

The Messenger

September 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 September

Mondays 3.30pm

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

Mondays 12-1pm. Silent prayer in the Lady Chapel.

Sundays

8am Holy Communion

10am Eucharist

10am Children's Church

Other Events for September

Tuesday 1 September

12.15pm. Lunchtime Concert - "Piano & Poetry"

Wednesday 2 September

AAW Fellowship. Hall 11-12 noon.

Wednesday 9 September

12.15. Senior Lunch.

Sunday 13 September

Organ Power Plus Concert. 2.30 – 3.30pm
Roy Tankersley with Sasha Routh (cello).

Sunday 27 September

Restoring the mana of Te Kawau stream 2-3.30pm.

Saturday 5 September

Dio Training Day, El Rancho, Waikanae has been CANCELLED.

School holidays start 26 September

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!

Spring hopes eternal

Those who get to know me find out fairly quickly that I have a great love of word humour, especially puns. It would come as no surprise to them that I would entitle the adjacent picture, not “Hope springs eternal” but “Spring hopes eternal”. The spring blossom bravely withstands the frost that threatens to destroy it. We know that the frost will melt away, that the blossom will remain and will in time bring forth the new life and fruit it promises. This image of Spring reminds me of our eternal hope.



Life refuses to stand still. We experience time as both cyclical and linear. It is cyclical in the repetition of day and night, months and seasons; the cycle of birth, life, death, followed generation upon generation. Time is linear too. We grow and change, we age and decay.

Life refuses the stand still. What is best for us to be doing at one time may be replaced by something else at another time. We don't always understand this. We only see a little piece of the full reality, one or two pieces of the jigsaw.

The book of Isaiah is written in the context of the Babylonian exile. About 600 years before Christ, Nebuchadnezzar of Babylon besieged Jerusalem and overthrew it. Many prisoners were taken into exile, and tribute was taken together with the treasures of the temple. About ten years later, Nebuchadnezzar destroyed the city and temple, and many Hebrews were deported to Babylon. While they were free to make a living there and to go about their daily lives more or less undisturbed, they still ached for something more as they tried to make sense of their lives in a new context – a context that surrounded them with a pantheon of new gods, and called into question the covenant between God and man.

Into that context, the words of Isaiah spoke of new hope and new possibility. This new possibility was formed around a renewed covenant brought into being by the ever-reliable word of God.

In Isaiah 55 God invites Israel into a renewed covenant. This invitation is on the basis of the ancient covenant with the house of David. God appeals to the people to accept the invitation, assuring them of forgiveness. God's word looks back to the earlier promises and also brings to fulfilment the renewed promises of God.

“As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.”

“As the rain and the snow ... so is my word that goes out from my mouth ...”
God uses the metaphor of the seasonal rain and snow to illuminate something about the nature of the word of God, the speech of God.¹

- First just as the snow and the rain in the arid Judean hills inevitably bring forth life, making the earth bud and flourish, so it is when the word of God is brought to bear on a situation; there cannot but be an effect. There is an inevitability about it.
- The rain and snow do not return to heaven until they have had their effect. Now this is not meant to be interpreted with our modern scientific understanding of the mechanisms of precipitation. The understanding is that the rains and snow do not go away until their task is completed, or without completing their task. Likewise, the word of God does not merely touch upon a situation, it persists until the desired effect is achieved.
- Every spring, when the rains come, the barren Judean wilderness blossoms briefly. It is impossible not to notice its effect. When God’s word has been at work it is similarly apparent.
- Just as the flourishing yields seed for the sower and bread for the eater, so the word of God brings about what God desires, achieves the purpose for which he has sent it, and brings benefits for humankind who receives it.

Spring hopes eternal.

God uses the inevitability of the seasons – the effect of the spring rains bringing new flourishing – to underscore his promise to do something in linear time – to rescue his people and restore them. Here something that is cyclical – the seasons – is used by God to give confidence about something linear – his future plan for his people.

As we acknowledge the season of Spring at this time we can all too easily focus on the cyclical nature of life, and forget to appreciate its linear nature. Time, history, life ... it’s all going somewhere.

