



THE MOORING POST

ANGLICAN PARISH OF FENDALTON – ST BARNABAS AND ST THOMAS
The Anglican Church in Aotearoa, New Zealand & Polynesia – Diocese of Christchurch

Flying the Flag - Nationalism and Faith

Christchurch has just ushered in the Chinese New Year in style with the most successful Lantern Festival ever. This, along with the presence of workers from all over the world involved in the rebuild, demonstrate the growing cultural diversity of our city. Our own parish recently began a weekly English class for refugees and immigrants and in only the second week there were 14 adults present representing 10 different countries!

Kiwis however, haven't always been so quick to celebrate ethnic and cultural diversity. In the late 19th century, the New Zealand Government pursued an informal 'white only' immigration policy designed to build a 'better Britain' in the south seas. From 1920 the Minister of Customs could exclude anyone who was deemed to be 'unsuitable' - which usually meant 'non-white'. This policy was only reversed in the 1970s. Since then immigration from the Pacific Islands, Asia and other countries has really taken off, to the extent that our social fabric has been changed and enriched dramatically in just 40 years.

Into this scene of growing ethnic diversity, we find ourselves on the threshold of voting for a new flag, with its associated questions of

national identity; Who are we as a nation? What do we stand for? What is distinctive about being a kiwi? Even though at one level a flag is just a piece of cloth on a stick, at another it both represents and reinforces national values and aspirations. Michael Billig's book 'Banal Nationalism' published in 1995 explores features of national life like flags, currency and national songs and explains how, in subtle ways, they act to reinforce national pride and patriotism.

However as we know from 20th century history, patriotism can easily develop into more sinister forms of nationalism. The exertion of identity over others and subsequent domination often led to the denial of human rights and consequent suffering. Even today we are witnessing the self-assertion of nations that we have not seen since World War Two. Instead of using the agency of the United Nations, we see nations taking the law into their own hands to protect their interests and bolster their international prestige. Parallels with the school yard bully are not difficult to detect.

Jesus strongly challenged the nationalism that existed in his day. In spite of being seen as a rather odd and insignificant nation by the

Romans, the Jewish people had developed an intense pride in their ethnic, religious and cultural identity. This was to such an extent that they carefully circumscribed insiders and systematically excluded outsiders. Jesus however taught that everyone was within the ambit of God's care and in word and deed practiced a radically inclusive style of life. He also taught that our primary loyalty must be to God and God's family - a proper care and love for our natural family and nation would flow from these primary commitments.

In this way Christian faith is very much a force for unity within our community, working to bring people together, celebrating diversity and offering the care and acceptance that Jesus offered the people of his day. Our rallying point is not a flag, as important as it is in its own way, but Jesus Christ himself. He is the one who claims our ultimate loyalty and inspires us to 'love our neighbour as ourselves'. He is the one who alone can inspire hearts but in such a way as to serve the common good without stoking the fire of nationalism.

Rev. Mark Chamberlain

Get Involved in this Year's Sponsored Run/Walk!

Help raise funds for the church repair by joining the Vicar and others running or walking in the Christchurch Marathon this year. There are a number of different ways you can get involved. Full marathon run, half marathon run, walk or wheelchair, 10km run, walk or wheelchair or Kids Mara 'Fun' 1, 2, or 3km run. The date is Sunday 5 June. Sponsor sheets are available from the Parish Office. So dust off your training shoes and get into shape for a great day's run or walk.




'The Mooring Post' is a phrase from p479 in A New Zealand Prayer Book/He Karakia Mihinare o Aotearoa. Christ is described as the single mooring post for many waka – Ko te Karaiti te pou herenga waka. Christ is the one who unites us.



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Getting out of the Loneliness Spiral

How can our parish help those feeling isolated from the community through loneliness?

