

*Opoho Signal*

*October 2019*

*via email*

# Opoho Signal

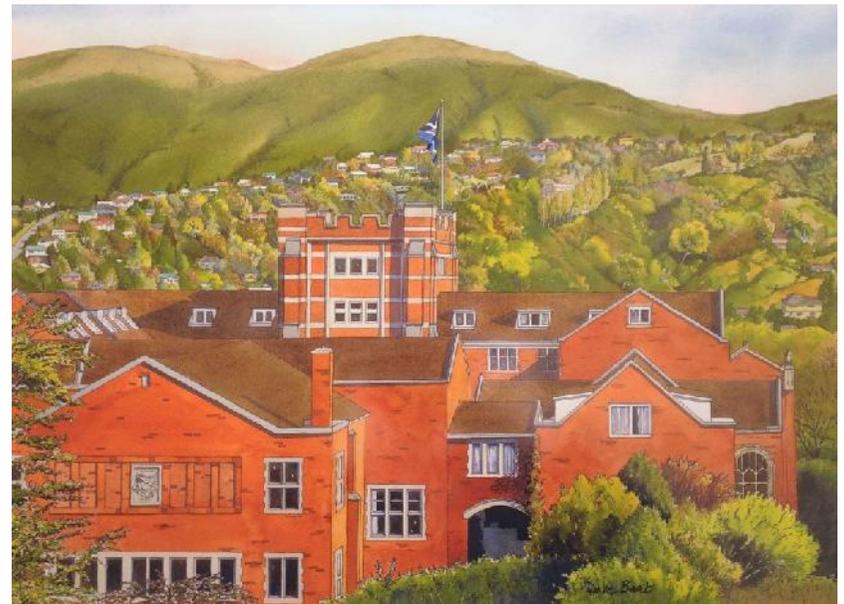
**Newsletter of the Opoho Presbyterian Church**

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**October 2019**

**Minister: The Rev. Margaret Garland**

**phone: 03 395 6129 - cell phone 027 757 2367**

**Parish Clerk: Tui Bevin phone: 03 473 8677**

***Worship Services at Opoho:***

**Every Sunday at 10 am**

**Other services are listed in the Calendar on the back cover.**

## *Editorial*

I work in the Presbyterian Archives. The Archives, with the Hewitson Library, operates as the Presbyterian Research Centre. We exist for the collection of the memory of the Church. The Church is involved in mission, the Archives is involved in memory, freeing the parishes from an accumulation of memory that would otherwise be lost or discarded. Sometimes we are contacted by parishes when the cupboard or the back room is full of old stuff – ‘send it all to us, we will take care of it, you do the mission, we will take care of the memory.’

Good collections come in that I wish people would research. A box from a Dunedin minister contained her subject material and her writings on feminism and post-colonial studies. There is some thinking to be done there unpacking what she collected. Another minister was a magpie. I opened a filing box and it contained old fragile records from his first ministry in Gisborne. I was glad to see them because we have only a couple of records from that parish. Would we have received them otherwise? Perhaps not.

Opoho Parish’s collection is pretty good. It is easy to pick up little things and put them aside with the thought I can add that to the

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collection later. We would like more photographs of the life and people at Opoho in the collection. It is up to donors to show what they can give us.

As a national body the Presbyterian Church has been ambitious in the past, which is shown in its committees for International Affairs, Public Questions, Doctrine, Church Union and Ecumenism, Women’s Organisations and Deaconesses, and the Bible Class. These are still topics to be picked up and studied. We hope that as we move our collections onto a more accessible online catalogue we will stop being gate-keepers and open up the treasures and witness of the Church and its parishes to the membership of the Church, and academic and family historians and researchers.

The review of the Knox Centre for Ministry and Leadership and of the Presbyterian Research Centre should be of some dismay. It is an indication that with declining numbers in membership the institutions of the Church are no longer sustainable, and we should expect further changes, some things have got to give. Still I am not without hope for the work of the Archives. The national church reacted to the initial review, and that reaction showed that how we do ministry, and how we value memory, is treated with affection. The relationship between the parishes and the Knox Centre for

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Ministry and Leadership and the Presbyterian Research Centre should be respected. Since the centenary of the Presbyterian Church in the mid-century we have realised the value of our heritage.

