

Word and Light

St John's Anglican Parish, Ōtūmoetai



Easter and Chocolate

April 2023

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Theme for Word and Light

The theme for the next edition will be **“Helping Hands”** (social service, helping others, charities and charitable acts). Articles on other topics you think may be of interest are also welcome. As ever, please use your imagination – there are many possibilities. We look forward to your contributions. Photos will be very welcome!

Please send your contributions to Lynda, the Parish Administrator, by **26 June**. Remember that, to keep readers' attention, your articles should not be too long (*up to 700 words*). If you have ideas for future themes, please let us know. *The Editor has the final say as to the suitability of articles for inclusion.*

Archbishops share Easter hope

This Easter, in the aftermath of Cyclone Gabrielle, the Archbishops of the Anglican Church in Aotearoa, New Zealand and Polynesia point to the inexhaustible hope that Jesus' resurrection offers to all.



Kua ara a Te Karaiti! He pono tonu kua ara a Ia!
Christ is risen! He is risen indeed!

In this Easter season our hearts and minds are very much with the whānau and communities who were devastated by Cyclone Gabrielle, and with all those who are suffering and mourning at this time. When the storms of life come our way we can lose hope, and find it hard to imagine a future for ourselves and for the ones we love.

In the aftermath of Cyclone Gabrielle we saw whānau and communities come together to help each other. We saw people willing to give what little they had to help others less fortunate than themselves. In these acts, both great and small, we saw so many of the words of our faith come to life. Slowly but surely we've seen a new hope return, even among those who thought there was no hope at all.

The story of Easter is ultimately a story of hope against all odds. The story of Easter shows us that even in our darkest hour, even when it

seems like all else is lost, we can find new hope and new life. Sometimes all it takes is a small act of kindness, a caring smile, or an encouraging word. We all know how important those things are when we really need them. How much more should we be prepared to offer those same things to others?

The story of Easter is simply this: Jesus lived, Jesus died, Jesus lived again. The story of Easter tells us that death does not need to be defeat, and loss does not need to be the last word. We can hope again, and we can live again, if together we are willing to see the story through to a better ending.

May you and your loved ones find new hope in this Easter season and, through the grace of our Lord Jesus Christ, may you find enough courage to give hope to others as well.

May you live a resurrected life!

Archbishop Don Tamihere, Pihopa o Aotearoa

Archbishop Philip Richardson, Senior Bishop of the NZ Dioceses

Archbishop Sione Uluilakepa, Bishop of Polynesia

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https://www.anglicantaonga.org.nz/news/common_life/abps_easter

Priest's Ponderings

The Sabbath poems of Wendell Berry encouraged us to stop, pause, be, breathe and observe. The world is in such a hurry to move onwards to the next thing. Easter - done! Tick that box – when's the next holiday? In the Anglican church Easter Sunday is the beginning of a 50-day long celebration. The colours in our churches remain the festive white and gold of Easter. Each Sunday in our readings we retell stories of the resurrection, and this is also the time of year when we focus on the Acts of the Apostles – yet another reminder that Easter is about new beginnings and a work to do. Easter is full of “and then?” or possibly “and now ...” moments in scripture. The Resurrection is not a finale or climax, it's a beginning.

In the gospel of Mark, the young man (angel?) at the tomb tells the women he is risen and now “go tell his disciples...” This gospel is unusual with a contested ending. Does it finish at verse 8 where the women ran off and said nothing? Did a bit of Mark get lost or did he want to put us into the story, to invite us to consider how we respond to the “and now” moment. (Our Bibles give us two other longer endings which are thought to have been added by scribes later and those look like the endings of some of the other gospels.)

In Matthew’s gospel the women encounter not only the angel but Jesus himself at the tomb “and then” the task – tell the disciples to go to Galilee. It is back in Galilee that the disciples encounter the risen Christ and are given their “and now” message – the Great Commission.

In Luke the women are at the tomb and again are given a message for the disciples. It seems the men need a bit more convincing, and Luke includes more stories of Jesus’ resurrection appearances. In the next scene, there Jesus is on a dusty road walking from Jerusalem to Emmaus with two disciples. Here it is not his wounds he shows, but his identity is revealed to them in the shared meal (a wonderful image of Eucharist). Their “and then” had them rushing back to Jerusalem to share the story with the disciples. The disciples in their turn were sharing about the appearance to Peter. One can sense the growing excitement and growing understanding as each experience of the risen Lord is shared. The “and then” sharing with others task is an important one. Perhaps those “and then” tasks could continue today as we share with each other the blessings and insights from our journeys with God, our encounters with the Risen Christ. Maybe that’s what the 50 days of Eastertide is all about.