When I was training to be ordained at St John's College I was given the opportunity to undertake a clinical pastoral education placement within one of Auckland's larger residential rest homes. While I was there only a short time, my placement left an indelible impression upon me. Visiting some of the elderly residents was incredibly humbling but it also made me acutely aware of the sense of loneliness which affected so many people living in rest homes.

It's important to realise that loneliness is not the same as simply being alone. People usually have times when they chose to be alone. Rather, loneliness is the feeling of being alone and feeling sad about it, even if one is surrounded by others. It is the feeling of being disconnected from other people. Most of us have probably experienced pangs of loneliness at some point in our lives. However it is only when we begin to feel trapped in our loneliness that it becomes a real problem.

For some living in rest homes there is a real sense of physical and



emotional isolation from loved ones which, if unaddressed, can become debilitating. The issue of elder loneliness isn't confined to Auckland but is an issue that the St Barnabas pastoral care team are acutely aware of. In an attempt to do something practical about the issue, the team are visiting specific elderly residents in local rest homes for up to an hour each. We are now aware of a number of 'success' stories coming out of this initiative.

For example there was a woman who claimed she couldn't walk so couldn't go outside. Being stuck inside had compounded her sense of isolation. So a volunteer visited her and started taking her outside into the garden once a week. Eventually they were able to encourage her to undertake physiotherapy and after further support and encouragement she was able to go outside by herself. The ability to be more mobile had a profound impact on her mental health and she reported that the increased social interaction combined with her improved physical ability resulted in her not feeling so lonely or isolated.

If bringing light to someone's world for 10-30 minutes a week sounds like something you would like to explore please contact me.

Rev Harry Newton

Youth Ministry at St. Barnabas

Contact Harry Newton 027 342 2574

Youth Group: Christian youth community! Friday nights in the hall. 7 - 8.40pm for yrs 7 - 9 & 8.20-10pm for yrs 10-13

The Revs: Christian group for high school age young people. Meets on Sundays during Lifestreams at 10.30am.

Who Wouldn't Want to be Part of Mainly Music?

Coordinator Olive Lawson describes one of the parish's most dynamic ministries!

A group of twelve adults stand in a circle, holding hands, praying. It's 9.45am on Friday. The hall is quiet - the atmosphere peaceful. Sun streams in on the green carpet squares strewn with colourful streamers, a welcoming message shines down from the screens and preparations have begun in the kitchen.



In a matter of minutes the whole place is transformed as mothers, grandmothers, fathers, grandfathers, caregivers, babies and children pour in. "Hello, Hello" music fills the room and everyone moves to the beat of our new leader Virginia.

Songs involving streamers, shakers, bean bags, actions, cuddles from Mum and an occasional story read by clergy are all part of the thirty minute routine. Caregivers are encouraged to interact with their children in a fun way. The birthday chair where children receive a small gift and blessing is a moment of pride for all.

Grace is sung and then a joyous hubbub of talking, laughing and an occasional baby crying breaks out. Snacks and toys for the children, coffee and cake for adults are provided instantly by

the stalwart 'mainly music' team.

Now is the time for mums to connect. Now is the time for volunteers to lend a listening ear, offer support, keep the children occupied with toys, activities or read a story book to give parents a break. Wearing the distinctive blue 'mainly music' T-shirt the team circulates.

At 10.55am the mats are cleared and the toys packed away. Within ten minutes strollers are pushed out the door, children enticed to leave, Mums call good-byes, the kitchen is closed, all toys put away and the hall eerily quiet.

Thanks be to God for 'mainly music'!

*Olive Lawson
Mainly Music Coordinator*

Confirmation – Just What Does it Mean?

Rev Dr Peter Carrell explains the meaning and purpose of Confirmation today.

What are we "confirming" at Confirmation, a rite of the church in which the bishop lays hands on the confirmer and prays for the Holy Spirit to "strengthen N with your gifts of grace, to love and serve as a disciple of Christ" (NZPB, 393)? Prior to 1990 that question had a straightforward answer and a clear practical outcome.