There is a danger that without memory of where we have been and what we have done 'going forward' will mean we are treading where we have always trod – a treadmill to our own exhaustion. The danger is double-edged, with memory we could retreat from the risk and opportunity that the Spirit of inexhaustible gifts offers to us. Time and history is a river, we can see what has past downstream and we are walking backwards, upstream, into the future. Let us use all we know, and all we are given, to discern the currents.

**Andrew Smith**



***Parish Council Report***

***Opoho Church News***

- ❖ The retreat at Tumai on 14 September was well attended with good feedback from those who went. Many thanks to Fiona and Henrik for providing their place for the retreat.
- ❖ The Political Forums were a sell out with standing room only and full capacity. As usual the questions gave us and those attending some insight into the views of the candidates. Thanks once again to Philip for organising them.
- ❖ We were delighted to welcome Benjamin Thew to membership of Opoho Church and we look forward to ongoing fellowship with him.
- ❖ Philip Fleming has offered to put a raised vegetable garden on our Signal Hill Road frontage and that will happen soon. The idea is that volunteers will plant and weed the plot and anyone can enjoy the produce.

- ❖ We are exploring options for an AED (electronic resuscitator) in the Signal Hill area as there are none in this area.

***Wider Church News***

- ❖ A study night will be held at Opoho at 7.30 p.m. on Wednesday 23 October to hear views on the End of Life legislation. More details closer to the time
- ❖ There are moves within PCANZ to put climate change issues to Presbyteries with background papers about this issue and calls to act locally and globally.
- ❖ PCANZ has a working group looking at the Theology of Property and Money with some background papers available. The group is to report back to the 2020 assembly. You can view documents such as an Information Sheet, A Study Guide and Questions for Reflection and Discussion at

[www.presbyterian.org.nz/about-us/general-assembly/council-of-assembly/theology-of-property-and-money-work-group-0](http://www.presbyterian.org.nz/about-us/general-assembly/council-of-assembly/theology-of-property-and-money-work-group-0)

Copies will also be at the back of the church or the Morrison Lounge. Responses are due by 31 December this year. You can make an individual submission, but a Parish Council working group will also review the papers and provide a response to the national working group via the Parish Council.

- ❖ Council of Assembly appointed a working group to review Theological Education and Leadership Training and they want input from churches and individuals. The background documents and the survey can be seen at the following link:

[www.presbyterian.org.nz/about-us/general-assembly/council-of-assembly/theological-education-and-leadership-training-3](http://www.presbyterian.org.nz/about-us/general-assembly/council-of-assembly/theological-education-and-leadership-training-3)

Copies of the survey and introduction are in the Morrison Lounge. Individuals can have input via the survey which is open until 25 October. Go to

[www.surveymonkey.com/r/9S69TGB](http://www.surveymonkey.com/r/9S69TGB)

Submissions are also most welcome.

Note that if you put a submission into the Pre-Change document earlier in the year you might like to re-submit it to this process, adapting as you feel fit.

***Marian Weaver and Margaret Garland***

~~~~~  
*The Call*

Surely it's time, Lord,  
 to reclaim this idea of a call  
 as being for any and all of us  
 and not just the clerically inclined.

It certainly stands out in the Bible  
 where You've spoken to people -  
 but most of us aren't Moses or Job,  
 Ezekiel or Elijah, Samuel or Saul.

I've never heard Your voice  
 as clear as a PA announcement  
 in the concert hall or airport,  
 but then I don't expect to.  
 You are more creative  
 than simply having one way  
 of getting through to us  
 (since we can be slow learners).

You also speak to us  
 through dreams and visions,  
 angels and prophets,  
 circumstances and serendipity,

music and miracles,  
 creation and people,  
 hunches and tugs,  
 and the needs of the world.

And so, Loving God, I pray  
 that I may be open to You  
 and figure out,  
 and live out, my call.

This is my prayer.  
 Amen

***Tui Bevin***

~~~~~  
*Congregational Retreat, Saturday 14 September*

Thank you to Fiona and Henrik for again making their house at Tumai available for a group from Opoho Church. This was my first visit to Tumai, and as I write this a week later I am still feeling overawed by the beauty of this place. However, we were not there simply to enjoy the location!

