



St Ronan's Presbyterian Church
Eastbourne

Record

July 2024

7 July	Shared service with Anglicans at St Ronan's.....	9.30am
14 July	Informal worship service.....	9.30am
21 July	Reg Weeks.....	9.30am
28 July	Informal worship service.....	9.30am
4 August	Shared service with Anglicans at San Antonio.....	9.30am

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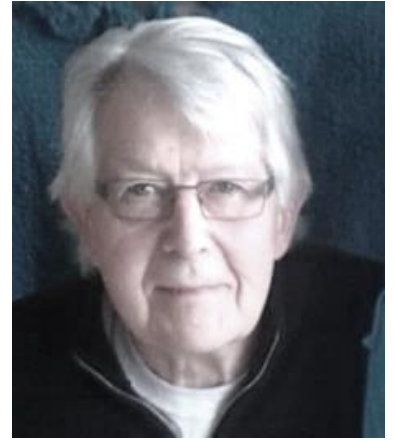
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Power Hour – Sundays 9.30am
Breakfast Prayer – Tuesdays 8.00am
Mainly Music – Thursdays 9.15-11.15am

For pastoral care needs, please contact one of the Local Ministry Team
Rev Reg Weeks 027 491 5947, Simon Shaw 562 8772, Colin Dabiel 562 7238 or Sandy Lang 562 8753

Ecumenical Franciscans – a very little Order

Some of our St Ronan's folk have been aware I have been otherwise engaged over this long weekend. Our Order has been in conference, and I was one of a dozen who took part through Zoom to reflect on past years. Quite appropriate for Matariki.



Forty years ago, a minister of the United Churches of Christ in the United States had the desire to follow St Francis of Assisi, but her church didn't have a way that she could do that. So, she contacted the Episcopalian (Anglican) Church as they had an order of secular Franciscans, who accepted her into their formation programme. At the end of the programme, when it was time to make her life vows, there was a problem. She didn't want to change churches.

They graciously allowed her to make her vows in support of her intention to establish a new order within the United Churches of Christ. It so happened that another minister also wanted to become a Franciscan; so, he began his formation under her guidance in this new order. Others joined and after three years, with a name-change, the Order of Ecumenical Franciscans was born.

Historically, the first Franciscan order was established by St Francis in 1209 and confirmed by Pope Innocent III the following year. Two years later, a young noblewoman of Assisi came, wishing to join them. In response Francis took her and several friends to nearby Benedictine nuns until he could provide for them. On their return, they became the second Franciscan order known as Poor Clares. Then, on one occasion after Francis had been preaching in a local village, a large number of the community wanted to join him. Recognising that they couldn't realistically join either of the first two orders, Francis established a fraternity of those who wished to observe Franciscan principles in their normal daily lives. This fraternity became the third Franciscan order.

In 2009 Diane and I visited Assisi on our pilgrimage to important world centres of devotion. Although I had been superficially familiar with Francis, I learnt while in Assisi the significance of the olivewood Franciscan Tau cross, bought one, and on coming home, began a search for more information. That led me to the Order of Ecumenical Franciscans, and after the required period of formation, I took my life-vows in 2018 at the Order's annual gathering in St Louis. There are only two kiwi members of our order and thankfully we both live in Wellington and are warmly accepted as associates of the Wellington branch of the Anglican third order.

At my first attendance at the annual gathering in 2016 there was a change from the usual hierarchical order structure; to one of a shared leadership group of two male members, two female members and one other of either gender.

At that meeting there was a copy of a report made by the previous OEF leader to a large national gathering of Franciscan third orders. This report has always seemed to me to capture something of our ethos and may explain why I'm an Ecumenical Franciscan. It is the address of OEF Co-Minister Shoshanah Kay to the National Fraternity of Secular Franciscan Orders, in November 2015:

You, Secular Franciscans, have thousands upon thousands upon thousands of members. We, Ecumenical Franciscans have tens upon tens. You are pushing 800 years old. we are barely 30. Measuring our years to your years, we are but kid-Franciscans. Measuring our size to your size, we are barely more than a local fraternity.