The answer was that the one being confirmed was confirming their faith in Christ, the faith expressed in the statements and promises made by parents and godparents at their (infant) baptism. The outcome was that the confirmed person could now receive Holy Communion. The church deemed that the transition from childhood to adulthood, from primary school to secondary school, was a reasonable age of responsibility to

confirm one's faith and to enter into the full communion of the church.

In my memory, as a young person growing up in the church, 13-14 years of age was the typical if not nearly universal age range for my contemporaries to be confirmed, with (so it seemed) the incentive of...finally...receiving communion. In a sense, "Confirmation" in this understanding is a "Completion" of baptism.

Since 1990, when our NZ Anglican Church deemed that baptism alone was a sufficient rite for church members to receive communion, the meaning of confirmation has been a little less straightforward. Putting it crudely, if one can receive communion throughout childhood, there is less "incentive" in the transition to adulthood for a young person to commit to being confirmed.

But the Church continues to wish to confirm its members and

so the emphasis of the rite has shifted to "Commitment to Christian Service" (the heading on NZPB p. 390). Confirmation remains an opportunity to affirm one's faith as a mature person (so, NZPB pp. 387-88) but this new emphasis suggests "Confirmation" is now "Commissioning" for (adult) service in the mission of God.

Yet questions remain about the meaning and purpose of Confirmation. Various liturgists and theologians in our church continue to work on the meaning of Confirmation for our church in the 21st century. Watch this space!

*Rev Dr Peter Carrell
Director of Theology House
St Barnabas continues to offer Confirmation annually as an important opportunity for spiritual growth and public declaration of faith – see the Vicar if you would like to be confirmed – Ed.*



Association of Anglican Women

Aim: To unite in prayer and participate in the mission of the Church. To promote, safeguard and nurture Christian family life

Daytime Group

Thursday 10 March

Ellesmere Link Branch meeting at 5pm. The parish van will leave at 4.15pm from the parish car park. Please let Madeleine know if you intend going if you haven't already done so.

Leader: Madeleine Price – 354 4299

In Betweens

Tuesday 15 March 7.30pm

'At Home' evening. New Leader Trish looks back through the archives. Rosemary George will also speak about 'Time Out Carers.'

Leader: Trish Carrick-Leslie – 351 5179

New Assistant Priest for St Barnabas

Introducing Rev Mary Minson to our Parish

Hello! I am looking forward to getting to know you and being part of Christ's family here. So what would you like to know?

You're probably not interested in the details of an Irish Catholic upbringing down the way at Christ the King, nor the hard work of my parents fundraising and supporting the fledgling parish and school, as it began with two classrooms which opened into one space for church on Sunday, though that may be why I feel so comfortable worshipping in the Hall here at St. Barnabas'.

Nor is it riveting information to hear of primary school life holidays being dominated by speech and drama competitions as my mother mustered her combined powers to involve the six of us in drama, music and dance.

When bringing up our own children, we had plenty of drama; secondary for all three was Burnside High. We had no need of competitions!

Some might prick up their ears hearing I have lived in 22 locations from the day of the white bridal gown till now. Nine since I began study again in 2010, the year of the first 'quake. Now there were some interesting bits to that year: 'Does my brain still work? You mean, I must send these assignments electronically? (Daughter, where are you!)

Anthropology, English, Art, Education 1 and 2, amongst others, all flowed past. Then came the huge day when the University Library was out of action; the heart of Uni. for many of us, immobilized. Our communal spaces were gone; disruption stretched as far as the eye could see; further than mind and emotions comprehend. Yes, I'm sure you would stick with the earthquake stuff because most of us know it, albeit on differing levels.

I could tell you about my two years' curacy in Timaru at St. Johns, Highfield, prior to temporarily joining the St. Christopher's team. But perhaps the WHY as to joining the Priesthood is better.