Margaret led our opening worship, reflecting on 1 Corinthians 1: 18-35, both in the NRSV (New Revised Standard Version) translation and in The Message paraphrase. She asked us to consider how we saw the "foolish" wisdom of God being lived out in the church; and then to each condense our responses to one (or two, or three...) words. We wrote our responses on stones and these, sitting among ferns, provided a focal point for the day.

Before lunch, the conversation was around 'what happens during a vacancy?' – what are the processes we follow within the Presbyterian Church of Aotearoa New Zealand? The conversation was extremely helpful, and I encourage anyone who is wondering what happens next, to talk to Margaret or to any member of the Parish Council. We do need to be prepared for the processes to take time, but we do not need to be afraid.

After our shared lunch (with time to enjoy the location!) the Rev. John Franklin reflected on the experiences of Moses that we read about in Exodus 1:1 to 4:17. Moses' early life prepared him to hear God's call, and he was open to hearing that call – though he

wasn't terribly happy with the things God asked him to do. Some things he thought he could manage; but for other things he felt completely inadequate. For the latter, God helped him to see where he could find the resources he needed. During the afternoon, John encouraged us to consider our own preparation to hear God's call to us, to discern what that call might be, and to remember that God is always available to help us find the resources we need. Thank you, John.

We finished with the celebration of Holy Communion, always a special sharing in our life together.

***Andrea Johnston***

~~~~~

***Farewell to the Very Rev. Andrew Norton***

It was with great sadness that we received the news that Andrew had died on 9 September. He visited and preached here at Opoho a sermon that few of us will forget. He was a prolific writer of poetry and asked the hard questions of us. He will be deeply missed by the church family throughout the country. It seems appropriate to print this poem as we remember him:

***Hello, by Andrew Norton***

I search the horizon but cannot see beyond today's unfolding -  
Hello to the unknown.  
My bones ache, my breath is short, my feet and hands hurt -  
Hello to pain.  
The grace of tears -  
Hello to love.  
Light painting an azure sky with puffs of white clouds -  
Hello to wonder.  
A pathway into the mist -  
Hello to mystery.

Now you have it, now you don't -  
Hello to loss.  
A handwritten card, pure gift -  
Hello to kindness.  
Thicker than blood because it is a choice -  
Hello to friendship.  
Stories of endings -  
Hello to grief.  
As champagne to a weary heart -  
Hello to laughter.  
"Hosanna" fades as the crowd turns -  
Hello to forsaken.  
I ask God "why?" so I may gain wisdom -  
Hello to silence.  
In the shadows I'm at home in the womb of creation -  
Hello to darkness.  
Sunlight through the rain -  
Hello to hope.  
Hello to life,  
yes,  
to all of it!  
Hello!

***The Week of Prayer for World Peace***

It was a Christian initiative that led to the founding of the Week of Prayer for World Peace in 1974. It soon became an interfaith activity and now welcomes everyone, of all faith traditions, and of none, to take part. The guiding principle of the Week comes from the first Chair, the late Dr Edward Carpenter, who said: 'The peace of the world must be prayed for by the faiths of the world.'

Each year the committee produces a leaflet or prayers and inspirational quotations for peace drawn from the major religious traditions of the world and this year's is included with this month's *Signal*.

There is a children's leaflet each year too and these are two stories from last year's to ponder:

### *The Peace Child*

The Peace Child is a legend from Papua New Guinea. When warring tribes made peace, they exchanged a child. The children would grow up with the others' tribe and if, in future, conflict threatened between the tribes again, those children would be sent to negotiate. They saw both sides of the story. Such a child was called a 'Peace Child'.

### *The Two Champions*

There were once two countries; one worshipped the sun and the other worshipped the moon. They went to war over their differences, but it was agreed that instead of their armies fighting, they would each send a champion to represent their country. The two champions fought all day and by evening they were exhausted and collapsed on the ground, calling a truce till the next day. As they lay there they began to talk, first with hatred, but then with increasing interest in each other's lives. They talked all night. When morning came, they faced each other again; but they could not fight. You cannot fight someone when you know their story.

