

# The Messenger

July 2023



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 July**

### **Sundays 2,9,16,23,30 July:**

8am Service

10am Service

### **Monday 3 July:**

10am Seeking the Light

12pm Silent Prayer

### **Tuesday 4 July:**

12.15pm Lunchtime Concert – David Dobson, organist

### **Wednesday 5 July:**

10.30am Morning Eucharist

11am AAW

### **Thursday 6 July:**

7pm Craft Group @ the Vicarage

### **Monday 10,17,24,31 July:**

12pm Silent Prayer

### **Wednesday 12 July**

11.30pm Morning Eucharist

12.15pm Luscious Lunch

### **Friday 14 July:**

Matariki

### **Thursday 20 July:**

7pm Craft Group @ the Vicarage

### **Sunday 23 July:**

5pm Taize service

*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!*

## Heirlooms

A friend is currently going through the process of going through her late sister-in-law's affairs: the deceased was unmarried and had no children. It is a big job, clearing out the house and preparing it for sale, going through the accumulation of 60+ years of life as represented in material things. One of the complications in the process is finding several items that might be regarded as heirlooms – her mother's best dinner set, a carved glory box of camphor wood from a great aunt, a large dressing table with three mirrors which had originally belonged to her great grandmother, and so on. With no specific instructions about these items in the will, our friend is having to make decisions on what is to be done with them. Our friend's home is already cluttered enough with her own things and those of her children who have returned home, together with items that have come down through her direct ancestors. So what to do with these items that represent family heritage? What does good kaitiakitanga (stewardship or guardianship) look like, and how does that intersect with providing appropriately for the needs of the present and future generations?

The leaders of the Church face similar issues. We have a duty of guardianship over the rich legacy we have received from our ancestors in the faith – land and buildings, fittings and furnishings, liturgy and ritual, and so on. But there can be times when this duty feels like an unwelcome burden. How do we make right decisions?

I found myself thinking about the word “heirloom”. The “loom” part made me wonder if the word originally referred to a loom used for weaving, an important and useful item producing clothing for a household, maybe a source of income; an item, which, being a large, complex, and costly object, might have been handed down from generation to generation.

It turned out that I was on the right track. The word “heirloom” in fact makes use of “loom” in an earlier more general sense of a *tool*, and the word was used to designate useful items that might come to be regarded as annexed to the package of land and house passed on to one's heir.

Carried within the heirloom idea then is the idea of an item that has value because of its usefulness, something that is applied to a purpose, something that helps generate wellbeing. This, to me, provides a clue to how we might regard our duty of stewardship of the things we inherit – whether personally, or within the church. Alongside any value we might place on heritage and remembering and so on for its own sake, is a value that arises from how they advance the bigger purpose for which they were given or acquired in the first place. The key question then is, to what end are we stewarding the thing?

Recently our Sunday Gospel reading from Matthew 10 introduced us to the word “apostle”, which means, literally, “sent ones”. In the Nicene Creed, one of the

Church's key statements of faith, we affirm that "we believe in one, holy, catholic, and apostolic church." As scholars over the centuries have taught on these four marks of the Church, they have tended to focus the discussion about the word "apostolic" on the sense of a line of ordained ministry stretching unbroken back to Peter, and on the sense of historical continuity of the church's teaching. We do well to reflect that what this apostolic succession and historical continuity is *for* is so that the church continues to hand down the church from one generation to the next: the sent ones hand down their "sent-ness" to the generations that follow them. One of our "heirlooms" is our apostolic character, but we don't give it its proper value if we fail to recognise its "loom" part, what this apostolic character is intended for.

On behalf of the Bishop I recently deconsecrated St Laurence's church in Aramoho, Whanganui. Church buildings can be like heirlooms to us. They are bequeathed to us from those who have gone before us; and we are thankful for the sacrifice of time and resources that went into that. We can appreciate them for their beauty and character, we can be thankful for what they remind us of and the rich heritage they represent. But, actually, there is a "loom" part to the question. The parish's decision, supported by the trustees, is that good stewardship in the case of St Laurence's, in this season, means selling it so that the funds can be redeployed somewhere else – ultimately towards the end for which the land was acquired and the building erected in the first place: to advance the kingdom of God.