We are an Order, not a local fraternity. But, nevertheless, let's stay with that image: imagine a really big fraternity of the biggest-hearted Franciscans you could ever meet but scattered all across the United States and several more flung across several seas.

Bighearted Franciscans, committed to Christ and to one another, as Catholic and Protestant, clergy and lay, married, partnered, single and celibate; of various ages, genders and orientations, varying in education, profession, possessions and passions.

Bound together by a fascination with Francis and Clare in their joyful abandon and reckless surrender into the abundant, overflowing, unlimited Love of our Living Lord. Gentle, generous love which these two - our guides and yours - held in tenacious trust and expressed in tender attention to the least, the little, the lost and the leper.

And once a year, we gather together for 5 days. During these days we go deep; we get close. We milk these days for all they are worth. Because we don't live close. And, for some of us, it's all we get, face-to-face. We worship; we pray; we sing; we laugh. We wonder together; we argue sometimes; we offend; we falter. We break bread. We learn to forgive. We begin again. And again. And again.

And we made a decision. A decision to discern, together in prayer, about anything and everything. Trusting that Our God will lead us to who-knows-where, to do who-knows-what, who knows how, and God knows why. And no matter the what, where and why, we just want to be true. We want to be the best that our churches gladly are, and all that our churches, sadly, are not: humble, honest and open; inclusive, inviting, daring and caring; listening and giving, surrendered and willing; courageously kind, warm and alive, faithful and free.

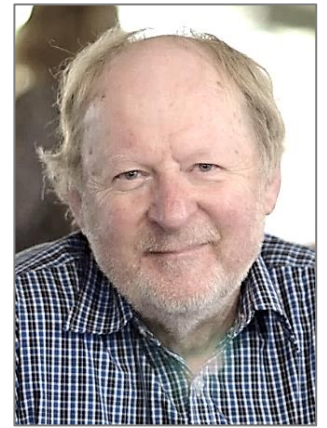
We want to follow Jesus like Francis and Clare. We want to kiss the leper, feed the hungry, save the planet, stop the violence, end the war, tear down the walls, build the bridges, light the darkness, rebuild the Church.

We are not a perfect little Order of perfect little mini-monks. We are, each and all, a mix and a mess. And our beloved little Order can be as dysfunctional, distracted and distressed as any. But we stick it out and we stick together, because we've caught a glimpse of the humble Christ who walks among us and shows a different way, and a bigger love."

Reg Weeks

Clerk's corner...

Good news, bad news: I'm back on deck after a seven-week work/ family trip to the EU/ UK. The work bit in Germany and Italy went very well (six universities /research institutes). But it was a poignant time for me in the UK to see my brother for the last time in Northampton Hospital. He had had a major stroke. He has since died.



Bad news, good news: You will notice a bit of a rearrangement in our Fellowship room. Hutt City Council have just increased our rates 16% (the Wellington increase

was 18%). They also increased their hire charge for the upstairs Library space by over 400% - then relented - but for how long? This has brought a suite of yoga classes to our door seeking relief, an alternative venue, and one that offered greater stability and a more gracious lessor-lessee relationship. Good for us as they want to use our rather under-utilised Fellowship room. But we did need to remove a bit of clutter and shift stuff around a bit so they can fit in. This significantly increases our rental income from the community's use of our spaces. As you know, these days the rates and the costs of insuring and maintaining buildings is rising a lot faster than general inflation.

Dr Les Molloy

Monday 22 July 10am, St Ronan's Hall, Muritai Road, Eastbourne, Koha \$2

Travels in the Karakoram Mountains of Pakistan

Following morning tea, hosted by Eastbourne Retired Persons Assn, Dr Les Molloy's talk will mainly illustrate a trek he led around Nanga Parbat in 1997. The talk will include coverage of several of his other journeys through the Karakoram, illustrating the dangerous instability of the landscape, the different cultures of the mountain people and an outline of the convoluted political history of the region.



Good news: Most of you will know of ERPA - the *Eastbourne Retired Persons Association*. If not, it's about time you

did...! Run by Rosemary Young, they organise a cup of tea and a talk at 10:00am, 4th Monday each month, at St Ronan's, in the Fellowship room or in our Hall.