Sometimes you can shadow a person so closely, that you fail to see that you also have a call, distinct from theirs. In my case, I have been walking this walk since my twenties, and it feels very natural. I had no framework for this call earlier while involved as vicar's wife and mother and as I participated in Church music teams and children's programmes and church community dramas, as well as being part of church artistic events. I now see God's timing in all of this.

Are you still reading? For me, it's all about the work of the Trinity, about the incredible way we have been made, and the transforming power of God's life and love amongst us. I am looking forward to travelling with you.



Rev. Mary Minson

Rev Mary Minson was welcomed into the parish at 5pm on Sunday 28 February - Ed.



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God and the Zika Virus - What's That About?

Rev Jenny Wilkins wrestles with the theological issues posed by the latest global health crisis.

Well, I think we all know that a short article in the *Mooring Post* cannot do justice to one of the biggest questions people of faith and no faith face in our world.

The question of how we can reconcile the existence of an all-loving, all-powerful God with the presence of suffering in the world, or 'theodicy' to give it its technical name, has exercised the minds of philosophers and theologians down through the centuries – we are not the first to be challenged by it!

And it's often named by those who claim to be atheists as their greatest impediment to Christian faith. Recall actor Stephen Fry's response to an interviewer asking him what he would say to God: "I'd say, bone cancer in children? What's that about? How dare you? How dare you create a world in which there is such misery that is not our fault. It's not right, it's utterly, utterly evil. Why should I respect a capricious, mean-minded, stupid God who creates a world that is so full of injustice and pain?"

This suggests to me that he's done quite a lot of thinking about theodicy, and at times, if we're honest, we might want to ask similar questions ourselves.

But Stephen Fry then poses a very interesting question: "So, atheism isn't just about not believing there's a God, but on the assumption there is one, what kind of God is he?"



This is a question about theism: if there is a God, what kind of God? The questions of theodicy are often posed like this:

If Christians claim that God is the all-loving and all-powerful Creator of the world, we must conclude either that God may be all-loving but is not all-powerful, so is powerless to deal with evil and suffering in the world; or, God may be all-powerful but not all-loving, so not willing or concerned enough to do something about evil and suffering – this is called 'deism'.

What response might we make to someone who puts this quandary before us? Hopefully a pastoral response, as often people speak from personal experience of tragedy in their own life or that of their loved ones.

Then, our Easter faith as Christians, tells us that God did in fact 'do something' in coming into our world in the human person Jesus Christ, who lived in our world, knew what it was to suffer, and died a cruel death at human hands. And that Jesus, the Son of God, is our 'Crucified God', God suffering with and for us to reconcile the world.

Thirdly, I'm reminded of the cartoon where a Christian is down on their knees praying, "God, why on earth don't you do something about all the suffering in the world?" and God replies, "I was just going to ask you the same question."

While we may wonder about the current crisis in South America around the mosquito-borne Zika virus, and the simultaneous rise in cases of microcephaly in babies and if there are connections, perhaps our best response might be to turn our thoughts into prayer and action on behalf of those medical professionals and researchers who are working hard to deal with the causes and consequences of this disease. It's encouraging to hear the Anglican Church in Brazil is having a Lent campaign to promote

clean water and good sanitation in communities and to advocate with their government for these for all.

As former Dean Peter Beck reminded us five years ago at the time of the February 2011 quake, 'This is not an act of God. This is the earth, doing what it does. The act of God is how we love each other, how we reach out to one another.'

*Rev Jenny Wilkins,
Vicar of St Luke's in the City*





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English Conversation Class for Refugees and Immigrants

The inaugural class opened on Thursday in the Tui Room with four students: two from Afghanistan, one from China and one from Japan. The two women from Afghanistan have been living in New Zealand less than a year. All students said they wanted to improve their speaking of English, with a long term view to employment.

It took courage to find their way to the church and actually enter the door. A team of five volunteers who had spent time together in prayer and planning were there to welcome and make them feel comfortable.