The course of history involves God bringing to completion what he began: fellowship with God was broken by sin, but is being renewed by Jesus and will be

¹ See Tim Meadowcroft, *The Message of the Word of God*, London:IVP 2011 [Bible Speaks Today], pp.46-60

fully restored; and God's creation was good, was subjected to futility, but will be restored (see Romans 8:18-24).

“Spring hopes eternal.” In the promise represented by Spring we have hope for new life, for resurrection, for the new creation, for eternal life – the life of the world to come. We know that our life plays a part in the overall narrative, but we don't see fully what that part is. But we have faith, and a God-given and certain hope that what we do see reflects a divine purpose, a dynamic purpose from a living God.

And so we look forward. We look forward to the time when that full purpose will be wholly realised and will be visible to all of us in all of its glory. Rather than looking forward hoping that things will get better, we look forward knowing – through faith – that at the end of it all is God – and that is all that really matters.

Rev Stuart

From the Registers

Wedding: Alex Wells and Alexi Te Awe Awe on Saturday 22 August.

There were no Baptisms or Funerals to record

Working Bee

An enthusiastic group armed with spades, shovels, loppers and chainsaws gathered on 1st August to clear up the old rubbish heap at the back of the vicarage land. It has been a dumping group for garden rubbish, lawn clippings and other green waste for very many years and hidden by the trees and shed, it has remained quietly composting.

Although it looked quite a formidable pile, it was surprising how quickly a large quantity was transferred to the big skip bin. However, once the oldest composted stuff was reached it was ferried over to the vegetable gardens to give wonderful

nourishment to those plots plus some onto the church flower gardens. The skip bin was the biggest available and it was full.

A welcome break was provided by Christine with morning tea in the vicarage. It was also a pleasant time to have a chat and a breather.

A general tidy up followed with chainsaw and loppers prevailing as lower branches were removed from the big old camelia at the bottom of the vicarage lawn and errant elderberry trees with straggly branches were pulled out. Of course during the piling up of the skip bin it was necessary to have a good jumping on the rubbish and Stuart was at the forefront of this task.

It was a hugely worthwhile morning to finally have the daunting pile of about 20 years of garden rubbish removed. The enjoyment of all working together to achieve this was evident by the quips and laughter which flew around in between spadefuls! Thanks to everyone who pitched in, to Stuart who certainly did his fair share and to Christine for the tea, coffee and biscuits.



The Old Days

Recently someone contacted the parish wanting to know if we had any record of things his forefathers may have done in the parish or any photos of the old church. This request required a search of the archives and while nothing specific was found about his family, some photos of the old church were sent to him which pleased him very much. However, what great memories these archives stirred up – the old house which was The Coffee Club, the massive fund-raising efforts for the new church and the demolition of the old one, early fairs and the variety of clubs within the church.

But one of the biggest surprises was the lengthy newspaper reporting of church events, even the AGM! It took a single column of 47cm to report the “Annual Meeting of Parishioners – The Year Reviewed” dated Thursday 27th April 1939 in the Manawatu Evening Standard. It included the vicar’s report which detailed the number of communicants, baptisms, weddings and funerals and lamented the drop in the number of confirmees because confirmation had been held elsewhere. A Junior church service had replaced Sunday School and “is meeting with success”. Local churches had banded together to finance an extra clergyman with additional responsibilities for the hospital but it had only lasted a few months as he had been appointed vicar of Opunake. Ten men were elected to vestry plus the wardens and there were thanks to all the appropriate people.

In general business one parishioner drew the attention of the meeting to the “exterior condition of the church and grounds”. It was “suggested that vestry confer with the women’s organisations to see if more attention could be given to this matter.”

The newspaper report of St Crispin’s Branch Birthday was a mere 37 cm. After the details of the entertainment which included singing and a group doing poi dances, there was an “amusing parade of Paris-inspired millinery suitable for Mother’s Union meetings or weddings and one was even suitable for the A & P show in November”. After such light-heartedness, there is a full report of the speech by the guest speaker Rev Leo King. It reads very much like a sermon with the topic “Mothers and their place in the home.” Then the birthday cake with candles and supper to round off the evening.