Coming up shortly on 22 July is our Les Molloy, *Travels in the Karakoram Mountains of Pakistan*. Up next is me on 26 August, *Misshapen Apples*. Then our Wendy McCarter on 23 September, *South Africa*. Then our Anne Manchester on 21 October, *The Sub-Antarctic Islands*. I'll take you into the core of an apple and the others will take you to amazing places round the world you are unlikely ever to get to...

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Sandy Lang

Inspired flowers...

At St Ronan's we always get a special flower arrangement. But sometimes we get an 'inspired' one...

This arrangement was the work of Susan Connell, who called it a "York Bay roadside creation, with a nod to Matariki."

In the lead-up week, Susan collected the white Agapanthus heads. These seemed to nod to her on the way past, saying, "Pick me". When she got home, she plonked the all-different-lengths stems into a bucket. Sometime later, standing back to look at her gatherings, their juxtaposition seemed to create their own asymmetrical balance. So, she simply transferred the 'bucket arrangement' to the vase...



The green trefoils at the base of the arrangement were offcuts left at the side of the same road. The whitish bubbly vine was a weed from her garden. The greenery became the centre cluster - the Christ centre of the arrangement.

Susan liked the unexpectedness of the arrangement with its height, and the use of the roadside gatherings. She added the extra touch of twinkly lights to create a starry Matariki offering. Something which shares the plants' natural beauty and presents this in a meaningful Christian / Matariki way.

My view? I liked the dead flower heads (ghosts of the last season) and the green shoots (hope for the next season). It reminds us of those we've recently lost and of the one who promised always to be with us into the future.

Sandy Lang

Rood screen – Fatal attraction...

Most Texans love to tell you everything in Texas is bigger. But there's one thing that's definitely bigger in the *Lone Star State* - bird migration...

Texas is situated at the convergence of two major migratory 'flyways' (broad north-south routes that many bird species use to migrate). These flyways both pass through Texas and about two billion birds use them. There's the 'Central Americas Flyway' (from the Canadian Arctic to the southern tip of Argentina) and there's the 'Mississippi Flyway' (used by migratory waterbirds).

Ornithologists are not 100% certain how these birds find their way, but it seems they navigate using various combinations of •the stars, •the sun and •the earth's magnetic field. Sadly, like us humans, they are easily distracted by the bright city lights. As a result, their migratory routes often 'bulge' towards light sources at night. Once they get closer, they are mesmerised by the brightly lit high-rise buildings.

In Galveston there is a 23-floor skyscraper called *One Moody Plaza*. It has four corner spotlights that point straight up into the sky and a glowing green halo of LED lights around the top of the tower that can be seen from seven miles offshore.

On 4 May 2017, 395 migratory birds died after smashing



into *One Moody Plaza*. Most of them were warblers - small, brightly coloured birds that are particularly abundant in Texas. They had been on their homecoming spring migration. An epic journey that takes them from wintering sites as far south as Mexico to nesting sites as far north as Canada. In October 2023, nearly 1,000 birds died in a

single night when they flew into a lakeside convention centre in Chicago. Although these two were particularly dramatic events, it's estimated that millions of birds die this way every year.



Around the time of the Galveston bird crash, the *Cornell Lab of Ornithology* developed a way to forecast bird migration using radar.



The resulting *BirdCast* migration forecast maps predict how many birds will be migrating and where, at any given time. Last October, they were able to predict a 'billion bird night'...!

Cornell, Houston, Audubon and a range of other organisations joined forces to start the 'Lights Out, Texas' campaign. This encourages building owners, developers and businesses to switch off non-essential lighting from 11pm to 6am each night during the spring and autumn migrations. The campaign aims to help create a safe passage for nocturnally migrating birds. Since 2020, 'Lights Out Texas' has taken hold in every major city in Texas. The state is



considered an especially important place for the campaign given its position as a mass bird migration hotspot.

It's heartwarming to hear how so many people have responded to a problem and have done something to protect these birds.

