



“We aim to be a reflection of God to the community”

Bi-monthly Newsletter of The Alexandra, Clyde Lauder Union Parish ~ June/July 2022

MINISTER’S MUSINGS

Recently at the special assembly held in Christchurch and Online, the Presbyterian Church of Aotearoa New Zealand agreed to a number of measures regarding the environment and our care for creation. Some of those decisions have an effect at local level.

Yet this call to care for creation actively is not something that is new. The Presbyterian Churches mission statement declares: The Presbyterian Church of Aotearoa New Zealand believes it is called by God to work with others in making Jesus Christ known through –

- Teaching and nurturing people in Christian faith
- Loving service responding to human need
- Proclaiming the gospel
- Seeking to transform society
- Caring for God’s creation

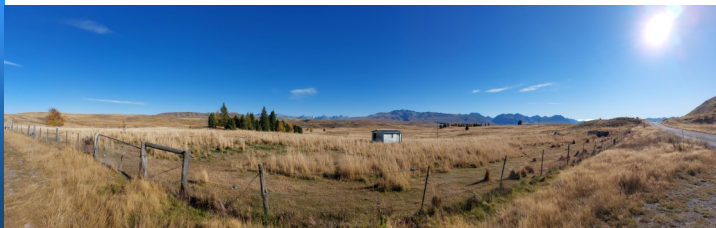
This mission statement has been around for at least 20 years, and yet it hasn’t really become embedded in the life of the church. In particular the focus on caring for creation has often been forgotten. And yet scripture clearly states that God considers the world in which we live to be integral to our existence. Both on this earth and the earth that is to come. The bible clearly states that we began in the garden, and then end will be in the garden.

The decisions that were agreed to were: to promote initiatives to reduce our carbon emissions by 5% per annum, adopt a framework to monitor those emissions and to report back to each assembly until 2030. We agreed to become a denominational partner of the Eco Church NZ, and we are required to undertake the A Rocha Eco Church survey:

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Photographs taken by Rev Andrew Howley ©



A self-assessment tool that helps us to focus on the areas of worship and teaching, church buildings, church land, community engagement and sustainable living. With regards to our buildings a separate proposal is looking at the sustainability of our building network nationally.

Returning to the story of God as expressed in the bible.

Genesis 2 a beginning in the garden

Our beginnings are found in the garden. And remember that the world that God created was considered good. God considers us to be very good. That is the story of the first creation narrative. And it follows that familiar telling from our Sunday school days: New Day, God Creates, declares it good – all for 6 days and ending with the seventh day in which God rested.

In **Genesis 2** is also a creation narrative, a second one in fact. In our bible we are told of two different ways in which God created the world and existence within it. Within that telling of creation God puts Adam, into the garden to till and to keep it. In other words, we are called by God to take care of the Garden of Earth. We should see our relationship with the creation of one of interconnectedness and service.

But if you’re sitting there thinking about the telling of the first Genesis account of creation you may have read that God gave dominion and asked us to subdue creation? And you would be right. From **Genesis 1: 28** we read:

28 God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.”

Having dominion is not the same as “domination.” God entrusted the world to human beings, recognizing the power they have. That power is not to be abused but exercised with the utmost care. “Exercising royal dominion over the earth as God’s representative is the basic purpose for which God created man.... Man is appointed king over creation, responsible to God the ultimate king, and as such expected to manage and develop and care for creation, this task to include actual physical work.” Our work in God’s image begins with faithfully representing God.

As we exercise dominion over the created world, we do it knowing that we mirror God. We are not the originals but the images, and our duty is to use the original—God—as our pattern, not ourselves. Our work is meant to serve God’s purposes more than our own, which prevents us from domineering all that God has put under our control. As they say with great power comes great responsibility.

Cont pg 3





Today we have become especially aware of how the pursuit of human self-interest threatens the natural environment. We were meant to tend and care for the garden. Creation is meant for our use, but not only for our use. Remembering that the air, water, land, plants, and animals are good reminds us that we are meant to

sustain and preserve the environment. Our work can either preserve or destroy the clean air, water, and land, the biodiversity, the ecosystems, and biomes, and even the climate with which God has blessed his creation. Dominion is not the authority to work against God’s creation, but the ability to work for it.

The ending in the garden:

Revelation 22:1-7. The river and the tree of life.

