

**The Messenger  
of St Thomas's Parish,  
the Anglican Parish of Tamaki-Kohimarama**



Summer  
2017

# Liturgists Required

by Tony Poole

You may remember that the "Revised Eucharist" began as a grey book, followed closely by the blue book, and then the full-blown present red book. The grey book came out about 1970, and among the many changes it introduced, was the concept of lay liturgists participating in the Eucharist. Since then, the Eucharist has become the "Liturgy of the People", at least as far as the non-sacramental parts of the service are concerned.

The liturgist leading part of the service represents all of the people. To be a liturgist requires no particular training, and no special qualification, except to be a baptised member of the Anglican Church. As such, he or she represents all of the people. Where there is a Deacon present, he may sometimes read the liturgy as part of his preparation for the priesthood.

You do not need to be particularly "good" to be a liturgist, just feel you have a calling to help make the service run smoothly. Ideally, a liturgist requires a well organised mind, an attention to detail, a willingness to "roll with the punches" when things turn in an unexpected direction, and humility (and the ability to deal with the priest who sometimes surprises us! – *Mark*).

Mark has asked me to act as senior liturgist, to provide support and guidance where necessary to new liturgists. My only qualification for doing this is that I was a liturgist for several years at another parish. The comments which follow are my own thoughts, and are by way of a working hypothesis, rather than prescriptive.

A major part of the liturgist's duties occurs before the service begins. He/she needs to be at Church at least half-an-hour before the advertised time of the service, to check that everything is in order for the service. I keep a list of pre-service duties pasted into the front of my prayer book, as a quick reference point. They include the following:

- 1 Lights and Heaters on/turn them on
- 2 Microphone connected, turned on and adjusted
- 3 Reading set out on lectern (pre-read it – see below)
- 4 Service folder on lectern, and hymn book available at back of Church
- 5 Hymns in pew sheet & on board at front of church

- 6 *Sentence & Collect* are in pew sheet/find them in prayer book
- 7 Light Altar Candles about 10 minutes before service begins
- 8 Collection plates ready on table at back of church
- 9 Wafer box, wine and water ready on table at back of church
- 10 Check Main Collection Plate on Credence Table in Sanctuary
- 11 (If also taking Prayers of the People) check with Vicar for names of parishioners who are ill or recently died.

Duties during the service fall into three parts:

### **1 First six Pages (404 – 409).**

The liturgist leads the service under the direction of the Priest, for the first four pages of the Service on page 404 - 407. Having advised to the congregation to kneel at the end of page 405, all of Page 406 may be replaced by the sung "A new commandment" printed in the pew sheet. The liturgist leads the congregation through page 407.

The absolution of sins (page 408) is given by the Priest, but the liturgist takes over again for the remainder of page 408. He/she should also be prepared to step in to read the lesson on page 409 if the reader is unexpectedly unavailable, and may be called upon to announce the Gospel Hymn.

### **2 Affirmation of Faith, Prayers and Final Prayer (410 – 429)**

After the Sermon, the liturgist leads the Affirmation of Faith on page 410, and the prayers of the people on pages 411 – 418; although one or both may be omitted at the direction of the Priest if his sermon is long!; and a person other than the liturgist may be designated to take the prayers of the people. The liturgist should be prepared to lead the singing of "The Invitation to Communion" as printed in the pew sheet on page 427, and may also be invited by the Vicar to lead the final prayer on page 428 or 429.

### **3 Dismissal of the Community (429)**

Finally, the Priest may invite the liturgist to join in the dismissal of the community on page 429.

Although these 3 parts have been specified in terms of the **Thanksgiving of the People of God** on page 404 onwards, the corresponding 3 parts also apply in the alternative services – i.e. **Eucharistic Liturgy for**

**Thanksgiving for Creation and Redemption** on pages 456 - 473, and  
**Eucharistic Liturgy of Thanksgiving and Praise** on page 476 – 490.

Liturgy is different at St Thomas's than at other churches, in that the liturgist does not normally also act as altar server – there are two or three other parishioners with experience at altar serving, who undertake this role. As a result, the liturgist usually does not enter the sanctuary after the peace. Instead she/he takes his place in the chancel, moves briefly to the sanctuary to take communion with the celebrants, then retires to the pews until needed for the final prayer.

This by way of a summary only. Before anyone undertakes to become a liturgist, they will be given training and on-going support. St Thomas's needs approximately twice the number of liturgists it currently has, and I urge you to consider whether this is a job you could do. Please discuss it with me if you have queries or would like more information.

