings instead of attending in person. There was a light and solidarity being shared and experienced.

Level one has enabled many to resume their day-to-day lives and routines, recovering and catching up. For some that

process will take much longer, the loneliness of a widow or widower, the denial of being able to say goodbye to someone who had passed away during the restrictions, and so on. Their healing will take a little longer. In the darkness of the tunnel, there is always a flickering light at the other end.

And for that blind man so miraculously healed by Jesus, the light at the end of his tunnel brought new possibilities and opportunities, a new life in the midst of turmoil. Like him, none of us may ever be the same as we look to the future as we recover from Covid-19 and its ramifications.

Jesus said, "I am the light of the world." May his light always lead us onward through recovery and the days ahead.

Blessings to us all.

Deacon Norris.

We commit to God and Pray for the Families of:



Joan Tims
Beverley Turnwald
Roger Hickford
Mary Towns

Please advise the Parish Office (Ph. 871-5568) of any parishioner illness, hospital admissions or prayer requests for noting by our Pastoral Care team.



Prayer Chain

If you need someone to pray for you regularly, or if you know someone who is sick and needs prayer, please remember that the Prayer Chain is here to journey with you and in confidence.

Ph. Amy Rewita 870 2040 or the Office

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Chain Mail for the War Room



Judy and Julie could not have known that June 13 is Hilda's birthday. Hilda is Ros's mother who in her eighties and nineties would often exclaim, "I don't know why God is keeping me alive!"

Everybody else knew, because Hilda is a prayer warrior. God

has stopped doing that now but we rest secure in the knowledge that the blessing of her prayers continues.

Ros her successor was surprised to have a visit that wintery morning from Judy the Knitter and Julie the Consecrator bearing between them the gift of a beautifully knitted prayer shawl in

Rosamund's favourite colour, a tealy shade of green. Or is it blue? No argument about it, Ros was blown away. She has done enough knitting to truly admire the work of Judy's extraordinarily skilful fingers.

Having absorbed as a child two services a day in the 15th Century Norman stone church where her Father Tom was Rector of Charlcombe, near Bath, Ros is also a connoisseur of incense. As the robe and the robed were consecrated, she drank in the enveloping fragrance of anointing oil as Our Father similarly relishes the prayers of his saints rising as incense to his throne.



Excerpt from a Letter from Glenda & Brian Barclay to the Parish

Dear Anglican Church. In Te Awamutu on 23rd May 1970 we were married, and so this year we celebrate our 50th wedding anniversary.

To mark the occasion we came up with the idea of sharing from our happy marriage to family, friends and beyond. We decided to send out \$50 to 50 people/organisations and we chose you as one of those.

Please accept this as a gift from us as part of our celebration, and a recognition of the work you do. Best regards.

Love Glenda & Brian



Easter Pilgrimage from my Living Room and Beyond

It began with an unexpected email from Jedburgh in the Scottish Borders – “Hello, do you remember me? Would you like to join a group on WhatsApp with four of us from the 2016 Holy Week pilgrimage to Lindisfarne? Your “Warhorse” mate Father Peter”.

Yes, I well-remembered him as he and I had been dubbed Warhorse on our 10 minute rosters together carrying a large wooden cross to Holy Island. Now with Covid-19 around us and

no opportunity in either country for long rambles, this opportunity to reminisce and reach out seemed inviting. Father Peter had rounded up the Methodist Londoner, the Episcopalian from Edinburgh and the staunch Chapelgoer from Falmouth, Cornwall.

Now, we greeted each other daily at 11 am which had been our regular first stop from prayers and engaging with passers-by, be it along the way or in the marketplace. The four in Britain were each in their spring daffodil-led garden and I in the 9 pm fading light of late evening autumn, bringing a candle.

After that 80 mile “road to Easter” four years back, I had parted by saying that Easter would never be the same for me again, and now here I was being reached out to by those who had once been strangers – folk I would not have met in my daily life. Across 12,000 miles we all watched sunrise on Easter Day.

Later, as lockdown took over, that reaching out began taking on a different meaning, as I again had strangers waving across the road in parts of town I never visit on my usual morning walks. Should I even be here, I wondered, looking round for invisible Covid Police!