The Bible begins in a garden. Christ’s resurrection occurs in a garden. And the Bible ends in a garden. The last chapter of Revelation contains one of the most vivid images of what the prophet sees in his vision of Christ’s reign. The angel shows him “the river of the water of life, bright as crystal, flowing from the throne of God and of the lamb.” This river flows right down the middle of the street in the midst of the city. The city – where industrial pollution, storm run-off, and trash often destroy the beauty and health of rivers. God intends for every part of this Earth – including centers of human population – to be as clean and refreshing as when water first flowed in Eden.

The other striking image is that of the “tree of life with its twelve kinds of fruit.” The abundance of these trees is found not just in their fruits, but in the leaves themselves which are “for the healing of the nations.” In other words, trees have healing properties.



I wonder how you can make Christ known by your care for creation...

I look forward to your responses.

Blessings as you worship God in Creation this week.

Rev Andrew Howley

Please note: Rev Andrew Howley can be contacted on 448 8511 or 021 518 053 (please leave a message if phone unanswered)



James K Baxter wrote:

*“Lord, Holy Spirit,
You blow like the wind in a thousand paddocks,
Inside and outside the fences,
You blow where you wish to blow.”¹*

How is the Spirit blowing in our Presbyterian paddocks at this time? Or, as Jenny Flett said at the recent Special Assembly in speaking to the report of The Theology of Property and Money workgroup, “At this time in our history, what is the Spirit saying to the Church?”

This is a question that exercises me greatly as I move around our Church in my role as Moderator. I see signs of decline. Signals of church communities coming to the end of their life and offering land and buildings for sale. Young people who are searching for meaning and seeking spiritual experiences, yet not seeing our churches as viable places for that searching and seeking. Property and wealth amassed in outdated and underutilised resources.

Yet, I also see wonderful signs of hope. New church buildings completed at Rotorua and West Melton, populated with enthusiastic people and ministries. Capable lay ministry teams leading churches, like Waimate, navigating the faithful through COVID lockdowns and back into being together again in encouraging numbers. East Taieri Church, full of conference goers inspired by the grounded ministry lessons of Andrew and Christine Harrex from Lawrence. And a special character review at Scots College in Wellington which affirmed and celebrated the central place of Presbyterian faith at the centre of the ethos of this bustling, future-facing and vibrant school community.

There is here a collision of despair and possibility. Is the Spirit calling us to be wise in the way we deal with our despair and pivot into our possibility? There are common strategic threads in many of the reports of the recent Assembly that more than hint at the Spirit speaking to us. Just as the Spirit lit up the life of the early church at Pentecost, may we find ways of winding those threads into a garment of hope for the future. In another stanza from his poem, James K Baxter put it this way:

*“Lord, Holy Spirit,
You are the kind fire who does not cease to burn,
Consuming us with flames of love and peace,
Driving us out like sparks to set the world on fire.”¹*

**Right Rev Hamish Galloway
Moderator Presbyterian Church of Aotearoa New Zealand**



PENTECOST—It's the Churches Birthday

CHILDREN'S PENTECOST ACTIVITIES



Turn a plate upside down on a piece of card or strong paper. Draw a line around the outside of the plate. Now draw a circular line starting at the outside edge of the circle. When you get to the middle it should look like the picture on the left.



You can colour in the spiral before you cut it or paste or draw some fish shapes onto the spiral. Cut out the circle and then cut out the spiral shape with scissors right into the middle. Punch a hole in the middle of the koru shape and thread some string or bouncy elastic and hang up.



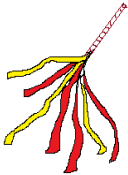
Blow on it and it should spin around like the mighty wind in the song.

Wind and Fire—song

**Tongues of fire,
Tongues of fire,
Mighty wind,
Mighty wind,
The Holy Ghost is coming,
The Holy Ghost is coming,
Praise the Lord!
Praise the Lord!**

*Written by Carolyn Warvel
(Sing to the tune of Frère Jacques)*

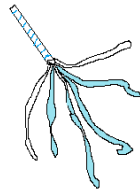
STREAMER WANDS



Things you will need to make the streamer wands

- A strong straw or a recycled chopstick.
- Coloured crepe paper; red & yellow, blue & white.

Red & yellow are for the 'tongues of fire and blue & white are for the **mighty wind**. If you make them with a straw you will need to staple the streamers onto the end of the straw.



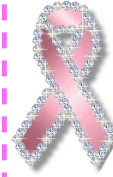
- If you use the chopsticks you will need some strong tape to secure them to the end of the chopstick.
- Or you could just tape the long streamers together and hold them in your hands.