Laurence himself reminds us of something of what advancing the kingdom can look like. Laurence lived in Rome during the third century. During the persecution of the Christian Church under emperor Valerian, Laurence was arrested and eventually executed. At his trial, it is said that he was ordered to produce the church's treasure. He assembled the poor – these were the people amongst whom he had distributed the church's relief funds. He brought a company of beggars and cripples and the blind before the prefect, saying "These are the treasures of the church."

May we always have the clarity to properly value the legacy left to us by prior generations; as "sent ones" applying it to the purpose for which we, the Church, exist.

*Stuart*

<p><b>Baptism</b> Anne Morley 4 June <b>In Memoriam</b> Royston Palmer 8 June</p>
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## **Deacon's Dismissal: Sharing God in the Workplace**

I have had a long-time interest in dying and death. Particularly in relation to how to provide quality of life until death. My interest is associated with my background in cancer care. These days I have conversations about the topic with nursing students at all levels in the Bachelor of Nursing programme. I say, "there is no dress rehearsal for death". As nurses we have to do the very best we can as we care for the dying and their loved ones. What will the family remember about the nursing care of their member as the health state declines and death occurs? The communication, kindness and caring displayed by the nurse(s)? It is a very privileged time, perhaps the most privileged time, to be with the family unit. The nurse will leave a lasting impression and we hope it is a positive one for all involved.

The topics of dying and death are not across the dinner table or perhaps today, around the water cooler conversations. The COVID-19 pandemic has perhaps changed the way we view the topics. Lockdowns and isolation created additional challenges related to how we support those who are dying and at the time of death. Considering all of this...

What do you know about the model of Death Cafés? At a Death Café, a facilitated group discussion of death takes place with no agenda, objectives, or themes. A Death Café is just a place where people of all ages – with different motivations, experiences, and needs—gather to talk. It is neither a 'self-help group,' nor group therapy, not grief support or a counselling session. With just a few ground rules, meetings are confidential and not for profit. People must respect one another's disparate beliefs and avoid proselytizing.

With the goal of destigmatizing death and being better prepared for it when it touches our lives, the Death Café provides a safe place to explore and understand our feelings surrounding end of life issues. I have been following the development of Death Cafés in different parts of the world. A group has just begun in Palmerston North, with another planned for Ashhurst. Meetings are held bi-monthly. The next meeting is on Saturday 12 August, 2-3.30pm at Verdict Café. For coffee (tea), cake and conversation. The group has a Face Book page: Death Café Manawatu. Helpful resources are being added to the site on a regular basis.

I am happy to chat with you about the group if you wish.

*Faye*

## **Bibles and Histories**

Nothing like having a mini-spring clean in the middle of winter. A wet day and the sudden consciousness of clutter can inspire even the most lethargic of us to do a little “something about it.” The good part is that you never know what you will find, or even better what will divert you from the tedium of “doing something about it”.

Bible Sunday is on 21<sup>st</sup> July and so this month seemed a good time to have a think about the different Bibles you might have in your home.

In my case, it was the collection of Bibles and associated books acquired as relatives died and no one knew what to do with the books. It seemed too awful to contemplate throwing them out with all the history behind them – books handled lovingly by grandparents and read daily, or books commemorating special events such as confirmation and others with daily prayers or contemplations. In the process of sorting, a history of not only the family but church books in general was gleaned and the changes which have taken place are quite amazing.

The oldest book is a Bible dated 1893 and given as a gift from my paternal great grandmother to a grandson on his birthday in January 1895. Beautifully bound in soft kid, it is well used and has wonderfully useful references in both margins if further information is required about any of the texts. The printing is extremely small and is quite taxing to read. The boy it was given to was killed in the First World War. He was my Uncle Cedric.

The next Bible is dated in an inscription as 1908 and was a prize for Sunday School examinations! It must have been an expensive Bible, bound in leather but still with very small printing. My aunt, whose examination prowess earned her the prize must have had good eyesight as the book is well used and she lived to a good age.

The first of the small Bibles was gifted in 1910 to my mother aged six from her father. The printing is so small it really needs a magnifying glass to read it but the lovely colour prints in it would be graphic for a child. The inscription goes on to say “May your knowledge and love for this book never grow less.” It is in a rather tatty state but the gilt wording on the front “Holy Bible – illustrated” with the new owner’s initials underneath is clearly visible.

It is interesting to note that some of the older Bibles have no date of printing in them and it is only the inscriptions that give a clue to their age. The inscription in the next Bible dates it to 1937 and it was then passed on to my mother after the death of her mother in 1950 and inscribed accordingly. Again, the Bible is bound in leather but the print is bigger and there are no marginal references. The cover is a little torn and shows signs of considerable use by both owners.