At the same time a Covid-19 gift fell into my lap – hearing birdsong on car-less roads WITHOUT my hearing aids! Unimaginable, and then realising it would not happen again when normality re-appeared.

What will always remain whatever our “new normal” – those

phone calls; caring, helpful and kind. Thank you!

The virtual pilgrimage in Holy Week prompted a sort through of Service Sheets and other interesting “stuff” gathered on years of visiting Cathedrals and church buildings. There had to be a reason for the pile, and it did comfortably connect me to family and friends scattered across both hemispheres.

Here at home I was missing regular comforting contact of being in St. John’s building and looking around at all who make part of our living church.

Another part comprises those Monday Mealers whom I’d met during the week on walks and who invariably asked “When are we meeting up again?” That’s when I knew I wasn’t missing the predictability of pews, and how at home the ‘market-place’ would always remain for me.

The following words from “Devon Churches Green Action”

Exeter 2011 give food for thought:

*I dream of a Church where love and people
are more important than stone and steeple.*

*I dream of a Church with an open door
where no one is privileged except the poor.*

*I dream of a Church where milk and honey
will flow more freely than power and money.*

(see next page)

*I dream of a Church where young and old
will be inspired to change their world.*

*I dream of a Church that will make my dreams come true.
Thanks be to God for your never-ending love.*

Johanna Halder



St John's Women's Christian Fellowship



Welcome back to all our members.

I have spoken to many of you and heard from and about others. Our next meeting will be on Tuesday, August 11th at 11.00 am.

We will hear from Hazel who will tell us about the Cancer Society's Volunteer Drivers and how that all works. Hopefully she will be able to show us the award she has won.

Take care, don't do too much and we'll see you in August.

Janice Millar

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Selwyn Centre

St John's Parish Lounge

Thursdays 9.30am – 12 noon

Programme: run by coordinator and volunteers.

We have a regular programme of gentle exercise, followed by morning tea, then friendly games. This is complemented by additional/ seasonal activities.

The programme is open to ladies and gentlemen age 70 plus, who are isolated/alone and would like to share in the friendly company of others.

Our Priest and Deacon often join us for social time over morning tea.

We have 5 spaces available and invite expressions of interest to attend.

Interested?

For further information:

Please call Helen (*Co-ordinator*)

07 823 825

You may have heard talk of Messy Church over the past months and wondered what the world is coming to when a Vicar actively promotes something called *Messy Church*. How can those two words; *Messy* and *Church* belong together? You are not alone. Many people find that juxtaposition a struggle when they first hear it.



Lucy Moore, the founder of Messy Church explains that the name is part of what makes it accessible to so many. The message is that God welcomes us in all of our messiness. We do not need to have our life *together* to be part of Messy Church. Those of us who grew up attending church that could be described as *tidy* or *orderly*, may not realise how accustomed we are to our patterns of worship, nor how daunting that can be to someone who has never before seen them.

The *messy* in Messy Church also hints that it is hands on. Whereas most Anglican church services involve listening, speaking and sometimes singing, this style involves that and more. Each session tries to provide activities involving different learning styles, different interests and different skills; all with the aim of helping people encounter and come to know God.

Messy Church is a church for everyone who may not feel comfortable attending a 'normal' church service. It is run in thousands of locations by different denominations around the world at least once a month. It typically includes a meal, hands-on activities such as arts and crafts, sports, science and more, which are suitable for all ages.

To be Messy Church it must be:

Christ-centred, inter-generational,

based on **creativity, hospitality and celebration.**

Messy Church is...

- ♦ a style of church for children and adults that involves creativity, celebration and hospitality
- ♦ in the words of Claire Dalpra of The Sheffield Centre, UK: *'Messy Church is an all-age church that offers counter-cultural transformation of church family life through families coming together to be, to make, to eat and to celebrate God.'*
- ♦ it is an outreach primarily for people who don't already belong to a church.
- ♦ its aim is to introduce Jesus and to grow closer to him.
- ♦ it meets at a time (and sometimes in a place) that suits people who don't already belong to church.
- ♦ most *Messy Churches* meet once a month, a few meet more frequently and some meet once a term.
- ♦ it includes a welcome, a creative time to explore the biblical theme through getting hands-on, a celebration time involving story, prayer and song, followed by a shared meal.
- ♦ all elements are for, and should include, people of all ages, adults and children.
- ♦ *Messy Church* is resourced, supported and enabled by BRF, The Bible Reading Fellowship UK

Messy Church isn't.....

