

The Messenger

August 2020



Monthly magazine of St Peter's Terrace End
Website: <http://www.stpeterspn.org.nz>

ST PETER'S ANGLICAN CHURCH

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Weekly Events for August

Mondays

3.30pm Ukelele Group meets in the Hall during term time. Come 10 mins early for a cuppa. All welcome.

Mondays 1pm. Silent prayer in the Lady Chapel.

Sundays

8am Holy Communion

10am Eucharist

10am Children's Church

Other Events for August

Saturday 1 August

10am Working bee at rear of hall.

Tuesday 4 August

12.15pm. Lunchtime Concert with pianist Nathan Soong

Wednesday 12 August

12.15. Senior Lunch.

Sunday 16 August

Sea Sunday

Looking ahead:

5 September

Dio Training Day, El Rancho, Waikanae.

Note from the Editors: any articles not attributed to anyone are written by the editors. Contributions from parishioners will be warmly welcomed – subject to possible editing!

From the Vicar - The Task of Forgiveness

At Vestry we are committed to reading and discussing the Bible together. The reading set down for the evening on which we held our recent Vestry meeting was 2 Corinthians 2:5-17, and it occasioned much discussion on the nature of forgiveness. For me there was a great deal of resonance because I have connections with a couple of families who have faced the tragedy of murder and who are often asked by journalists about forgiveness. And these reports often have me asking “Do they know what forgiveness is really about?”

Forgiveness is clearly a big deal to Jesus. He has a lot to say on the subject, and his teaching on this subject is among the most challenging of his ethical teachings. It is challenging firstly because of its scope. How many times should we forgive someone? Jesus answers, 77 times, or 70 times seven times – effectively he means infinitely. What should we forgive one another for? Anything at all. Yes, even those who would murder us. Jesus forgave those who killed him. But we also need to be aware of the need to do the work of forgiveness at the other end of the spectrum, lest minor hurts and offences start to become the source of bitterness and division.

The teaching of Jesus on forgiveness is challenging too because of its importance to Jesus and to God. It is important enough that Jesus tells us that if we are bringing our gifts to the temple altar and remember that a fellow believer has something against us, then we are to leave our gift there and go and be reconciled before coming back and making our offering – in other words, we are not ready for worship if we are not reconciled to one another.

Forgiveness is important enough for there to be a link between our forgiveness of one another to God’s forgiveness of us. The link is quite forcefully stated in various places. In the Lord’s Prayer, Jesus teaches us to pray “Forgive us our sins, as we forgive those who sin against us.” Luke records Jesus as saying “Forgive, and you will be forgiven. ... For with the measure you use, it will be measured to you”.

Now we need to remember here that we are already forgiven. God’s gift of forgiveness, his gift of love for we who have made ourselves his enemies, comes first. It is his forgiveness of us that creates the motivation and the ability for us to forgive. We love because he first loved us; we forgive because he has first forgiven us. God’s constant orientation is to forgive, not to condemn.

We forgive others out of a sense of profound awareness of the fact that we ourselves have been forgiven and out of gratitude for that. Do you need to recover a sense of what it is that God has done for you in Jesus Christ? Our mutual need for God's forgiveness permits not one of us to feel morally superior.

God's forgiveness creates the motivation for us to forgive, and it provides the ability, the power, to forgive. If we were still caught up in our own unredeemed state, then we would not have the power to forgive.

In forgiving others, we are also channels for God's forgiveness. Just as in so much else God chooses to work through human agents, so it is the case with forgiveness. As we forgive those who have wronged us, we are vessels of God's mercy and love.

It also works the other way. We can by our own unforgiveness block our ability to receive forgiveness from God. We become bitter, dried up, unable to be vessels of God's grace.

So why is our forgiving one another a matter of such importance to God? Why are we to love our enemies? Why are we to do unto others as we would have them do unto us? Why does Jesus place such an emphasis on this?

The reason is because these attributes are in the very nature of God, and we are his children and are called to measure ourselves against his perfections. The reason is because in doing these things we are part of making his kingdom come on earth as it is in heaven, here and now. True, we can't change the world completely by ourselves – but we can be part of the work that God is doing in bringing his kingdom into all its fullness. Peacemaking, love of enemies, forgiveness and mercy, all point towards the coming reign of Christ. God desires to be reconciled to his estranged children – humankind – and our being reconciled to God is intimately tied up in our being reconciled to his creation, including our fellow human beings.