There is also a report of the AGM of 1938 which is extremely long as well, a short item detailing a farewell function for a parish couple who are off to visit “the Old Country” and the parish presenting them with a travelling rug, and a variety of photographs and some wonderful handwritten vestry minutes from 1900. Maybe next month will bring some more archive anecdotes.

Mental Health Awareness Week: 21-27 September 2020

The focus is on Te Whare Tapa Wha, Model of Holistic Health as developed by Sir Mason Durie in 1998.

Holistic health encompasses more than just avoiding disease or injury - it is a concept that encourages thinking of the overall wellbeing of a person, including elements such as their physical, mental and spiritual wellbeing as well as considering their family and community.

Connection to the Land and Roots. Whenua is the place where we stand. It is our connection to the land – a source of life, nourishment and wellbeing for everyone. We can think about whenua as our place of belonging – that means the spaces where we feel comfortable, safe and able to be ourselves. It could be around our friends, at home with family, as part of a sports team or even at our place of study or work.

Physical Wellbeing. Taha tinana is our physical wellbeing. It is about how our body grows, feels and moves and how we care for it. Taha tinana is just one aspect of health and wellbeing and cannot be separated from all others.

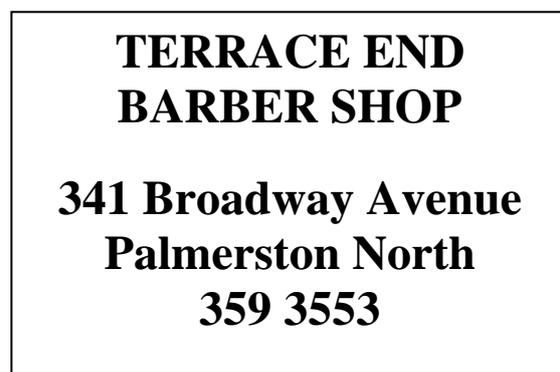
Mental and Emotional Wellbeing. Just like our physical health, our taha hinengaro/mental and emotional wellbeing needs to be taken care of. Taha hinengaro is our mind, heart, conscience, thoughts and feelings. It's about how we feel, as well as how we communicate and think.



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Family and Social Wellbeing. Taha whānau is about who makes us feel we belong, who we care about and who we share our life with. Whānau is about extended relationships – not just our immediate relatives, it's our friends, colleagues, our community and the people who we care about. Everyone has a place and a role to fulfil within their own whānau and whānau contributes to our individual wellbeing and identity.

Spiritual Wellbeing. Taha wairua explores our relationship with the environment, people and heritage in the past, present and future.

Our spiritual essence is our life force – our mauri. This is who and what we are, where we have come from and where we are going.

For some, wairua is the capacity for faith or religious beliefs or having a belief in a higher power. Others may describe wairua as an internal connection to the universe. There is no right or wrong way to think of or experience wairua, but it is an important part of our mental wellbeing.

As part of exploring our way to wellbeing we are encouraged to think about what wairua means to us and the things we can do to strengthen our wairua.

For further resources: <https://mhaw.nz/>

Bible verse: Luke chapter 4, verse 40: “At sunset, the people brought to Jesus all who had various kinds of sickness, and laying his hands on each one, he healed them.”

Rev Faye Davenport RN

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St Peter's AAW and Women's Fellowship

On the first Wednesday in August, a small group of members met at the home of Yvonne and Allan Rae to view their orchids. While Allan carried out another duty for St. Peter's, Yvonne gave up her time to show members of the group the orchids in their various houses. The orchids in their beautiful colours are stunning. Tall and elegant, it is obvious that there is much work involved to support them with their individual strings and pegs. All orchids are labelled and there must be hours of work involved in their care. There is even a special orchid house for new, young orchids. How exciting it must be awaiting the flowering of these new plants.

The Rae's garden is extensive and there is much to see out in the garden. I have not seen such gorgeous, green, Spring cabbages in years. The new strawberry bed is sure to provide lots of lovely strawberries in Summer, Spring flowers are everywhere, peeping out from their neighbouring shrubs and greenery.

This was a delightful visit and a big "thank you" to Yvonne for giving up so much time. There was much to learn from this visit, not only about orchids. Having seen a method to ensure gardening gloves are not mislaid, I now know how to look after mine.