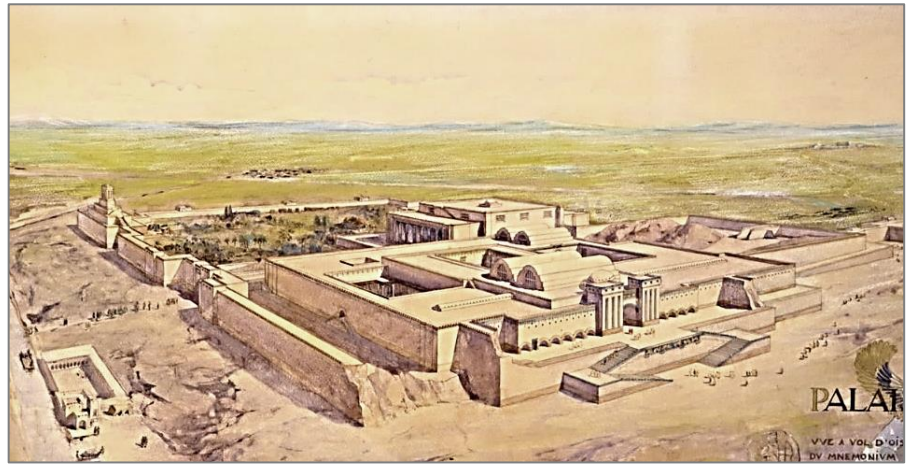
Jesus compared us with birds when He said... *Are not five sparrows sold for two pennies? Yet not one of them is forgotten by God. Indeed, the very hairs of your head are all numbered. Don't be afraid; you are worth more than many sparrows.* Luke 12:6-7

You are important to God... Very important...!