Sue (Priest-in-Charge)

Faberge Eggs

by Beryl Dent

Easter bunnies and eggs, mostly the chocolate variety, also the most important season in the Christian Church.

Of course the most valuable Easter eggs were made by Faberge. Peter Carl Faberge succeeded his father as head of the Faberge Jewellery business in 1870 when he was 24. The world renowned 50 Easter eggs were created by him between 1885 and 1916. In 1918 after WWI and the fall of imperial Russia, the house of Faberge was forced to close its doors and Peter Carl Faberge fled the country and died two years later in Switzerland. His children and grandchildren and now great grandchildren carried on the family tradition. The firm split up and amalgamated with other firms.

My husband, Jack, has collected fob watches and clocks. In the early 2000s he was browsing on Ebay when he came across a Faberge clock - a modern one by the grandson of Peter Carl. We had never bought anything over the net before, but we were intrigued when we read the information. We timed it just right and won the auction. It stands approximately 8 inches tall and has a small egg with crown on the top and four pretty eggs on the battery pendulum. We were eager to see it, but as it was coming from the USA we decided to have it shipped to our US address. Three months later our daughter in law was so eager to see it that we had to open the package before we had a cup of tea. We were thrilled when we saw it and it contained all the information we needed to know.

The picture below is of seven hand painted Austrian (real blown) eggs with a Faberge/Limoges cat. We are cat lovers!!!



The Best Treasure of All

by Merina Foster

Have you ever experienced the excitement and anticipation of a treasure hunt? You know there is something you are seeking, but you aren't quite sure what the treasure is or where it could be hiding. You are on a mission to seek, find and embrace the reward.

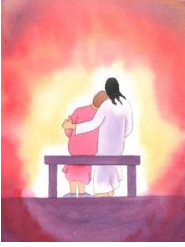
When I was a child, Easter time would always consist of an Easter egg hunt. Ahead of time Mum would seek out and purchase our favourite eggs and stash them away ready to be our hidden treasure on Easter morning. With them concealed from sight she would sneak outside and hide them in different corners of our backyard.



Of course, I knew what she was doing. The excitement would build inside of me, anticipating the joy of the hunt. Mum would return and say, "Ok, it's ready. Go find your treasure." Out we would run, my brothers and I, looking in every nook and cranny for a sparkling foiled egg-shaped treasure. "There's one each. Don't take more than one. One each is more than enough," she would say.

My two older brothers always found theirs before me. They were both faster and taller. 'Is there one for me?' I thought. 'Did Mum forget about me?' The fear of missing out starts to creep in. But then I see it. Silver and gold. Sparkling foiled paper hiding from me, but just peeking out to catch my eye. There was the treasure I was seeking. I claimed the prize, clutching it in the safety of my arms, not wanting to damage or drop it. With sheer delight I walk back slowly and carefully to show Mum my treasure I found. "You better be careful and look after it. It's a treasure just for you," Mum would say.

This innocent tradition that was repeated every Easter came with such an important message that I have only recently discovered. Jesus' love and acceptance is my ultimate treasure.



Through our difficult times we seek refuge and comfort. We try to find the magic fix to take our pain and suffering away, to find respite in the storm. We can spend days or even years searching for the answer. But there amongst the chaos of searching is the treasure of all treasures, the sparkling truth: Jesus.

Remember the joy and excitement I spoke of earlier when I found my precious Easter egg? Well, imagine the ecstatic joy and relief you would experience in finding Jesus nestled amongst your trials and suffering, there to comfort and heal. Now that's a precious concept we can meditate on this Easter.

This leads me to ponder on the concept of Jesus seeking us as his priceless treasure. Our hearts are what he seeks. He even seeks us out and calls us by name, 'Child you are mine'. Isaiah 43:1 states 'Don't be afraid, I've redeemed you. I've called your name. You're mine'.

It doesn't matter what you have done, what you are doing, or what you will do, his love is everlasting, forever accepting, and graciously forgiving. Now that's what I want to find on my treasure hunt this Easter.

