

The Messenger

February 2021



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

ST PETER'S ANGLICAN CHURCH

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Hon Vocational Deacon

Rev Faye Davenport 358 1520

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Missions 027 408 1637

Pastoral Care 358 5403

Messenger Editors

Yvonne & Allan Rae 358 3962

Weekly Events for February

Sundays

8am Holy Communion

10am Eucharist

10am Children's Church

Mondays 12-1pm.

Silent prayer in the Lady Chapel.

Mondays 3.30pm

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

Tuesdays 4.30pm Strumpettes

Other Events for February

Tuesday February 2:

12.15pm: Lunchtime Concert. PN Sweethearts Saxophone Quartet.

Wednesday 3 February:

10.30am-noon AAW in Hall

Sunday 14 February:

10.00am Pancake Sunday.

Wednesday 17 February:

Ash Wednesday:

10am Imposition of Ashes: Lady Chapel

Evening: Combined service at Cathedral of the Holy Spirit (see Fisherfolk for details).

Saturday 27 February:

9.30am – 4.00pm. Diocesan Training Day

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: Self-examination and Special Devotion

It is a tradition of our church that during the season of Lent we adopt a more sober tone: our vestments are violet, the church has no flowers, the *Gloria in excelsis* is omitted from the Liturgy.

The days of the season of Lent are customarily designated as “Days of Self-Examination and Special Devotion” – and let’s be clear, the subject of the special devotion is not the same as the subject of the self-examination!

There seem to be two risks with self-examination. On one extreme we may be too self-critical, which can lead to guilt or obsessiveness. On the other extreme, we may be unwilling to engage in self-examination, or we may be insufficiently self-critical, which can lead to arrogance, pride, or an inability to recognise the need for change.

The prevention of these two extremes starts with recognising the motivation for self-examination. The motivation for self-examination comes from our devotion to God. God sets high standards for us – set by example, *par excellence* in the life of Jesus, and set through his revealed word to us in Scripture. If we are truly his beloved children, his loving servants and disciples, then we will want to emulate his example and follow in his way. Our motivation for imitation and obedience comes from love, and out of profound gratitude for all that he has done for us. Examining ourselves against his standards is thus an act of worship, and is part of how we make ourselves God’s instruments of change in our own lives.

Preventing the extremes of too much self-criticism and too little self-criticism also comes from a clear-eyed view of ourselves as God sees us. Against too much self-criticism we need to remember that God created us. God loves us, despite whatever wrong we have done, and accepts us as his children. He sent Jesus to pay the penalty for our sinfulness, and is calling us back to life in union with him. No matter how unworthy you feel, God reaches out to you. What you need to do is receive him and take hold of his forgiveness.

Against too little self-criticism, we need to appreciate the moral perfection of God and his call for us to be like Him. We need to understand that God will hold us to account for how we have lived this life. If you feel that you don’t need God’s mercy, then you need to seek the Holy Spirit’s scrutiny of your life.

Prayer is a vital aid to this process of self-examination. In honest prayer we ally ourselves with God, so that we open ourselves to God’s scrutiny – it is no longer only *self*-examination.

Another vital aid is being open to one-another. Telling another Christian how you see yourself and how you think God sees you is an important safeguard against the two extremes. We need to be willing to have others hold us to account for our behaviour. Such vulnerability to, and support for, one another is part of what true Christian community is all about.

“Be imitators of God, therefore, as dearly loved children.... For you were once in darkness, but now you are light in the Lord. Live as children of the light ... and find out what pleases the Lord. ... Everything exposed by the light becomes visible...” (Ephesians 5:1, 8, 10, 13).

I started by noting the more sober tone of our worship during Lent. An argument can however be made for our Sunday worship having none of these adjustments. The Sundays during this season are “Sundays *in* Lent”, not “Sundays *of* Lent” – the Sundays do not make up part of the 40 days modelled on Jesus’ temptation in the wilderness. (It took me years to figure out how the maths of Lent worked!). Furthermore, every Sunday may be regarded as a “little Easter”, a day on which we celebrate the resurrection – even perhaps having a profusion of flowers and lustily singing the *Gloria*, etc. On balance I feel that, given most of us are not in church during Lent apart from Sundays, having the customary seasonal variations is helpful.

