



Newsletter for Saints A and A

Northcote and Birkenhead Presbyterian Parishes.



The Community of St Aidans
Church Office: 97 Onewa Road,
Northcote, Auckland 0627
Ph 09 480 2193
Email:
contact@staidansnorthcote.org.nz

Church of St Andrew
Church Office: 172 Hinemoa Street
Birkenhead, Auckland 0626
Ph 09 4805745
Email:
birkenheadpresbyterian@gmail.com

Editor: Barbara Westra
bmwestra@gmail.com

Minister: Rev Colin Gordon
021 854 066

Haere Mai, Aere mai, Hwan-Yeong, Fakaalofa lahi atu, Afio mai, Ulu tonu mai, Talofa Lava, Foon Ying, Selamat Datang, Vitajte, Bula, Welkom, Welcome

Ministerial Editorial

I want to use someone else's story for this editorial; maybe I have run out of time or just being lazy, hmmm you decide! But before you do. For three years, we have been looking for further mission possibility. What can we do that engages us with the community? Where does the passion lie and the conviction to do? Not mentioning names, but recently 'C' said, "why don't we ... and we are, Matariki Craft Day. 'K' said what about a home group ... and it is happening. Tuesday, we had a wonderful Church Council Meeting where for the first twenty minutes, we talked of an initiative that has been bubbling in people's minds for some time, 'P' said, we can do this and we are going to. These are organic home-grown initiatives driven by passion, desire and willingness. They also bring to life our recently formed Mission, Vision and Values of Onewa Christian Church and didn't involve endless committee meetings ☐. I say well done! These initiatives connected my thinking with correspondence through the website 'Inclusive Church'; you can look it up.

Kryisia Waldock's story (abrg). "I had known and heard of Inclusive Church for some time before I got involved with it – I am a PhD researcher and knew that they had an annual disability conference which I ought to go to, given my thesis is on autistic people and

religious/humanist groups. I've always felt an outsider within church groups as an autistic person and had never felt included or part of anything beyond being physically present. I had often 'been told I needed to be part of a group, including other autistic people, but with no deep understanding and empathy regarding how much of an outsider I felt. I also had a growing discomfort with the embedded deficit approach toward disability and neurodiversity in discourse in many communities.

In 2019 I was invited to take part in a disability conference, 'Thinking Differently'. Gradually I met people who were part of the conference and conference planning team, I realised I was amongst many who had previous similar experiences of the church and who were fellow 'edge walkers (a term coined by Dr Judy Neal) – those who knew how to hold space, how to listen without invalidating my experiences, who gave me time to grow and accepted me as I am. For me, Inclusive Church has not only supported my academic endeavours and research interests through fantastic conversation, wonderful opportunities and amazing support, I now have found a community of people who are my church. I have found a like-minded community with whom I can genuinely share, empowering and valuing the neurodivergent/disabled-led theology of neurodiversity and disability experience. Lived experience, embodied theology, community gathering spaces, and educational resources are so vital – these address ongoing power imbalances present in the information available to us. Such availability of resources and spaces help others on their faith journeys, whether or not they identify as disabled and neurodivergent or work with and support disabled and neurodivergent people in church settings. Thanks to Inclusive Church, all of these things are happening, and I am proud to be a part of their ongoing work".

What stimulates your thoughts out of this story?

peace to you and yours, Colin.



**In June both Church Councils met separately
with some common themes.**

Forming our new Church Onewa Christian Community (OCC)

Dr Rod Watts, Executive Officer of Northern Presbytery attended and gave advice for the next steps to creating OCC. Rod went over some of the points in the Consolidated Guiding Principles document, and answered questions about this. He also explained the process of dissolving our congregation and Saint Andrews congregation so that we can form Onewa Christian Community.

There will shortly be a congregational meeting where each congregation will be asked to approve the Consolidated Guiding Principles. Each congregation will then be asked to recommend that their Church Council makes application to Northern Presbytery to dissolve that congregation to form the new church, Onewa Christian Community.

The date for that very important congregational meeting is **June 20th at Saint Aidans** after a café church service and information is to follow.