Forgiveness is hard. It is hard in part because we may have only a vague idea of what really is involved. We may think of it as weakness, or as excusing a wrong – letting someone go scot-free. We may think of it as denial, or as merely forgetting the wrong. But true forgiveness is none of these things ... and this is the other reason it is hard. It is hard because it involves an act of will, a choice, against what we strongly feel.

Chris Marshall, a New Zealand theologian, and a practitioner in the field of restorative justice, defines forgiveness like this:

Forgiveness is what happens when the victim of some hurtful action freely chooses to release the perpetrator of that action from the bondage of guilt, gives up his or her feelings of ill-will, and surrenders any attempt to hurt or damage the perpetrator in return, thus clearing the way for reconciliation and restoration of relationship.¹

Forgiveness is freely given; it is not earned or deserved.

It is a choice. It requires an act of will on the part of the victim to enter into the process. The victim chooses which kind of pain they will live with – either continuing with the pain of the wrong that was done them and its side effects, or being willing to go through the pain of the forgiveness process.

It is a personal encounter, in which the reality of the wrong is acknowledged by both sides, in which there is a sharing of pain – the pain of the wrong, and the pain of the guilt. It is important that these feelings are voiced. It is painful because this involves a reliving of the original injury. For the offender, there is a deeper awareness of the wrong they have done, and a sharper contrition. There is shame and humiliation. Each party enters the pain of the other, and the dignity of each is restored.

Forgiveness requires openness to the offender. It requires being ready to change one's view of the one who caused the hurt. We often discover that those who have hurt us are not monsters, but are guilt-ridden, vulnerable, fellow human beings.

Forgiveness offers release. It is release for the victim, a restoration of dignity, a breaking free from the power of the hurt and the power of the one who caused the hurt.

It is release too for the offender – release from the crippling effects of guilt.

Above all, the goal of forgiveness is the restoration of right relationships, the ability to live together at peace with one another.

It all takes time, and it is uncomfortable.

But it all begins with that vital decision to enter into the process. Head precedes heart in this.

¹ Chris Marshall, *Beyond Retribution: A New Testament vision for justice, crime, and punishment*. Grand Rapids/Cambridge: Eerdmans, 2001. p. 264.

Now, circumstances might make the encounter between victim and offender impossible. There will also be times when the offender is unwilling to take part. Even so, the decision to enter the forgiveness process opens up opportunities for the victim to work with people other than the offender to make progress towards forgiveness. It all starts with that vital decision.

Rev Stuart

Office hours – Due to the demands of other employment at this time, Caro needs to leave the office at 11am each day. We will try to provide basic reception and telephone cover through to noon each day, but please be understanding if we are unable to fully fill her shoes during this time.

Installation of our New Vicar

While the parish was able to enjoy having a new vicar from late April and in residence from early May, it was not until July 2nd that the Bishop was able to come and formally install Stuart Goodin as the new vicar of St Peters.

The service at 7pm was a very important one and the congregation was enhanced by a number of clergy from other parishes filling the choir stalls as well as a considerable number of Stuart's former congregation from Whanganui. The presence of Stuart and Christine's family, Antony and his partner Kirsty, and Victoria and her delightful twins, Ethan and Ava, all made the occasion extra special. (Unfortunately Victoria's husband, Chris, was not able to make the trip.)

Stuart and Christine were presented to the congregation when the Bishop, the Right Rev Justin Duckworth, outlined the responsibilities of being the vicar of the parish to which our Vicar replied that he was "committed to walking the way of Jesus..... together with all those who call this place 'home'." That was a particularly moving part of the service.



The rest of the service followed a more usual pattern of confession, absolution, readings and hymns with the Bishop preaching the sermon. This was a lively presentation from around the chancel steps with the Bishop letting us know at the beginning that it was being recorded for a service to be on-line in the future. The Bishop spoke on the nature of ministry, emphasising that, while some are set aside to lead, ministry is the responsibility of all the baptised.