This tension though is a good metaphor for “self-examination *and* devotion”, penitence *and* worship.

Stuart

From the Registers

Wedding: 16 January Shaun Henry and Eylish Fraser

No births or funerals to record

Diocesan Training Day Saturday, 27 February 2021

9:30 am 4:00 pm: Central Baptist Church 190 Church Street Palmerston North.

We all want to see God’s transformation in our local communities and throughout Aotearoa New Zealand. To equip us for this calling, we are all invited to attend this year’s first Training Day - to be held in both Wellington and Palmerston North. It’s open to everyone, and it’s our opportunity to gather as one big Diocesan family for shared learning and fellowship.

The day begins with morning tea and an “all together” session with the Bishops, before we take our choice of workshops across a number of useful streams. After one workshop, we gather again for lunch, then break into two more workshop options. Then we gather together again with the Bishops for one more session before home time by 4pm.

Lenten Study: *Rebuilding the Ruins*

Our Lenten study this year is entitled *Rebuilding the Ruins*, the product of a collaborative effort between our diocese and Theology House in Christchurch. In the preface, Bishops Peter Carrell and Eleanor Sanderson explain:

Jesus' life, death and resurrection powerfully demonstrate that the world can be changed. The chaotic destruction of self-interest and sin does not have to be the story of human society. The wonderful possibility for life to be better is something the ancient prophets in Israel preached passionately – enthusiastically denouncing the tyranny of the unjust and inspirationally casting a vision for a Godly way of life. Our human destiny is not to live in ruins but for the ruins to be rebuilt and for us to partner with God in this rebuilding. Because of Jesus, God's Anointed One, to which the prophets pointed, light and love, justice and peace can rule where lives respond to God's good news.

The six studies look squarely at the world we live in through the lens of the Old Testament prophets, with a view to challenging us to participate in God's activity of rebuilding.

Weekly study group times are in the process of being formulated as this edition of *The Messenger* goes to press: further information will appear in the *Fisherfolk* and on our parish website and Facebook page soon.

Copies of the study guide are on their way to us, and will be available for purchase from the parish office for \$5. We are happy to take pre-orders.

Church Buildings

Have you ever thought about the significance of the church buildings, why they follow a pattern of Christian churches and does our St Peter's follow the pattern?

In the New Testament, early Christians gathered in homes big enough to hold the faithful. The earliest Christian church archaeologically identified dates back to 233-256A.D. This is the Dura Europos which was sited near the Euphrates River in eastern Syria. Gradually more purpose-built halls for Christian worship were constructed. Most were made of materials that were to hand – mud bricks, rubble or split logs – and were generally rectangular. In Africa where circular buildings are quite usual, churches were circular too and were often roofed with banana leaves.

The big basilicas which followed the early churches were using concepts of the Jerusalem Temple taken from the Bible. Coloured glass adorned with sacred paintings was first introduced in the 6th century and stained glass was being used in Gothic cathedrals in the 1100s. The idea of the bright, coloured light was to create the effect of the new Jerusalem and induce feelings of the wonder of a mighty God. Experts have stated that some of the stained glass windows created in the 12th and 13th centuries have never been equalled for their beauty and quality.

The defined areas within the church have evolved over the years but one of the first areas to be designated was the baptistry, sometimes as a separate building. As churches became more formal, a small circular building was built, based on the style of a Roman building, to provide a special place for the sacrament of baptism for the growing number of converts. One of the most famous baptistries is the Baptistry of St John in Pisa, Italy where it stands beside the free-standing campanile, the famous Leaning Tower of Pisa. The building of the baptistry was commenced in 1152 but not opened until 1363. As baptism was the moment when an individual became “a child of God”, the physical place of baptism was often at the entrance to the church or nearby. St Peter’s was built that way with the font in what is now the narthex. A previous vicar felt the font was too remote from the congregation and with some difficulty it was shifted to its present position under the lectern. The pillars at the sides of the nave separate the seating area from the aisles and they are there in St Peter’s. They are not the grand stone pillars as seen in the great cathedrals but they are symbolic of the Christian church pattern.