On top of our Easter treasure hunt we can seek him in our everyday. What does he want to show you in this day?

The chirp of the birds at the dawn of the day. The sunrise peeking through the trees. The touch of dew on the tips of grass. The stranger you smile at and acknowledge their existence. The patience you show to the person in the car beside you. The thanks you give to the person serving you in the shop. The kind words and encouragement you give to the person needing a listening ear. To the time you freely gave to lend a hand. He wants to show you his perfect creation in this imperfect world. He wants to gift you these special and precious moments. But we need the eyes and ears to embrace them. He wants to show you that you can show his love in your actions every day. Showing love, showing compassion, showing his wisdom, patience and gratitude toward one another daily.



So, this Easter ponder on the treasure of his love. Then embrace it. Let it change you from the inside out. Then, pass the treasure of his abundant love onto others.

Blessing to you and your loved ones this Easter.

Easter and Birthdays - Chocolate plus Time for Reflection

by Frances Ferrabee

My birthday falls at Easter, mostly. Chocolate galore, birthday celebrations, gifts being given, but especially being blessed with the lighting of the Easter candle.

Quite recently at a "pot luck" meal, I was asked "how was my Easter" and I chatted about catching up with family, that I didn't go away, how fortunate we were with wonderful weather. How I was "butter fingers" being challenged to make palm crosses for Palm Sunday.

The next question asked was "had I been able to go to church"? I heard sadness, wistfulness. Because I was inspired by the wonderful lead up to Easter at St John's, our Bible Study with Rev. Sue and the closeness and fellowship of my church family, reality then made me aware that many people, compromised with mobility issues, uncertainty, unsure about making contact with people from the past, they unfortunately forgo celebrating Easter, Advent and festival occasions they grew up with from childhood.

The warmth extended by both Vicar Sue and Jan enabled my friend to come to our Eastertide Wednesday service which gave her immense joy and she now looks forward to coming to our Sunday services too.

It was about listening to a question with my heart.

Glorious Lord we give thanks and we praise you in all things.

Peace

by Chris Robertson-Parkes

Just imagine –

If Jesus offered us His peace

as a fruit ripe for plucking

And we could hold it

look at it

savour it

Before we ate?

Would it be as a snowflake -

Each crystal quite unique

floating

falling softly

Its ripeness serenely opaque?

Or as a cloud

Drifting billows

Reforming in silence

Dispersing vapourous shrouds

Towards eternity?

'Jesus, I need Your peace within

How can I live without?'

'My Child –

Open your heart -

Just receive a fruit

From my peace-giving tree.

It grew in a place

Called Calvary.'

Easter and Chocolate

by Bob Shaw

At first glance the subject found me devoid of ideas. Then I remembered the film I had on DVD set in a town in rural France beside a river. The town was dominated by the personality of the mayor, a tall, severe, hard faced man, with an unforgiving attitude. His

commanding presence permeated town society to the extent that it seemed almost 19th century. Church attendance was obligatory, the faithful entering its portals under the stern gaze of the mayor, who also functioned as Church Warden.

The young town priest, newly arrived from the seminary, appeared to be much in awe of the mayor, while submitting drafts of his proposed sermons to the mayor for approval. These drafts were roughly edited by the mayor until anything kind and forgiving was removed and only harsh words commanding acceptance of a strictly severe way of life remained.

The populace remained subservient to an archaic code of behaviour, from which all liberal attitudes were removed. The natural exuberance of the young was quashed by dark glances and menacing gestures. The affectionate greetings of old friends of both sexes was frowned upon. Aging sweethearts were unable to meet, while strict rules kept them at heart breaking distance maintained over many years.

Into the stone walled streets of this long-forgotten town came a mother with a young daughter, looking for an empty shop to rent, where she could offer a tempting array of chocolate-based confectionery. Why she chose this town, in the season of Lent, is a mystery, but there was a trace of mischief expressed in the corners of her smile. The reaction of the populace, in this backward community was at first stiffly disapproving, but of the more wayward and socially deprived citizens crept fearfully forward, drawn by the mouth-watering display of goodies and her sweet smile of invitation.