~~~~~

### *An Open Letter: Against the New Nationalism*

On his Facebook page, the Rev. Professor Murray Rae (Theology Programme, University of Otago) recently drew attention to an article published in *Commonweal*, a liberal American Catholic journal of opinion, edited and managed by lay Catholics. The article, with the full list of signatories (mainly American academics), may be found at

[www.commonwealmagazine.org/open-letter-against-new-nationalism](http://www.commonwealmagazine.org/open-letter-against-new-nationalism)

The text of the open letter is as follows.

### *An Appeal to Our Fellow Christians*



*A protester near a border wall in El Paso, Texas, writes on a large U.S. flag 6 June 2019, as part of a demonstration called "United States of Immigrants" (CNS photo/Jose Luis Gonzalez, Reuters)*

Commonweal is pleased to publish the following open letter about the disturbing rise of nationalism, especially among some Christians, in the United States. While this is not a Commonweal editorial, and none of the editors here had a hand in drafting it, we thought it would be useful for our readers to consider its arguments and claims as they reflect on their political responsibilities in these perilous times.

Each day more signs point to a tremendous shift in American conservatism away from the prior consensus and toward the new nationalism of Donald Trump. This is evident not only in the recent National Conservatism Conference <sup>[1]</sup> held in July in Washington, D.C., but also in the manifesto signed by a number of Christians <sup>[2]</sup>

who appear eager to embrace nationalism as compatible with Christian faith. Without impugning specific individuals, as fellow Christian intellectuals, theologians, pastors, and educators, we respond to this rapprochement with sadness, but also with a clear and firm *No*. We are Orthodox, Catholic, and Protestant; Republicans, Democrats, and independents. Despite our denominational and political differences, we are united by the conviction that there are certain political solidarities that are anathema to our shared Christian faith.

In the 1930s many serious Christian thinkers in Germany believed they could manage an alliance with emergent illiberal nationalism. Prominent theologians like Paul Althaus and Friedrich Gogarten believed that the National Socialist movement offered a new opportunity to strengthen social order and cohesion around Christian identity. But some Christians immediately resisted, most visibly in the Barmen Declaration of 1934, which rejected the compromises of “German” Christianity and its heinous distortions of the Gospel.

Our situation in 2019 is surely different, but American Christians now face a moment whose deadly violence has brought such analogies to mind. Again we watch as demagogues demonize vulnerable minorities as infesting vermin or invading forces who weaken the nation and must be removed. Again we watch as fellow Christians weigh whether to fuse their faith with nationalist and ethno-nationalist politics in order to strengthen their cultural footing. Again ethnic majorities confuse their political bloc with Christianity itself. In this chaotic time Christian leaders of all stripes must help the church discern the boundaries of legitimate political alliances. This is especially true in the face of a rising racism in America, where non-whites are the targets of abominable acts of violence like the mass shooting in El Paso.

To be clear, nationalism is not the same as patriotism. Nationalism forges political belonging out of religious, ethnic, and racial identities, loyalties intended to precede and supersede law. Patriotism, by contrast, is love of the laws and loyalty to them over leader or party. Such nationalism is not only politically dangerous

but reflects profound theological errors that threaten the integrity of Christian faith. It damages the love of neighbor and betrays Christ.

1. We reject the pretensions of nationalism to usurp our highest loyalties. National identity has no bearing on the debts of love we owe other sons and daughters of God. Created in the image and likeness of God, all human beings are our neighbors regardless of citizenship status.

2. We reject nationalism’s tendency to homogenize and narrow the church to a single *ethnos*. The church cannot be itself unless filled with disciples “from all nations” (*panta ta ethné*, Matthew 28:19). Cities, states, and nations have borders; the church never does. If the church is not ethnically plural, it is not the church, which requires a diversity of tongues out of obedience to the Lord.

3. We reject the xenophobia and racism of many forms of ethno-nationalism, explicit and implicit, as grave sins against God the Creator. Violence done against the bodies of marginalized people is violence done against the body of Christ. Indifference to the suffering of orphans, refugees, and prisoners is indifference to Jesus Christ and his cross. White supremacist ideology is the work of the anti-Christ.