John Harris

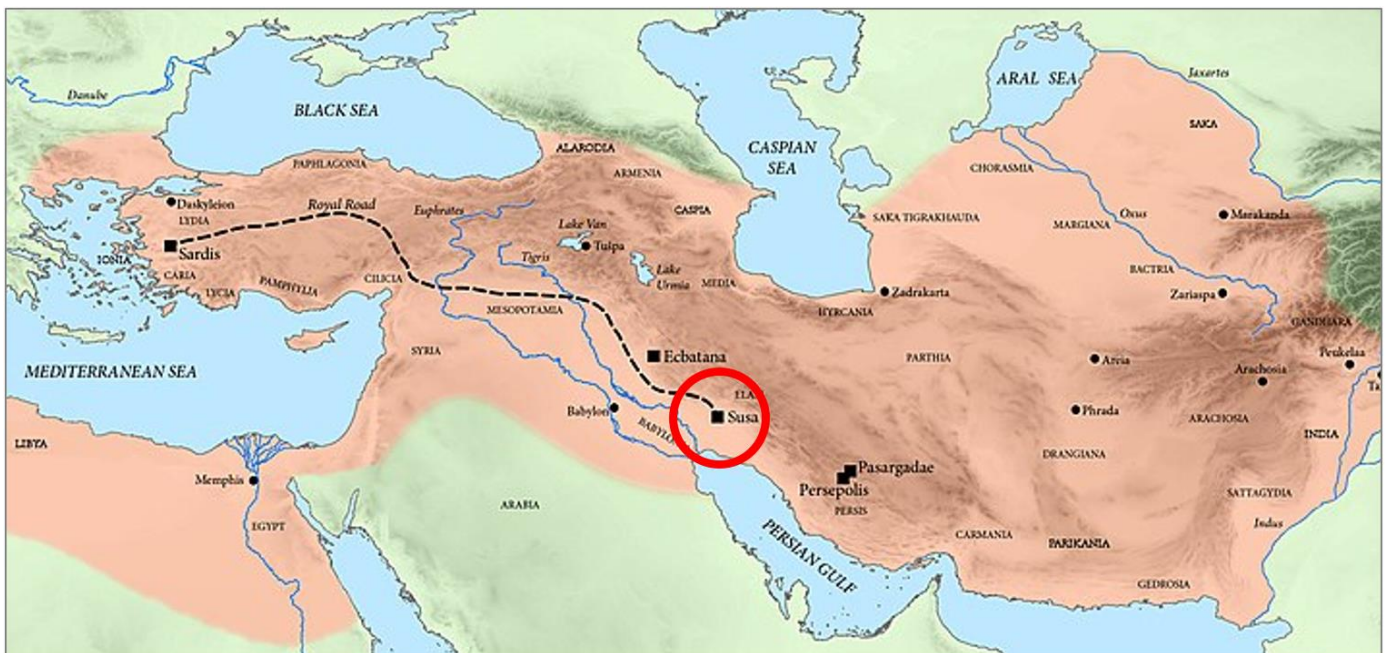
The Story of Esther

The story of Esther is pretty gruesome. I re-read it because I suspected it had relevance for the current morass in Gaza. It takes place in Susa (modern Shoshan; now part of Iran) in about 500BC. Susa is a very ancient city, with a history going back at least 9,000 years and has been the capital city of several empires but, principally, of the Elamites. In 500BC it was the capital of the Persian Achaemenid empire, whose rulers were variously Xerxes I, Xerxes II, and Artaxerxes.



**The Palace of Darius at Susa. A masterpiece of mudbrick architecture housing enormous reception halls opening to internal courtyards
(1913 watercolour by Maurice Pillet)**

The biblical narrative begins: The events "*happened in the days of Ahasuerus... who ruled over 127 provinces from India to Ethiopia*". It is thought the Ahasuerus of the Esther narrative, refers to Artaxerxes.

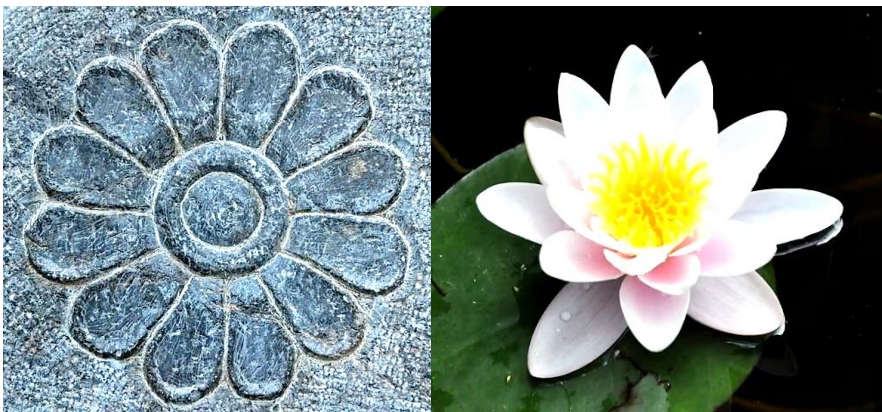


**The 127 provinces of the Persian Achaemenid Empire – shaded dull pink
The capital Susa – ringed red**

In short, a local Jew, Mordecai, organises for his niece Hadassah/Esther to become one of the Emperor's many concubines; eventually she rises through the ranks and becomes the queen. Haman, a local strongman, doesn't like Jews, and arranges for Mordecai to be hanged from an enormous scaffold. He

also persuades the emperor to issue an edict that all the Jews in the empire be killed. Mordecai gets a message to his niece asking her to intercede with the emperor to prevent the genocide. She does so and, in addition, arranges for Haman to be strung from his own petard. She also arranges for an edict that the Jews throughout the Empire should slaughter the neighbours they didn't like. The edict was carried out with gusto. Since then, Jews everywhere have commemorated these events in the Purim festival.

The parallels to the events in Palestine today are uncanny. In all, the story sounds more like a made-for-TV script, rather a real-life event. Others describe it as an early novella, or just plain fiction.



A lotus tile from Susa. The lotus motif is very common in ancient and modern Persian and Moslem architecture.

Names: The name 'Susa' means lily, or lotus, possibly because in very ancient times lotuses grew abundantly in that area near the mouth of the Tigris and Euphrates Rivers. It became Shoshan in Hebrew, then the girl's name Shoshanna, which morphed through the various cultures into Susan, Susanna and Sue.

The name 'Esther' is a corruption of the name 'Ishtar', who was a ubiquitous god of south-west Asia in the first millennium BC. She appears frequently in the Old Testament as 'Ashtaroth'. She was the powerful god of love, war, and sex. No wonder she upset the prophets. (And if, as I did, you saw *The Three Musketeers* at the recent French Film Festival, you'd feel that she is very much alive and active today.