Another very symbolic part of the service was the presentation of symbols by members of the congregation. The Bible was presented by Max Tregonning, the Stole by Jomol Joseph, the water of baptism (represented by the copper ewer used for pouring the water into the font) was presented by Sophia Petengill and Jolsna Abraham assisted by Isaac Henderson, the Oil of Healing was presented by Penny Merrill and the Bread and Wine of Communion by Rae Callahan and Ritchie de Montalk.

Then came the actual Installation. Rev Sue Fordyce, Archdeacon, read the formal licence which was presented to Stuart by the Bishop. The Wardens, on behalf of the parish, formally welcomed and accepted Stuart as our Vicar. Prayers followed for the work of Christ in our church, for Stuart and Christine in their servant leadership of the parish and for us all to rededicate our lives to God and His service.



Following the final hymn and dismissal, there was a splendid supper in the hall which most of the congregation attended. The Whanganui contingent was impressed by our catering and were able to leave for home eventually, warmed by good food and hospitality. This celebration of “A New Partnership in Ministry” was a most joyful and moving occasion and it meant that our new vicar, Stuart and his wife Christine, were now officially “ours”.



From the Registers

Nil

Patronal Festival

The last Sunday in June is always a celebration of our patron saint – Peter or Petra the Rock. Over the years there have been a variety of ways this feast day has been celebrated. But always there has been a noted guest preacher. Sometimes this has been a former vicar (Theo Carpenter one year) or the current Bishop or some other important person in the church. This year we were very fortunate to have Archbishop Emeritus Sir David Moxon who has a strong connection with St Peters, both personally and through his grandmother Sybil Lancaster who was a very well-known member of the church and its women's groups.

His sermon, using his bishop's crozier (crook or staff) to demonstrate, was most insightful and delightful. The staff was given to Archbishop David in 1993 by the widow of Bishop Baines who had confirmed David in All Saints when he was 14. The crook had been used in West Sussex by generations of shepherds so it is very authentic. Saint Peter was a shepherd leader following the Good Shepherd and by telling us about the functions of the staff, Archbishop David was able to draw analogies with the life and work of the Saint. It was a most inspirational and fascinating sermon which is still able to be read on the St Peter's website – stpeterspn.org.nz

Many years ago at Patronal Festivals there were pot luck dinners with a dozen or so full crockpots belonging to parishioners lined up in the vicarage hall keeping warm until dinner was dished up. Other plates were being put out on the tables as the expectant diners sniffed the air appreciatively. Then there were parish luncheons, sometimes potluck, sometimes catered. But this year there was a change. After the 9.30 a.m. service there was a special morning tea with contributions from parishioners and additional tasty items provided by the Catering Group. There was not much left over as everyone tucked in as well as having lots of conversation and laughter. The time of the service was a compromise between 8am and 10am as there was only one service. The Archbishop enjoyed talking to

parishioners and reminiscing about Palmerston North and its identities as it is his home town.

At 5pm it was time for a party with special emphasis on the children although all parishioners were invited to join in. There was pizza and chips which all went very fast and then there were games including hide and seek (our vicar can fit under a church pew!) and pass the parcel with Stuart supplying the music on the piano. The grand finale of the night was a fireworks display with James Pettengill in charge as he is a health and safety consultant and there were fire extinguishers on the deck just in case (but not needed). It was a grand sight with all the lovely colours lighting up the dark sky and then the boom of the cannon ball rockets as each one exploded with a burst of stars. Sparklers for anyone wanting to wave them around concluded a very successful party which both children and adults enjoyed.

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Cancer Society ‘Daffodil Day’: 28 August
Daffodil Awareness month: August 2020

Daffodils symbolise strength, courage and life. Daffodil Day symbolises hope for all New Zealanders impacted by cancer. Since 1990, this event has inspired people to come together and support the Cancer Society’s work. It is an opportunity to raise awareness of cancer in New Zealand. There are very few, if any of us, who have not been affected in some way by cancer; ourselves, a loved one, friend, workmate, fellow volunteer.

Daffodil Day is a well-known annual event and is a way that volunteers and the public create opportunities for conversation, connection and support through experiences of cancer. More people are developing cancer – mainly because the population is growing and getting older.