4. We reject nationalism’s claim that the stranger, refugee, and migrant are enemies of the people. Where nationalism fears the stranger as a threat to political community, the church welcomes the stranger as necessary for full communion with God. Jesus Christ identifies himself with the poor, imprisoned foreigner in need of hospitality. “For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me” (Matthew 25:41-43).

5. We reject the nationalist’s inclination to despair when unable to monopolize power and dominate opponents. When Christians change from majority to minority status in a given country, they should not contort their witness in order to stay in power. The church remains the church even as a political minority, even when unable to influence the government or when facing persecution.

In charity and in hope, we urge our fellow Christians to repudiate the temptations and the falsehoods of nationalism. The politics of xenophobia, even when dressed up in high-minded social critique, can only be pursued in contradiction of the Gospel. A true culture of life welcomes the stranger, embraces the orphan, and binds the wounds of all who are our neighbors—all who lie lifeless on the road, as the pious walk silently past.

Links:

[1] [www.theatlantic.com/politics/archive/2019/07/national-conservatism-conference/594202/](http://www.theatlantic.com/politics/archive/2019/07/national-conservatism-conference/594202/)

[2] [www.firstthings.com/web-exclusives/2019/03/against-the-dead-consensus](http://www.firstthings.com/web-exclusives/2019/03/against-the-dead-consensus)

### *The Rev. Wayne Te Kaawa*

At a recent meeting of the Pine Hill Session and Managers, Wayne Te Kaawa reported that his PhD studies would be completed by 1 March 2020. That means that the current “1/12” arrangement with St Mark’s will come to an end. He and his wife Helen have asked for his office bearers’ prayers as they seek to discern God’s will for them.

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### *Interfaith Matters*

What a lot of wonderful experiences concerning interfaith things for me recently.

First, I learnt at a Peace lecture taken by Halim Rane, from Griffith University in Brisbane, organised by the University’s National Centre for Peace and Conflict Studies, that the Prophet Muhammad encouraged support for non-Muslim communities in the midst of Muslim. Testimony to this is the basis of 10 Covenants the Prophet wrote. Halim Rane’s research is on these Covenants and the implications for understanding Islam’s original teaching on interfaith relations and peaceful coexistence which is very important as a response to radical Islamist terrorism and for Muslim Religious Instruction in Australia.

Second, I personally experienced, in a mild way, differences within Interfaith and wider, at the Religious Diversity Workshop, and yet also similarities. And from a fascinating casual conversation with Professor Edwina Pio I learnt the head-covering in Islam initially came from Muhammad’s regard for the scarf worn by the Christian women around at the time in Arabia and earlier in the time of the Assyrian empire. For these women it was a sign of social status. Muhammad requested the women in his own family to wear the scarf. Hence the beginnings of the hijab.

Third, I was introduced to the Jewish Synagogue as, for the year’s Service Project, the Interfaith group chopped back overgrown plants, dug the garden and cleaned windows, and then had the

### ***Opera in the Kirk***

Opera for anyone, anywhere

A light hearted exploration of opera’s greatest hits

2 pm Sunday 20 October ~ Koha  
Opoho Church

Presented by *Opera Here*

Lois Johnston, Claire Barton, Ridge Ponini, and Opoho’s own  
Mark Bevin

For more information contact Mark Bevin or Lois Johnston

@ email: [lusciousloisjohnston@hotmail.com](mailto:lusciousloisjohnston@hotmail.com)

[www.facebook.com/DivaCentral/](https://www.facebook.com/DivaCentral/)

[www.youtube.com/watch?v=FfJzcg0PUco](https://www.youtube.com/watch?v=FfJzcg0PUco)

[www.youtube.com/watch?v=DQLLzLKptfw](https://www.youtube.com/watch?v=DQLLzLKptfw)

privilege of being introduced to the interior where we learnt of the manuscripts and the Ark.

And fourth, talking of privilege, along with several others from Opoho, I listened to Imam Gamal from the Al Noor Mosque in Christchurch. I was taken by his love for New Zealand, his country, and for all people, but also his realism regarding racism and discrimination. I have to admit I feel afraid when I think of challenging the latter two in person, but then I remember that he and his friends did it and some lost their lives; but they still had to do it.