It is normal for new ventures like this to begin small and to grow. Northavon Baptist church began a similar class in 2015, opening with two students and closing the year with nearly fifty. While we do not anticipate numbers that high, we remain confident we will flourish.

The Bible teems with refugee and migrant stories. To mention just a few; Adam was banished by God from the Garden of Eden, Noah displaced by climate change and Joseph of the coat of many colours sold to human traffickers for twenty shekels. My favourite biblical refugee story is that of Ruth who moved from her home to a foreign land with her mother in law.

She was willing to change, accept and learn a new life saying: "Where you go I will go; where you lodge I will lodge; your people shall be my people and your God my God." Ruth 1:16.

In the second week there were 14 adult students present from 10 different countries! - Ed.



Olive Lawson - Coordinator

What's Coming Up?

Vestry Commissioning

The new Vestry will be commissioned at various services today as they take up their role of leading, governing and managing the parish for the next year.

SUNDAY **6**
MARCH

Fundraiser

Come to the Bunnings Stock Take at Bunnings Shirley beginning at 5pm sharp. All funds go to the Buildings Trust for building repairs. Please ring the Parish Office to confirm your availability.

TUESDAY **8**
MARCH

Mike Hawke to Preach

Well known advocate for Overseas Missions Mike Hawke will be preaching at St Barnabas at our morning services. Mike will also be leading the Missions Retreat on Saturday 12 March. Contact the office to register.

SUNDAY **13**
MARCH

Messy Church

All children, families and young people are invited to this event which includes food, faith, family craft and a meal. St Barnabas Hall. 5\$ per family. Great opportunity for grandparents to bring grandchildren!

SATURDAY **19**
MARCH

Palm Sunday

Come to this special annual service as we remember the triumphal entry of Jesus into Jerusalem. There will be the waving of palms and giving of palm crosses to mark this special day in our Easter journey.

SUNDAY **18**
MARCH

Easter Camp

All parish youth are invited to register for Easter Camp which runs from Thursday 24 to Monday 28 March. Contact Rev Harry if you want to go. Register on the Easter Camp website.

FRIDAY **23**
MARCH

DIRECTORY

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MOORING POST DESIGN

Alex Thomson
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SUNDAY WORSHIP

ST BARNABAS (in the hall)

- 8.00am Eucharist, followed by breakfast (Tui Room)
- 9.00am Sung Eucharist followed by morning tea (Tui Room)
- 10.30am Lifestreams Eucharist with children's & youth programmes followed by morning tea.
For All Age services, check online
- 5.00pm 1st, 3rd & 5th Sundays – Evensong
2nd Sunday – Choral Night Prayer
4th Sunday – Eucharist
- 7.00pm Antioch in the hall for students/ young adults but all welcome

MID-WEEK WORSHIP

- 8.30am Tuesday to Friday – Morning Prayer
Wednesday – Eucharist all welcome in the Makora Room or Prayer Room at east end of hall.

- 10.00am Thursdays – Eucharist
1st Thursday – Prayer and Healing

ALSO OFFERED...

Home Communion:
Each 2nd & 4th Wednesday in the month.

Communion is also provided at Fendalton Retirement Village fortnightly and St Winifred's & Holly Lea monthly.

Vestry News

Creative Spiritual Development Coordinator:

Vestry voted to appoint Megan Blakie to this new voluntary position. It will involve developing resources for groups and individuals as well as coordinating creative projects for the parish and community. There will be a small budget for this work and it is hoped that the resources will be made available to other parishes.

Statement of Service Performance from

Charities Commission: Now that the parish has been registered with the Charities Commission we are required to report on our finances and all services and ministries according to a specific format. Most of the information is already collected for other purposes but we will need to set up our own compliant templates so that reporting is accurate and trouble free.