Geoff Mann

Moving on...

At St Ronan's Fellowship Lunch on June 30, Rev Doug Rogers shared another of his pertinent short messages, inspired by Bible stories.

The text was from Genesis 12:1-5. Although the 75-year-old Abraham was told by God to leave behind some things and connections, as a man of means, he still had a lot of 'stuff' to pack up and take with him, including servants and livestock.

Doug related to us the steps he himself and his wife Gwyn are taking prior to their planned move from their current home to apartment living in a retirement

village. Choosing and packing items to keep, and parting with other things seems a huge task after many settled years.

Doug reminded us that God is with us whenever and wherever we go. He is not limited to a place or time. Jesus said "*I am with you always...*" (Matthew 28:20). Indeed, one of Jesus's names is Emmanuel, 'God with us'.

Fortunately, after Doug and Gwyn's projected move north to Upper Hutt, they plan to continue their commitment to their St Aidan's church and to still join us for lunches in those months where there are five Sundays.

So, why not bring a plate of food to share and join us for the next Fellowship Lunch at noon on Sunday September 29 in the Fellowship room? The only guideline being that as we often have a surfeit of sausage rolls, please contribute anything but those for lunch!

Gill Burke

Moderator's Matariki message.....

Right Rev Rose Luxford, Moderator Presbyterian Church of Aotearoa New Zealand, invited the Rev Brendon McRae to share a Matariki message.



What's all this talk about star gazing during Matariki?

The Matariki star cluster (Pleiades) is the oldest and most well-known cluster in the world. According to the ancient scriptures, 'star gazing' is nothing new. In the book of Job (thought to be the oldest book in the Bible), God says in response to Job, "Can you bind the chain of the Pleiades?" or translated in te reo 'Matariki'.

In the creation narratives, God not only set the stars in place, but ordained the seasons and the New Year. And God said, "Let there be lights in the dome of the sky... and let them be for signs and for seasons and for days and years." Interestingly, there were no direct instructions on how a year should be

ordered by the heavenly bodies, whether it be by solar (Sun) or lunar (Moon). Light to govern the years and seasons is marked by festivals and sacred rituals.

Traditionally, Māori divided the seasons, months, and nights to bring natural rhythms to their way of life in synergy with the seasons they experienced in Aotearoa. The lunar cycle marked the seasons including the rising of the Matariki constellation signalling the New Year. Matariki rises in the pre-dawn sky, and this is celebrated with a vast number of traditional practices important within Te Ao Māori, including prayers, feasting, planting and lament.

Friday 28 June marks the Matariki public holiday for the third year since its inauguration in 2022. Thousands of people will be attending events across the country including public lectures, light shows, workshops, kapa haka, dawn services, art exhibitions and dinners. In a national-wide poll conducted by Te Papa Museum, 50% of New Zealanders took action to mark Matariki. Other research data showed that at least 87% of New Zealanders now have some understanding of what Matariki is about and means.

The wisdom of Matariki cannot be ignored. As people of faith, the Treaty, and bearers of the gospel what is our response? A question we ask each year at Flagstaff Community Church as we begin our Matariki preparations is, how might Matariki point to the God we encounter in Jesus Christ who enters both the worlds of Māori and Pākehā? This invites a conversation between scripture, tradition, culture, life and land... and let's not forget the stars!

Christian worship on a Sunday is simply 'foreign worship' if it is not in constant conversation with life outside the church walls. While there are some points of tension and difference, there are a rich number of treasures within mātauranga Matariki that are in harmony with biblical wisdom.

I am increasingly becoming more appreciative of the gift of Matariki as I come to understand and embrace some of the relevant traditional meanings and themes which intersect so well with my life and faith. The three Matariki principles are framed as past, present and future. Māori traditionally greeted the first sightings of Matariki in remembrance (past), followed by feasting and thanksgiving (present) while setting communal aspirations for the New Year (future). These three principles not only frame human existence and pivot neatly on the turning point of a New Year but underpin the Christian narrative providing rich biblical themes.