Many cancers can be cured if they’re found and treated in time. It is estimated that in New Zealand, about one person in every three who gets cancer is cured. Even if the cancer cannot be cured, more effective treatment means many people are now living longer and living well.

Common cancers:

[Bowel cancer](#)

[Breast cancer](#)

[Cervical cancer](#)

[Lung cancer](#)

[Prostate cancer](#)

[Skin cancer](#), including [melanoma](#)

For further resources: www.daffodilday.org.nz

Bible verse: 2 Samuel chapter 22, verses 32-33: Who is the rock except our God? It is God who arms me with strength and keeps my way secure.

Rev Faye Davenport RN

Vestry Vibes

The first meeting of the vestry elected at the Annual General Meeting was held on July 15th 2020.

The reflection was based on 2 Corinthians, Chapter 2, 5-17. Discussion of the passage and further reflection by Stuart led into prayer and the commencement of the business of the meeting.

Stuart followed his reflection by outlining the orientation of vestry –

1. Own commitment to discipleship
2. Purpose of vestry is governance not management
3. Finance committee – to approve payments
4. Property committee – to oversee the maintenance of grounds and buildings.

He also gave a triangular, segmented demonstration of difficulties a vestry could face. The broad base was Absence of Trust, the next inhibitor was Fear of Conflict, further up was Lack of Commitment, near the top of the triangle was Avoidance of Accountability and the small bit at the top was Inattention to Results. Food for thought for all.

With the election of a new vestry, there are vestry-appointed roles to be filled:

1. Parish nominators – John Freebairn, Yvonne Rae, James Petengill and Ann Bull
2. Mission Motivator – Wayne Stokes
3. City Mission representative – David Barrett
4. Treasurer – Allan Rae
5. Vestry Secretary – Caroline MacArthur
6. Bank signatories – John Freebairn, Yvonne Rae, Githa Warrington and Rae Callahan (any two)
7. Health & Safety Co-ordinator – Isaac Henderson
8. Climate Change Catalyst – Isaac Henderson

Other business:

- A railing will be put around the deck to avoid anyone slipping off.
- Workshops will be held for sidespeople and worship leaders as there are new requirements.
- The defibrillator will be mounted in the hallway of the hall – formal training will not be necessary as full instructions are included with the device.
- The new name-tag board on an easel has been organised.

- Another skip bin has been arranged to complete clearing old garden rubbish from the back of the vicarage and hall – 31st July.
- Letters of thanks are to go to John Read and Helen Milne for their help with services during the interregnum.
- The vicar’s report outlined some of his aims and ideas as well as giving an idea of what his outreach had been during the time he has been in the parish. He has been busy!
- The treasurer’s report included a graph showing the trends in giving – the automatic payments kept some income up during the lockdown showing how important this method of giving is to the church and envelope giving showed a welcome recovery.

Lunchtime Concert: “Intrepid Winds Post Lockdown”

A good number turned up on Tuesday 7 July, no doubt curious about the title of this concert. The intrepid winds turned out to be two flutes and a clarinet. But it was more than that as Diana Neild played not one, but three flutes of differing shapes and sizes– a bass flute, an alto flute and a standard flute. The other ‘intrepid winds’ were Ingrid Vlieg on clarinet (actually using two clarinets) and Jonathan Couper-Smartt on flute.

Their programme ranged from baroque to raga, tango and popular American pieces from last century. It began with “Don’t Get Around Much Anymore” from the pen of jazz great Duke Ellington which featured all performers. This was followed by three famous themes from George Gershwin which were the subjects of “Three Etudes on Themes of Gershwin” by Paul Harvey, and performed with virtuosity by Ingrid.

Then we were transported back to the baroque world of Jean-Baptiste Loeillet de Gant, his Flute Sonata Op.1 No. 1 being played on the two flutes of Diana and Jonathan.

Next it was Ingrid’s turn again, a brilliant performance of Raga Music from 1957 and the Indian composer John Mayer. This consisted of six pieces, each based on an Indian raga and which depicted a time of day from sunrise to the deep of the night.



The Intrepid Winds

Tango music followed with two pieces by Carlos Gardel, arranged by Diego Collatti and enticingly played on flutes by Jonathan and Diana.