What a rich couple of months

**Bronwen Strang**



*Presbytery News and Dates*

The Dunedin North Otago Resource Group is the regional group for our area within the Southern Presbytery. Meetings are usually every second month on a Tuesday evening and they are open to all church membership. A meal usually precedes the regular meetings and begins at 6 p.m. Each evening concludes at 8.30 p.m. So keep these dates in mind and more details will follow.

- On Tuesday 1 October we meet at Weston and will be focusing on youth.
- Tuesday 26 November is a celebration evening.
- On Saturday 2 November there will be a workshop for elders in Dunedin and it is hoped that all elders will be able to attend.



*Operation Cover Up*

Any time of the year is the right time to make knit squares and/or sew them into blankets.

Please use wool, not synthetic, as wool has more warmth.

Cast on 40 stitches in double knitting, knit 40 rows (or 20cm) in garter stitch and cast off. For other wool weights adjust to make 20 x 20cm squares.

A bag at the back of the church is topped up with wool if you need some.

Money for shipping costs also gratefully accepted.

Contact Marian: [weavermariane@gmail.com](mailto:weavermariane@gmail.com) 027 473 6026

**Marian Weaver**



*Bible Book A Month Discussions*

The October Bible discussion will be on the 1 Corinthians. We meet at the Bevins' home, 129 Signal Hill Road at 7.30 p.m. on the first Thursday of the month. It is helpful, but not essential, to have read the month's book first.

Everyone is welcome.

If you have any queries about this please ask Margaret (the minister) or John Stenhouse.

2 October ~ 1 Corinthians

7 November ~ 2 Corinthians

**Tui Bevin**



## *Keeping in Touch*

*Do you know...*

Opoho Church has a website, [www.opohochurch.org](http://www.opohochurch.org)

On the website you will find (among other things) links to recent sermons, downloadable copies of the Orders of Service for the two most recent Sundays, downloadable versions of the newsletter, and an on-line version of the Church Calendar.

The church also has a Facebook page (you don't need to belong to Facebook to see the page) [www.facebook.com/OpohoChurch](http://www.facebook.com/OpohoChurch)

Copies of the Parish Directory, with contact details of parishioners, are available on the back pew in the church.

This newsletter is emailed to all who have requested to receive it this way. If you are not already on the email list, and would like to be, please send an email either to Andrea [andrea.johnston@columba.co.nz](mailto:andrea.johnston@columba.co.nz) or to Margaret [marg.garland@gmail.com](mailto:marg.garland@gmail.com)

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<b>Early November 2019</b>	
The calendar for October is on the back page	
3 November ~ Sunday	10 a.m.: Worship, the Rev. Margaret Garland, Holy Communion
7 November ~ Thursday	7.30 p.m.: Bible Book of the Month, 2 <i>Corinthians</i> , 129 Signal Hill Road
10 November ~ Sunday	10 a.m.: Worship, the Rev. Margaret Garland, with Sunday School

<b>Lectionary readings, 6 October - 10 November 2019 in Year C, the Year of Luke</b>			
<b>Sunday 6 October - 17th Sunday after Pentecost</b>			
Lam 1: 1-6	Ps 37: 1-9 <i>or</i> Ps 137	2 Tim 1: 1-14	Lk 17: 5-10
<b>Sunday 13 October - 18th Sunday after Pentecost</b>			
Jer 29: 1, 4-7	Ps 66: 1-12	2 Tim 2: 8-15	Lk 17: 11-19
<b>Sunday 20 October - 19th Sunday after Pentecost</b>			
Jer 31: 27-34	Ps 119: 97- 104	2 Tim 3: 14-4: 5	Lk 18: 1-8
<b>Sunday 27 October - 20th Sunday after Pentecost</b>			
Joel 2: 23-32	Ps 65	2 Tim 4: 6-8, 16-18	Lk 18: 9-14
<b>Friday 1 November - All Saints</b>			
Dan 7: 1-3, 15-18	Ps 149	Eph 1: 11-23	Lk 6: 20-31
<b>Sunday 3 November - 21st Sunday after Pentecost</b>			
Hab 1: 1-4, 2:1-4	Ps 119: 137- 144	2 Thess 1: 1-4, 11-12	Lk 19: 1-10
<b>Sunday 10 November - 22nd Sunday after Pentecost</b>			
Haggai 1: 15b- 2: 9	Ps 145: 1-5, 17-21 <i>or</i> Ps 98	2 Thess 2: 1- 5, 13-17	Lk 20: 27-38

Opinions expressed in the *Opoho Signal* are those of individual authors, unless stated otherwise.