The mayor viewed the new arrival from a distance, but other than noting that the proprietor did not attend mass, he made no hostile moves. It appeared as the film progressed that his wife had left him, for the more liberal and pleasurable life in cities of the Riviera. Alone he maintained an almost monastic disciplined life, while an attractive widow woman languished without hope in the background. All this provided a setting for a conflict between the mayor's stern rule and the joy of chocolate loving patrons of the newly opened shop. Within this conflict many small dramas were played out. The finale came when

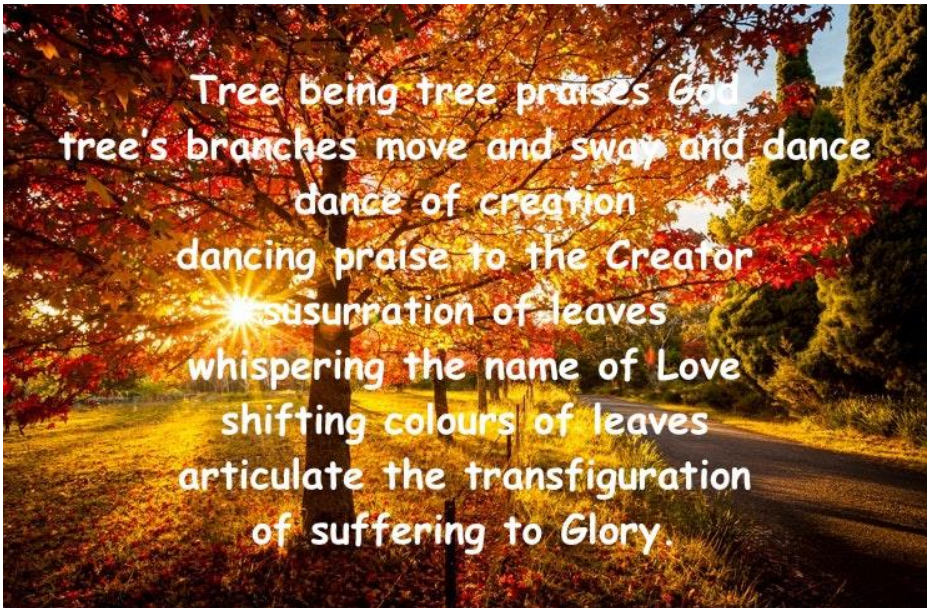
a band of water gypsies came down the river bringing merriment into the mayor's austere rule.

The message of the film was of a more liberal interpretation of the scriptures, enabling a less exacting observation of church rules and practices. Joy came to a previously sad town, and the people relaxed to savour the pleasure of human contact, along with the taste of chocolate.

They had smiles on their faces and love in their hearts, just as we have at Easter Time, along with the taste of Chocolate.

Easter Tree

by Sue Genner



Chocolate - a bittersweet history

by Sue Genner

“Happiness is a block of chocolate” is a saying that certainly helps to market chocolate and to which many of us might be tempted to subscribe. The earliest use of Cacao was found in Ecuador 5,300 years ago. The first use of chocolate was not the silky sweet bar we often think of but a rather bitter drink, mixed with spices or corn puree. The Mayans and Aztec’s used cacao but it was unknown to Europeans until the 16th century.

The desire for chocolate created a thriving slave market in the early 17th century. Today it is a \$US150 billion-dollar industry. While it may bring many of us happiness, many cocoa farmers and their families face a lifetime of living below the poverty line. It is still associated with slavery and sometimes child-trafficking. Chocolate has a bittersweet history.

There are also sustainability problems with chocolate production when, to expand cacao plantations, companies destroy rainforests. Fair-trade chocolate endeavours to produce chocolate which is produced in a more ethical and sustainable way.

The Aztecs believed chocolate was given to them by the gods. Today health gurus promote the consumption of small amounts of dark chocolate for the health. Our ultimate source of joy is God, God’s love, God’s creatures, and God’s creation. Like many things in our world, we can partake of modest amounts of chocolate which we have purchased mindfully, and it can promote happiness and health; it can be good for us and for the environment while contributing to a just world.

Here is a delicious chocolatey treat. It’s easy to prepare and almost a health food! Mmmm, yum! Make it and share it with someone you love – the very best thing to do with chocolate.