Within the nave, the transepts lie across the main part of the church. Sometimes these were placed with extra supports for a central tower or spire but others consider them another symbol of the cross.

From the nave, steps lead to the chancel which includes the choir. In many old churches, this area is divided from the nave by a substantial but very ornate screen accentuating the separation of laity and clergy and the sanctity of that part of the church. Most definitions of the chancel state that the chancel contains the choir, seats for the clergy, the sanctuary and the altar. Sanctuary is a word derived from Latin and means a place to keep holy things. It is the holiest place in our church where the bread and wine are blessed and the precious communion vessels are used. The altar of a temple or church was where sacrifices were made in ancient time and in Christian churches it is where Christ’s sacrifice is remembered in the blessing of the Eucharistic elements of bread and wine. There is meaning in every part of the church.

Another interesting point is that many churches, in particular those built in previous centuries, usually have relatively small doorways. The population of a town would regard the church as a safe place. Townspeople often ran to the church as a haven when being attacked by pirates or others seeking to gain more power and land. Sanctuary also has another meaning in this context. A narrower doorway was easier to defend than a wider one especially if the defenders were fewer in number than the attackers.

St Peter’s also has a narthex. This was a new word for most of us when introduced by a previous vicar when the font was removed. So the area behind the “crying screen” became the narthex instead of the baptistry. The definition of narthex is that it is an early form of entrance, porch or lobby which could also be the definition of our St Peter’s narthex.

So next time you are in church, do not neglect your prayers, but have a look around the church and remember all the reasons things are the way they are. Remember too, that many of these things have developed over centuries of Christian worship. How blessed we are at St Peter's, to be part of this wonderful Christian tradition not only in our worship but also in the beautiful church we have.

Association of Anglican Women – Women's Fellowship

The AAW Northern Region Advent Service was held at St John's Feilding on Friday 27th November 2020 and was hosted by the Diocesan Ladies of St John's. Rev'd Sarah McMenammin welcomed our members and following the Advent Service the presentation of a Barbara Archer Jubilee Badge, which had been blessed by Rev'd Sarah, was made to 17 of our members who had served AAW for 50 years or more. The late Barbara Archer was a



The St Peter's Jubilee Badge Recipients

woman who had given much to AAW during her lifetime and the badges were awarded following a bequest from her to the Provincial AAW.

For our members at the service and presentation it was a very special time, bringing back memories of Barbara, of our meetings and the fellowship we shared over so many years, both with our own Parish Group and those times where we joined with ladies from other Groups around the Diocese. It was a day that will be long remembered.

Penny Merrall

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AAW

The AAW Association of Anglican Women is a group of fellow parishioners who meet on the 1st Wednesday of each month at 10:30am in the hall, for eucharist and fellowship whilst enjoying a morning tea.

AAW begins the year with our usual February garden visit. This year we will again walk through the Olive Tree Housing Complex, then gather for morning tea in their community hall. All welcome.

In March, we will have the AGM and formally reinstate AAW within St Peter's into the Wellington Diocese.

Any enquiries to
Githa Warrington
06 357 4859
0212502811

Terrace End School Gifts



Stuart makes the presentation to a very surprised teacher, Helena Smith

Towards the end of the year, we presented Terrace End School with 16 gift boxes for them to distribute to children from families in need. St Peter's AAW Fellowship spearheaded the initiative and wrapped the 16 shoeboxes which were each filled with a variety of gifts donated by parishioners and Fellowship members.

The School community was delighted and grateful for the support.

Thank you to all who took part.