- ♦ only for children – *Messy Church* works to be creative in

its thinking about how to involve very different people: young and old, families and single people, male and female, academic and practical, poor and rich.

- ♦ a club – The whole of *Messy Church* is about worshipping God, having fellowship, exploring faith. It welcomes everyone, involves everyone, values everyone, is always there for the outsider. It is church.
- ♦ a way of getting people to come to church on Sunday – There are examples of people starting in *Messy church* and deciding to join Sunday church as well, but these are the exception rather than the rule. *Messy church* is interdependent with established church, but operates as a separate congregation.
- ♦ only for church families – anyone already belonging to church should be thinking about serving on the leadership team of *Messy church*, however old or young they are, and helping others come to know Jesus.
- ♦ an easy option – it takes money, time, prayer, commitment and energy from the church and leadership team.
- ♦ a drain on church resources – Yes, it will take money and time, effort and gifted people to run it, but it will give back in return a group of people who are fired up for mission, empowered by using their God-given gifts. It will spark off ideas and inspiration about what church is all about and will renew vision. It will grow goodwill in the neighbourhood towards the church and, most importantly, provide the opportunity to do effective mission in your own community.
- ♦ set in stone – We're learning all the time. As the network of *messy churches* grows and develops, so the best ways of delivering *messy church* will develop and grow. BRF has

deliberately chosen to have a ‘non-controlling’, ‘hands-off’ approach in the way it promotes *messy church* in the hope that this will give God space to grow his church as he wants to, and that it will give everyone encouragement to experiment and innovate.

adapted from: www.messychurch.org.uk, (used by permission)



Skill Share?

*An opportunity for people to share skills they have,
or learn skills they would like to have.*

Where: St John’s Parish Hall

When: Saturday afternoon — monthly (*date to be advised*)

Who: Anyone in our community who would like to share or learn.

How much: Donation/koha.

This initiative has grown from a desire to give parishioners (and others) the opportunity to share their skills, and also to offer the whole community a chance to learn how to live more economically and sustainably by using skills our parents grandparents took for granted. Skills such as darning, simple

cooking, making rather than buying, re-modelling outdated clothes – in this time of economic hardship for many this is something we can offer. We would also like to offer guidance and budgeting and money management, and Norris has offered to come along to provide a JP service.

At the moment the planning is in the hands of Stephanie Owen, Aroha Mahoney and Roz Davies, but we are open to any and all offers of help, suggestions and requests.

Contact Stephanie Owen, Ph 871-3400



What's On

AT ST JOHN'S ANGLICAN CHURCH TE AWAMUTU

Sunday

- 8:00 am** Service (Old St John's, Te Awamutu)
9:00 am Service (1st and 3rd Sundays) (St Paul's, Hairini)
9:30 am Service (St Saviour's, Pirongia)
10:00 am Service (St John's, Te Awamutu)

Monday

- 9:30 am** Knit and Natter (Lounge)
10-2:00 pm Pirongia Craft Group (St Saviour's)
12:30-2:00 pm Kanga Training (Hall)*
5:00 pm Outreach Meal (Lounge)

Tuesday

- 9-10:00 am** Gardening Group (2nd Tue) (St John's)
11:00 am Christian Women's Fellowship
every second Tuesday of the month (Lounge)

Wednesday

- 9:30-11:00 am** Mainly Music (Hall)*

Thursday

- 9:30-12 noon** Selwyn Centre (Lounge)
10:30 am Mid Week Service (Old St John's)

Friday

- 9:30-11:00 am** Mainly Music (Hall)*
5:00-7:00 pm Youth Group (Hall)*

Tuesday – Friday

- 8:30 am** onwards Morning Prayer (Vicar's Office)

*(Meetings with an * are term time only)*

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25th September 2020

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or

drop them into the office.



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Rev'd Julie Guest

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MAGAZINE

Office - stjohs.awa@xtra.co.nz

Articles may be left at the Parish Office, but it is preferred that you send by email.

OP SHOP

871 8480

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HOLIDAY PROGRAMME

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