Mothers Day Concert Sincere thanks to the group who organised this event and to everyone who helped to make it such an enjoyable afternoon. The sum of \$1100 was raised and the entertainment was thoroughly enjoyed.

Planning has already started for Floral Affair, another event not to be missed. Watch out for the date, which will be in late September or October.

Ministry Settlement Board We are pleased to note that the Ministry Settlement Board has reconvened and will soon be looking for personnel to call to serve Onewa Christian Community.

Rubbish Removal We plan to remove some of the unwanted material 'stored' around both churches by putting it out for the Auckland Council inorganic collection in August. We will need a **WORKING BEE** prior to the collection date booked, so please be ready to help when we finalise the date. We could also have a **GARDENING BEE**, possibly on the same day, so lots of help needed.

Congratulations to Lynda Burkett who has recently been sworn in as a Justice of the Peace. JPs undergo a rigorous training to carry out a very important and useful volunteer role in the community. We thank Lynda for doing this, and wish her well as a JP.

Big Thumbs up for two “Mission Initiatives”. In the last month two initiatives that have gained traction. Cathy (0273865920) with Matariki Craft afternoon, and Pauline (027 66 5035) creating a ‘drop in centre’ creating a warm hospitable place where there will be cooking, crafts and games, for adults differently abled and or needing a companiable place to sit and enjoy. Details for both are in the Newsletter, Bulletin and talked about Sunday Mornings. Ring either person to see how you can contribute.

Nan & Rosemary

Pentecost is living with, rather than against, nature.

One of the loveliest images of earthly movement is how a bird flies, soaring, sliding and balancing on the winds invisible undulating waves. Before the human mind became fascinated with the rhythm, structure, and meaning of movement, the birds knew how to enjoy and seemingly live within the ever-changing invisible world. Added to the beauty of the solo bird are the birds flocking and flying at high speeds. In the blink of an eye, for many reasons, this whole dense cloud changes direction, many times in quick succession. How do birds avoid mass collisions? It's almost a miracle. Hierarchical management and centralised decision making could never master this level of speed and complexity. Coordination is embedded in three rules that all birds fly by. (Wikipedia gives a good understanding) The organic nature of coordination rather than mechanisms through hierarchy keep the flock agile and safe.

The Music Group

has been enjoying practice sessions with Robyn Allen-Goudge on Wednesdays at 1.30 . If you would like to be part of the group but can't make that practice, then come 40 mins before the Sunday Service and join in the run-through. Or maybe you would like to play an instrument in the service from time to time.

Please speak up! Don't be shy!

All contributions gratefully received!!!!

Chat to the pianist on Sunday or email Robyn

<r.a.goudge@gmail.com>

Notices

The Food Bank

Contributions brought to any of the weekly Sunday Services are taken to the Salvation Army depot at 430 Glenfield Road.

They always appreciate

- **toiletries** especially deodorant, shampoo, conditioner, toothpaste and razors
- **cleaning products** eg dishwash liquid and laundry detergent
- **UHT milk**

NB

Fresh fruit or vegetables eg potatoes, carrots, onions delivered to the depot on Monday Wednesday or Friday mornings from 9.30 am would also be appreciated but the weekly collections at church are dry, non-perishable goods only.

Contributions from Readers My Mum's Family.

My mother, Doris Strongman, was born on top of a mountain. This is her story and the story of her folk. Agnes Williamson, her mother, was born in Edinburgh in 1852 and died in Cobden on the other side of the world in 1911. Her headstone in the Greymouth Cemetery reads, 'We never die while we live in the hearts of those we love.' Her father was George Williamson and her mother was Jessie Jackson. Agnes married William Downes when she was 18. Their children were Will, George, Jessie and baby Edward.



6-14
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"God WILL answer all our prayers.
But you never know if it's gonna
be a 'yes' or a 'no.'"

Two well to do Aunties, who had emigrated to New Zealand, wrote raving about their beautiful new country and urging them to make a new life for themselves in New Zealand. Will and Agnes finally made the big decision to say goodbye to family, friends and Scotland, to join the thousands hoping for a better life in New Zealand.