Lots of enjoyment with your brand-new glasshouse Yvonne.

Five of our members finished off their meeting with a late morning tea at "Coffee on the Terrace."

Margaret Palmer

Lunchtime Concert: Nathan Soong (piano)

What an amazing young man is Nathan Soong. At only 15, and after learning since he was three, Nathan is preparing to sit his LTCL in piano in October. But it is not just piano that is his only musical talent. Nathan is also a fine violinist and was in the regional finals of the chamber music competition in 2018. There are many more musical highlights including completing his Advanced Certificate in Piano in 2018 and coming top in New Zealand.

His scholastic achievements are also impressive. Now in his final year at Cornerstone Christian School, Nathan has already completed his first paper at Massey University which will go towards his planned studies in Engineering.

Nathan's programme was taken from the works he is preparing for the examination in October.

"Partita No 5" by Johann Sebastian Bach in seven movements displayed crisp playing with real variation to reflect the different moods in the movements.

"Rondo Capriccioso, Op 14" by Felix Mendelssohn showed that Nathan can put real emotion into a piece when young people often have difficulty doing this. A lovely, warm romantic composition in two movements was a contrast to the technical austerity of the Bach.

To conclude the programme, Nathan played "Paganini Jazz Variations" by Fazil Say. This was a lively work – theme and variations – and Nathan did full justice to the vibrancy of this piece. Perhaps it is his favourite of the three pieces he played as his performance really sparkled.



Nathan Soong

The audience were greatly appreciative of the mastery shown by Nathan and he received considerable applause. We wish him well for his exam in October and his future in Engineering. It is to be hoped that he will have time to maintain his playing of both piano and violin in the years ahead as he has a wonderful talent to give enjoyment to his listeners.

Vestry Vibes

The meeting was held on 12th August and began with a reading and reflection from Mark, Chapter 1 vs 21-28. Vestry members are invited to share their thoughts on the reading and it's meaning for them.

Stuart's "teaching moment" introduced the concept of Kairos moments when something causes us to pause and inquire what God is saying to us. A basic tool of discipleship is not only recognising these moments but then deciding what we are going to do about it. Is this God speaking to you? Observe, reflect, discuss, plan and act.

Stuart's delightful way of expressing these short teachings start the meeting with a feeling of positivity and enthusiasm.

- Various committees are being organised
- Terms of reference are being drawn up for these committees
- The fair should not only be fundraising but also create excitement and show off the church as a welcoming space. Various ideas were discussed
- Covid-19 continues to inhibit usual worship but at least services can be held with various restrictions
- The quote has been received to upgrade the vicarage bathrooms and a grant application has been sent in
- A lively working bee has cleared all the garden rubbish from the back of the vicarage
- Stuart has discussed the need for a Cathedral Link person with the Cathedral Dean and it has been decided that this position is not necessary at present
- Maintenance budgeting will be a responsibility of the renewed finance committee

The vicar's report expressed the need for pastoral care which will be addressed shortly. He has also had discussions with other Anglican leaders about various joint initiatives for the future. The clergy team meet monthly with the vicar as do the wardens. Both Stuart and Christine attended worship at St John's Ohakune to mark the transition to a single parish in Raetihi. The parish of Rangitikei is having similar issues and the vicar asked that both parishes be supported by prayer.

The treasurer's report showed good growth in automatic payments and it is to be hoped that total giving will get close to the budgeted figure. Hall hire is picking up again. The budgeted deficit for the year is currently \$27,500.

The next meeting is 16th September 2020

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The Martyrs of Papua New Guinea, 1901 and 1942

The Church Holy Day for 2 September remembers the Martyrs of Papua New Guinea, 1901 and 1942. Christian missionaries began work there in the 1860s. On 10th of August, 1891 two priests – the Rev Albert Maclaren from England and the Rev Copland King from Australia – landed at Kieta in Milne Bay Province, and built a bush materials chapel at Dogura. From there, despite many setbacks, they and other missionaries began their work.