An elegant Bible bound in leather shows little sign of use. There is no inscription and no date of printing. Inside it says clearly that it is “Appointed to be read in churches” and has “Chain references.” The print is much larger as it would be for

an older person who may well have died, probably in the 1950s before the Bible was used very much. Maybe it was given to my grandmother.

A more modern era is signalled by a small Bible given to me on my birthday in 1952 by my parents. It has a hard, cloth cover with the lovely gilt wording “Holy Bible” and my initials. It says it is the authorized King James version and was printed by His Majesty’s Printers Eyre and Spottiswoode in London. I had no idea of that until today. All I noticed were the lovely coloured pictures which seemed to bring all the people to life and I was able to visualize them as I read the words.

That bring us to the Good News Bible, published by The Bible Society in America in 1966 with revisions in 1971 and 1976 which is the version on the book shelf here. It has easy to read print and is the size of a normal hard-backed book. There are little sketches relating to the text all through this Bible which add to the understanding or interpretation of the words. It lacks the beauty and poetry of King James in my opinion and doesn’t get read much. The old familiar words seem to mean much more to me.

A number of children’s Bibles are on the shelf too. “A Picture-Story Life of Christ” was given to me in 1949 and tells of Jesus’ life from birth to ascension. The pictures are lovely and at the end of the book there are several pages of photographs from Bible lands (as they were then) which made it very real. It is a usual-sized book with a mottled green cover and a very favourite picture on it of a young Jesus with a lamb in His arms. Another rather large, lavish Bible is “The Bible Story” which tells the stories of the Bible with many beautiful pictures taken from paintings by Old Masters. It is written for children and the paintings are descriptive all by themselves. This Bible is in almost mint condition as there were several loved alternatives prior to its arrival in the house in 1955!

There is one other Bible on the shelf. It is battered, large and very dearly loved. It is “The Child’s Story Bible.” It was published in 1952 and given to me by my parents in that year. The illustrations are full page and very bright and the text is simple and definitely in story form. Our children also loved it and as an introduction to the exciting and wonderful stories in the proper version, it is ideal.

This has been a history lesson for me, a literary one, a Biblical one and a family one. What has been particularly noticeable has been the simplification of the Bible, from the King James version with small print to the recent one with current idiom and language as well as little illustrations. There were no such distractions in the old Bibles! Have you got old Bibles in the house? Have a look and see the different versions and styles, compare some of the verses and see if you have got family history lurking in your bookshelf.



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### **14 July is Matariki (Māori New Year)**

The rise of Matariki in the winter skies above Aotearoa is an important time in the Māori calendar. It signifies the start of the Māori new year.

For Māori, astronomy was interwoven into all facets of life. Experts would observe the night sky, charting star and planet movements, the relationship of the stars and planets to the moon and sun, while also noting what was happening on the whenua (land) and in the moana (ocean), lakes and awa (rivers). All of these celestial star beings were attributed qualities and named accordingly. Their stories were woven into the history of the people.

Historically, new year celebrations provided the opportunity for whānau to come together to acknowledge the year gone by, prepare and plan for the year ahead; to celebrate with kai, kōrero, ceremony and entertainment.

For a time, these celebrations were only acknowledged and celebrated by iwi. At the beginning of the 21<sup>st</sup> century a cultural renaissance occurred, making knowledge of this special time of the year an important part of New Zealand's history. Today, everyone in Aotearoa has the opportunity to celebrate the unique places we live in, show respect for the land we live on, and to share and grow together through traditions that continue each year, with the support of Kaupapa like the Matariki Festival.

**For further resources:** [www.matarikifestival.org.nz](http://www.matarikifestival.org.nz)

**Bible verse:** Amos chapter 5, verse 8: “He who made the Pleiades and Orion, who turns midnight into dawn and darkens day into night, who calls for the waters of the sea and pours them out over the face of the land - the Lord is his name.”

*Rev Faye Davenport RN*



## Vestry Vibes

The St Peter's Community hall was the venue for the vestry meeting on 14<sup>th</sup> June 2023. The Bible reading was from Luke 12: 1-12 and Wayne led the members in prayer.