BLACK BEAN BROWNIES

Ingredients:

- 1 x 400g can no-salt black beans, drained and rinsed
- 2 whole, ripe bananas
- 1/4 cup maple syrup
- 1/4 cup sugar
- 1/4 cup unsweetened fairtrade cocoa
- 1/2 Tbs cinnamon
- 1 tsp vanilla extract
- 1/2 cup dark, fairtrade chocolate chips
- 1/2 cup chopped walnuts (optional)
- 1/2 cup instant oats or oat flour (made in a food processor from raw oats) I used oat bran - that worked well - 1st time I made it was a bit moist, next time added a little more oat bran & cooked longer - perfect!)



Method:

1. Preheat oven to 180 degrees. Lightly coat a 20 *15 cm (8*6") pan with cooking spray.
2. Combine all ingredients, except oats, nuts and chocolate chips in a food processor. Blend until smooth.
3. Stir in the oat flour / oats until blended well. Fold in chocolate chips and nuts. Pour batter into the pan. Bake 30-35 minutes or until a toothpick comes out clean.

The history of EASTER celebrations

by Sue Genner

The dates Easter should be celebrated, the origins of the word and the symbols for Easter have been the subject of debate for centuries and there is still not general agreement. The earliest recorded observation of an Easter celebration comes from the 2nd century (although in scripture even meeting on the first day of the week was seen to be in memory of Jesus' resurrection).



Where does the word Easter come from? It used to be thought to be related to the German word *Ostern* which itself was of uncertain origin. The Venerable Bede from the 8th century suggested it was derived from *Eostre* or *Eostræ* – the Anglo-Saxon goddess of spring and fertility. We get the word oestrus (estrus) from there which refers to the fertile time of the cycle of mammals. A

more recent understanding is that the word derives from the Christian designation of Easter week as *in albis*, from the Latin word for dawn. In high German this became *eostarum* and this was the precursor for our modern word, Easter.

The **date** of Easter caused major controversy and was part of the divide between Western and Eastern (Orthodox) expressions of Christianity. In Asia Minor the Crucifixion was observed by Christians on the same day the Jews celebrated the Passover offering (the 14th day of the first full moon of spring, 14 Nisan on the Jewish Calendar). The Resurrection was celebrated two days later regardless of the day of the week. In the West the Resurrection of Jesus was celebrated on the first day of the week, Sunday. The Council of Nicaea in 324 ordered that Easter should be observed on the first Sunday following the first full moon after the spring equinox (Autumn equinox for those of us in the Southern Hemisphere). Eastern Orthodox churches use a different calendar (for classic students – it is the Julian vs the Gregorian calendar) and this is why Easter is celebrated on different dates in the Orthodox Churches compared to the Western Churches. Easter celebrations in the Orthodox tradition are barred from being celebrated before or at the same time as Passover.

The use of the **Paschal candle** to represent the appearance of light out of darkness through the Resurrection was first recorded in 384. This vigil became the focus of the Easter vigil which is more prominent in Roman Catholic churches and in the Northern Hemisphere as the long nights of winter are shortening in the spring. The service of light which began our Easter Day celebrations is an abbreviated version of that.



The first recorded use of painted and decorated **Easter eggs** was in the 13th Century. The church prohibited the eating of eggs during Holy Week, but the chickens continued to lay eggs and this led to the idea of identifying these “Holy Week eggs” by decorating them. The egg itself became a symbol of the Resurrection and New Life.

The **rabbit** association with Easter is much more recent and arose in the 17th Century, not becoming popular until the 19th Century. On public television this year one of the few nods to Easter I observed was the screening of the movie “Hop” about the Easter Bunny. The Easter rabbit is said to lay the eggs as well as decorate and hide them – clearly some of our Easter symbols have moved a long way from the original Easter story!

Whatever date we celebrate Easter and whatever symbols we use, most important for us is the centrality of the story of Jesus' death and resurrection. In Easter the bad news of violence and oppression is transformed into the good news of new life, love and peace.



The Chasuble

by Reece P. Thomson

The basic idea of Anglican vestments is to symbolize order, office and role or function. This is true of any uniform that we use in society. They are not supposed to be used for personal expression but are supposed to be uniform within certain sacred design patterns. (e.g. they aren't supposed to have personalized messages, political messages/symbols, sports or patriotic related colours/symbols etc).