## **With Christ in the Wilderness**

Reviewed by Val Abrahams

I was recently lent a small book, **With Christ in the Wilderness**. The first surprise was to learn that the co-authors were the Roman Catholic Archbishop and the Church of England Bishop of Liverpool. It was a gentle daily guide to our own Lenten Journey. Each day began with a scripture extract followed by comments on the reading. These were thought provoking and I frequently found myself halted in my reading by a word, a phrase or a sentence which revealed a truth to me that gave a new insight into a familiar passage and a new meaning to our journey in faith. When I had finished the book I immediately began to read it again just to be sure of the new thoughts given to me; an exercise which proved very worthwhile. It certainly helped me greatly and I was grateful to explore this pathway through the Lenten Journey.

**Authors:** Archbishop Derek Warlock (Roman Catholic) and Bishop David Sheppard (Anglican)

**Publishers:** BRF 1990     **ISBN:** 0-900164-84-8

# Rudolf the Red-nosed Reindeer, Has a very Shiny Nose ...

*By Lissie Samuels, Journalist.*

It is believed by children that Santa Claus "loaded with beautiful gifts came in a sledge" drawn by reindeer and the one reindeer who remains in the heart of children is 'Rudolf the Red Nosed Reindeer'. How did this Rudolf the Red Nosed Reindeer become so popular?

The reindeer is a sub-arctic deer and the only species of deer in which both sexes have large antlers and are used domestically for drawing sledges and as a source of milk, flesh and hide. On average they weigh around 600 pounds and are about 1.5 meters at the shoulder. They have very broad hooves, which make travelling over snow easier. But, in reality, they do not have red noses.

In 1939, Robert May, who worked in the advertising section of Montgomery Ward Department store in Chicago came up with a bright idea for a new kind of Christmas gift for children. He wrote a poem about Santa's deer, with an illuminated red nose who helped his master Santa Claus find his way from chimney to chimney. There were several suggestions for a name to this reindeer, and finally they decided upon the name "Rudolf".

That year, every child who visited the store, received a copy of the booklet of "Rudolf the Red Nosed Reindeer". More than 2.4 million copies were given free to children.

In 1949, Johnny Marks, a close friend of Robert May, decided to set the poem to music. And he did it beautifully. He approached various singers, but all of them refused. Finally, Gene Autry, the popular Western film star and radio singer agreed. To the bewilderment and happiness of Johnny Marks the record zoomed, to the top of the hit parade.

Next to Bing Crosby's "White Christmas", Autry's version of "Rudolf the Red-Nosed Reindeer" is the second highest selling Christmas record of all times. Since then, there have been over 300 versions of the song and more than 80 million records sold.

*"Rudolf the Red Nosed reindeer,  
Had a very shiny nose,  
And if you ever saw him,  
You would even say it glows...."*

# The Twelve Days of Christmas

*From Pat Holden   Supplied by Joan Osborne*

On the first day of Christmas  
My True Love said to me  
I'm glad a bought a turkey  
And a proper Christmas tree.

On the second Day of Christmas  
Much laughter could be heard  
As we tucked into cut turkey  
A most delicious bird.

On the third day of Christmas  
We had people from next door  
And the turkey tasted just as good

As it had the day before.

Day four relations came to stay  
Poor Gran was looking old  
We finished up the Christmas pud  
And ate the turkey cold.

On the fifth day of Christmas  
The snowflakes fell and flurried  
But we were nice and warm inside  
And we ate the turkey curried.

On the sixth day, I must admit  
The turkey spirit died  
The children fought and bickered  
And we ate the turkey fried

On the seventh day of Christmas  
My true love gave a wince  
As he sat down at the table  
And we served up turkey mince

Day eight nerves were getting frayed  
And the dog had run for shelter  
So I served up turkey pancakes  
With a glass of alka seltzer

On day nine the cat left home  
And Dad began to cry  
He said he could not face the  
thought  
Of eating turkey pie.

By day 10 the cake had gone  
The chocolate yule log too  
As if it wasn't bad enough  
We suffered turkey stew

On the eleventh day of Christmas  
The Christmas Tree was moulting  
The mince pies were hard as rocks  
And the turkey was revolting

On the twelfth day of Christmas  
Dad really smacked his lips  
The guests had gone, the turkey too  
*So we dined on fish and Chips!*

# St Thomas's Ruins – A Conundrum

By Tony Poole

Many parishioners may know that the present St Thomas's is not the first Church built on the site. What may not be known is that Allen Curnow, a well-known NZ poet, wrote a poem about the previous Church.

Curnow loved to use mystical devices and vague allusions in his poetry. As a result, the exact meaning of his poem about the Church is not always clear – at least to this reader. Perhaps parishioners may be able to supply the missing links, and give greater insight into the poem. If so, the poem will be reprinted in a later edition of the Messenger, with the meaning clarified.