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Vestry Vibes

The vestry meeting was held on 16th December in St Peter's hall.

Reflection was taken from Matthew 17: 14-21 and the teaching moment continued reflection on last month's Invitation/Challenge.

- Draft terms of reference for the new property committee were tabled for discussion
- A quote of \$1480 + GST was accepted to put a pipe railing around the deck of the hall
- An asbestos survey from the Diocese has shown that the church and hall do not have any asbestos,
- Vestry members were police vetted last year. All children's ministry staff need to be vetted.
- The box to be used for earthquake strengthening donations has been located and a decision needs to be made how and where to place it
- The church sound system will be revisited in 2021
- Vestry extended its grateful thanks to Ingrid Vleig for all her work on the Trade Me sales
- All parish bank accounts (e.g. AAW) are to be brought within the parish ones from 2021.

John Freebairn made a presentation to Caro expressing thanks for her work in a year which had particular challenges.

Next meeting – 27th January 2021.

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Midnight and Time

I was recently asked why some religious people (monks and nuns), get up in the middle of the night to pray. "Isn't good sleep more important, surely God will still be there in the morning?" The question struck me so hard - not the easiest to answer - but the words of a favourite carol that I had always taken for granted are one answer ... It Came Upon A Midnight Clear.

What you know about time will determine how you spend the year. Each year on the 31st of December we wait for Midnight, well those young enough not to fall asleep over their cocoa. Here is the significance of midnight:

Mid'-nit (chatsoth laylah, "middle of the night" (Exodus 11:4, Job 34:20, Psalm 119:62), chatsi ha-laylah, "the half of the night" (Exodus 12:29, Judges 16:3, Ruth 3:8), tokh ha-laylah, "the division of the night" and hence, the middle point (1 Kings 3:20), St Matthew 25:6), or "the middle of the night" (Acts 27:27), "midnight" (Acts 16:25, etc.). The division of the night was into three watches, the middle one of which included midnight. In New Testament times the four-watch division was used. You have until midnight, (the end of "your watch") to bring the matters or issues of your life's purpose to a conclusion. That is when the watch changes.

There will be a changing of the guard. To that end, Jesus gave us the following parable. "The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field" (Matt. 13:44).

God's words are the treasure. Time is the field. Patience uncovered the value of the treasure. In anticipation of the harvest, you purchase (adopt) all the natural circumstances that surround your harvest. Time's purpose is defined by how you use it.

The time that is wasted becomes an enemy.

Time is used by God for the purpose of testing resolve or proving his children and manifesting purposes.

Time resists God's purposes, promises, and provisions.

Time will reveal the secrets of all hearts.

Time is used to determine outcomes and seasons.

Time is God's environment for all living things.

It is almost midnight for someone, so get busy.

Your present circumstances don't determine where you can go. They merely determine where you start. At the end of the day, it is no concern what day it is.

Br Graham-Michael OSBC

Parish Administrator/Secretary

After considerable advertising and interviewing, the Wardens have appointed Christine Goodin to this position. Christine has had previous experience in parish and other church organisation administration over many years and has a very good understanding of how a parish works and its relationship with the Diocese.

Currently her hours are 9 – 12 Monday to Friday but consideration is being given to a four-day working week with extended hours 9 – 1.

Christine was the best person for the job as set out in job specifications and she will be an asset in our parish. We look forward to working with her.

John Freebairn and Yvonne Rae
Wardens.

Cheque-mate?

As several banks make moves towards phasing out cheques, we encourage you to explore alternative ways of making your offering for the work and mission of St Peter's. Among the possibilities are the following:

- Automatic payment A weekly, fortnightly, or monthly automatic payment can be set up with your bank.
- Telephone banking If you use telephone banking, the parish can be registered as one of your payees, and payments made whenever you like.
- Internet banking If you use internet banking, one-off payments to the parish can be made, or the parish can be registered as one of your regular payees and payments made whenever you want.