Easter Worship: Vestry were given a table showing Easter attendances going back 6 years. The figures covered the following services; Maundy Thursday, Carrying the Cross, 10.30 Good Friday, Noon Vigil and the 6 Easter day services. The 8, 9 and 10am services on Easter Day showed a small drop following the earthquake but are generally stable. Other services have been stable over this period.

Senior Assistant Priest: Vestry were informed that Rev Mary Minson has been selected by the Board of Nomination to be the next Senior Assistant Priest in the parish. Mary has served at St John's Highfield in Timaru in recent years and most recently has been Priest-in-Charge of St Christopher's, Avonhead. Mary will be especially involved with the Antioch and Lifestreams communities. Mary will stay in her current rental accommodation and the parish will simply take over the lease. This will save on the cost of relocation.

Annual Accounts for 2015: Vestry reviewed the annual accounts that the Treasurer had prepared for and there were some comments and corrections made. Vestry also reviewed the Budget for 2016. This was updated after further clarification was offered on costs for the year.

REGISTER

BAPTISMS

We welcome into the family of God the following child who has been baptised:

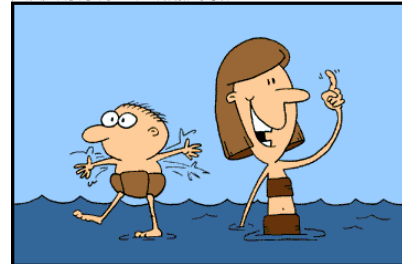
February

28 Ariana Marie Newton

"Keep back nothing. Nothing that you have not given away will ever be really yours. Nothing in you that has not died will ever be raised from the dead. Look for yourself, and you will find in the long run only hatred, loneliness, despair, rage, ruin and decay. But look for Christ and you will find Him, and with Him, everything else thrown in."

C.S. Lewis from the last sentence of Mere Christianity.

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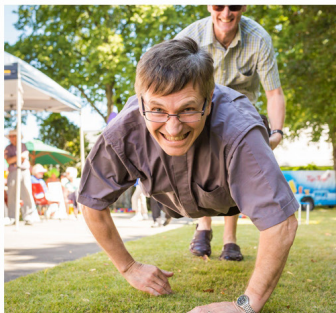


Thanks to Paul Gladney
JOSEPH, COME QUICK ... JESUS IS TAKING HIS FIRST STEPS

Contributions to the Mooring Post:

Deadline for April Issue:

Friday 11 March



Christ is Risen! He is Risen Indeed!

Join us for Holy Week and Easter Services at St Barnabas as we celebrate the passion and resurrection of our Lord Jesus Christ

Monday 21 March – Sunday 27 March

Monday, Tuesday and Wednesday

7.30pm Quiet Communion service in the hall each night

Maundy Thursday

10am BCP Eucharist

7.30pm Eucharist and Foot Washing

8.30pm Tenebrae – 'Service of Shadows' until 9pm

Good Friday

9am Devotions around the cross at Holy Trinity Catholic Parish, procession to St Thomas' then to St Barnabas.

9.45am Placing of the Cross in the St Barnabas Hall

10.30 Lifestreams contemporary service

12pm Vigil and reflections in the hall

Easter Day

8am ANZPB Eucharist with hymns

9,10am Festive Eucharist with Choir

11am Lifestreams All Age

5pm Night Eucharist with Choir

7pm Antioch – Young Adults worship



Children's Ministry at St. Barnabas

St Barnabas Playgroup: Creative play for pre-schoolers on Wednesdays from 9.15 – 11.30am in the hall.
Helen Wakefield 351 3595.

Mainly Music: Music and movement for pre-schoolers and their caregivers, Fridays 10 – 10.30am followed by morning tea. Olive Lawson 021 067 6587.

Fridayzone: Christian after-school club for Primary School children. Fridays 3 – 5.30pm.
Angela Brown 027 335 0105.

Kidzone: Creative Sunday School for children 5 – 13 yrs
Sundays 10.30am. Angela Brown 027 335 0105.