The church in Papua New Guinea has been enriched by martyrdom twice in the twentieth century. James Chalmers, Oliver Tomkins and some companions were sent by the London Missionary Society. They met their death by martyrdom in 1901. Forty years later, after the Second World War invasion of 1942, PNG was occupied by the Imperial Japanese Army. Christians were severely persecuted and it was obvious that missionaries of European origin were in danger.

Almost immediately there were arrests. Among those who died for the faith were eight clergymen and two laymen. They were executed "as an example" on September 2, 1942. In the next few years, many Papuan Christians of all denominations risked their own lives to care for the wounded.

The corner post of that first bush chapel constructed in PNG took root and grew into the Modawa Tree which is still there today, symbolising the growth of the Anglican Church Papua New Guinea.



in

The Mowdawa Tree, PNG

Sources:

<https://www.missionstclare.com/english/people/sep2.html>,

<http://www.pngcp.org.uk/about/history/>

<http://oakhamteam.uk/the-martyrs-of-papua-new-guinea-1901-and-1942-2/>

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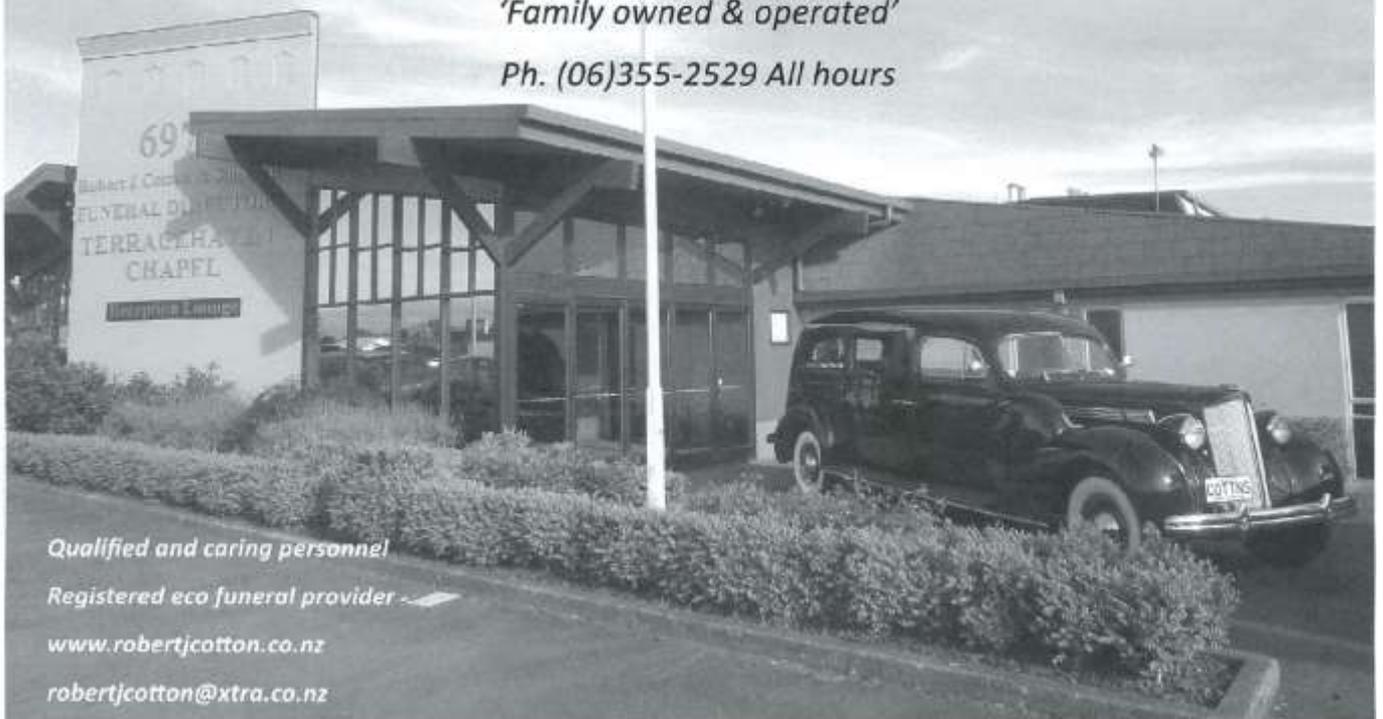
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