The trip out in the sailing ship wasn't easy and Edward their precious baby, sickened and died and was buried at sea. Like most Scots they were headed for Dunedin and after three months at sea, the sight of land ahead was a joyous one. They liked Dunedin. They settled happily into their new home and the children went to school.

Will must have died because in 1882 Agnes married Jimmy Strongman who was a stonemason from Cornwall. Their daughter, Margaret, and son Charlie were born in Dunedin. Work for stone masons was petering out in Dunedin,

but on top of Mt Rochford a new coal mining town was being built and there was a big demand for stone masons. Rich seams of excellent quality coal had been discovered and mines and townships at Denniston Coalbrookdale and Burnett's Face were being developed.

To reach them and to take the coal down the mountain to Westport and on to a coal hungry world, an amazing engineering feat had been developed and opened in 1880. It was called the Denniston Incline. It used a double track rope way, where the gravitational pull of the speeding full coal skips sent the empty skips back up to the top. It discharged the full skips at the base where they were sent on to the wharf at Westport.

The bridle path wasn't developed until 1884 and until then the only way to reach Denniston was in an empty coal slip. Terrified families stood inside the skips and held on tight as the skips ascended to Denniston at breath taking speed. Until the bridle path opened in 1884 the only way to get back down the Hill was in a coal skip. Rather than face that nightmare again, most of the wives and children stayed on the mountain.

Jess had been staying with the Aunties, Miss Cranston and Mrs Norbury, in Wellington, learning to be a dressmaker when the family headed to Denniston. Agnes soon realised that this rough raw mining township was no place for a young lady and sadly accepted the Aunties offer to keep her in Wellington.

A new baby, James, was born that first Winter, but sadly didn't survive. Infant mortality was sadly not uncommon in those days.

When my Mum, Doris was born at the end of a particularly hard Winter in 1894, Margaret aged 12 went out into the deepest snow drift and prayed that this little baby would live. By this time Agnes was 42 and her two boys by her first marriage, George and Will Downes were working in the mine. Jimmy had built a beautiful stone wall at the top of the incline and was busy with many more.

The bridle path was completed in 1884 and Agnes Jimmy Margaret aged 14, Charlie and Doris aged 2 went down to Westport in a horse and cart, to see the wonders in the shops and to have their photograph taken. When my Sweetheart saw it he said "Who is the prize fighter?" How mean!! "That's my Grandmother Agnes!" I said. She looked a capable no nonsense woman. Jimmy had black hair and blue eyes and was rather nice looking. His hands showed that he worked hard with them. His two daughters took after him in

looks. They had to walk a lot of the way home because it was too steep for the horse to pull them.

When Charlie Strongman was old enough he joined Will and George in the mine. Margaret went to stay with her Aunties and her half sister Jess in Wellington, while she learned to be a dressmaker. She couldn't wait to get home to Denniston.

Doris started school and remembered a school picnic when the fog swirled down on them and they couldn't see their hands in front of their faces. They all held hands and waited for the fog to lift. They caught little fresh water crayfish in the mountain streams and enjoyed life.

Agnes was the centre of their world. My Mum told me that when Agnes died the sun never shone as brightly for her again. Agnes prepared four cribs each day for her menfolk to take to work. A crib is a coal miners lunch. She would cover the fires with ash at bedtime to prevent their going out so that in the morning it was no trouble to get them going again. There was plenty of coal ... the mountain was made of it! The fire under the copper would need to be lit first thing to get the water boiling on wash day. Plenty of water... the place was a rain forest. Agnes was a great cook and loved to bake. She made her own bread and set it by the fire to rise. I bet she made her own yeast the way I used to do, using the water from the potatoes each day. She delivered most of the babies on the Hill, because midwives were in short supply. She loved entertaining and my Mum remembered sitting on her Dad's knee by the kitchen fire before bedtime while Agnes enjoyed the company of her friends in the front room. Jimmy would be smoking asthma cigarettes. Jimmy was rather quiet, but the rest of them were full of life.