In each case the bank will need to know the parish bank account number – **01 0755 0005301 00** – and you will need to advise Caro in the parish office of your plan so that we can record your giving and issue a receipt at the end of the financial year. If, as a result, you are concerned about having nothing to place in the collection plate, there are special giving cards available at the welcomers table for putting in the plate at the Offertory. You may have other ideas for how this issue can be addressed (the telephone banking idea in fact came from one of our senior members); please let us know.

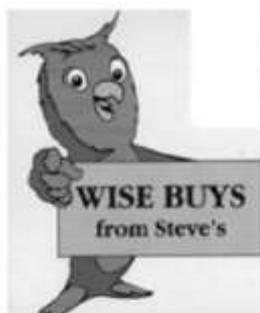
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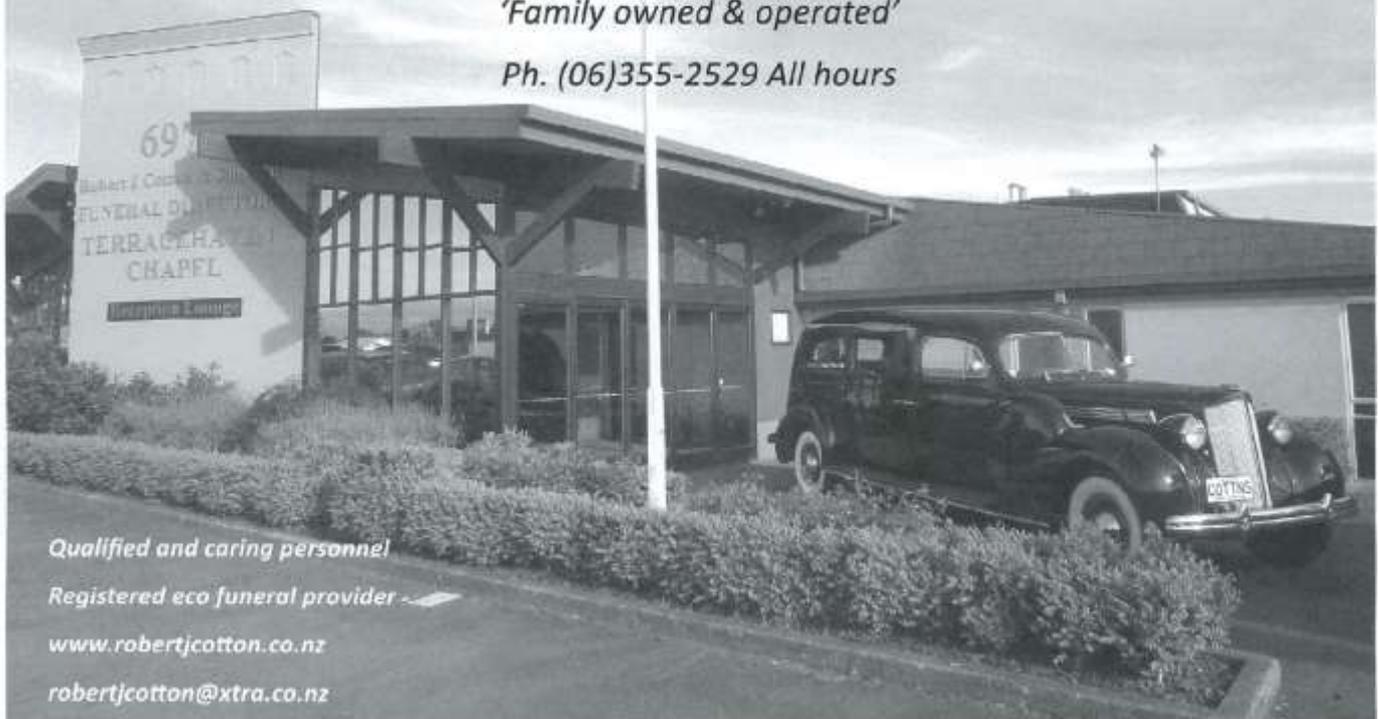
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