A number of key values are associated with Matariki celebrations. Of the 12 Matariki values six are located within the well-known biblical text 'fruits of the spirit' which according to the author Paul, are evident of a life walking in step with God. The gift of Matariki is the invitation to come together regardless of cultural, religious, and ethnic backgrounds. This is part of our Christian DNA

with the distinction of being called together 'in Christ' who both models and affirms ways of living and behaviour (values).

A growing number of people are taking an interest in the night skies. The Christian community need not be apprehensive about star gazing. The inclusion of the Southern Cross in liturgy is no more sacred than the Matariki star constellation simply because it is in the form of a cross (a form of violent execution). One Bible Concordance reveals a total of 87 references to the words star, stars and starry. When biblical reflection engages with the narrative of Matariki, a variety of creative responses emerge that ultimately point to the star creator.

The Christian community is invited to listen deeply to both a Christian Māori perspective on Matariki and Scripture, not to re-colonise it, rather to inform a richer re-telling of Matariki and God's activity within it.

An excellent resource is the Eco-Church A Rocha Aotearoa NZ website <https://www.ecochurch.org.nz/matariki> which has a number of Christian resources (including those of the PCANZ). There are liturgies, sermons, videos, family and children's activities, educational resources and more. Ka Rawe!

Rev Brendon McRae

Minister of Flagstaff Community Church, Ōtepoti, Dunedin. [Slightly abridged: Ed.]

Matariki and spiritual awareness

Two years ago, I wrote an article in the *Record* about how hopeful I found our first celebration of Matariki as a public holiday. This year, as we celebrate its third official public recognition, I feel even more buoyed, as thousands of people attend hautapu ceremonies and related events around the country.



I attended a few years ago involved each attendee being given a cooked kūmara wrapped in tinfoil. At the appropriate moment, we pulled away the tinfoil, enabling the steam to travel skywards.

The full name for this ceremony is whāngai i te hautapu. It means to feed the stars with a sacred offering, using food cooked in an umu. After karakia or prayers are said, and the names of those who have died in the past year are called, the umu is uncovered, allowing the steam to rise into the sky. This marks the opening of the Māori New Year. One hautapu ceremony

I was struck by an article published on Friday, June 28, in *The Post*, written by Archdeacon of Tamaki Makaurau Lyndon Drake. Drake, who is Ngāti Kuri, Ngāi Tūāhuriri and Ngāi Tahu, gained his doctorate in theology from the University of Oxford.

He sees the celebration of Matariki as helping fill a spiritual gap in our national life, and I agree. Matariki, and especially the hautapu ceremony, confronts us with another world, the Māori world, and its awareness and recognition of a spiritual side to our existence. "Pākehā New Zealand is one of the most aggressively secular cultures in the world," says Archdeacon Drake. I am sure we can all agree with that as we live through the gradual marginalisation of the mainline churches in our society. Long gone are the heady days of the early 1900s when church attendance was a regular and acknowledged part of many families' lives and certainly double the rate it is today.

Archdeacon Drake believes the inclusion of Māori rituals and spirituality in public life could see the development of a new civic religion. Human beings long for transcendence and respond and need rituals in their lives. Matariki, at its essence, highlights the thin veil between the sacred and the everyday. As our society struggles to understand and uphold values beyond the material and instant every day, this can only be a good thing.

St Andrew's on The Terrace held a special Matariki Service on June 23, as many churches now do. Most of the hymns sung that morning were in Māori, with prayers focused on the meaning behind this special season of the year. Rev Dr Fei Taule'ale'ausumai's opening prayer was:

We gather to honour the past – remembering those who have been lost over the last year.

Enjoy the present – taking time to be content and value what we have. And look forward to the future. The new year promises a new start, and the Matariki festival is a chance to look forward to the next chapter while valuing the past and the legacy the present is built upon.

Still us in this time to remember, to reflect and to remind ourselves that life is important. That life is for living. Walking backwards into the future. He aha o te mea nui o te ao? He tangata, he tangata, he tangata. We come to celebrate one another and remember all those who have had an impact in our lives, our past, our present and our future. Amen.