The Teaching Moment was "Crucial Conversations". Stuart presented some material from this book which was then discussed. The main points were:\_

- Start with Heart, you are the only person you can directly control
- Notice movement towards Silence or Violence
- Focus on what you really want paying attention to your motives
- Refuse the Fool's Choice – it is not a case of either the Result or the Relationship
- Make it Safe – decide which condition of safety is at risk, fix misunderstanding, apologise.

Special Focus was a quick review of our activities under the heading Outreach/Last, Least, Lost.

Discussion showed that there were some things we do already but further ideas emerged for exploration and follow-up.

The Diocesan document, Sacred Spaces, Safe People was discussed.

- It is some time since a trial evacuation of the church was held. Sidespersons need to update training around warden's duties
- Accumulated funds from grants received from the Palmerston North Anglican Trust for Children will be used to purchase a 75" TV and trolley particularly for use by the Children's Ministry and Youth Group
- The plaque for the Queen's Canopy tree will go between the fence and the tree so it can be read from the car park
- The Vicar's Report made special mention of the Ascension Day service, the Diocesan Training Day held in May in Whanganui, preparation for running the Church Life Survey, preparing for the Vestry Retreat Day and pastoral meetings.
- The treasurer's report, including graphs of giving, monthly cash balances and operational funds showed that the budget figures were being followed
- A bequest from the estate of Sue Hall is to be transferred to the Endowment Trust
- Further action needed on the bricks

The meeting concluded with the Grace. The next meeting will be on 12<sup>th</sup> July 2023.







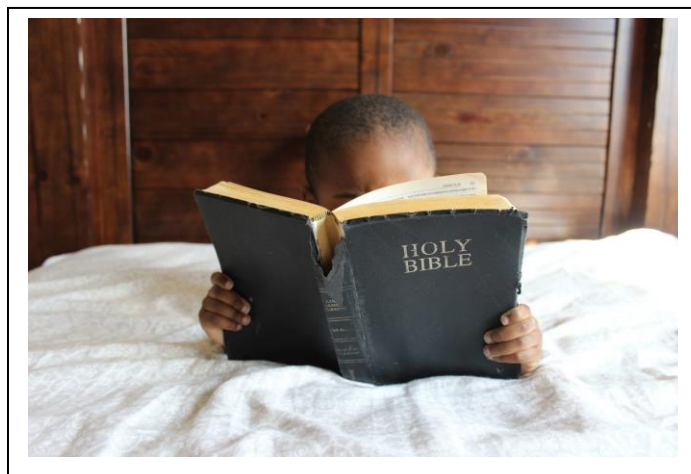
## A Different Baptism

A special baptism took place on Trinity Sunday. Anne Morley who has come to St Peter's from England was baptised in what was possibly (and most likely) the first full immersion baptism at St Peters. Anne requested this and our vicar was happy to comply. A pool was borrowed from All Saints which took about 2 ½ hours to fill and about eight hours to drain.

Parishioners and Sunday School children at the 10am service that day gathered round the pool in the narthex and the baptism service was conducted there. Fortunately the water was warm and there was a robe for Anne when she got out. The vicar had officiated at one other immersion baptism before (not at St Peters) and had all the preparations well in hand. Bev Procter was Anne's sponsor as they had become friends in the choir and Bev also led a waiata with ukelele after the baptism.

It was a very moving event and something special for all those who witnessed it.

God bless you, Anne and welcome to our parish family.





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## Lunchtime Concert 6 June

Several chamber groups from Palmerston North Girl's High School gave up their lunch hour to provide a delightful programme. There were violin duets, violins and cello and trios of violin, viola and cello. Most of the items were accompanied very skilfully by another pupil. Unfortunately, the details of the composers and performers are not available as the students did their own announcing and their voices did not carry well.

However, it was a most enjoyable concert and a real pleasure to see such talent from young people.

The next concert on Tuesday July 4<sup>th</sup> at 12.15 is an organ recital by David Dobson who is a well-respected Wellington organist.



## AAW 5 July

We never know what treasures can be found in cupboards at St Peters or maybe they are sitting in the pews. Do you know the history behind our altar cloths or who embroidered them? Find out by joining us for more information.

Our guest is no other than Patricia Cowan, a long-standing parishioner who attends 8am services. Along with her mother and other Embroidery Guild members of St Peters they produced the Altar cloths which are still in use today.

5<sup>th</sup> July is the next meeting at the usual time of 10.30am.



We hope you are able to join us. Enquiries to  
Githa Warrington

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