When Doris was five, Jimmy went to Wellington hospital for an operation that was supposed to help his asthma. He seemed to be making progress but then he had a coronary and died in hospital. It was a sad blow for the family and when George was dumped on the doorstep, bloody and unconscious after a fight, Agnes decided it was time to move on. Margaret was twenty by then and there was not much future for her on the Hill.

Agnes sent Charlie down the Coast to find a home for them. He decided on Cobden, across the Grey River from Greymouth. It was not too far from coal mines for work, with a train to the mine just over the bridge in Greymouth, but it was not a coal town. There was a garden and an orchard at the back, which was wonderful, because although Mount Rochford was bush covered

on it's sides, the flat plateau on the top where the people lived was rock and there were no gardens.

In time, Will became manager of the James mine. He married my dear Auntie Ada and their children were Eva, Veta Cranston and Leonard Norbury Downes. When my Mum and Margaret went to Runanga to see the new baby, they were met with great excitement by the little girls who called to them, "Come and see our little brother, his name is Lemon Strawberry!" He was always called Bill.

Charlie Strongman married Mary Allen and their two children were James and Esme. Charlie became Superintendent of State Coal Mines of New Zealand and the Strongman mine was named after him. During the Second World War, when the Huntly miners were on strike the government sent Uncle Charlie to Huntly to have a talk with the miners and persuade them to go back to work. His second wife, Auntie Eileen said to me, "I was scared Margaret, they were in an ugly mood." Probably because like them, he had started in the mine when he was young and worked his way up they listened to him and went back to work. The Navy needed that coal for the steamships during that war. I overheard Uncle Charlie talking to my Mum about me. "She's not one of us Doris," he said, "She's one of them." He was right. I was quiet, not charismatic like them and I was pleased to be thought I was like my Dad.

There was a big sign over the entrance to the Strongman mine. It read Strongman in huge letters. I saw lots of photos in the newspaper and the Auckland Weekly of miners standing beneath that sign with big smiles and looking proud. You had to be a strong man to work in a mine.

After Charlie Strongman had died there was an explosion in the mine. When I saw the headlines in the Herald I thanked God that Uncle Charlie hadn't lived to know about it. George, their brother was a photographer in Christchurch and when he heard about the big money the boys were making in the mine he went to work there too, but sadly was killed in a fall of coal. Jess and Margaret both made happy marriages and my Mum became Matron of Westland hospital at Hokitika. I am very happy to say that later, she too made a happy marriage. I can testify to that. Margaret Larsen.

CHADac – Chaplaincy Advisory Committee to the NZDF comprises a representation of denominations and currently exclusively from the Christian church. The representatives are called, Senior Denominational Chaplains (SDC). Being Defence Force, there is a hierarchy, so SDCs have the honorary title of Chaplain Class 2. Most of those on CHADac have serving Chaplains in the Defence Force, which is where the role of SDC is most important. The SDC has a role

responsible for the Pastoral Care of their denominational Chaplains. The PCANZ currently have 2 Regular Force, one Territorial and One Officiating Chaplain, not many compared to times gone by. The SDC represents the ethos and nuances of their denomination when setting policy, reviewing Defence Force orders matters of discipline, promotion, professional development, and right of the Chaplain to exercise with a Presbyterian nuance.

At my first CHADac meeting two weeks ago, there has been a Defence Force-wide review of Chaplaincy and the role of CHADac. What is essential to Presbyterians that might not be so important to other denominations? I was able to initiate discussions around gender diversity, cultural equity and what is confidentiality? Currently, the Methodist do not have an SDC. In our conversations, I reminded other members of the importance of the Methodist presence and the voice of pacifism. Then there is the role of the Chaplain. In business, productivity is measured with outputs. Unfortunately, this attitude has contaminated many traditional roles such as nursing, social workers and teachers, to name a few. If CHADac does not remind the Defence Force that Chaplaincy is to 'loiter with intent', then Chaplains will become just another measurable output. There is no reason to be somewhere other than to be there for the wellness of those around you. A good Chaplain knows where to be and when, and knows when not to be in the way. CHADac discussed the 'moral presence' of the Chaplain, a presence no other branch or unit or individual can have. In the training arena, socialising in the Mess, on the battlefield, away from home on deployment, the presence of a Chaplain is like a moral compass that infers, "this is what God expects of us"! The role of CHADac is to support Chaplaincy and their Chaplains and be part of the Defence Force team that care for personnel who, in the worst scenario, will have to perform duties none of us would be willing to do.