In the meantime, the poem is written out on the left, with (hopefully, possibly, maybe) brief meanings, on the right. Good luck!

## *St Thomas's Ruins*

**Bishop George Selwyn grew tired of wood;** Auck. Bishop; first church wooden?  
**Like Solomon he desired permanent materials,** See I Kings, Chapter 6  
**Home comforts for his traveller God,** Israel had yet to reach Canaan  
**Cyprus and spire, background for burials.** Solomon's Building methods; plus St Thomas's Church was surrounded by a grave-yard.

**So Rock hardly cool from the crater** NZ volcanic rock as building material  
**Assumed devout posture; column and arch** the church was built of the rocks  
**Housing the Lord fittingly and to the better**  
**Credit of His bride, the Church** to be a house of God, and his Church

**But ocean weather sucked the ill mixed mortar** salt water caused the mortar to fail  
**In as many years as the Norman's nave** (Possibly a reference to a Norman  
**Had centuries falling; sand, faith's deserter** Cathedral builder who dug under  
**Made paste for rain to grind his hoof.** (the footings and collapsed the Nave

**Ubi episcopus, ibi ecclesia. The storm** "Where the Bishop is, the Church is"  
**Outgunned in grace the Bishop's praying,** despite the Bishop's praying  
**Blew to his knees the seed of this cabbage-palm** blew a cabbage-tree seed  
**Whose tufted rood transfixes the toy ruin** Which grew atop the ruined Church

# From the Vicar

Summer Greetings, welcome to the first edition of the Messenger for 2017. A special thank you to Tony Poole (our new editor); this is his first edition; congratulations Tony.

The lead up to Christmas was busy and varied, and we embarked upon several new initiatives that hopefully increased the Christmas experience for all concerned. We were very fortunate to be joined by the Director of Music at the parish of St Mark, and several of the choir. They, together with some invited guests, presented "Alleluia Aotearoa", which was our Christmas Carol Service with a very specific New Zealand flavour. It was great to see the number present, which put an extra strain upon our resources, and due to my underestimation of numbers, we ran out of service sheets. Davis Funerals supported the evening, and following the service entertained us in their offices, complete with mulled wine and supper. Once again I thank Neil and Craig for their ongoing and valuable support.

In early December we all brought ingredients to worship, and baked a Christmas cake. This was a fun time, and when baked the cake was saved until Christmas Eve and Christmas Day, and shared amongst all who gathered. The cake must have turned out alright, as several returned for seconds, and I actually missed out having a slice!



Several pictures of the mixing of the cake are included in the text.

Our Christmas service was well attended. It is interesting to note the midnight numbers have dropped over the years, at our Church and elsewhere. This is probably due to several factors, including people staying at home (especially with the new drink-drive laws). I think by the end of the build up to Christmas, many are happy to stay at home on Christmas



Eve, and instead go to Church on Christmas morning on the way to Grandma's place.

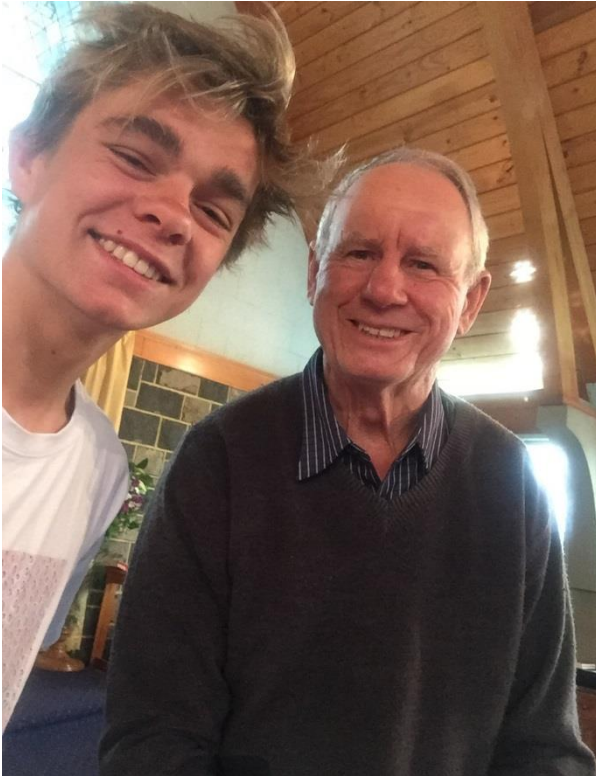


I have a colleague who never enjoys Christmas preaching because he has trouble finding new things to say that might galvanise a community at such an important time of the year. This surprises me, because I have never heard him preach a bad Christmas sermon. I, on the other hand, find the challenge of preaching on Christmas Day, no greater than on any other day. In effect, every Sunday is a Christmas Day! The fact is, that the birth of the Christ Child brought transformation to the world and to the Jewish community. And for us as a Resurrection People, this calls us to continually allow our lives to be transformed not only because of

Christ but through Christ. As Christians, our experience of a life in our world brings us new challenges and opportunities. Also, the way in which we deal with the same old mundane and regular things is transformed through our experiences as a people of the Gospel.