Nearly all ecclesiologists are now agreed that liturgical costume was simply an adaptation of the secular attire commonly worn throughout the Roman Empire in the early Christian centuries. The priest in discharging his sacred functions at the altar was dressed as in civil life, but the custom probably grew up of reserving for this purpose garments that were newer and cleaner than those used in his daily ministry, and out of this gradually developed the conception of a special liturgical attire.

Worn by both laity and clergy the chasuble gradually developed into a specifically ecclesiastical vestment.

The history of the chasuble reflects the ever-changing liturgical, cultural, social, aesthetic and political influences of the times of its manufacture and use. The chasuble grew out of the Graeco-Roman paenula or casula, a conical-shaped poncho-like cloak worn as protection against the weather. Over time this simple garment took on greater liturgical significance, and by the ninth century its use was restricted to priests. The earliest priestly chasubles were simple and without ornamentation, resembling a modern cope sewn closed along the front edges, covering the arms and generally reaching below the knee. The conical shape of the medieval chasuble changed over time in response to changes to the liturgy of the Eucharist. For example the introduction of the “elevation of the host” at the Consecration, into the liturgy (in the thirteenth century); led to a major design change of widening the chasuble over the shoulders and making the fabric lighter. Additionally, the chasuble symbolises the “seamless garment” worn by Christ when he was led to his crucifixion.

"The vestment proper to the priest celebrant at Mass and other sacred actions directly connected with Mass is, unless otherwise indicated, the chasuble, worn over the alb and stole" (*General Instruction of the Roman Missal*, 337). Like the stole, it is normally of the liturgical colour of the Mass being celebrated.

It is the stole, not the chasuble, that is the priestly vestment.

The colours of the stoles, as well as the chasuble change based on the seasons of the church year:

- Purple or Blue – Advent
- Purple – Lent
- White – Christmas and Easter, Major Feast Days, Weddings and Funerals
- Green – the Seasons after the Epiphany and after Pentecost
- Red – the Day of Pentecost, Saints’ Days, Confirmations, and Ordinations

Many, but not all, liturgical churches. Lutheran and Anglican, make use of the chasuble.

The chasuble has always been used by the Lutheran denominations of Scandinavia, although in earlier times its use was not directly connected to the communion. German Lutherans used it for the first two hundred years after the Reformation but later replaced it with the Geneva Gown, until like the Anglican Communion the use of the Chasuble was reintroduced.

The English Church, like the Lutherans, had a checkered history after the Reformation when the chasuble was banned. Its use was still found in isolated parts of England through to the 18th Century.

During her reign, Elizabeth I sought unity with her first parliament in 1559 and did not encourage nonconformity. Under her Act of Uniformity 1559, backed by the Act of Supremacy, the 1552 Prayer Book was to be the model for ecclesiastical use, but with a stance on vestments that went back to the second year of Edward VI's reign. The alb, cope and chasuble were all to be brought back into use, The queen assumed direct control over these rules and all ceremonies or rites. This had some effect on restoring the use of the chasuble.

In Anglican Church history chasubles saw a revival in the 19th century Oxford movement which wished the Church to retain its roots to the catholic ethos of Anglicanism: (Protestant, Catholic, and Reformed).

The chasuble was never used by low-church Anglicans and rarely used by high-church Anglicans until the Oxford Movement.

Generally, a church either really loves these vestments, and uses them all the time, or doesn't use them at all. Not much of an in-between.

St. John's has since its consecration had Vicars who generally wore the chasuble. It has an Aumbry for reservation of the Sacrament and Sacred Oils and a lit Sanctuary Lamp showing we have the Sacrament reserved for sick Communion. There is also the Baptismal Font at the entrance to the narthex with Holy Water for those who wish to use it. This is our continuation, together with the Liturgy, of the Anglican ethos of Reformed, Catholic and Protestant.

We are also fortunate now to have chasubles with matching stoles (the Priestly vestment) in all colours of the Liturgical Year. Vicar Sue Beverly had brought her own chasubles and prior to retiring looked

around with Vicar Sue and found some chasubles and stoles in the Sacristy which have now been restored for use with matching stoles or chasubles.



About this Magazine

This Magazine is called *Word and Light* because our parish church is dedicated to St John the Evangelist. At the beginning of the Gospel of John there are many powerful images. Two of these are *Word* and *Light* and they are woven together. Jesus as the *Word* of God echoes the story of creation. Jesus, the *Light* of the World, is the one who shines in the darkness.

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