A most enjoyable lunchtime was concluded with all three musicians joining to perform the well-known “Ain’t Misbehavin’”, written by another great of the jazz world, Fats Waller.

This most diverse and enjoyable programme was well appreciated by the audience through their enthusiastic applause.

The next lunchtime concert on 4 August at 12.15pm will feature the young pianist Nathan Soong.

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A Big Word of Thanks!

We owe a big vote of thanks to you all for the wonderful recovery of Givings since lockdown. Direct payments have continued almost without change, and it is clear that large numbers of parishioners put money aside for envelope giving once services resumed. These actions have helped greatly in the post-Covid recovery of our financial situation.



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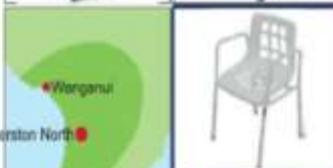
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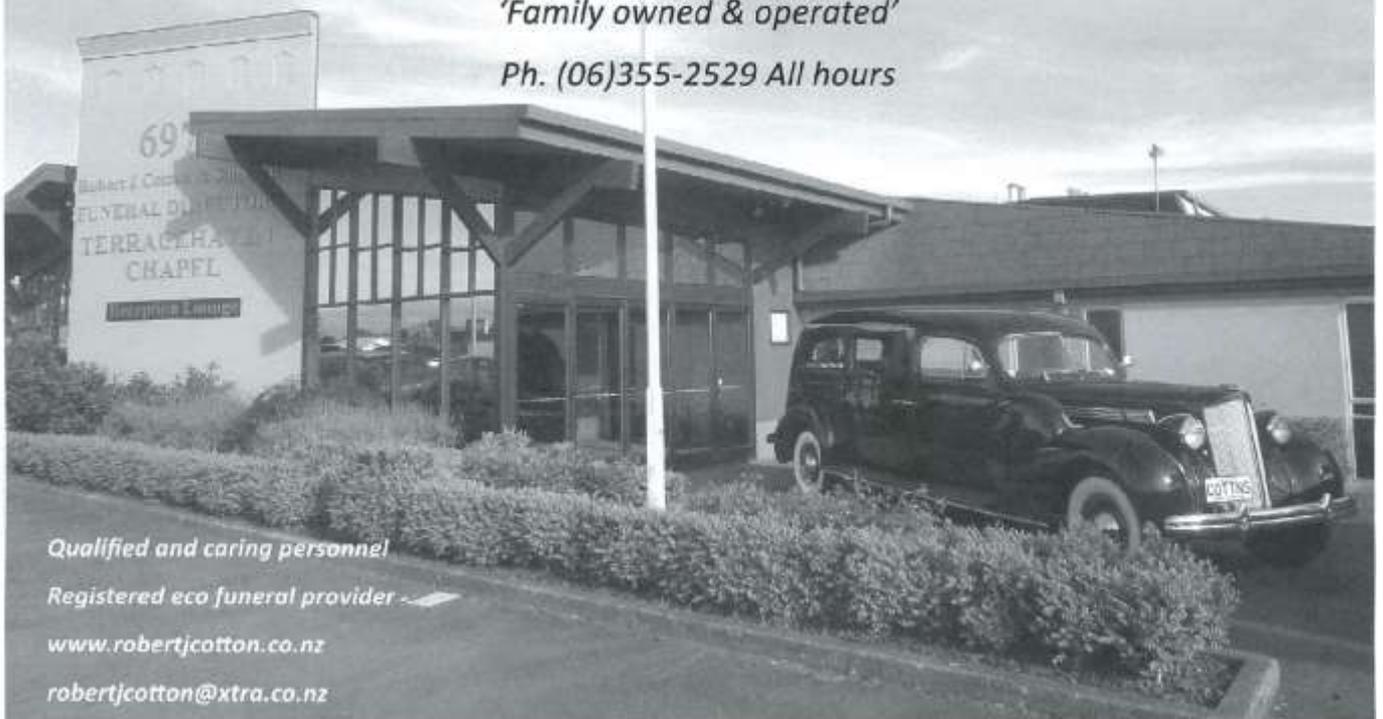
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