### **Deadline for next *Opoho Signal* - Sunday 20 October**

Please send all material for the *November* edition to:

Gregor Macaulay, 88 Forfar Street, Mornington, Dunedin 9011

Email [gregor.macaulay@outlook.com](mailto:gregor.macaulay@outlook.com)

**Coming up @ Opoho Presbyterian Church in  
October 2019**

2 October ~ Wednesday	6.30 p.m.: Psalm writing with takeaways, 129 Signal Hill Road
3 October ~ Thursday	7.30 p.m.: Bible Book of the Month, 1 <i>Corinthians</i> , 129 Signal Hill Road
6 October ~ Sunday	10 a.m.: Worship, the Rev. Margaret Garland, World Communion Sunday
8 October ~ Tuesday	7.30 p.m.: Christian Development Committee, 195 Signal Hill Road
9 October ~ Wednesday	7.30 p.m.: Property and Finance Committee
10 October ~ Thursday	2 p.m.: Fellowship Group in the Morrison Lounge, Abby Smith: A quilt that asks questions: delving into family mystery
13 October ~ Sunday	10 a.m.: Worship, Gregor Macaulay, <i>The Hymns of John Mason Neale and Catherine Winkworth</i> Beginning of the Week of Prayer for World Peace
20 October ~ Sunday	10 a.m.: Worship, the Rev. Margaret Garland. 2 p.m.: <i>Opera in the Kirk</i> , in the church
23 October ~ Wednesday	7.30 p.m.: Study night, End of Life Choice Bill, in the Morrison Lounge
24 October ~ Thursday	7.30 p.m.: Parish Council business meeting, Morrison Lounge
27 October ~ Sunday	10 a.m.: Worship, the Rev. Anne Thomson, with the Music Group
28 October ~ Monday	Labour Day
The calendar for early November is on P. 18	

*Opoho Signal*

*October 2019*

*via email*

## Opportunities for Service, October - November 2019

**For the week  
leading up to,  
and including,  
Sunday:**

Sunday	Morning Tea	Door Duty	Readers	Prayers	Music	Flowers	Hall Cleaning	Church Cleaning
<b>Oct 2019</b>								
6-Oct	Bronwen Strang Jenny Roxborough	Smith / Spencer	Benjamin Thew	—	David Murray	Jane Bloore	Christine Cleugh	Jane Bloore
13-Oct	Rodda / Hamilton	Tui Bevin Andrew Smith	Abby Smith	Daniel Larsen	Mark Bevin	Jane Bloore	Christine Cleugh	Jane Bloore
20-Oct	Meegan Cloughley Marian Weaver	Mike Garland Benjamin Thew	Jenny Roxborough	—	Gaynor Haig	Judy Rodda	Andrew Smith	Rodda / Hamilton
27-Oct	Christine Cleugh Tony Parry	Jane Bloore Gregor Macaulay	Andrew Smith	Abby Smith	Music Group	Judy Rodda	Andrew Smith	Rodda / Hamilton
<b>Nov 2019</b>								
3-Nov	Smith / Spencer	Mary & John Somerville	Daniel Larsen	—	David Murray	Allison Mulder	Michael Ovens	Mulders
10-Nov	Tui Bevin Jane Bloore	Michael Ovens John Stenhouse	Jane Bloore	Marian Weaver	Mark Bevin	Allison Mulder	Michael Ovens	Mulders
17-Nov	Shona & Philip Somerville	Smith / Spencer	Mike Garland	—	Gaynor Haig	Shona Somerville	Bronwen Strang	Shona & Philip Somerville
24-Nov	Bronwen Strang Meegan Cloughley	Shona & Philip Somerville	Gaynor Haig	Andrew Smith	Music Group	Shona Somerville	Bronwen Strang	Shona & Philip Somerville