Anne Manchester

Power Hour – our 'Benediction' or 'Closure'

Normally our weekly Power Hour 'benediction' or 'closure' is brief. We say it together, and to gain familiarity, we repeat it each week of the term. However, this term our closure is a long one, with the children including their own improvised actions, e.g., 'Listen' – the children put their cupped hand to their ear. They have been excellent in coming up with actions! You may ask, Why a

long closure? I guess it is 'the nature of the beast' based upon the derivation of the closing passage.

Here is our closing passage (Deut 6:4-9)

Listen, Israel! The LORD our God is the only true God!

So, love the LORD with all your heart, soul, and strength.

Memorise his laws and tell them to your children, over and over again.

Talk about them all the time, whether you are at home or walking along the road or going to bed at night or getting up in the morning.

Write down copies and tie them to your wrists and foreheads to help you obey them.

Write these laws on the door frames of your homes and on your town gates.



As background, this term we have been learning about the characteristics of a disciple of Jesus, which has led us to, 'A disciple of Jesus is a friend to all' and the exploration of the Good Samaritan story Luke 10:25-37. From this story's introduction, we have taken our closing passage and extended it to include the full version, as found in (Deut 6:4-9).

The instructions in this passage were first given by Moses, practiced by the Pharisees, and today practiced by Jewish men aged thirteen and older when they pray. These instructions were put into 'phylacteries' (two little leather boxes) and tied to the forehead and biceps of the left arm. Then the passage was also put into a small decorated wooden oblong box (mezuzah) and attached to the top one third section of the entrance doorway, at eye level, to daily remind, as well as to let others know, that a Jewish family lives here.

The instructions in this passage were first given by Moses, practiced by the

The intention of the instructions was to ensure the honouring of God first and foremost; having a relationship with God; and doing it daily. It is so, even to this day. Further, in the Good Samaritan, Jesus pointed out that the Lord looks at the heart rather than outward appearances.



To understand some passage parts, all our Power Hour children have been practicing what it means to fasten 'the law' to one's head and left arm using a tephillin to wind seven times around the arm, and to put a mezuzah on our Power Hour entrance.

Next term the children are looking forward to sharing their closing passage with the congregation at a BYO Informal Service.

Term 3 Dates: 28 July to 22 September 2024

Contact Susan Connell 04 568 5747

Susan Connell

A simple chicken risotto recipe

Ingredients

- 2 cups Arborio rice (Italian rice)
- 1 litre (4 cups) chicken stock
- 1 finely chopped large onion
- 3/4 cup of frozen peas (not minted)
- 1/3 - 1/2 cup of grated Parmesan cheese
- 3 Tablespoons of finely chopped parsley
- Ground black pepper
- 1 cup of diced cooked chicken.



Toss the first three ingredients into your large saucepan, bring to the boil then turn down the heat and simmer covered for about 15 minutes until the liquid is absorbed and the rice is cooked, stirring occasionally. *(Alternatively add the rice, stock and onion to a rice cooker and set to 'cook' mode, again occasionally stirring the rice).*

Stir the peas into the nearly cooked hot rice, allowing around 4 minutes for them to cook from frozen. Then add in the parsley, Parmesan cheese, black pepper and the chopped cooked chicken. Stir through and make sure the chicken is thoroughly heated, then serve and enjoy!

The above recipe is comfort food suitable for children, adults and for those who are unwell or struggle to chew or swallow higher roughage food. (Just make sure everything is finely chopped for them and little ones!)

Variations: For vegetarians use vegetable stock instead of chicken stock and add in some fried mushrooms instead of chicken. Make sure your Parmesan contains non-animal rennet (animal rennet is derived from animal stomachs, a no-no for vegetarians!)

This recipe only requires occasional stirring and does not contain the oil, butter, and wine of a classic risotto. It is simple enough for beginner cooks, perhaps one to try with the grandchildren in the school holidays! Just remember to supervise the younger ones near heat!
Buon appetito!

Gill Burke



Our God calls us to worship and grow together and to show the love of Christ through serving our community.

Directory

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Contributions for the 'Record' are most welcome.
Please email them to lesmolloy7@gmail.com
Phone (04) 568 3377

The views and opinions expressed in this publication are those of the authors.
They do not necessarily represent those of St Ronan's Church.

**And the closing date for our next *Record* for August 2024
is Sunday 28 July 2024**