A PRAYER FOR OUR CHILDREN

God of all, you sent your Spirit to be with the Disciples, filling them with joy, peace and courage. May we also be filled with your spirit, be brave and share your peace in our world. **AMEN**



Past & Upcoming Events



Thank-you to the local radio stations, the retailers who agreed to display the posters, Community House for agreeing to sell tickets.

Sheryll, Ruth, Kathy and Sylvie need to be mentioned along with the ACLUP for use of Kitchen and St Enoch's lounge.

A change in menu with lunch including: pumpkin and tomato soups, garlic bread and ciabata breads; pasta and seafood salad, quiche, croissants green salad,

Croissants with ham cheese and tomato. Dessert pink lamingtons.

Raffles won by: Wendy and Evelyn.

Fellowship went to see Lumify in Queenstown on Sunday night 5th June. As the ODT outlined it was well worth while going and we thoroughly enjoyed it and appreciated the work behind the scenes.

The tree at St Peter's church, Cow Lane and The Mermaid



Photographs taken by Kay Pringle



Book & Garage Sale

WHERE: St Mungo's Church Grounds
Sunderland Street, Clyde.

WHEN: 25th June 2022

**From 10am
+ BBQ & Raffle**



ICHC offers spiritual care to all within Aotearoa New Zealand's Healthcare environment. We show compassion that fuels hope, healing, and peace amid suffering. ICHC are a registered charitable organisation, formed by our 9 partner churches, who provide Chaplains of a high standard to the Hospital communities. Whether it be holding a hand and giving comfort, praying for someone, or serving communion, our chaplains are passionate about caring for the sick and those who need comfort. For many, being a Hospital Chaplain is a calling, and they approach it with reverence, insight, and a high standard of professionalism. We need your support to continue this important work in the hospitals, whether it be through prayer, giving regularly, a one-off donation or as a volunteer, your support will make all the difference: Donate By Bank Deposit:

Account Name: Interchurch Council for Hospital Chaplaincy or ICHC

Account number: 06-0561-0086166-21

Find out more about our ministry please visit our website:
www.ichc.org.nz

REGULAR MEETINGS AND GROUPS

Weekly

House Study Group	Tuesdays 10am—11.00am Excluding the first Tuesday of each month. All Welcome	3A Mayfair Grove Alexandra
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Monthly

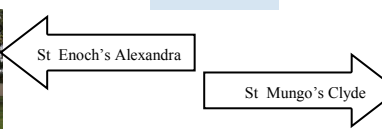
Afternoon Fellowship	4th Thursday of the month 1.30pm Contact: Various	June Sinclair 448 8281
St Mungo's Fellowship	3rd Wednesday of the month 2.00pm Contact: Sheryll Hanning	Various 449 2703
Parish Council	3rd Wednesday of the month Contact: Kathy Milligan	St Enoch's 4.30pm 021 0261 5866

EDITORS NOTE: The next ACLaim will be June/July please have any articles to me by **Monday 18th July 2022**. Written articles can sent to me via email: ggordon@actrix.co.nz **Gay Gordon**. Thanks to Jackie Roy for helping me with proof reading the ACLaim.

Your Pastoral Visitor Message:

Upcoming Worship Services 2022

June 12th	Clyde	9.00am	
Trinity	Alexandra	10.30am	
June 19th	Clyde	9.00am	
Pentecost 2	Alexandra	10.30am	
June 26th	Clyde	9.00am	
Pentecost 3	Alexandra	10.30am	
July 3rd	Clyde	9.00am	Communion
Pentecost 4	Alexandra	10.30am	Communion
July 10th	Clyde	9.00am	
Pentecost 5	Alexandra	10.30am	
July 17th	Clyde	9.00am	
Pentecost 6	Alexandra	10.30am	
July 24th	Clyde	9.00am	
Pentecost 7	Alexandra	10.30am	
July 31st	Alexandra	10.30am	Combined Service @ St Enoch's
Pentecost 8			
Aug 7th	Clyde	9.00am	Communion
Pentecost 9	Alexandra	10.30am	Communion
Aug 14th	Clyde	9.00am	
Pentecost 10	Alexandra	10.30am	
Aug 21st	Clyde	9.00am	
Pentecost 10	Alexandra	10.30am	



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Kathy Milligan
Phone: 021 0261 5866
Email:
sheeba398@gmail.com
Visit us on the web at
www.alexchurch.org.nz
Like us on FaceBook
[Facebook.com/alexchurch](https://www.facebook.com/alexchurch)

Worship Times

Sunday:

Clyde: 9.00am

Alexandra: 10.30am



If you require transportation to church please ask!

Telephone Jennifer Bowie: 448 7369

Sue & Don Melville 448 9233