Colin

Rosters for June 2021

THE FAMILY CIRCUS



"Conscience is e-mail your head gets from God."

from *The Joyful Noiseletter*
Reprinted with permission of Bil Keane

Date	Elder	Door Duty	Reading	Prayer	Morning Tea
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June 6	Margaret L	Dalia S	Margaret L	Dalia S	Rosemary B Barbara Wesley
June 13	Robin B	Karen D	Robin B	Karen D	Lynne C Elizabeth W
June 20	Cathy F	Pauline F	Edith F	Café team	Isabel & Lynda B
June 27	Mary B	Gary P	Mary B	Gary P	John & Fiona

Dates for June 2021

Sun 6 June	10 am	Eucharist Service	Rev Lorraine Francis	St Andrews
Sun 13 June	10 am	Praise and Worship Service	Helene Mullar	St Andrews
Tues 15 June	7 pm	Come To Quiet		Lindisfarne Lounge, St Aidans
Sun 20 June	9.30 for 10	Café Service breakfast first Congregational Meeting	Cafe Team	St Aidans
Sun 27 June	10 am	Contemplative	Rev Colin Gordon	St Aidans

NB Sunday School hmmm a prize to anyone for a new Name other than Sunday School **eg: Messy Church**. 'A rose by any other name would smell just as sweet', and "sweet as" is the now wonderful regular 'time zone' for young'uns on a Sunday morning, beginning with Worship altogether and moving out to a 'fun and learning time' with a growing dynamic team. Please feel encouraged to bring children of all ages, grandchildren, neighbours children, children's friends ... personal invitations and the company of friends is the best way of being together.

Donations and Offerings

For those who want to use their internet banking to make donations. Please use the following bank numbers.

10

June 2021

www.staidansnorthcote.org.nz

www.sasp.church.org.nz

Both accounts are at BNZ Birkenhead.
Please be sure to put "donation" as the reference and your name if you wish to have a receipt.

St Aidans: 02-0112-0024699-00

St Andrews: 02-0112-0024701-00



Nominations from each Congregation of St Andrews and St Aidans for Onewa Christian Community Church Council are to be given to the respective CC Secretaries by 16th June Nan and Rosemary. The permission of the person being nominated must be

gotten and the forms for these nominations are in the foyer of each Church. Nominees do not have to be Elders.



Matariki Craft Afternoon



Bring the family to a free craft afternoon for children preschool to intermediate age.

Friday 18 June 2021

3.30 – 5.30pm

Citizens' Centre Hall

Cnr Ernie Mays St and College Road NORTHCOTE

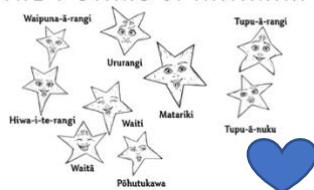
Afternoon tea will be served.

A FREE COMMUNITY EVENT – ALL WELCOME

Supported by PressGo and Onewa Christian Community

Reminder from Cathy!

TE IWĪ O MATARIKI
THE 9 STARS of MATARIKI



*Please Please pretty
please, return any
completed cutting-out
back to Cathy, Please!*

Hi everyone

We have an Explorers' Group at Takapuna Methodist discussing current issues and how they relate to our faith.

The next meeting is on **Monday 14 June at 3.00pm** in the TMC lounge, 427 Lake Road, Takapuna.

The focus issue is **Homelessness** and the Rev Kyle Proven, Chaplain at Large for Lifewise, Methodist Mission Northern, who works with Merge café, the inner city community and street dwellers, will lead the discussion.

Many thanks Cathy

PS. If you haven't been to merge Cafē, you MUST!!