One day a person asked me how I write a sermon or make preparations for worship each week. This (believe it or not) was something that made me think. In reality, I'm not sure I give too much thought to worship; worship and the required preparatory work seems to happen in the midst of my daily week. By the time Sunday actually arrives, it's just a matter of collecting the thoughts, events, experiences, spiritual preparation, bible study and week's activities, and taking them to Church with me. Worship is an action; we do it, not think it. Worship, to be enjoyed, must be lived. Jesus is a God of the Heart and the mind and if we are to truly experience him, we mustn't relegate our experience of God to a particular portion or part of our life experience. It's a bit like putting plenty of petrol in our car, but never

checking the water or oil. In time (of course) our car will begin to run rough, overheat and breakdown. If we don't allow the transforming way in which Christ comes into our lives to act holistically within us, then like our car, we will stall in faith, our relationship with God will overheat and stop.



So, I guess the question is "How do we stop that from happening"? How do we allow Christ to transform us?

Well, no prizes for the answer I am about to give, because it's a simple solution. We must allow the spirit of God into our lives and to flow through us. We must open ourselves to the transforming experience Christ offers. It's about reading our bibles, praying regularly and meeting with others who seek the same answers as you and I do. If you want to get to the next station in life, it's no use standing on the railway platform and waiting for it to happen. We must hop on

the train. The more we open our hearts to God, the greater the opportunity for allowing Christ to enter in.

For me, Christmas reminds us about the transformation that God provided for the world when he sent his son amongst us. It is my prayer for us all that the transforming nature of our relationship with God, through Christ, supported by the Holy Spirit, may make each day different and new for you.

Sue and I wish you all the best for the summer.

## **Worship Services at St Thomas**

Date	Service	Time	Colour	Worship Leader	Prayer Liturgist	Preacher
5 February	Ordinary 5	9am	Green		Tony	Mark
9 February	Thursday Fellowship (BCP)	10am	Green	Mark	Mark	Mark
12 February	Ordinary 6	9am	Green		Tony	Mark
19 February	Ordinary 7	9am	Green		Peter	Guest
26 February	Ordinary 8	9am	Green		Geo	Michael Berry
1 March	Ash Wednesday	7pm	Violet	Mark	Mark	Mark
5 March	Lent 1	9am	Violet		Tony	Mark/John
9 March	Thursday Fellowship (BCP)	10am	Violet	Mark	Mark	Mark
12 March	Lent 2	9am	Violet		Janet	Mark
19 March	Lent 3	9am	Violet		Peter	Mark
26 March	Mother Church (Mothering Sunday)	9am	Violet		Geo	Mark
2 April	Passion Sunday	9am	Violet		Tony	Mark
9 April	Palm Sunday	9am	Violet		Janet	Mark
13 April	Maundy Thursday	7pm	White	TBA	TBA	N/A
14 April	Stations of the Cross	7pm	N/A	TBA	TBA	N/A
16 April	Easter Day	9am	White		Peter	Mark
23 April	Low Sunday	9am	White		Geo	Mark
30 April	Easter 3	9am	White		Tony	Mark
7 May	Easter 4	9am	White		Tony	Mark/John
11 May	Thursday Fellowship (BCP)	10am	White	Mark	Mark	Mark
14 May	Easter 5	9am	White		Janet	Mark
21 May	Easter 6	9am	White		Peter	Mark
28 May	Ascension	9am	White		Geo	Mark
4 June	Pentecost (Whitsunday)	9am	Red		Tony	Mark/John

***Please Turn Over***

8 June	Thursday Fellowship (BCP)	10am	Green	Mark	Mark	Mark
11 June	Trinity Sunday	9am	White		Janet	Mark
18 June	Te Pouhere Sunday	9am			Peter	Mark
25 June	Ordinary 12	9am	Green		Geo	Mark
2 July	Patronal Festival	9am	Red		Tony	Mark/John
9 July	Sea Sunday	9am	Green		Janet	Mark

The allocation of Liturgists is provisional only. It takes no account of new liturgists who may join the team, and has been made arbitrarily solely because of shortage of time before going to print. Please accept my heartfelt apologies for this. Any liturgist who cannot do their duty on the allocated date, please contact Tony ASAP on 525-4339.